

Saddarshanam, Class 4

Greetings All,

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.”

Continuing his teaching on Saddarshana, Swami Paramarthananda said, Bhagawan Ramana Maharishi starts the teaching of the division-less existence with this shloka. The divisions are presented as Jiva and Jagat. While discovering the Adishtanam we discover Nama and Roopa as well. In discovering wave and ocean we realize that there is nothing called wave or ocean. The removal of substantiality is called elimination of division. While you still see the ocean and the wave, you realize, through wisdom, that they are without substance. The names are used only for transaction. Jiva and Jagat perception can't be removed but you know their Adishtanam as Brahman. Both Jiva and Jagat are nama and roopa. This is the essence of the teaching. It is the falsification of division by knowledge of the division.

The One division-less existence appears with superficial names and forms. The Waker goes to bed as a non-dual person. In dream he becomes both the transactor (dreamer) and the object of transaction (dream). This bifurcation is superficial. Once I wake up the division is resolved. There is no dreamer nor the dream. The division is not real, but apparent.

Bhagawan Ramana Maharishi cites an example of a painting on a cloth. In the painting there is an observer and an observed. Both are on the same canvas. Just as the actors in a movie screen are superficial, the one division-less canvas appears as an observer and observed. In the case of painting the

Adishtanam is the canvas, a Jadam. In life, the Brahman appears as the Observer and Observed, it is, however, alive. For being able to perform this, the Brahman has to have a great power. It makes the impossible, possible. Infinite cannot be divided, however, it appears as divided. This power is called Apar Shakthi or also known as Maya.

A question can arise that if Brahman is one and Shakthi is another, are they not divided? The reality is that this power of Brahman is also an apparent one only. The Brahman has the apparent Shakthi to create the Mithya division.

Shloka # 4:

“All philosophies begin with the naming of the principles of the individual, the world and the supreme soul. As long the notion of “ I” remains, so long these three will also exist. The abidance in the Self where there is absence of the “I” notion is the best of all.”

Here Bhagawan Ramana Maharishi says there are many religions and philosophical systems that have come up to give moksha. Even in India we have six Nastika and six Astika systems. All of them claim to give us moksha shastra. All of them have to start with certain fundamental Tatvams as their philosophy. All start with an introduction of their Tatvams.

They all accept the following three Tatvams. They are:

- Jivaha: The human being, the hero of the philosophy.
- Jagat: Jiva interacting with Jagat causes all problems. All our complaints are about somebody else and rarely about ourselves.
- Ishwara: He is the one who creates the Jiva and Jagat. Here Ishwara is one of the Triad. So, this Ishwara is finite.

After introduction of these three Tatvams, the philosophies introduce Sadhanas such as to “Serve the world”. All Sadhanas

address Jiva (Upasaka), Jagat (Alambanam) and Ishwara (Upasya).

Bhagawan Ramana Maharishi says all these systems are beautiful, however, all their Sadhanas pre-supposes division. All of them preserve divisions as well. So even after a lot of Sadhana the Jiva remains a Jiva, maybe as an elevated Jiva, such as Rama Upasaka or Hanuman Upasaka. He continues as one of the triad. Therefore, he is said to have Ahamkara. Ahamkara is finite and with it comes mortality and insecurity. Therefore, Samsara continues. All these Sadhanas preserve Samsara and divisions.

As long as the Triad is maintained in the name of divine sadhanas, there will be the finite Ahamkara. The insecure and mortal Ahamkara continues. However, all these sadhanas have not attacked duality, rather they preserve the Triad. So, to refine Ahamkara one starts with the Triad. Once he has become Gyana Yogya, then he must attack duality. Only when division is eliminated, only when Triad is negated, only then Ahamkara is uprooted and only then moksha occurs. This is also called Apavada. Therefore, Bhagawan Ramana Maharishi says, in Sarvottama Nishta or in the culminating stage, which is the greatest stage, there is no more Ahamkara claiming to be a devotee or Upasaka or Gyani. Even the claim "I am a Gyani" is Ahamkara. Brahman does not have any attributes including the one of a Gyani.

I am not a Karta, Bhokta, Bhakta, Upasaka or Gyani. Knower of Brahman never claims, " I am a Gyani".

The greatest state is one of wisdom or Gyana Nishta. Ahamati Shunyam. In this state, Aham and Shastram both are absent. There is no Gyani or a Shishya. In this state there is a no difference between Pramata (Knower), Prameya (Object) and Pramanam (Proof). In my Budhi I will know that there is no substance to the wave even if it appears as a wave. The division belongs to Nama and Roopa. All systems are fine in

the beginning; however, it is really in the end that we know the greatness of Advaitam. Vedas ask us to start with Karma (Dvaitam) but culminate in Advaitam. This is a valid system of teaching.

Shloka # 5:

“ Arguments that this is real or false, sentient or inert, sorrow or joy, are to no purpose. The state free from all thoughts, without “I” notion and the world, is supreme state desired.”

We have to gain knowledge of the division-less Brahman. To arrive at the Adhishtanam one can enquire into any one of the three, that is Jiva, Jagat or Ishwara. Just as enquiry into jewelry gives us knowledge of the gold so also Mithya Jiva, Jagat and Ishwara's enquiry respectively will lead us to Brahman.

Even though all three Vicharas are acceptable, Bhagawan Ramana Maharishi considers Jiva Vichara more efficacious than other two. What is the advantage of Jiva Vichara?

In JivaVichara alone, Ahamkara is directly attacked. Bhagawan Ramana Maharishi feels Ahamkara needs a direct attack, as it is the most difficult nut to crack. It is also most intimate object of our attachment. I have nourished it through all transactions (Father –I, Brother- I, Son- I etc.). In and through all vyavaharas Ahamkara continues. Ahamkara is there at home, office and even at Mansarovar. Therefore, Ahamkara has to be attacked directly. This happens only in Jiva Vichara. Jagat and Iswara Vichara's do not attack Ahamkara directly. Ahamkara survives both these Vicharas.

When Ahamkara tries to understand Mithya Samsara it cannot understand it. It will not work because for Ahamkara the World is Satyam.

World + Ahamkara=Mithya for Brahman.

The other problem is that Jagat Vichara does not eliminate Ahamkara, rather, it may nourish Ahamakra. Enquiry into, if world is real or unreal, is futile if it does not knock off Ahamkara. But if Ahamkara is knocked off even the world will lose its capacity to knock you. Therefore attack Ahamkara.

With Best Wishes,

Ram Ramaswamy

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 Shastra 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

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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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 sees 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 nivriithi. 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

Saddarsana – Sanskrit Text

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