

# Saddarshanam, Class 3

Greetings All,

**Shloka # 2:**

**“For those who, being afraid of death, have sought shelter in the conqueror of death, the notion “I’ dies first. Thereafter in them (who are) by nature immortal, where is there any room for the notion of death?”**

Continuing his teaching on Saddarshana, Swami Paramarthananda said, now in the second shloka Bhagawan Ramana Maharishi is talking of the glory of Shiva Puja. People who are afraid of death perform this puja. Lord Shiva is Mrithyunjaya. The story of Markandeya is famous in this regard. It is said that Lord Shiva actually destroyed his Devotee. This apparent contradiction means Lord Shiva destroys the notion that “ I am a devotee”. This notion is a Mithya. So, by giving him knowledge he destroys the notion that “ I am a devotee” as it is the cause of division. Devotee needs a deity. I am a Bhakta, worshipping a master. This division is a cause of limitation, finitude and plurality. Here one is limited by the other. I am a Devotee notion pre-supposes worshipper worshipped division. Wherever there is division there is mortality.

Thus: Division=Limitation=Death.

Therefore, I am a devotee is a limitation. Ultimately death is the notion that “I am a devotee”. Being a devotee causes mortality, per Bhagawan Ramana Maharishi. He says you should get out of this notion. This notion is Ahamkara. This misconception is Samsara. Once Ahamkara is destroyed the devotee deity duality is also destroyed and you are left with “I am”. The “Kara” part of Ahamkara is destroyed. “I” the consciousness and “am” the Existence alone remain. Mrithyunjaya gives this blessing. Lord destroys Devoteehood or

he makes him one with himself. There is neither deity nor devotee.

Some terms used in the shloka:

Aasrit: Refugee or shelter seeker. Death is chasing every Jiva. Every moment death is attacking some part or other of our body. The world cannot give us security. So one has to take refuge in Shiva. Even Sugriva hides from Vaali in a mountain where Sugriva cannot go. We are all Sugrivas.

Mrithyubhihi: means fear of death. Shiva is destroyer of the fear of death. Yama causes death. Shiva destroys Ahamkara. A physical weapon cannot destroy Ahamkara. It is a notion born out of ignorance. Sad-Adarshanam is cause of Ahamkara. It will go away once ignorance goes away or through knowledge. So Shiva arranges for Guru Shashtra Upadesha or Shiva himself comes as a Guru and imparts the knowledge. Bheda Nasha is moksha. Ahamkara must go then fear goes. After death of Ahamkara, the devotee is left with "I am". "I am" is existence consciousness and it is immortality. It is my own nature. Every devotee discovers his immortal nature. The basis of the fear goes away. I am afraid of... what? The "what" is now gone. The notion goes. The Ahamkara Karanam is dead. So, perform Shiva puja and you will get opportunity for knowledge. For Bhagawan Ramana Maharishi, Shiva was the local deity of Arunachala, hence his worship of Shiva. Any deity can be worshipped, says Swamiji.

**Shloka # 3:**

**"The primary cause of the world and the " I" is accepted by all to be some Lord with immeasurable power. Here, in this picture, that One alone has become the seen, the seer, the canvas and the light also."**

Now the teaching regarding the discovery of the division-less truth begins. I should know that all divisions are just Nama and Roopa in one consciousness. Jiva is only a Nama and

Roopa. Jagat is also a Nama and Roopa. Ishwara is also only a Nama and Roopa. This is Vedanta Shastra. Reducing all divisions to Nama and Roopa can be done by analysis or enquiring even one of the divisions. Thus, analysis of the water's wave, bubble or the ocean, any one of them, will lead to the truth. Analyze one ornament and you will understand Gold. Jiva, Jagat and Ishwara Vichara will lead to Adishtanam. Self Realization is God Realization.

Bhagawan Ramana Maharishi's approach is through Jiva Vichara. He considers it the best approach. Jiva is also Ahamkara. So study of Ahamkara is strongly recommended. Why so? The reasons are:

1. Ahamkara is most intimately available among the three. Body is closest to us. Its proximity also helps.
2. Of the three, Ahamkara is most solid. We are intensely attached to Mamakara or my love for individuality. It is a difficult one to tackle. So, it must be attacked directly. In the other two, the attack is indirect and not strong enough. In this case it may make you an informed Ahamkara. So, a direct attack on Ahamkara is best approach.

Bhagawan Ramana Maharishi gives most importance to Ahamkara Vichara. While Upanishad's spend a lot of time on Jagat and Ishwara. In his teachings, he repeatedly talks about Ahamkara Vichara. He also repeatedly talks about the goal of this Vichara. But, surprisingly he does not elaborate on the process of Ahamkara Vichara. He is silent on the process.

This silence can be interpreted in two ways. First, it can be an approval or disapproval. Citing an example of Budha, Swamiji says, some devotees asked Budha about God. But Budha remained silent. From this silence several branches of Buddhism have come into being. One said it was because of nihilism or he did not believe in God. Another said it was because God exists but cannot be expressed. A third one said

he probably did not know the answer.

Bhagawan Ramana Maharishi does not elaborate on the process of Ahamkara Vichara. Some interpret it as meditation on "Who am I", repeatedly. This is an unfortunate interpretation. The Ahamkara Vichara, as per tradition, requires a Guru shastra upadesha. In olden days Vedas were Karna Parampara. When vedas were printed, they did not mark the swaras in the texts. This has resulted in chanting the Vedas wrongly. So, one has to learn from a Guru of Parampara. Therefore Guru Shatra Upadesha must supplement Ahamkara Vichara. Bhagawan Ramana Maharishi's teaching with Guru Shatra Upadesha will lay out the process of Ahamkara Vichara.

The following shlokas talk of the goal of this Vichara. The goal is to arrive at the division-less truth and reduce the division-less truth into Nama and Roopa. The division is Jiva, Jagat and Ishwara. Bhagawan Ramana Maharishi reduces the three divisions to two, namely the Subject (Jiva) and the Object (Jagat). Jiva is first person while Jagat is second and third person, both. He does not mention Ishwara. Brahman is Adishtanam of Jiva and Jagat. So, what happened to Ishwara? Bhagawan Ramana Maharishi uses Brahman as a synonym for Ishwara. Nondual Existence is Ishwara. Ishwara has two meanings. They are:

1. Ishwara as one member of plurality that is Jiva, Jagat and Ishwara. Here Ishwara is only a Nama and Roopa.
2. Ishwara as Brahman or Adishtanam. Here he is Satyam.

Ishwara as an object is Mithya. Ishwara as an Adishtanam is Satyam. Further clarification of this Shloka was provided. Some word meanings are:

Idanam: Adishtanam;

Aham: Ahamkara;

Prabhu: Brahman;

Apar: Infinite power to manifest plurality or Maya Shakthi.

Saha Eka Prakashaha: That one non-dual Chaitanya is the observer while the Jiva is the observed. In dream I bifurcate myself into Subject and Object and suffer and enjoy. How can that division-less one divide itself? Infinite cannot become finite. Reality is that It appears as if it is divided. Waker divides himself in dream only notionally, not in reality.

With Best Wishes,

Ram Ramaswamy

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## Bagawat Geeta, Class 48

Greetings All,

**Shloka # 30:**

ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥ ३.३० ॥

**“Surrendering all works to Me in a spiritual frame of mind that craves naught, and free from all sense of possessions, fight with unconcern.”**

Continuing his teaching on Gita, Swami Paramarthananda said, up to shloka # 35 Sri Krishna is summarizing Karma Yoga. In the 30th Shloka he is presenting the five conditions to become a Karma Yogi. They are:

1. **Adhyatma Chetasa:** Priorities of life must be clear.

Spiritual progress must be primary goal; material progress only a secondary goal. Nithya Anithya Vastu Viveka must be there. Nithya means Moksha. Anithya means Dharma, Artha and Kama. I must use dharma, artha and kama to reach moksha. This clarity of the primary goal of life is called Adhyatmachetasa. Shankaracharya calls it viveka budhi.

2. **Mayi sarvani karmani sanyasyadhyatmacetasa:** means purification of mind. The first thing done once an Ashrama is decided upon is to plant trees and dig a well. This is done well before a building comes up. The path to Vedanta is also similar. So let me start purification of mind right away. Only way to purification is by involving God. Everything else is impure. There is only one purifying source and it is God. And therefore the immediate procedure is to associate your self with God. How do you do that? For this, one should convert every action into a worship.
3. **Nirashi:** Every karma results in some phalam. I have no way of knowing what the result will be. So Karma Yogi has to prepare to receive any result. Know that God cannot do injustice. If there is a gap, it is due to my mistake. God's computer does not make mistakes. Therefore the third condition is preparedness to accept all the consequences that we call as prasada buddhi. Thus we have Viveka Buddhi, Ishvararpana Buddhi and Prasada Buddhi. This is the third condition.
4. **Nirmamaha** If you are successful it is because of invisible factors. Most of them are not under your control. Even success of our class depends on these factors. We depend upon power or its outage. Ishwara Anugraham is very important. This is nirmamaha. So the four factors now are Viveka buddhi, Isvara arpana buddhi, Prasada buddhi, and Amanitvam or Mamatva abhava (nirmamaha).







Having talked about followers of his teaching, Sri Krishna now talks about people who do not follow his teaching. Refusal to follow is easy. Following his teaching is difficult. Karma yoga is teaching us to go by Shastra. It is a Samskrita life. To follow a samskrita life, I have to always fight against my own nature. It is an uphill task. Most religious practices are peculiar. During one month of the year, when you would like to sleep one hour extra, Shastra's tell us to go to the temple at 4 a.m. The Shastra's have kept such rules, as they want to break our laziness or our Tamo Guna.

Such people find excuses to not follow my teachings. They are utterly deluded with respect to knowledge. Knowledge is of two types.

1. Dharma Adhrama Gyana. It is the first step towards Apara Vidya.
2. Atma Anatma Gyanam. It is the next step towards Para Vidya.

These people are confused about both. They don't discriminate.

The shastra's reaching can be taken positively or negatively.

**Positive:** Shastras teaching can be taken as a prescription for my own good. Shatsra say they will never mislead anyone. Shankaracharya says, the Shruti, the veda, is equal to thousand mothers; just as a mother will not prescribe anything, which is not good for me; shastra will never mislead me.

**Negative:** Shatra is restricting my freedom. I will follow my own approach. All such people are destroyed spiritually, per Sri Krishna. So Arjuna you must decide the path you want to follow.

**Shloka # 33:**

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3.33

**“Even a man of knowledge behaves according to his nature. All living beings conform to nature. What can repression do?”**

Here Sri Krishna points out that every one is born with a particular personality. Rajas, Tamas and Satva guna proportions decide the personality in each one of us. Satva representing the knowledge faculty; Rajas representing the dynamism or the activity faculty; and Tamas represents the dullness or inertia faculty.

Based upon this, human beings are classified as Brahmana, Kshatriya, and Vaishya etc. Some are withdrawn, some are extrovert, and some are suited for unskilled mechanical work.

And once we know our personality, the ideal thing will be to take up a work that is in keeping with our personality. As I said only when the personality and profession tally properly, I will love what I am doing. Otherwise there will be a strain; and therefore Shastra's first preference is we take up any action that is in keeping with our gunas.

That is why Vishwamitra became a Brahma Rishi. So, Arjuna go by your prakrithi. You are a Kshatriya. You cannot sit and meditate. You must act.

One acts according to one's prakrithi. Psychologists say a child should be guided along its natural inclinations. Even a Gyani's life is guided by his prakrithi. Each one's life style is different. Even a passive Gyani contributes through his silence.

Even Gods have their different personalities. Even the very musical instruments they keep vary.

Thus, Saraswati can't she have the flute and Krishna can't keep the veena. All beings including animals have their nature they follow. What can restraint do against one's nature? So,

go with your Parkrithi.

With Best Wishes,

Ram Ramaswamy

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## Saddarshanam, Class 2

Greetings All,

Continuing his teaching on Saddarshana, Swami Paramarthananda said, Saddarshana means Brahma Vidya. The text is so called because it deals with this knowledge. The teaching is based on the Prasthanas Trayam (Upanishad, Gita and Brahma Sutra). Bhagawan Ramana Maharishi is an Acharya of our tradition. The study of this text should be based on Sruthi Yukthi Anubhava. Sruthi means Vedas, Yukthi means Reasoning and Anubhava means our daily experiences. This is the traditional method of teaching.

Shloka # 1:

**“ Can there be thoughts of the existence of objects without the existence principle? (No.) This existence named as Hrt is in the heart itself, free from thought. How can we remember that one immeasurable Existence? Its remembrance is in the form of firm abidance in It.”**

The first two shlokas are Mangala Shlokas. Mangala shloka can be divided into three types; They are:

- Ashirvadanam

- Namaskara, offering prayer
- Vastunidesha roopa or statement of truth.

Bhagawan Ramana Maharishi is using the third type of mangala shloka. Many facts are there and stated. Spiritual fact stated here is definition of Brahma-lakshanam. Brahma is the only reality as the division-less, Sat principle. Brahman is the Adishtana of Jiva, Jagat and Ishwara. Satyam, Gyanam, and Anantham (divisionless & infinite) are Brahman.

Brahman is existent Satyam. Whenever we experience an object we also experience something else too. Generally we do not talk about this second thing. Whenever you experience your body you experience body and another thing that is taken for granted. It is the life principle that pervades the body. It is known only when life goes out. **“It is the existence of the object.”** It is experienced as, there is a book, a man, a child etc. “There is” is the existence principle that we experience with every object.

Thus: Man + existence=Man existence or existence experience.

If you have existence experience, it (existence principle) is possible only because it pervades every object. If existence principle is not permeating every object you cannot experience the object.

So, what is this principle?

- Existence principle is not part, product or property of any object.
- It is an independent entity but lends existence to objects.
- It is not limited by boundaries of the object and it survives even when the object ends. The surviving pure principle is not perceivable.

The experience of existence is experienced in “there is” of the principle.

Providing some definitions from the shloka Swamiji says,

Vihaya means without inherence

San means existence principle

Santam means without existence principle

Sat pratyaya means existence and its experience

Every experience presupposes an object of experience. Thus, man-experience presupposes a man outside. This experience principle is called Satyam Brahman.

Now, Bhagawan Ramana Maharishi talks about Gyana Brahman.

The existence that permeates has to permeate "me", the subject as well. So, every time I say, "I am" it reveals presence of existence in me. It is there in the heart of me, within my mind. In the mind, it is also available as the Consciousness, Witness or Awareness principle. When it is conscious in mind, it is called Hrid or witness consciousness. In mind there are innumerable thoughts. So, consciousness is available in association with every thought that arises in mind. Just as every person in room is enveloped in the light, the moment he or she enters the room, so also thoughts are coated with consciousness. This consciousness associated with thought is called an experience. Thus, we have, say Pot- thought, which is pot experience or Man-thought which is man experience. It is available infinitely in thoughts. In objects outside it is called Existence. In mind it is called Experience.

Every experience reveals Brahman inside. Thought consciousness is associated with every thought. The five principles governing this Consciousness are:

1. It is in every thought but it is not a part, product or property of it.
2. It pervades every thought and makes it a live experience.

3. Consciousness is not limited by boundaries of thought.
4. It survives departure of all thoughts.
5. The surviving consciousness is blankness. It alone is the experience. The surviving consciousness cannot be objectified. It is called Chinta Rahitaha. It is not connected to any thought it pervades, though it pervades it all. If connected it would die with each thought. It survives every thought. Consciousness is called Asunga.

This is called Gyana Brahma or Chit or the Existence Consciousness that pervades every thought and not limited by boundaries of thought. This existence consciousness is non-dual or undivided. Thoughts are divided consciousness is not. Objects are divided Existence is not. Thus, Existence Consciousness is not limited.

If it is one undivided principle, why call it two names, Existence and Consciousness? If you can have many names why can't Brahman have many names? Many names do not mean anything. Brahman with Objects is called Existence. Brahman with thought is called Experience. Brahman with thought or experience is called consciousness. So, when it is outside it is called Existence. When it is in mind it is called Consciousness.

The two different names are of one Brahman.

We have said, associated with object, it is Existence and associated with Subject, it is Experience. Suppose both Object and Subject are removed? What is Brahman? Here it is the Turium state, the silence. It is division-less Anantam.

Ameyam in shloka means unobjectifiable. If in division-less Brahman there can be no subject or object duality it is called not an object of knowledge or not objectifiable. So, don't ask how to know the division-less Brahman. Satyam, Gyanam, Ameyam, Anantam are all descriptions of the Brahman.

Now Bhagwan Ramana Maharishi asks, how can it be an object of

meditation if we cannot objectify it? What is Nidhidhyasanam? And, what is Atma Gyanam, Brahma Gyanam? Bhagawan Ramana Maharishi says meditation on Brahman is only abidance in Brahman without objectification.

Nishta means Abidance. What does this mean?

It means abidance in the knowledge that "I am" Brahman. This Brahman need not, should not and cannot be objectified.

What is abidance in knowledge?

Abidance is non-forgetfulness of the knowledge in and through all transactions. Firm abidance means even during transaction one does not forget.

What do you mean by non-forgetfulness? Does it mean repetition of word or thought?

It is not repetition of word or thought. It means effortless availability of this knowledge. Whenever you want it, it is your. Just like your name, you respond immediately. If this knowledge is accessible to you at all times, during all transactions, it is Brahma Nishta that "I am Brahman". This is the idea when we say Brahman is Satyam, Gyanam, Ameyam, and Anantam.

Shloka # 2:

**"For those who, being afraid of death, have sought shelter in the conqueror of death, the "I" notion dies first. Thereafter in them (who are) by nature immortal, where is there any room for the notion of death?"**

This is also a statement of a fact. This is called Shiva Puja Mahima. Glorifying Shiva worship by talking of this puja's utility to a Samsari.

Who is a Samsari? An ignorant person who is ignorant of the division-less Brahman and as such remains in field of division

that is Jiva (first person)-Jagat (second person)-Ishwara (third person).

Because he is in division or in finitude or in limitation, he fears mortality or fear itself. This Samsari is in grip of fear or sense of insecurity. Mrityubhihi means sense of death. Constant friend of Samsari is fear. Such Samsari's if they worship Shiva to get security, what will happen?

For Shiva, Bhagawan Ramana Maharishi, gives the name Mrithyunjaya or destroyer of mortality, insecurity and division. Markandeyapuranam is about Markandeya embracing Shiva Linga upon which Lord Shiva drove Lord Yama away. Markandeya thus became a chranjeevi.

With Best Wishes,

Ram Ramaswamy

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Ram Ramaswamy



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# Bagawat Geeta, Class 47

Greetings All,

Shloka # 28:

ॐ कुरुक्षेत्रे समवेता युयुत्सवः  
कृष्णार्जुनसङ्घो वीर्यवान्  
सर्वश्रेष्ठः पराक्रमी योः ॥ ३.२८ ॥

**“O Hero! On the contrary, the knower of truth of the distinction between constituents of Prakrti and their operation does not attach himself to works knowing that constituents operate amidst constituents.”**

Continuing his teaching of the Gita and refreshing our memory of last class Swami Paramarthananda said Sri Krishna is talking about the duties of a Gyani, who continues to be a grihastha and who continues to be in the society. Since he is in society, he must be careful with respect to his lifestyle. He will still do things although he does not benefit from them. By performing Karma he is not benefited, nor is he affected by not performing them. Nevertheless, he has to perform Karma for society's benefit.

Difference between Agyani's action and Gyani's action are: That one acts without happiness while other acts in happiness. Gyani has discovered Atma and he is able to see Ahamkara as an insignificant and incidental I. For Agyani, Ahamkara is very important. He feels Ahamkara's ups and downs as his own. In case of Gyani although he has recognized his higher Self he does not neglect Ahamkara. He just puts it in its place.

Ahmakara as the body-mind complex is called Prakriti Guna.

Shloka # 27 describes how an ignorant person identifies with Ahamkara and is enamored with it and suffers in the process. He is a Karta and Bhogta. Bhokta always enters a mess. Having talked about an Agyani who is lost in the ahamkara, now in this verse, Sri Krishna talks about the Gyani who sees the ahamkara and gives it its importance, but not over-importance. So Gyani is one, who knows the truth about the guṇa and karma; guṇa means prakṛti guṇa; prakṛti guṇa means ahamkara; therefore guṇa karma means ahamkara and its actions. Gyani knows the truth about ahamkara and its actions. The truth is that ahamkara can never escape from action.

Ahamkara will have to be eternally active.

The Phalam's of action can be painful. The Gyani lets Ahamkara have its own life. Ahamkara as the Prakriti Guna (body-mind complex) is material in nature. The world is also Prakriti Guna ( a product of matter). The Ahamkara and world will eventually interact. This interaction produces pleasure and pain. One cannot escape them. People try to escape through drinks and drugs and get into even worse conditions. Gyani knows he has to interact with the world.

Even though he interacts with world, he is in Chaitanyam and as such is not affected. This is just as in a movie the characters do not affect the movie screen. Discover your higher self. Let Ahamkara interact with the world without affecting yourself. Gyani can observe Ahamkara objectively. Our problem is not death of body. I accept death of another body, but cannot accept my own body's or near and dear ones body's death. This is not objective. Vedanta is able to look at my own body objectively as well. Problem is not with God or World.

If nobody dies, consider all great –great- grand fathers who will be surviving. God had kept physical mortality correctly. We are not objective. Others may die, but I and mine should not, is our thinking.

In Tirupati when the Que is slow we curse, but when I am in front of God, why don't I get enough time? We look at our body mind complex subjectively. Gyani looks at body mind complex everywhere objectively without criticism. He accepts every thing without resistance. This is Jivan Mukti. He remains detached.

**Shloka # 29:**

Those who are deluded by Prakrti's constituents cling to the works of these constituents. The knower of the whole ought not to destabilize the dull and partial knowers. 3.29

**“Those who are deluded by Prakrti’s constituents cling to the works of these constituents. The knower of the whole ought not to destabilize the dull and partial knowers.”**

Sri Krishna talks of Agyani. Agyani does not have objectivity with respect to prakriti Guna or the body-mind-complex. They want two sets of laws. One for themselves and another for others. And because of this delusion, they are totally immersed in guṇa karmasu. So they are immersed in ahamkara and its activities. So

Immersed that they have no time to even ask the question, am-I this karta& bhokta? That question does not come up because ahamkara keeps that person busy throughout his life; from boyhood, youth, adult and old age they are immersed in ahamkara without ever taking time to ask the question “Who am I?” Ahamkara keeps them busy through out their life.

What can you do? What advice can a Gyani give to an Agyani? Sri Krishna says, never ask them to renounce Karma. While Karma phalam is bondage, it is still required to ripen the Ahamkara. Karma has negatives but it also has great positives. Fruit in it's initial stages is when the skin is raw the skin won't peel off. But once it ripens the skin comes off easily. That is why there are four Ashramas. They are like skin to ripen a person. Once he has gone through family life, he ripens. I had five theories of growing children. Now I have

five children and no theories. Once Jivatma has ripened we will get detached from everything we are attached to.

In this shoka some meanings are:

Krishnavid: Total knowledge of Ahamkara and Atma. Akrishnavid means Agyani. They know Ahamkara but not Atma.

Manda means Agyan.

Gyani should not confuse Agyani by emphasizing Sanyasa. Unripe person taking Sanyasa is not good for him or for society. Encourage him to remain in duty. Once he ripens, attachments will naturally drop off. In this ripe state you will drop a lot of things and you will do it naturally. You will grow out of attachment.

### Shloka # 30:

ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥ ३.३० ॥

**“Surrendering all works to Me in a spiritual frame of mind that craves naught, and free from all sense of possessions, fight with unconcern.”**

With the previous verse, Krishna’s advice to Gyani is over; which started from the

21st verse. Krishna’s first advice was to Agyanis and the second advice is to Gyanis. Agyanis have to do karma for Chitta Shuddhiḥ; Gyanis have to do karma for loka sangrahaḥ.

Gyani’s karma is not that of a Karma yogi. Agyani’s karma is that of a karma yogi. Gyani’s duty related topic has now concluded.

In Shloka # 30, Sri Krishna comes back to Karma Yoga . Shloka # 29 was for Gyani. Shloka # 30 is now for an Agyani. It sums

up Karma Yoga.

Arjuna, either way you have to perform karma Yoga. Karma Yoga is a five-fold discipline.

They are:

1. **Adhyatma Chetasa:** Viveka Budhi or right knowledge or discrimination. It is awareness that spiritual goal is primary goal of life. The awareness that spiritual goal alone is the primary goal of life. My life is meaningful, purposeful, and valid, only if it is dedicated to the primary of spiritual knowledge or mokṣaḥ. ◌Brihadaraṇya Upanishad says that only that person whose spends his life for self-knowledge, and dies after gaining self-knowledge, only that person deserves the title brahmaṇa; Goal is to be dedicated to Moksha. It does not mean Dharma, Artha, Kama should not be pursued. These four should not be an end in itself. Our primary effort should be towards Self Enquiry.
2. **Mayi sarvaṇi karmaṇi sannyasyadhyatmacetasa.** Sri Krishna says, offer all actions at my feet with Ishwara arpana budhi. Offer everything to me. Entire creation is manifestation of God. Anything, anywhere, you offer to God becomes worship. Convert work to worship. Naturally then I do my best. The actions must be wholehearted, sincere, done without grumbling and without grudging. Even the grossest of jobs, he does with love. So therefore the second condition is worship. Convert work into a worship.
3. **Nirashi:** Being not concerned about results. Nirashi also means dropping kartrṭva. Sri Krishna does not say that one should not plan for result. Every action is towards a result. He objects to worrying about it. He says plan, implement and leave rest to God. Planning is a deliberate action at a particular time. You can also

change it. Worry is something that just happens. It is a reaction. Planning makes you efficient. Worry makes you inefficient. Both are for future. Vedanta does not criticize planning. It criticizes worrying. Swamiji, I do not want to worry; but what to do, it is there in my mind, especially when I sit in meditation. Whether Bhagavan comes or not, worry always comes first. What should I do? Worry is because of our inability to face the future. It is born out of mental weakness. Worry is our unpreparedness to face the adverse situation that may come; therefore the only solution for worry is preparedness. I have made plans and hope for the best and be prepared for the worst. Therefore, Nirashiḥ here means preparedness for the future.

4. **Nirmamaha**: Freedom from Mamakara. When success comes, I take all the credit. The moment failure happens you blame somebody else. So when your success comes, don't take credit. It is due to many factors and many hidden variables. Because they are favorable, it was a success. This was due to Bhagawan. Bhagawan is all the hidden variables put together. Be grateful to God for success. Let humility be there.

With Best Wishes,

Ram Ramaswamy

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## Saddarshanam, Class 1

Greetings All,

Starting the teaching and providing an introduction to Saddarshana, Swami Paramarthananda said, this book is a

relatively small work of Bhagawan Ramana Maharishi. He was a great Mahatma who lived quite recently in Tiruannamalai. He has presented his teachings in several languages. Saddarshana was originally written in Tamil and called "Ullathu Narpathu" or the One truth in forty verses. The Tamil version is very deep. Vasishta Ganapathy Muni, a disciple of Bhagawan Ramana Maharishi translated this Tamil work into Sanskrit. This book is called Sad- Darshana or Knowledge of the Truth or Brahma Gyanam in forty-four shlokas.

We look upon Bhagawan Ramana Maharishi as a Vedanta Acharya. We don't know if he had a formal Guru or not. We know he has studied Vedantic texts very well. We also see that content of all his teachings are identical with teachings of Vedas and Upanishads. It can be said that Ramana's teachings are from Upanishads alone as such he is considered a Vedantist. Some of his followers have tried to create a cult around him saying his teachings are unique and different from traditional teachings. We should avoid falling into this trap. If we go in that direction we will miss a lot.

If, however, we look at him as one of the Vedantic Acharyas and study him in the traditional manner we will get more benefits. Then, we can also call this book a Vedantic text or a Prakarana Granthaha similar to Viveka Chudamani or Tatva Bodha.

Once we have decided this, the method of study is also decided. There is a traditional method of studying of Prakarana Granthaha called Sruthi Yukthi Anubhava. Sruthi means Vedas, Yukthi means reasoning and Anubhava means our experiences in all three states of waking dream and sleep. Anubhava does not mean mystic experience. Every Prakarana Grantha must be approached in this manner.

Bhagawan Ramana Maharishi has his own way of presenting Vedantic teachings. So, we should approach his work as a traditional Vedantic teaching.

The fundamental assessment of Vedanta is that all human problems are due to division (bheda) and duality (dvaita). This idea is beautifully presented in Isha Vasa Upanishad. One who see's non-duality has no sorrow or conflict or illusions. So, the fundamental lesson of Vedanta is:

Dvaita: is Dukha

Advaita: is Ananda

The next lesson of Vedanta is that division is duality or plurality that expresses in three-fold forms:

- "I", the Subject, is the individual experiencing this world, a victim of worldly experiences, who gets frustrated and helpless or becomes a Samsari. This localized Subject "I" or Ahmakara is the first division. This division is also known as "Jiva". It is in first person singular.
- Second is the world "I" confronts. Once I am aware of myself as an individual, next I see the World. It is intimately available to me as an object. This objective world is the second object. It is called "Jagat", the persecuting world. This is presented as "You" or as an object in the second person singular. You equals the World, includes the living and inert objects, even though we don't address them (inert objects) as You. Inert objects are also objectifiable.
- Once I am available and the World is available, in case of human beings, a third entity enters the picture. Animals do not have this problem. Animals have only Subject and objects. So, how does the third entity come? When man confronts the world his intellect looks for a cause due to his thinking and enquiring intellect. A tree, a cow etc. does not ask for a cause. If an animal is in pain it suffers without asking. Humans, however, will look for a cause of the pain. I have to hunt the cause. This irresistible impulse is within us. So, we



ask, how did the world come into being? How did we come into being and so on?

This introduces the third member called God or Ishwara or cause of the world. This God is not available in front of me for objectification or perception. He is called Adokshaya or not available for perception.

Whatever is not available in front of me is referred to as "He", the third person. Therefore, we refer to God as Avana-indri. In the famous mantra Sahana Vavatu, Sahana means He. So this is the third person.

Recapping the divisions:

First entity is Jiva.

Second entity is Jagat

Third entity is Ishwara.

All these are called Jiva –Jagat- Ishwara.

This division is cause of the problem.

All three members of the division are interconnected.

Uniqueness of Bhagawan Ramana Maharishi's approach is that all three members of the division are so interconnected that they always exist together and are interdependent. A common thing connects the three legs such that if you pull one leg others are also pulled with it. We experience this in our day-to-day life. How? In the waking state the "I" is there and automatically the "World" also is there. Once the world comes into existence God as cause also comes in.

Thus, in Jagrat all three divisions exist together.

In Swapana all three divisions again exist together.

In Sushupthi "I" is dissolved and automatically the world is

also dissolved. When world is dissolved where is the question of the Third person, God? In this state there is no duality or Abheda.

Swamiji says, either have all three or eliminate all three divisions. Elimination of division means elimination of all three of them, as they are interdependent. With elimination of the World and I, we may agree but Vedanta says God will also be eliminated. Vedanta apparently appears as a Nastika philosophy here. We should note that localized God is as much finite as localized Jiva.

This is the Jiva-Jagat-Ishwara nivrithi. How does one eliminate the Bheda of all three? We have to find the cause and eliminate it. Without cause elimination we will remove only the symptoms. We should try to remove cause of Bheda. As per Vedanta, division is caused by Ignorance. Ignorance is the cause. If so, Ignorance is the cause of what? Ignorance of Jiva, it is an effect. Ignorance of Jagat is also an effect. Ignorance of Ishwara is also an effect of Ignorance. If this is true then, Ignorance must be something other than Jiva-Jagat-Ishwara. Ignorance, the cause of division, is also the cause of the division-less entity.

What is the division-less entity? Whose Ignorance is the cause of Jiva-Jagat-Ishwara Bheda? Vedanta has several answers. Bhagawan Ramana Maharishi's answer is that it is the Existence principle in the division-less entity or Sat or Brahman in Vedanta. In Chandogya Upanishad, in Dakshina moorthy stotram, the question of what is the Existence principle is raised?

Existence or Is-ness is not a part, product or property of Jiva, Jagat or Ishwara. Then what is it? It is an entity different from all the three but pervades all the three of them. By pervading all three of them it lends existence to all three of them. This inherent Existence is the division-less principle, which is the truth of all the three. This division-less, one Existence alone, with nama and roopa

appears as Jiva, Jagat and Ishwara. Once known, this division-less Existence is called Saddarshanam. When one gets the Saddarshanam, ignorance goes away. With that, ignorance of division goes away. With that, the division also goes away. Jiva-Jagat-Ishwara also thus disappears.

Here, when we say all three are eliminated, it means understanding them as one Sat (existence) with three different Nama's and Roopa's.

After understanding also the nama roopa bheda continues. We now realize that the bangle, chain and the ring are not three substances but they are one substance appearing as three Nama's and Roopa's. Vyavahra continues and transactions continue, but the problem will not continue. Loosing sight of understanding the division-less is the problem. Misunderstanding the division is the problem. If one understands this life is wonderful.

To arrive at this understanding where should we search for the division-less?

You can search any one of the three divisions and the underlying truth will come out. Which one of them is easy to search? Aham is always available. So engage in Ahamkara and arrive at Sat that permeates it. Once Ahamkara's nama and roopa are eliminated all three divisions are also eliminated.

Ahamkara Vichara can replace Ishwara Vichara and Jagat Vicahra, as it is the easiest one. Hence the "Who am I" enquiry, as it takes one to Ahamkara Adishtana. This is the truth.

With Best Wishes,

Ram Ramaswamy

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# Bagawat Geeta, Class 46

Greetings All,

**Shloka # 27:**

कार्यं कर्मणो विना न कर्तव्यं तत्रैव  
सर्वथा संप्रदायात् ॥ ३.२७ ॥

**Works are being done in all ways by the constituents of Prakriti. He whose mind is deluded by egoism thinks, " I am the agent".**

Continuing his teaching of Gita and recapping last week's class Swami Paramarthananda said, in beginning of chapter 3, Sri Krishna pointed out that an Agyani has to perform Karma's to purify his mind. From Shloka # 20 onwards he said even a Gyani has to perform Karma. The purpose a Gyani performs Karma is different. He performs Karma, not to purify his mind but for Lokasangraha or welfare of society. While purpose may be different both have to perform Karma.

What is the difference in Karma they perform? The first difference is an artificial one. An Agyani performs karma for happiness while a Gyani performs it with happiness. Agyani performs Karma for fulfillment while a Gyani performs it out of fulfillment. Whatever the Agyani seeks the Gyani already has.

For Gyani, Karma is a leela while for an Agyani it is a burden. In one, the tension is visible while in the other he is free of all tensions.

Now the same karma is explained from a Vedantic point of view. Everybody has a lower Self-called Ego and a higher Self-called

Atma. What is Ahamkara? It is the body mind complex blessed by Atma. Atma has made Ahamkara sentient. The word Ahamkara is usually used in two contexts.

First one is as pride versus humility as in Dharama Shastra.

In the second, in Vedanta, Ahamkara means body mind complex. By nature, the body mind complex is inert. Body is made up of matter, pancha bhutani, mind is also made up of matter, pancha sukshma bhutani, the only difference is body is made of gross matter, mind is made up of subtle matter, therefore the body-mind-complex, is inert material according to Vedanta. It is sentient because of borrowed sentiency. Just as a fan revolves because it is blessed by electricity that is invisible. In a similar manner Atma Tatvam blesses the body mind complex. This borrowed body mind complex is Ahamkara. The blessing principle is Atma. Therefore we can say:

Everybody=Atma + Ahamkara.

Ego is our lower nature; Atma is our higher nature; Ego is our incidental nature; Atma is our intrinsic nature.

There are several differences between Atma and Ahamkara. They are:

1. Ahamkara is a limited entity. It is also called Alpa. While Atma is an infinite and all pervading entity. It is also called Ananta.
2. Ahamkara is Anitya and subject to arrival and departure. In sleep you don't see Ahamkara. The moment you sleep Ahamkara is resolved. Atma is however Nitya.
3. Ahamkara is subject to modifications, Savikara. While Atma is Nirvikara.
4. Ahamkara is Karta and Bhokta. Atma is Akarta and Abhokta.
5. Ahamkara is ever a Samsari producing papam and punyam. Atma is never a Samsari.

As said before every individual is a mixture of Atma and Ahamkara. Now shastra's say you can claim anyone of these two as your Self. It is your choice. If we own Ahamkara, be prepared for Samsara. It will bring all Karmas (Prarabhda, Sanchita and Agami). There will be ups and downs. There will be no moksha.

Then what can one do? There is only another alternative like the riddle that was given to Birbal in Akbar's court. A line was drawn and he was told to shorten the line without rubbing it off. People were wondering how can one do that? Birbal said it is simple, draw another bigger line in front of that line. Even though I have not made any change to this line, the new bigger line makes it insignificant.

Ahamkara brings Samsara. So, like Birbal draw another line. Discover another Self, the higher Self. With this discovery the smaller Self looks insignificant.

The sufferings of small self appears small and insignificant in front of the great freedom the Gyani obtains. So, Gyani has discovered a higher Ananda where Samsara is insignificant. While, for the Samsari, the Agyani, everything looks big.

Swamiji explained Shloka 27 further. Some terms used in this shloka were explained.

Prakriti: means basic matter. It is the principle of Maya, a subtle form of energy.

Gunaha: means a Product.

Prakriti Gunaha: means a product of matter or material.

It may be any inert material such as cloth, book etc. In context of this shloka prakriti according to Sri Krishna means the body-mind complex. The complex itself is inert material.

Thus, per Tatva Bodha:

From the maya the five subtle elements were born.

Thereafter five gross elements were born and from the five subtle elements, the mind and other organs are created. From the gross elements, the body is created; and from the individual satva guna; the gyanendrias were created and from the total satva guna the mind is created.

Thus:

From Maya> 5 subtle elements> 5 gross elements and the body.

Even though the body mind complex is inert it is now alive due to the energy borrowed from Atma. This is called Ahamkara. Body mind complex with sentience is Ahamkara.

The body mind complex or Ahamkara alone performs all actions. Under all conditions Ahamkara alone acts. Atma does perform any action.

Life enables everything but it does not perform any action. Without Atma, Ahamkara cannot perform any action. Therefore Ahamkara does all actions.

This Ahamkara deludes all ignorant people. It means we are lost in Ahamkara to such an extent that we don't have time to think of higher nature.

It is like a beggar who is so busy begging that when somebody tells of a big treasure in his house he tells him I am so busy begging, that I have no time to spend for claiming my treasure. Ahamkara makes you lost in Karma. This is known as Ahamkara Vimudatama.

Like when watching a movie, initially I see the white screen. Then I get lost in the characters. I forget that they are all imaginary. So also an Agyani thinks he is the Karta of all Karmas.

**Shloka # 28:**

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**0 Hero! On the contrary, the knower of truth of the distinction between constituents of Prakrti and their operations does not attach himself to works knowing that constituents operate amidst constituents.**

Agyani is caught in the lower Self. Now a Gyani also has Ahamkara. Gyani also has a body mind complex. Many people wrongly think a Gyani does not have a mind. In fact he has a beautiful mind. Gyani is compassionate. Manonasha is only a figurative concept.

When you are hurt, you will remember the wound. When healthy you don't feel the body. When the shoe fits you don't feel the presence of the shoe. It is the same with a dress.. When it fits you don't feel it. One who does not have Raga Dvesha does not feel the mind. For a Gyani the mind is not a Bharam. Since he discovered Atma, Ahamkara is not burdensome .When the mind is peaceful, it is not a burden and the Gyani is free from the mind. It means, for him, the mind is not a bharaḥ. This is called mano nashah.

It is like a roasted seed, it cannot germinate. Gyani's Ahamkara becomes more of an Alankara. It does not affect the Gyani. Siva's snake is Ahamkara become an Alankara.

Swamiji Explained Shloka # 28 further.

Gyani knows the reality.

Tatva: means reality.

Guna: means body mind complex or Ahamkara.

All the actions belong to Ahamkara. No Karma belongs to Atma. This knowledge is known as Gyanam.

Just remember the example, when I move the hand, the motion



belongs to the hand alone and the light does not and cannot move. The light is there pervading all over, but it is nityah, sarvagatah, and sanatanah.

In re-birth Ahamkara travels to find another body. Atma does not travel, as it is all pervading.

Therefore, he knows Ahamkara cannot give up action. One set of actions is replaced by another set of actions.

Gyani knows actions have to continue. He lets Ahamkara continue as per the Ashrama he is in (grihasta etc.) This is the difference between a Gyani and an Agyani.

With Best Wishes,

Ram Ramaswamy

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## Bagawat Geeta, Class 45

Greetings All,

Shloka # 25:

कर्मणो यो नान्तरहितो भवेत्सुखदुःखसंशयान्मृत्योर्मुखात् ॥३.२५॥

**Prince of the Bharata line! Just as the ignorant work with attachment to that work, so should the wise work, unattached, seeking the world's integration.**

Continuing his teaching Swami Paramarthananda says, after shloka # 20 Sri Krishna talked about Karma with respect to an Agyani. Agyani has to perform Karma to purify his mind. He then talked about Karma from perspective of a Grihasta Gyani. A Sanyasi Gyani renounces all religious activity by

symbolically removing his thread. He cannot perform the many Karmas performed by a Grihastha.

So, Sri Krishna is not talking about a Sanyasi-Gyani here; but a Grihastha Gyani, who is very much in the society. And the question is whether such a Gyani can renounce all the karmas, because he does not require purification or

Knowledge, because he is already a Grihastha Gyani. Sri Krishna says, even a Grihastha Gyani will have to continue with his karmas such as Sandhya Vandanam. He may reduce his Karmas but he will still have to continue performing at least some of them. Only by renouncing and taking Sanyasa can he get out of performing Karmas.

Why should he, then, continue with his Karma's? Sri Krishna says, he has to continue his Karmas for Lokasangraha or benefit of society. Shankaracharya says a Gyani has to perform Karmas so that society moves away from the materialistic world. So, Arjuna, perform your Karmas.

What is the difference in attitude between a Gyani performing Karmas and an Agyani performing them? Gyani performs it for benefit of society while Agyani performs it for his own benefit. The Agyani performs it with attachment while Agyani performs with detachment. Agyani does it to obtain happiness. While Gyani does it in a state of happiness. Agyani has lingering unhappiness. The main difference is in their attachment (or detachment) to the karma.

### **Shloka # 26:**

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**The integrated man of wisdom should not bewilder the mind of ignorant attached to works; performing them all, let him cause them (also) to do so.**

Here, Sri Krishna gives an important advice to a Gyani.

This is an important shloka. When we study our scriptures we find a unique phenomenon. It seems to have many seeming contradictions. Meaning there are really no contradictions. Scriptures are addressing many people at different stages of spiritual evolution. Thus, a doctor cannot give a uniform advice to all his patients. This is known as Adhikari (seeker)Bheda. So, what is food for one person is poison for another; Thus, the scriptures glorify certain sadhanas for a certain group of people and the very same scriptures criticize the very same things in a different context. For example if you go to the karma kanda, the initial portion of the veda, you will find that karma is glorified very much.

Karma, at one stage it is a blessing later, however, it becomes an obstacle. A child can stay in womb only for nine months, after that even nature ejects it. Therefore, up to the tenth month the womb is a blessing; after the tenth month, it is an obstacle for its further growth. A green fruit has a firm skin but when it ripens the skin peels off easily. That is why even a wedding is considered only an intermediary womb stage; that is why we have the four ashramas. We grow out of each one to the other.

Active life is a spiritual womb, where one serves society, performs Pancha Maha Yagna and then grows out of it. Active life is such that you may get into the whirlpool of activity, and you keep running around like catching the tail of the tiger. Now the problem is the tiger never gets tired; but after some time, you are tired. Every karma can become a tiger's tail; therefore make use of karma, and then you should know how to grow out and spend time in Vedanta Sravanam, Mananam and Nidhidhyasanam.

A Gyani has to be careful about the advice he gives. He cannot ask everybody to drop Karma. When an immature person drops his Karma he can become a Mithyachara or one who thinks only of sense pleasures. Vedanta is not for all. They have to continue with Karma.

Explaining shloka # 26, those people who are still attached to worldly activities or Artha Kama Pradhana, encourage them to enjoy legitimate pleasures. In the encouragement also introduce God along with Karma. So, pursue artha kama but also follow dharma. At an appropriate time, study scriptures. A spiritual teacher should not discourage karmas such as puja, japa etc.

Don't create conflict by encouraging renunciation. It will come naturally. The Raga and Dvesha will come with growth. Forced detachment means he will become melancholic. So, along with philosophy religion must be encouraged.

In this context Swamiji mentioned that Gayathri is the greatest mantra of all. There is a Gayathri mantra for the initiated as well as one for the uninitiated.

The Grihasta Gyani (Vidwan) should persuade people to act. He should persuade people by example of his works. Acharyas in Mathas perform long pujas to demonstrate this. He, the Vidwan, should perform actions wholeheartedly to persuade others.

### **Shloka # 27:**

ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥ ३.२७ ॥

**Works are being done in all ways by the constituents of Prakriti. He whose mind is deluded by egoism thinks , " I am the agent."**

Shloka # 27 and 28 are very important Shlokas. They contain the essence of all Upanishads and the Gita. Here Sri Krishna discusses the technical difference between the Gyani and Agyani's actions.

Every individual has two "I"s. One, the lower "I", is called the ego, which is the Karta, Bhokta and is limited. This "I" is also called Ahamkara. There is another "I", called the

higher "I," also called the Atma or Sakshi. What is this higher "I"? It is pure Consciousness, Atma or Purusha. The atma is neither male nor female. So the properties of this Consciousness are:

1. Consciousness is not a part, a property or product of the body.
2. Consciousness is an independent entity, which pervades and enlivens the body.
3. This consciousness which is different from the body, which pervades and enlivens the body, this consciousness is not limited by the boundaries of the body; the limitations of the body, dimensions of the body and it extends beyond the body.
4. This consciousness, which is an independent entity, and not limited by the dimensions of this body, does not die even when the body perishes; it is the eternal all pervading principle;

This Atma has been described in detail in chapter 2, shlokas 12-25, of the Gita. It is like the light pervading this body that illumines this hand. This light also has all properties of the Atma and is called Jyoti.

This Consciousness is the real " I". The purpose of all sadhanas is to own up to the higher " I". Hence the shloka: Asto Ma Sat Gamaya. A Gyani is one who has owned up to Aham Brahma Asmi.

What is the lower self? It is the mind. It is located in the body. It is enlivened by the higher "I". Mind by itself is inert. It is Jiva due to Chaitanya. It is called Ahamkara. This Ahamkara operating through this body, experiences sukham, duḥkham, pain and pleasure. This Ahamkara is the one that drops and takes another body.

Each one us is: Atma + Ahamkara.

The question is should we continue with Ahamkara or should we

choose our right to claim the infinite? The infinite can be claimed; it is our higher "I". The higher "I" and lower "I" are two different things. Agyani remains in lower "I" and dissatisfied. He suffers Ahamkara and thus Samsara. One who has discovered the higher "I", in his vision, the problems of lower "I" seem insignificant. A Gyani is established in higher "I" . He is not disturbed.

Shloka # 27 talks of an ignorant man in Ahamkara.

Shloka # 28 talks of a wise man established in Atma.

With Best Wishes,

Ram Ramaswamy

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## **Upadesa Saram, Class 11**

Greetings All,

Shloka # 24:

The difference between God and individual is only in name, form and intelligence. They are the same in their essential nature as the Heart.

Shloka # 25:

When perception of name and form ceases, there is the vision of the Self. This is also the vision of God, for, God and the Self are the same.

Continuing his teaching Swami Paramarthananda says, in the previous class and previous shloka, Bhagawan Ramana Maharishi described Atma Vichara as means of falsifying the Ahamkara. This Atma Vichara is to be accomplished with Guru Shashtra Upadesha. After this Vichara, a Gyani uses the "I" in that he

will be aware of the higher "I" even as he uses the Ahamkara "I".

After Atma Gyanam he goes to the next stage. There can be a misconception in one's thinking that there is an Atma in every Jiva. To negate plurality of Atma, Ramana Maharishi says that Atma in each individual is the same or One Atma appearing in many forms. The same Atma is also described as Jiva Atma and Param Atma. This is the Mahavakya Vichara.

Shlokas # 24 and # 25 respectively deal with Jivatma and Paramtama Aikyam. If they, Jivatma and Paramatma, are appearing as different it is because of Nama and Roopa. Just as in the wave and ocean analogy so also with Vyashti Atma and Param Atma the Atma is same. By removing the Vesha one gets the Sva-Atma Darshanam or Paramatma Swaroopa Gyanam. The seeker understands God as himself. This is the Aikya Gyanam.

Shloka # 26:

Since there are no two selves, the established poise in the Self is the vision of the Self.

In previous shloka Ramana Maharishi talked about Atma Darshanam as seeing or knowing Atma. This can cause confusion in some. One may think of Atma as an object. As per Bhagawan Ramana Maharishi one cannot objectify the Atma. Thus, he says, there will be no new experience. I will just understand Atma as myself. Abiding in the Atma is, knowing Atma. It is not an object of experience. It is the ever-experienced consciousness. It does not require a special experience. This is called Atma Gyanam.

There is no knower or known of an Atma. If Atma has to be known who will know it?

Swamiji says:

1. An-atma cannot know Atma .
2. One Atma cannot know another Atma , as there is only one Atma.
3. Atma cannot know itself, as subject cannot objectify itself.
4. One part of Atma cannot know another part of Atma, as Atma has no parts. Thus, I have a leg that I can touch. Nothing like the leg exists in the Atma.

Therefore, experiencing or knowing Atma through a process is not possible. Therefore, the ever-experienced Consciousness is the Atma. This understanding does not require objectification of Atma. This abidance is called Atma Nishta.

Shloka # 27:

Knowledge is Consciousness transcending knowledge and ignorance. After knowing that is there any difference?

Consciousness alone is Atma Gyanam. Bhagawan Ramana Maharishi says "Chid Eva Gyanam". Atma Gyanam is unique. It should be carefully understood. Swamiji asked: If consciousness is Atma Gyanam, what is the problem? Answering the question he says, this question assumes that since everybody has consciousness then everybody should have Atma Gyanam. Consciousness is Anadi and Ananthaha. This means everybody in the world is a Gyani.

The statement has to be interpreted correctly. Consciousness is Atma Gyanam only when Consciousness is associated with an appropriate thought called Vridhi Aruda Chaitanyam. Thus, Consciousness associated with Pot is called Pot knowledge. Consciousness associated with Aham Brahma Asmi is known as Atma knowledge.

What is the nature of this Consciousness? That original consciousness is beyond both Knowledge and Ignorance. Gyanam generated a Vyavaharika Satyam. Consciousness is beyond it. It is Gyana and Agyana varjithaha. It is beyond knowledge and



ignorance, it is actually a witness of both of them.

How is one to know this absolute Consciousness? There is no duality to know the Chaitanyam. Thus:

- 1) An-atma or Jadam cannot know Chaitanyam.
- 2) One Chaitanyam cannot know another Chaitanyam, as there is only one Chaitanyam.
- 3) Chaitanyam cannot know itself, as subject cannot objectify itself.
- 4) One part of Chaitanyam cannot know another part of Chaitanyam, as Chaitanyam has no parts.

So, is there a division in consciousness to objectify? There is no such division. Hence one can only say " I am Chaitanyam and be quiet."

You are able to say, " I am" because of Consciousness. With this Atma Brahma Aikyam is over.

Bhagawan Ramana Maharishi talked about Karma, Upasana, Bhakti ( Samadhi), Ashtanga Yoga with focus on Pranayama, and Gyana Yoga. All Sadhanas prescribed in Vedas were condensed in this text.

This Atma Vichara is the final Sadhana. Now Bhagawan Ramana MahaRishi talks about the Phalam.

Everybody has to go through all Upasanas and Sadhanas. There is no time limit to their practice. In shlokas # 28 and # 29 respectively Gyana Phalam or Moksha is now described.

Shloka 28:

A conscious bliss ensues when one abides as the Self, by enquiring, " what is the true import of "I"?" This bliss is spontaneous, indestructible and limitless.

When one enquires into Atma Swaroopam or "who am I", through Guru Upadesha, Atma Darshanam occurs. Swamiji emphasized the need for Guru Upadesha for this Gyanam. When Atma Gyanam

occurs there is Ananda, fulfillment or peace. It is not a temporary Sukham but an infinite Ananda also called Aapoorna Ananda. This sukham is identified with Chaitanyam or Atma.

Shlokas # 29 & 30:

In previous shloka or # 28, the second line is actually one word. Relative Sukham is opposite of Dukham. It can change, as it comes and goes. Gyana-janya Sukham is not a displaceable Sukham. A Gyani also has Prarabhdha Karmas that will bring good or bad experiences to him. Even a Sanyasi experiences Prarabhdha Karma in an Ashram.

The Sukham experienced by a gyani will not change. Atmananda will continue even as the Gyani's Prarabhdha Karma's play out. This Sukham is absolute. It is beyond Bandha and Mosha that are relative terms. When bondage is understood it is known as Mithya. If a tiger comes in dream and then goes away too, it is all happening in the dream. The tiger belongs to the dream. In waking there is no arrival or departure. In the absolute there is no Bandha or Moksha. Both are Vyavaharika Satyam. Atmanada is the Paramarthika Satyam.

Atmananda is a sense of fullness that persists at all times. It is also called Poornatvam. The Jiva obtains this undisplaceable Atmanada.

When does he get this ananda or moksha? In most systems, one obtains it only after death. In Vedanta it is promised in this very life as a Jivanmukta. You will still have your wife or husband, children etc. but the Gyani will have no complaints. If you want this Gyananda you have to qualify for it. You should deserve it. Such a person is called Daivika or one with spiritual values. Gita Chapter # 16 describes these values or traits. One has to cultivate these values. You then become a Sadhana Chatushtaya Adhikari or as Bhagawan Ramana Maharishi calls it Daivika.

How do I get this Daivika? Performing all Karmas, Upasanas and

Sadhanas followed by Guru's teachings will result in Gyananada.

Shloka # 30:

The speaking of truth of "I" is the greatest austerity. This is the teaching of Ramana

It is the greatest accomplishment in life. This Atma Gyanam or Jivatma Paramatma Aikyam is Mahat Tapaha. It is the greatest Sidhi in life. Gita Chapter # 4 describes it as well.

This knowledge is an illuminator of one's real nature. It banishes Ahamkara. Bhagawan Ramana Maharishi brings out this Vedic wisdom. It contains Veda Upadesha Sara.

"In words of Ramana" can have two meanings:

- 1) Words of Ramana
- 2) That which pleases all people. A teaching to revel in.

With this Upadesha Sara is over. It is important, because, here Bhagawan Ramana Maharishi makes it clear that "Who am I " must be preceded by Upanas. Upadesha begins with all Sadhanas including Karma yoga, to lead to one becoming Daivika and then one knows one's Self. It is a Vedic teaching. It is also Ramana's teaching. It is the best of teaching of Bhagawan Ramana Maharishi.

My Note on Paramarthika, Vyavaharika and Pratibhasika Satyam: The above bhashyam brings to the fore that three types of 'reality' are admitted in the Shruti. Commonly these are known as: 1. PArAmArthika Satyam which is Brahman alone, 2. VyAvAhArika satyam, which constitutes the common world experience of samsara and 3. PrAtibhAsika satyam which is a seeming reality, actually within the samsaeric experience. This seeming reality of say, the mirage-water or rope-snake, is corrected in the Vyavahara itself and does not require Brahma jnanam for this. The Vyvahaarika satyam, of course, gets corrected upon the rise of Brahma jnAnam.

With Best Wishes,

Ram Ramaswamy

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## Upadesa Saram, Clas10

Greetings All,

**Shlokas 21:**

**This, the Heart, is the true import of "I". For it exists, when the " I" is not.**

Continuing his teaching Swami Paramarthananda says,

in first part of Upadesha Saram, Bhagawan Ramana Maharishi talked of various Sadhanas such as Upasana, and Ashtanga Yoga highlighting Pranayama. All of them are for preparing the personality and are for Gyana Yogyatha Prapthihi. After following this everybody has to come to Gyana Yoga or Atma Vichara or Bodha Marga. From shloka # 14 onwards Eka Chintana or Advaita Atma Vichara is discussed. Only through Gyana can mind be handled. Unless mind is handled properly one cannot get liberation. Mind is a Mithya instrument with low order of reality. Consciousness is different from mind. I am different from mind. I am the agent behind mind. I am true while mind is Mithya. Recognition of mind as mithya results in Mano Nasha. Mind equals Ahamkara because it consists of thought and even in that the primary thought is the "I" thought. Mano nasha is Ahamkara Nasha. Knowing the Atma or knowing the I can falsify Ahamkara. There is no pot other than the Clay. Only after Knowledge of Clay can Pot be falsified. It is the same with water and wave. Once we see everything as water there are no more waves. Only after Atma Gyanam can Ahamkara be falsified.

This can be done only through Atma Vichara.

### **Shloka # 22:**

**The body, the sense, the vital force and ignorance, all these are insentient. They are not the consciousness, which "I am".**

Aham Patati or Ahamkara falls. This occurs through Atma enquiry. This is arriving at the consciousness principle through Pancha Kosha or five-layered body. Therefore self-knowledge is knowing I am not the five-layered body but the Consciousness. Consciousness is not a part, product or property of the body. It is Nithyaha, Sarvagathaha, Nirvikaraha, Aprameya, Akarta, Abhokta etc. I am that Consciousness existence principle. "I am body" is a mithya. This knowledge is Atma Gyanam. After this gyanam Ahamkara falls. Ahamkara means the mind. It is falsified.

### **Shloka # 23:**

**Is there another consciousness to light Existence? Existence itself is consciousness from which the I arises.**

In previous shloka, Ramana Maharishi pointed out that Atma is different from the five-layered body. It is pure undivided attention. It is existence associated with every object. This existence principle is called Sat. It is in my body as well. In body, we call it "am". In an object we call it as "is". The "am" and "is" are same. Bodies are many, objects are many, and existence is, however, only one. How can one experience this pure existence? Right now we are experiencing existence associated with objects. We are not experiencing existence in its pure form. We experience a watch, that it exists, by saying it "is". We can differentiate between existence and non-existence. Even though we experience existence, it is with respect to objects. Atma is pure existence. We need to separate existence from objects and come to pure existence.

How to become conscious of pure existence?

Bhagawan Ramana Maharishi says pure existence can never be an object of knowledge. It will always be a subject or the consciousness principle. Pure consciousness is the very Subject. Chit cannot illumine Sat. It cannot objectify Sat. How can you objectify it when it is You.

You want to see your own original "I". You can only see the reflected I in the mirror. The eye can never perceive the original I . Even though eye can't objectify the I you still don't have any doubt about the original I. That doubtless I is pure existence. That doubtless I is pure Consciousness in Sat Chit Atma Asmi. It has no limitation. Limitation is only for body. "I" am free from

limitations hence "I" am Sat Chit Ananada.

Explaining Shloka # 23, Where is the Consciousness that is separate from existence? Is there a consciousness that is separate from existence? If it is there, then we can separate them. Consciousness can then look at existence. That is not possible. Existence equals Consciousness. So, objectification of consciousness is not possible.

Explaining Shloka 23, a Consciousness that is the illuminator of existence and different from existence, where is it available? There is no such consciousness as it is the very Subject. This is because Consciousness (Chit) is in the form of pure existence Sat.

Aham =Sat. Pure existence is in form of Consciousness.

Therefore we can say: Pure existence is in form of consciousness. Also, Consciousness is in form of Existence. Consciousness and Existence are one and the same. They are just two words for one. It is the plurality of names, both referring to one Atma or " I am". Once you know this, your spiritual journey is over. Existence has also has all properties of Atma such as : Nithyaha, Sarvagathaha, Nirvikaraha, Aprameya, Akarta, Abhokta, etc . It exists even

after fall of body. It should learn to claim “ I am the Atma.” This is Nidhidhyasanam.

#### **Shloka 24:**

**The difference between God and individual is only in name, form and intelligence. They are the same in their essential nature as the heart.**

This Existence-Consciousness is the same one behind the Samashti (Macro) as well as Vyashti (Micro or Jivatma). In both Jiva atma and Paramatma, the atma is the same one. The difference is in the medium of manifestation. This is the Jivatma Paramatma Aikya Gyanam.

Shloka # 24 is a Mahavakya. Are the wave and the ocean different or identical? From a superficial angle they are diagonally opposite. Thus, the wave is small while ocean is big; Wave is supported, Ocean supports; Wave is an effect while ocean is the cause; Wave is subject to arrival and departure while ocean is not. However, if you analyze them as wave is water and ocean is also water. Then, there is no such thing as wave. Wave is only a Nama and Roopa. So also with Ocean, it is also only a Nama and Roopa. The water is the same in both. So also in Vyashti (body) and Samashti (creation) there is only one Atma. Superficial Jivatma and Paramatma both are in reality Atma.

Chandogya Upanoshad says: Tat Tvam Asi. Shankaracharya has written on this maha mantra in Vakya Vrithi.

Explaining Shloka # 24, The difference between Jivatma and Paramatma is superficial. They are just name and form and not the content. Thus:

Atma +Samashti=Paramatma

Atma +Vyashti=Jivatma

From Nama Roopa perspective they are different. But

Svabhavatha (true nature) the Param and Jiva adjectives go away and one is left with Atma only.

Both are pure existence (nirguna), which is the ultimate reality. So have a penetrating vision for Advaitam.

### **Shloka # 25:**

**When perception of name and form ceases, there is the vision of the Self. This is also the vision of God, for, God and the Self are the same.**

This shloka is also a Mahavakya. From these verses we know Bhagawan Ramana Maharishi knew about traditional teachings. He knew the mahavakyas. He shows that he was in sync with Shankaracharya.

Take the wave and ocean. Remove nama and roopa and you will see it is only water. Thus, one can see the content by just shifting our vision from Nama Roopa. This is known as Bhoga Tyaga Lakhanam. Bangle is gold, chain is gold, ring is gold. Give up superficial nama and roopa and you will come to understanding of Jivatma (essential nature) and simultaneously the essential nature of Paramatma as well. They are not different. They are the one essential nature. Self Realization is God realization. They are not a separate process.

After removal of Vesha (dress) one sees the oneness of Jivatma and Paramatma. One who sees the water, for him there is no ocean or wave. I am that Atma.

### **Take Away from this class: Shloka # 25:**

Giving us a very powerful tool of discovering the Self, Swamiji says we should look at people and objects without Nama and Roopa. Please experiment with concept and if you hold that thought long enough you will see a change in perspective.

With Best Wishes,



## Upadesa Saram, Class 9

Greetings All,

**Shlokas # 19:**

**Wherefrom does this "I" thought arise? If one enquires thus, it vanishes. This is self-enquiry.**

Continuing his teaching Swami Paramarthananda says, all types of Sadhana's such as Puja, Japa, Dhyana, Samadhi, Yoga, and Gyanam all will have to culminate in Atma Vichara. They are important but they are complete only with Atma Vichara. Thus Atma Vichara only will eliminate Ahamkara or the mortal "I". It is not optional but a compulsory knowledge. Ahamkara is born out of Self Ignorance. Ahamkara goes away with Gyanam. As long as a root is there the tree will sprout again. Agyanam is moolam of Ahamkara. Therefore, Atma Vichara needs to go along with Guru Shastra Upadesha. Even when somebody has got this knowledge without a Guru, they are rare prodigies. They got their Guru Upadesha and knowledge in past births. Therefore, these prodigies do not require Guru Upadesha. For majority of us, we need the Guru Upadesha. So don't quote Bhagawan Ramana Maharishi to avoid Guru Shatra Upadesha. Majority of us require it. Upadesha means systematic teaching of shastras. This will lead to Atma Gyanam. This will destroy Agyanam and thus destroy Ahamkara. Ahamkara "I" is replaced by Atma "I".

Ahami is when Ahamkara is destroyed. Atma is Layasthanam or Adisthana Chaitanyam. It is Atma Chaitanyam. This Chaitanyam now shines.

## **Shloka # 20:**

**When the "I" thought perishes, then another I, I springs forth as the Heart, spontaneously. It is the Existence in all of its fullness.**

After Atma Vichara Ahamkara is eliminated. And the new I shines. A serious seeker wants to know what this means? How do I know if this event has occurred, that is the elimination of Ahamkara, replaced by Shining Atma?

What will life be before it and after it? How will I feel when the event occurs? These are questions from serious seekers. Will I experience the Infinite I? Now I experience a finite I. Will I have the experience of a new infinite I?

Many people have the misconception that they will experience a new I. We should know that there is no specific experience of the new I or infinite I? Any specific experience requires Triputi or experience of dualities (experiencer-experience-Object or knower-known-act of knowing, seer-seen-act of seeing etc) and is thus limited. Any specific experience of infinite is a logical contradiction. All specific experiences are in finitude. In waking and sleep states also we have specific experiences. Another is a general experience. There is absence of any experience in deep sleep and Samadhi states. Triputi is absent in Sushupthi and Samadhi states. Thus the two experiences are:

- One is specific experience of finite.
- Other is absence of any experience like in Sushupthi.

Other than these two experiences there are no other experiences of infinitude.

So, what does this shloka mean? When the limited "I" is gone and is replaced by infinite Atma. It is more a specific understanding. During a transaction in the waking state I am enjoying status of experiencer. Through Upadesha I understand that experience is not my intrinsic nature while consciousness

is. My experiencer status is Mithya but not my intrinsic nature, that I am a conscious being. The color of my Angavastram is not mine. The experiencer comes with waking and dream but goes away in Sushupthi. The experiencer comes and goes, hence he is a Mithya. So also all experiences of Experiencer are also Mithya.

I am a Conscious being now, but if I doze off I lose it. So, there is a transient state. Limitation is not my true nature, meaning, I am limitless. This sense of localization does not belong to me. The understanding that I am without localization is the true nature. Experience will be finite, however, understanding will be of infinite.

The experience of the earth is of flatness but we know it is a globe. We feel the stationary status of the earth but we know it is rotating very fast. This wisdom is not shaken by experience. Even though I experience myself locally, I know this is not true. This is wisdom. There is no change in experience, only falsification of it.

### **Shlokas 21:**

**This, the Heart, is the true import of "I". For it exists, when the " I" is not.**

The Ahamkara I says I am limited. There is another Consciousness that says I am limitless. How do I know which is real and which is fake? Should we say experience is right or knowledge is right? We say knowledge alone is powerful. We know several experiences that are not fact based. (Stationary earth, flat earth, rising sun etc). There are illusory experiences at every level. In Self-experience I avoid the experience. In Nirvikapla Samadhi Patanjali did not discover Advaita Gyanam. Yoga is Dvaita. Only knowledge is reliable.

Experienced I is limited in nature. Bhagawan Ramana Maharishu says limitless I is my true nature. The limited I is subject to arrival and departure. During waking and sleep too we can

experience arrival and departure.

The limitless is the real I while Ahamkara resolves during sleep every day. Dress is changed every day. Dress is not my real nature. Ahamkara is removed every day and put on as well during sleep and waking states respectively. Consciousness never comes and goes. It has a continued existence without resolution. Consciousness continues even in sleep. That we are able to talk about sleep is proof of witness consciousness. Hence Consciousness is the real meaning of the word "I".

I am the eternal consciousness in which Ahamkara rises and falls. During sleep Ahamkara goes away. In waking state it comes back. In death Ahamkara goes away but I continue. Knowing is also a manner of transaction. "I am" without transaction is my real nature.

The enquiry into this has to be systematic through Pancha Kosha Viveka. It is discussed in Taitreya Upanishad. I have to see consciousness in every Kosha. I am not the Kosha, but I am the consciousness pervading it. Kosha is separate from Consciousness. Citing an example: Fan is the instrument with the invisible electricity. One is visible while other is not. The invisible electricity is not part of the fan.

So also our body is of five layers with the sentiency principle or consciousness principle. One is invisible while other is visible. Because of sentiency the body functions. Sentiency is not part, product or property of the body. It is not limited by boundary of the body. It is non-material consciousness that survives the end of body. It is the real I.

**Shloka 22:**

**The body, the sense, the vital force and ignorance, all these are insentient. They are not the consciousness, which " I am".**

The five fold Koshas are described. Vighraha means Annamaya kosha. First line of shloka is Vedanta Shastra. I am none of

these material objects. I am the eternal witness.

With Best Wishes,

Ram Ramaswamy