

# Kaivalya Upanishad, Class 10

Shloka # 16:

Continuing his teaching on Kaivalya Upanishad, recapping last week's lessons, Swamiji says,

All these mantras are known as maha-vakyas. They reveal Jivatma-paramatma aikyam. They are not two separate entities. They are essentially one and the same. The Atma manifests itself through Vyashti (micro) and Samashthi (macro) mediums. The mediums are known as Upadhi's. These mediums **apparently** transform the Chaitanya.

The OC gets transformed to RC 1 (reflected Consciousness) with inferior attributes. This is the Jivatma.

OC transforms to RC 2 with superior attributes. This is the Paramatma.

The reflecting medium affects and causes the distortion. Because of this the nirguna chaitanya appears as the saguna chaitanya. Consciousness without going through any medium is just consciousness.

So we need to mentally remove the reflecting medium and retain only the pure consciousness. This method is called Bhaga Tyaga Lakshana (implied meaning arrived at by partial features or attribute removal).

Thus, Jivatma without its inferior attributes is atma. Paramatma without its superior attributes is also atma.

In the wave and ocean example, if the wave forgets it's nama and rupa it is left with its essence, water. So also with the ocean, if it forgets it's nama and rupa it is left with its essence, water. Both are finally only water.

Both the superior and inferior attributes are incidental. They

are not my intrinsic nature. Physical body, causal body etc., are just attributes, so remove the body.

Aham Jivatma Paramatma Asmi. Tat Tvam Eva. Tvam Eva Tat.

In all these sayings there is a subtle significance. Every Tamilian is an Indian. It does not mean every Indian is a Tamilian. It reveals the part to whole relationship. Jivatma is paramatma. But Paramatma is not Jivatma. Paramatma is a superior reflection of Atma while Jivatma is inferior reflection of Atma; But the original consciousness is the same in both, similar to Tamilian and Indian are both humans.

Shloka # 17:

Jivatma paramatma aikyam is again revealed in this shloka. Jivatma is consciousness and manifests in Sharira Trayam as illuminator or witness of avastha trayam.

Thus :

- Sthula sharira Is Vishwa,
- Sukshma sharira is Taidasa and
- Karana sharira is Pragyaha.

All three shariras together are Jivatma.

The Jivatma's attributes are inferior. Consciousness manifests in the body, in all three states (waking, dream and sleep) of the body. Scriptures also talk of a gray area avastha, just like dawn and dusk between sleep and waking and waking and dream states. These avasthas are called Ubhayastha Pragya Avastha.

Thus the witness conscious that illumines all three plus one states is called Jivatma. It is the same as Paramatma.

Benefit: Discussing the benefit, Brahmaji says, as long as I am associated with the Upadhi's, I am in misery. With upadhi my image moves. This is the RC or reflected consciousness. Use

the RC but do not identify with it. Identify with the OC (original consciousness). In OC you do not have the bonds of the RC. Let the mirror break. Let the image go.

Shloka # 18:

This shloka is another mahavakya. There are four sample mahavakyas, one from each veda.

Here again Jivatma is defined. The wave can say "I am the ocean" only if it forgets it's nama and rupa. It should identify with the water. The "I" should be clearly understood. Aham, the "I", the witness consciousness, am the real I. Consciousness alone is inherent in me at all times, including in the three states of Sleep, Wake and Dream. Consciousness is my intrinsic nature. It is changeless and the Sakshi. I am different from all of them (objects of experience). Experiencer is different from experienced. The camera takes the pictures. It is, however, not in any picture. I am ever the witness. Whatever "I" witness falls into one of three categories:

1. Bhoktha-The subject,
2. Bhogyam: The Object
3. Bhogaha: The experience or the instrument of experience.

The question arises, am I the subject or am I different from the subject? "I" the consciousness is neither the subject nor the object. With respect to the object, "I" am a subject. However, we should realize that this subject is only a status with respect to the object. Thus, the Guru's status exists only because of the Shishya. Without Shishya there is no Guru. So also, without an object there is no subject. Therefore, consciousness is alone by itself. The three (Bhokta, Bhogyam and Bhogaha) are known as the Trikuti or Triad. I am pure consciousness. Emotions do not belong to Atma, they belong to the mind.

Thus we have:

“I” (Pure consciousness)>through the medium> “I” (not pure).

Chin matra means Pure consciousness without any objects.

The “ I” consciousness in individual is same as in Universal Self. Shiva is Jiva. Jiva is Shiva. I am Sada Shiva.

Shloka # 19:

This shloka is another mahavakyam.

In last shloka Jivatma’s nature was the focus. Here Jivatma is equated to Paramatma, but the focus is on Paramatma.

Jivatma is Aham. I am that Brahman that is the non-dual Paramatma. The Universe has come out of that Paramatma (or out of me). Thus: “I am Jagat Srishti Karanam.”

Swamiji says, many people will find this very difficult to accept. How can the miserable me be the Jagat Srishti karanam.

Here, when the “I” is used, it is the consciousness, not one’s egotistic “I”. Under these circumstances it is OK to say I am the Jagat srishti karanam.

The problem is, after the class, we lose the awareness of our consciousness and identify with this body, individual and ego. Hence we feel it is not appropriate.

Therefore, I am Srishti Karanam from a macro point of view.

I am also Srishti Karanam from a micro point of view.

In reality, I am neither Karanam nor Karyam. I am without any Upadhi.

I am the support of the entire creation. Just as a dream arose in me when I fell asleep. In dream I experience I am going through hell. Thus, all three states arise and collapse in me.

Without ego, the statement “I am the Jagat srishti karanam” is

wisdom.

With best wishes,

Ram Ramaswamy