

# Taitreya Upanishad, Class 8

Greetings All,

**Chapter # 1, Anuvakaha # 4, Shloka # 1:**

**He whose form is manifold, who is preeminent among the sacred hymns of the Vedas and who has sprung up from the sacred Hymns which are immortal, that Indra (omkara) may fill me with intellectual vigor. O lord, may I become the possessor of the immortal revelations. May my body become able and active, my speech sweet and agreeable to the utmost. May I listen abundantly with my ears. Thou art the sheath of Brahman. May you preserve my learning.**

Continuing his teaching of the Upanishad, Swami Paramarthananda said, Shikshavalli, Chapter 1, Anuvakaha # 4, is a relatively bigger section. It has two spiritual sadhanas. They are: 1: Mantra Japa sadhana and 2) Homa sadhana, a physical ritual on fire.

## **Japa Sadhana:**

In this sadhana the seeker is asking for Gyana Yogyatha Prapthihi. This prayer is addressed to God in the Omkara form. Therefore seeker glorifies Omkara first, then asks Omkara roopa parameshwara to strengthen him and immunize him from Samsara by giving him Medha shakti & dharana shakti. Medha Shakti is the capacity to absorb and Dharana Shakti is ability to retain the teaching.

Now, he says, O Lord, I should be possessor of amritam. Amritam here means atma gyanam. Amritam means immortality, which also means moksha. Atma gyanam is the giver of immortality. Therefore, let amritam as self-knowledge happen to me. Let me be a gyani.

Atma Gyanam requires a lot of preparation. Atma Gyanam is not

a physical substance. It can only be given by a systematic consistent study by a teacher. After all it is only after 20 years of education that one becomes knowledgeable in a field such as physics or chemistry. So, systematic sravanam is required.

To perform sravanam one must be physically fit. For speaking, my tongue must be the sweetest one. The tongue is a gyanendriya (as for eating) as well as for karmendriya (as for speaking). Let my tongue be sweet. What is a sweet tongue? It means words uttered must be sweet. What is a sweet word? Noble (mangala) and auspicious words are considered sweet. How to define a mangala shabda? Chapter # 17 of the Gita addresses this topic in detail and it describes four criteria for words to be mangala. They are:

1. Words should **not be hurtful**. Speech should be in a relaxed manner, spoken slowly, at a mild pitch using right choice of words.
2. Words should be **positively pleasant**, encouraging, and pleasing. Appreciative words should be more than criticizing words.
3. Words should be truthful or **Satyam**.
4. Words should provide **Hitam** or must be beneficial to both speaker and listener.

If all above four criteria are met the words will be mangalam. This is result of a honeyed tongue. How do I know if I am honey tongued? If people like to speak to me I am probably honey tongued. If people do not like to speak to me I need to work on my speech.

Let my ears also be fit to be able to perform Sravanam. Ears must be used for listening to shastras. Therefore without obstacles let me listen again and again to shastras.

The student concludes by glorification of Omakra again. Kosha means box. He says this box called Omkara is the container of

Brahman. But Brahman cannot be contained? If so, why is Omkara a container? The enquiry into the word Omkara can arrive at the truth of Brahman. Since Omkara is the means of discovering Brahman, it is known as a box.

How can Omkara enquiry lead to Brahman? Mandukya Upanishad discusses this topic in detail. If Omkara contains Brahman, how come I cannot see it? The reason I cannot see it is because Brahman is covered and we need to uncover it. What covers Brahman? Anatma Gyanam covers Brahman. In shloka the word Medha is now used to mean Anatma as well. Most people are interested only in Anatma Gyanam. Therefore, they are extrovert. Therefore, they don't have time for Vedanta Vichara. Extroverted-ness is an obstacle for Vedanta Sravanam. Thus, time is also an obstacle. Even if we have time we tend to read Stardust and such non-spiritual material. The Seeker cries, O Omakra , help me move my mind inwards. Therefore, Brahman is covered by my extroverted-ness.

The student prays that whatever he hears in the class let it be preserved in his mind. With this the Japa Sadhana is over. This mantra is supposed to be repeated again and again.

#### **Chapter # 1, Anuvakaha # 4, Shloka # 2:**

##### **Homa Sadhana:**

**O Lord , afterwards let prosperity be mine, consisting of hairy animals along with cattle. May fortune produce for me without delay and for all time, bringing continuous and in ever multiplying proportions food, clothing and cattle. All along, may celibate students, thirsty to know, come to me. Svaha! May they come to me from distant places and from all directions. May they come in large numbers. May the students , anxious to gain the knowledge of Brahman control their senses. May the students, anxious to live the knowledge of Brahman, be peaceful. Svaha!**

Svaha in shloka means offering of oblation is involved. Here

too Omkara is being addressed. This homa is known as Aavahanti Homa. It is a common homa. This homa is the topic till end of this fourth Anuvakaha. In this homa student asks for four things. They are:

- Dhanam prapthihi or wealth.
- Chitta Shuddhi prapthihi
- Gavaha Prapthihi
- Shishya prapthihi. After getting knowledge I must share the Gyanam with other people.

The order in which the student asks is also importa. Money is required for Karma Yoga in the form of contribution to society. For Pancha Maha Yagna too money is needed. Dharma-anushtartham (for dharma) also we need money. Dharma will lead to Chitta shuddhi. Viveka and vairagya will also come in. Grihasthashrama should lead to urge for Vedanta Gyanam. It means mind is pure. **Only a pure mind has an interest in Vedanta.**

After Chitta shudhi I should get a guru and obtain Gyanam. After Gyanam I must enjoy sharing this knowledge with others. Therefore, Gyanam must be preserved.

Student asks for prosperity to arrive. Shankaracharya has said money is a two edged sword. It can lead to spiritual growth but it can also lead to spiritual destruction as well. It all depends on whether money is a master or servant. I have to decide this. How to make the decision? For this I must have knowledge of Dharma shastras (ethics and morality). Shatras say money is not to be utilized for purposes such as gambling or racing. Shankaracharya says don't ask for money first rather ask for knowledge of Dhamashastra first, and then ask for money. This is the reason our parents did not give us pocket money. We should not touch money until we are educated. Even in gurukula only after teaching is money given.

After Medha prapthihi money should be given. Lakshmi

(acquisition of wealth) should come to me with a lot of things. Later it should expand and I should be able to preserve it as well.

In the shloka, Aavahanti means acquisition. Vitnavana means multiplying of wealth. Kurvana means wealth must be preserved.

What materials should Lakshmi Devi bring or bestow?

Clothing also called here Vasamsi.

Gavaha: Cattle.

Annam: Food.

Panam, water.

All four should be with me in plenty. When should Lakshmi arrive? She should come immediately (Achiram).

Artha is used mainly for Dharma and then later for moksha. A cultured man is Dharma pradhana. Student asks for many wooly animals such as sheep as well. Lomashaha means wooly animal.

May I become prosperous. It is clear from this shloka that Vedas do not look down upon money. Some religions do so. Criticism of money is not part of Vedic culture, although one must know how to handle it. Big ashramas do require wealthy patrons. Brahmachari, Vanaprastha and Sanyas ashramas all require Grihasta ashrama's patronage. Shastra say share the money. "Ownership" is not critical, Earner-ship is. Earn plenty but give.

**Take Away:**

Only a pure mind has an interest in Vedanta.

With Best Wishes,

Ram Ramaswamy

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# Taitreya Upanishad, Class 7

Greetings All,

## **Chapter # 1, Anuvaka # 3, Shloka # 6:**

Continuing his teaching of the Upanishad and recapping the Anuvaka # 3 so far, Swami Paramarthananda said, we are in the last part of the Samshito Upasanas. All five upasanas put together are known as Maha Samshito Upasanas. In each Upasana the Alambanam (meditation) is the same, one meditates on the four factors of Poorva roopa, Uttara Roopa, Sandhihi and Sandhanam. In each Upasana objects from five different fields are invoked. The fields are: Adhilokas, Adhi-jyautisham, Adhi-vidhyam, Adhi-prajam, and Adhyatmam. Thus, there are five Upasanas and four objects in each upasana totaling 20 objects that are meditated upon.

## **Chapter # 1, Anuvaka # 3, Shloka # 7:**

**These are called “ The great blendings”; he who understands them as expounded here, becomes united with progeny, cattle, food and the like with the glory of the holy lustre, wealth and heavenly joys.**

This shloka is glorification of this samshito upasana. They are great because they belong to the Vedas. We are invoking great objects; hence they are great as well. With this the Upsana is over. Now the benefits of the Upasana are given.

The phalam depends on the attitude of our Upasana. Our motive determines the type of result. A criminal uses a knife to kill a person with the motive of getting something. A doctor also uses knife to heal but in the process the person dies. The criminal is sent to prison while the doctor is praised for

trying to save a life. The motive is based upon sankalpa. If Upasana is for material results it is Sakam Upasana. However, if motive is Dharmic and for Chitta –Shuddhi, it is called Nishkama Karma.

In the Gita Sri Krishna says if it is for Sakama Karma one has to perform the Upasana very carefully other wise the phalam may backfire on us. When the same Upasana is performed as a Nishkama Karma the rules are relaxed. Even mistakes are accepted. They don't affect as much. Positive results are always obtained. Negative result will not occur. So this is the perspective on phalam looked at from two angles.

**Benefits of Nishkama Karma are:**

- 1. Expansion of mind for spiritual growth is the first benefit.** We are invoking three Lokas. Mind assumes the form of object meditated upon. If we visualize small, the form will be small. In olden times people visualized big, hence the reason we see very large temples. Nowadays we tend to visualize small and things are smaller as well.

Since I meditate on totality of universe, I revere the Earth as Bhuma Devi. I wake up and pray to the mother Earth. Earth, Water, Sun are all, sacred. This reverence helps me later in Vishwaroopa Darshanam. It expands the mind and transforms our attitude. I develop reverence for every object in this meditation including. reverence towards the teacher. Then I invoke and develop reverence towards parents. Then I develop reverence towards my own body and its organs. Body is the greatest gift of God. Once an organ is damaged we cannot recreate it. Therefore, respect the body. It does not mean attachment to or ownership of the body. Thus expansion of mind occurs, as does a change in perspective. This change in perspective happens due to the Gyana Chakshu. Citing an example, when we buy an apple from a store, we just cut it and eat it. The same apple when it is offered as prasadam at a

temple, we apply it to our eyes first. This perspective is called divya Chakshu. **Divya chakshu is the second benefit.**

The **third benefit is the focus of mind improves**

**Fourth benefit is that we get Chitta shuddhi** as were are invoking Ishwara.

All this helps with Vedanta Sravanam, and Atma Gyanam.

**Benefits of Sakama Upsana:**

If one performs Upsana on all four factors (Poorva roopa, Uttara Roopa, Sandhihi and Sandhanam) and honor all the deities invoked, tangible benefits will come from association.

Benefits are of two types. They are: 1) Iha loka Phalam and 2) Para Loka phalam.

**Iha Loka Phalam:** You will get progeny. The nature of phalam is dependent upon the nature of the upsana. If God is worshipped as knowledge, one gets Gyana phalam. If worshipped as Shakti one gets Shakti. If worshipped as beauty one gets beauty. As the upsana, so is the phalam.

Here sandhi is the upsana, so one gets combination as children. From Vidhya upsana one gets knowledge. From Pashu upsana one gets wealth. From Brahma Varchas Upsana one gets attractive personality. From Annam one gets nutritious food.

**Paraloka Upasana Phalam:** After death one does not get moksha. For moksha atma gyanam is required. However, one gets to a higher loka. Which Loka depends upon quality and quantity of one's upsana.

Therefore one should perform Samshito Upasana. Vedas do not make this upsana compulsory. With this the third Anuvakaha is complete.

**Chapter # 1, Anuvakaha # 4, Shloka # 1:**



This is a bigger section. It has two spiritual sadhanas. They are: 1) Mantra Japa sadhana and 2) Homa sadhana, a physical ritual on fire.

In these two sadhanas Manasika, Vachika and Kayika karmani are practiced.

In this shloka we are offering prayer to God. God can be visualized in any form. God, himself, is formless as he is limitless. Symbolically we worship a form such as a Linga or Turmeric powder etc. In this shloka "Omkaara" is worshipped.

What is benefit of Omkaara Upasana? I seek Gyana Yogyatha Prapthi through this sadhana. I seek all round fitness, physical, verbal (communication skill), emotional fitness (mind should be balanced) and intellectual sharpness are all required to understand Vedanta. The sadhanas do not offer any mystic experience. The student has to understand the teaching. Any knowledge is intellectual in nature. I am asking for Gyana Yogyatha. Since God is invoked as Omkaara, it is glorified. On Omkaara, I invoke parameshwara.

Rishabhaha in shloka means greatest.

Omkaara is greatest among Vedic mantras. Why is a Vedic mantra called Chandus? Chand means pleasing or giving happiness. So learning to give joy is one meaning. Another meaning of Chandus is to protect from worldly problems.

How did Omkaara originate? Scriptures say Omkaara was extracted from the Vedas. Like butter from milk. Brahmaji himself churned the Vedas through his tapas, to obtain the Veda Sara. The first extract of his churning was the Gayathri Mantra.

Thus, from Gayathri mantra came:

Rig veda: Tatsa Vithuhu varenyam:

Bhu: A

Yajur Veda: Bhargo Devasysa Dhimahi: Bhuvaha: U

Sama Veda: Dhiyo Yonaha Prachodayat: Suvaha: M

Thus AUM came into being created by Brahmaji for the benefit of Kaliyuga where people have very little time for spiritual activity.

Since Omkara is the essence of Vedas, when it is expanded it becomes the Vedas. Analogy is to orange juice concentrate when diluted with water become regular orange juice. This Omkara is seen as God himself. So one prays to this God to strengthen one self.

He strengthens by:

1. Giving Medha Shakti or capacity to understand and absorb teaching.
2. Dharana Shakti: Capacity to retain the absorbed teaching.

**Take Away:**

With Best Wishes,

Ram Ramaswamy

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# Taitreaya Upanishads, Class 5

Greetings All,

**Chapter 1, Shikshavalli.**

**Paragraph # 2:**

Continuing his teaching of the Upanishad, Swami

Paramarthananda said, the chapter # 1, Shikshavalli, is Sadhana Pradhana. We started the teaching with Shiksha shastram that provides the rules for mantra chanting. Shankaracharya pointed out that the method of chanting is very important in Vedas. He says, initially the student learns or Veda Adhyayanam. At this time one learns only the chanting not necessarily the meaning of the shlokas. This stage is Shabda Pradhanam and must be learnt properly. Veda Adhyayanam is also used for Veda Parayanam or Brahma Yagyam. This parayanam helps with Chitta Shuddhi. The Vedas must be chanted properly to obtain the Adrishta balam. This adrishta balam takes a person on the path to spiritual growth. The Veda Adhyayanam, where students learn proper chanting, but may not yet know meaning of the shlokas, will be used to understand it's meaning now in a process known as Veda Mimamsa. Veda Mimamsa is Vedic enquiry. It is divided into two parts called Poorva mimasa and Uttara mimasa. Poorva mimasa is also known as Karma Kanda and its study results in Adrishta balam. Uttara mimasa also called Veda-anta is same as Gyana Kanda and it results in Drishta balam. For this enquiry one has to learn the Vedic mantras. Through an analysis of the Vedic mantras one obtains Karma Gyanam and later Brahma Gyanam.

Gyanam is Drishta Phalam. Punyam is Adrishta Phalam or Karma phalam.

The rules for proper chanting have six factors and we discussed this in the last class. In this manner the science of pronunciation has been presented.

In Paragraph # 2, or Anvaka # 2, Veda Parayanam or Brahma yoga is discussed. Gayathri parayanam is considered equivalent to chanting the Vedas. Ramayana parayanam or any other scriptural parayanam are all part of Brahma Yagna.

**Paragraph or Anuvakaha # 3:** In introduction we said that Shikshavalli talks of different disciplines of Pancha Maha Yagna, Proper Values (moral, ethical), Verbal Sadhanas,

(parayanam, Japam) and five types of Upasanas or meditation. These meditations are not Vedantic meditations while **Nidhidhyanam is a vedantic meditation. The five upasanas are:**

1. Sagumhito Upasana: These upasanas are difficult and some say more difficult than Vedanta itself. Nowadays, they are mostly of academic interest only. Today, puranic upasanas such as praying to deities is more common. The study of upasanas itself is considered very sacred and results in great punyam.

This anuvaka begins with a prayer that says, “ May my Guru and myself become popular in society. May I have an attractive personality, born out of spiritual life or as the shloka calls it Brahma Varchas”. Why is student asking for such a boon? Especially when we are studying Vedanta it does not seem to make sense. Swamiji clarified every Vedantic student wants to receive knowledge and share it with others. They were concerned about future generations. All Vedantic students, especially Brahmin students had to teach. A Kshatriya or Vaishya did not have to teach others. In Vedic times a Brahmin could not take up any other profession. His only profession was to spread the teachings of the Vedas. In studying the Vedas you become indebted to the Rishi's who brought this knowledge to you. So, I have to express my gratitude to the Rishi Parampara. This is called Rishi Rinum. One way to remove the Rinum (debt) is to share your knowledge or support an organization that supports teachings of the Vedas.

For above reasons you should be a popular Guru is the prayer.

The Sagamhitaya is derived from Sagumshita. Here M followed by sh, sa or Ha becomes Gum.

So, what is the Upasana? Any upsana requires two things. 1. An Object of the Upasana. This can be a deity such as Shiva, Vishnu etc. This then is the Upasana Vishayaha. Since most

objects are too big and invisible, hence often we need a symbol to conceptualize the object. Citing an example, when we worship our country we end up worshipping a flag that represents the country. The country is too big and diverse physically to conceptualize, while the flag is easy to see. This worship of flag or a symbol is called Alambanam. While a Vishaya may not be concrete, an alambanam usually is. Thus, Vinayaka is worshipped in the turmeric powder, a book represents Sarswathi and the cow represents Laxmi.

So, what is the Sagumhitaya? It is a Vedic combination of letters; it is an alambanam. It is also called a sandhi. The shloka says:

Sagumhithayaha Upanishdam. Here the visarga drops out. For this upasana four factors are considered. Swamiji discussed these four factors through an example. The first mantra of Yajur Veda is: Ishe Tva. E (Ay) and T are thus joined. In this the E is the swaraha and is called Purva rupa and T is called Uttara rupa. Thus, Poorva and Uttara join together and their junction is called Sandhi. Through this joining a new letter comes in and it called Sandhanam. Thus, when E + T join another T comes in. Thus, the four factors are: Purva, Uttara, Sandhi and Samshanam. Hence, it is called Samshito Upsana, On these four symbols, four Vishayaha, one for each symbol, is invoked.

To further clarify this idea, Swamiji cited following example. Consider the four factors are like four chairs. Four people (Upsana Vishaya) are honored to sit on each chair.

The four Vishayas are associated with a particular field such as say sports, music etc. In the first Upasana a puja is performed to all four people, say from sports field and then they are asked to vacate the chair.

In second Upasana another four people, say from field of music, are asked to sit and puja is performed.

In this manner five rounds of pujas or Samhito Upasanas are performed. In total 20 objects are worshipped in five different fields. Each field is called Adhikaranam. From each field four objects are invoked.

Why should Upanishad prescribe such a difficult Upasana, asks Shankaracharya? Why not keep it simple like worship of a cow? Answering his own question, Shankaracharya says, in those days people studied Vedas for 8 to 12 years. There were a variety of chanting's one learned. A lot of time was spent in learning Vedic chanting. Thus, we have chanting methods of Vakya patha, Pada patha, Krama Patha, Jatha Patha, and Ghana Patha. Here the combination of how the words are chanted, vary. Sandhi plays an important role in chanting. Every student was thorough with each "Letter" of Vedas. Experts in this field were called Salakshna Ghanapady. Vedic students were experts in words and they came to this Upasana with this knowledge. So, they were naturally inclined in its direction.

The five fields chosen are:

1. Adhilokam: Various Lokas
2. AdhiJyautisham: Luminaries such as the Sun, moon, stars etc.
3. Adi Vidhyam: Educational or learning
4. Adi Prajam: Progeny or family
5. Adhyatma or Shariram; our own bodies and its parts.

Each selected one is meditated upon. Thus, there are twenty meditations. We invoke 20 objects. Hence, they are called alambanams. What are these twenty objects?With Best Wishes,

Ram Ramaswamy

Foot note:

Chanting methods:

***Pada Patha: "Gajaananam Bootha Ganaathi Sevitham"***

**Krama Patha:** "Gajaananam Bootha, Bootha Ganaathi, Ganaathi Sevitham"

**Jata Patha:** "Gajaananam Bootha Bootha Gajaananam Gajaananam Bootha;

Bootha Ganaathi Ganaathi Bootha Bootha Ganaathi;

Ganaathi Sevitham Sevitham Ganaathi Ganaathi Sevitham"

**Ghana patha:** "Gajaananam Bootha Bootha Gajaananam Gajaananam Bootha Ganaathi Ganaathi Bootha Gajaananam Gajaananam Bootha Ganaathi;

Bootha Ganaathi Ganaathi Bootha Bootha Ganaathi Sevitham Sevitham Ganaathi Bootha Bootha Ganaathi Sevitham;"

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# Taitreya Upanishad, Class 1

Greetings All,

## **Introduction:**

Starting his teaching of the Upanishad, Swami Paramarthananda said, as a general introduction he wanted to recollect from his previous discussions on Upanishads. Basic scriptures are called Vedas also known as sources or instruments of Knowledge. They are four in all. They are further divided into two parts. First part is known as Veda Poorva while second part is known as Veda Anta.

Veda Poorva, also known as Karma Kanda, is dedicated to a wide variety of karmas or rituals. All these karmas are broadly classified into three categories. They are:

1. Kayika Karamani: Physical body plays a big part in them.
2. Vachika Karmani: Are in the form of Japas and Parayanams.
3. Manasika Karmani: It is purely through meditation.

All these karmas are also known as Upasanas. Scriptures prescribe these three karmas for obtaining different types of karmaphalams. Therefore, these three karmas are also known as Sadhanas or means of obtaining different aims in life. Karma Kandas also calls them as Sadhana Trayam. These Sadhanas can produce end results called Sadhyams for our benefit. While there are many goals, these goals have been classified into three or the Sadhya Trayam. They are:

- Upadhi Prapthi: Goals of improving our organs of pleasure, better health, better sense organs, improved mental faculty (intelligence and memory) etc. Thus, the Samidadhanam required to be performed by a Brahmachari is for improved memory and intelligence. It is also for improved emotional health, (shanti), for intellectual health (shradha) etc. Overall purpose is to improve instruments of living and enjoyment or improving oneself.

Now, once you feel further improvement is not possible, due to age, health etc., then one can pray for another good body in the next birth as well. This too is Upadhi prapthi.

- Vishaya Prapthi: Is to improve objects of enjoyment. Thus, to obtain a good family, wife children, friends are all wishes that fall in this category. Each of these is important else life can become miserable.
- Lokaha Prapthi: The environment of interaction between Self and objects should be favorable. It should be



peaceful. It means improve present atmosphere or replace existing atmosphere. An atmosphere of violence, anger, hatred etc., is after all not very conducive for happiness.

All above are the Karmas or the three means and their respective three ends. Even if a person is lucky to enjoy all of the above three, such a Satvik person will learn from Life's Lessons. Important lessons learned are that all three goals are wonderful, however, inherent in them are deficiencies or Doshas. While these Doshas are relatively good (Preyaha) they are not absolute good or Sreyaha. Thus, there are three Doshas or Dosh Trayam. They are:

1. Dukhamishritatvam: This includes desire for acquisition, preservation and loss. All three of them can also cause pain.
2. Atripthihi: They will not give us total satisfaction. You will always crave for more. You will tend to compare and there will always be someone with more than you.
3. Bandhatvam: When we have them and use them, we soon also become dependent on them. One becomes attached or addicted. You become more dependent without your own knowledge.

Most of us do not think of these Doshas. Many of us do not worry about it. A slum person prefers his slum even if a better place is offered to him. He will rent the new place and come back to his slum.

However, some people start exploring some goals that are free from these Doshas. To such intelligent people, Vedas say, there are such goals, but they cannot be obtained from Karma Kanda. Karma Kanda only deals with Preyaha. If you want Sreyaha you have to go somewhere else. Such an intelligent seeker is called a Mumukshu. Others are called Bubhukshu. Karma Kanda cannot serve a Mumukshu. Mumukshu has to go Vedanta for this.

So, what is this defect free goal? That defect free goal is Brahman or Moksha. It is not mired in dukha, atripthi and bandhaha.

Where is this Brahman and how to acquire it? Vedanta says you can never obtain it because that defect free one is in the form of the "Seeker" in you. You are that. I also have a very difficult time swallowing the idea that I am that defect free Brahman. Everything I have, has defects, including my body, mind and intellect. They all have limitations. All my experiences, so far, have proven my limitation. Even my children tell me that I was a terrible parent. In this context I have a big doubt if I am a defect free Self. There is a very big gap between what I think of myself versus what Vedanta thinks of me. I sometimes feel like dropping the Gita, Upanishads and the Guru.

If I am born in a culture where Shraddha in scriptures is important, I will not drop the Upanishad. A boys Upanayana ceremony lasts four days and on the last day the Brahmachari worships Shradha Devi. To such a person the Shradha comes that the Vedas cannot go wrong. I develop deep faith in the Vedas. So, I need to question my conclusions. I have taken it for granted, "I am finite". I need to re-analyze my conclusion. Therefore, I have to start a Self Enquiry to verify if my conclusion is valid or not. For a long time human beings thought the Sun went around the Earth. Then came a person who said that the Earth went around the Sun or that we are not in a Geo-centric universe. This scientist was harassed and rejected.

When I enter into Self Enquiry, I find, I don't have the instruments for such an enquiry. Just as we have a telescope to study the stars and a microscope to study bacteria, I don't have an instrument to study the Self. Here I am enquiring into the Enquirer. Regular instruments are not useful for such an enquiry. Such regular instruments are also known as Pauresheya Pramanani because they are extrovert in nature and not useful

for such an enquiry.

I need a special mirror, one to reveal my real "I". This is known as Shabda Pramanam or a verbal mirror. When somebody tells you, "you look jaundiced" (yellow) it is a Shabda Pramana or a Shabda mirror. When I try to study the Upanishad by myself, I find they use peculiar methods that are different from objective science. Shastra has to use words to reveal my Self.

Other methods will only give us an intellectual and in-direct knowledge. Other methods tend to objectify. Description of the Brahman is not one of an object rather it is one of my own Self. If not, Student will say he has understood but not experienced the Brahman. This knowledge and experience dichotomy (or division) does not occur in Brahmagyanam. The student should not come to a definite conclusion. Therefore, a Guru alone can make the Upanishad speak to you. What is the method used by the Guru? He uses six factors in the primary teaching also known as Tatparyam. It is " You are what you want to be in life". It will teach that you are a secure and immortal being. This teaching has to be provided consistently, again and again until the student nods his head in understanding.

### **Take Away:**

There is a very big gap between what I think of myself versus what Vedanta thinks of me. It is very difficult to believe that I am that defect free Brahman.

With Best Wishes,

Ram Ramaswamy

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# Saddharshanam, Class 7

Greetings All,

## Shloka # 9:

**The world arises and sets with the “I” thought. Therefore, this world is illumined by the “I” thought. The Reality is the abode of the birth and death of the “I” thought and the world. It is One, complete and without birth and decay.**

Continuing his teaching and refreshing our memory of last class, Swamy Paramarthananda said, in all these shlokas Bhagawan Ramana Maharishi is stressing the importance of Ahamkara Vichara that leads to Brahman. At that moment Ahamkara and Jagat are reduced to nama and roopa. This is what we learnt in last class.

In the next shloka there is an incidental diversion but an important one.

## Shloka # 10:

**Let the worship of names and forms of the Supreme , be the means to the vision of Truth. Know that abidance in Reality as “It is me” alone is the vision of truth.**

Third and fourth lines of this shloka are discussed first. In previous shloka Bhagawan Ramana Maharishi said Ahamkara Vichara should lead to Adishtana Gyanam or Brahma Nishta. This is Sad Darshanam. Aim of Ahamkara Vichara is Sad Darshanam. What is Sad? It is Brahman. It is Ahamkara Adishtanam. It is the title of this text. When we say Sad Darshanam or Brahma Gyanam, one can mistake it as knowledge about an object called Brahman. Knowledge of anything means there is an object to

know and a subject who knows. One may think of Brahma Gyanam as an object or also as an experience of Brahman. To remove this misconception, Bhagawan Ramana Maharishi says, it is actually abidance in Brahman and not the knowing of Brahman. In Sad is Vastu. **Vastu in Vedanta parlance means Reality.** In common parlance Vastu means things. Meaning of Vasa is "to exist". Vastu means that which remains always or Brahman. Therefore abiding in Brahman is Gyanam. To avoid objectification of Brahman the word abiding is used. The word abidance can also cause confusion as one can think of it as going deep down and sitting on a Brahman, like a carpet. One has to understand the meaning of abidance properly.

What is Brahma Nishta? Abidance is a stage of knowledge where one knows, "that Brahman I am". It is not an object. It is not below for me to sit upon. Brahman is Me. The word Bhava means Gyanam. It is a state of effortless knowledge. It is acquired through Ahamkara Vichara. Brahma Gyanam is Brahma Nishta or abidance in Brahman. It is a stage in which one enjoys the knowledge that I am Brahman, acquired through Ahamkara Vichara.

Once you acquire this knowledge, it is always present. If you say you have experienced Brahman keep in mind it can be displaced by another experience. Any experience is displaceable. Knowledge, however, cannot be displaced. Citing an example, knowledge of your phone number cannot be displaced. Even a great sorrow cannot displace knowledge of your phone number. That is why we work for this knowledge. Once you get the knowledge, you don't have to work for it anymore. It is always there for you. You are in a state of knowledge. Just as you know your phone number all the time, so also you know you are in a state of knowledge because it is retrievable in your mind. It does not require remembering. It should be available at all times. Nishta is a state of knowledge. You know who you are. Even as we know Ahamkara Gyanam, Atma Gyanam is also now known to us. Atma Gyanam is

also available, on demand.

Brahman is neither an object nor an object under me. Brahman is Me. As per Bhagawan Ramana Maharishi this is Saddarshanam. It is called Vichara Marga.

Now comes a question? This is raised in first two lines of the shloka. Is Vichara Marga (Gyana Marga ) easy or difficult? Some say it is easy and others say it is difficult. Some parts of the Scriptures say it is easy while others say it is difficult. Gyana Marga is compared to walking on razors edge. The answer is that it depends upon who the person concerned is. For a prepared person it is easy while for an unprepared person it is difficult. For many people, sitting is difficult, for others it is not. The question then is who is considered prepared and who is not? It is a Sadhana Chatushtaya Sampana person who can be considered reasonably prepared. In humanity probably 99% of people are not prepared. The most important quality required is detachment. Detachment means free from Kama, Krodha, Raga and Dvesha. Most of us are not prepared. That is the reason Vedas have kept Gyana Sadhana as the last one. Therefore, Upanishads occur in Veda Anta. So, Gyana Marga is not easy. Bhagawan Ramana Maharishi cannot be considered an example, as he is an exception.

Bhagawan Ramana Maharishi says a person should go through a religious life. One should lead a Dvaita life before advaita. Ramana Cult people miss this point. May you remain in Mithya until Ahamkara matures to pluck you down. Raw fruit is difficult to pluck. When you pluck it oozes in sorrow at the separation. It is not ready for separation. A tree is required for the ripening. At that point Dvaitam loses its charm.

Never criticize puja. Bhagawan Ramana Maharishi was the greatest Bhakta of Arunachala. How to do puja of Brahman? Worship Saguna Brahman in form of Ishta Devata such as Shiva, Krishna etc.

Bhagawan Ramana Maharishi cannot be quoted as an example as he was genius. Ramana Cult people commit this mistake. Bhagawan Ramana Maharishi warns that do not give up puja. Puja helps with Nirguna Gyanam.

He gives another warning. Dvaita Puja is very important, but never take it as an end in itself. You have to go beyond it. Use Dvaitam to go beyond Dvaitam.

What is the connection between Puja and Vichara? Puja is an indirect means also known as Parampara Sadhana. Vichara is direct means known as Sakshat Sadhana. Puja helps Vichara. Vichara helps Gyanam. Religious life leads to philosophical enquiry. This enquiry then leads to Moksha. It is a very important verse as it teaches the majority of us that we need both Puja and Vichara.

#### **Shloka # 11:**

**All pairs of opposites and all triads shine, taking the support of some entity. When that is searched, all will get dropped. To them who see the Truth, there is never any wavering.**

Now back to Vichara, after emphasizing puja. The entire cosmos that we experience is nothing but Brahman with name and form. On this Brahman appear many names and forms. We look at it as subject and object also called Dvandam. We can also look at it as Triputi (The division of the knower, the known and the knowing instrument or the act of knowing – the pramata, the prameyam and the pramanam). All are one Brahman. Of this Brahman, part is Satyam and another part is Mithya. Mithya has Nama and Roopa. Thus, the entire cosmos is a mixture of Satyam and Mithya (nama and roopa).

Shankaracharya has said: You can never experience pure Brahman. Nor does pure Mithya exist. Whatever we experience is a mixture of the two.

The very "I", singular, is also a mixture of Satya Atma and Mithya Ahamkara. Therefore, when we talk of Self-enquiry, the enquiry is into a mixture of Atma and Ahamkara. Therefore, in shastras the word used is Viveka or sorting it out rather than Vichara. Atma Ahamkara Viveka is self-enquiry. Since "I ' is a mixture of both it is called Ahamkara Vichara and sometimes Atma Vichara. If both descriptions are right which is a more accurate one? One may ask what do we care?

Swamiji said this information is required to change our attitude. Bhagawan Ramana Maharishi says Atma Vichara is more accurate although Ahamkara Vichara is also acceptable. Enquiry into Mithya won't lead us anywhere as it is a mystery. It leads us only to further mysteries. You get lost going round and round. Don't enquire into Mithya, say the Vedas.

Therefore Atma Vichara will lead you somewhere.

The second answer is Mithya is nourished by ignorance, as it is a false entity. Like in the snake and rope analogy, the snake exists because of ignorance of rope. Rope enquiry leads to rope knowledge that removes the snake. Therefore Vichara is Adishtana Vichara, leading to Adishtana Gyanam destroying Adishtana Agyanam. With this the Mithya serpent is destroyed.

Questions such as: How did the universe come into being? How did the first Karma occur? This is mystery leading to more mystery. Jagat Vichara is not the goal of Vedanta. So, Atma Vichara is Self-enquiry. This is the essence of this Shloka.

With Best Wishes,

Ram Ramaswamy

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# Kaivalya Upanishad

Namaste:

Please click on the link below for my notes on Kaivalya Upanishads. These notes are based on the teachings of Swami Paramarthananda.

Notes-KaivalyaUpanishad

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## Kaivalya Upanishads Chanting

Please click on the link below to chant along Kaivalya Upanishad. This is a recording of Kaivalya Upanishads chanting by Sri Ganesh Gurukul of the Gayatri temple in Lockport, Illinois.

<http://www.advaiddam.com/wp-content/uploads/2016/09/MP3KaivalyaUnanishad.mp3>

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## Kaivalya Upanishad, Class 13 – Summary

Greetings,

Swamiji summarized the Kaivalya Upanishad's teachings today. This Upanishad is known by its name as it gives Kaivalyam or Moksha or non-duality to the seeker. There is no second thing in the cosmos to limit me, not space, nor time nor object to limit me. Spatial, temporal and objectal limitations do not

exist for me. This Upanishad is from the Atharvana Veda. It has all essentials of Vedantic teachings, although it is not part of the 10 important Upanishads mentioned by Shankaracharya. Being a part of Atharvana Veda it has the same Shanthipatha (opening hymn) as others. The Shanthipatha seeks to make the mind, body and thought capable of obtaining knowledge. Vigna- nivrithihi and Karana Yogyata are its goals.

Mantra 1:

The first mantra is introduction of the student Ashvalayana Rishi approaching Brahmaji himself. The Student knows what he wants. He is a prepared disciple. Indications of a well-informed disciple are:

1. He primarily wishes moksha.
2. He knows moksha can be obtained only through Gyanam.
3. Gyanam can only be obtained only through Shastra Pramanam.
4. He knows that Shastram will reveal its content only under a competent Acharya.

Mantras 2-4:

Brahmaji presents Gyana Sadhane (means) and Gyana Phalam (benefits). Gyana Sadhane: There are two means available. They are:

1. Primary or direct or Sakshat.
2. Sahakari or supportive cause.

Citing an example, for a mango tree the primary cause is the mango seed. Secondary causes can include the soil, water, pesticides etc. Secondary causes cannot, however, produce a mango.

Primary Sadhanani: Sravanam is a consistent and systematic study under a competent Guru.

Mananam is until I am convinced of all my doubts. It is turning knowledge into conviction by removal of intellectual

obstacles.

Nidhidhyasanam is removal of conditioning or reorientation. My poornatvam does not depend on external factors. This re-orientation or de-conditioning may take decades. Removing emotional obstacles is Nidhidhaysanam.

The above three together are called Vedanta Vichara.

The three sadhanas (the primary means) prescribed by Brahmaji are:

- 1) Shradha Yoga also called Vedanta Sravanam.
- 2) Bhakthi Yoga also called Mananam Yoga.
- 3) Dhyana Yoga also called Nidhidhyasanam yoga.

The Sahakari (secondary means) Sadhanani are all the values mentioned in shastras. Brahmaji places emphasis on one value namely Tyaga or gradually learning to drop all your dependencies. The fewer supports I use, the better. Citing example of memory, years ago one memorized, however, today one depends on computers. In this process we have lost our ability to perform simple mental mathematics. We use TV, Computers etc. as external supports to cure our loneliness. There is nothing wrong with being lonely. Go for a walk, alone. Live in an Ashram, alone. This training to drop dependencies is called Tyagaha.

The advantage of Tyaga is I am ready to lose anything at any time. This can be born out of discrimination or devotion. Shankara emphasizes the Sanyasa aspect of Gyanam. Sanyasa is our inner preparedness to lose. Shankaracharya's four Ashram's are for this purpose.

Gyana Phalam: Is Moksha or freedom. Freedom from emotional issues is Jivan mukti. Freedom from cycle of birth and death is Videhi Mukti.

Mantras 5-10:

Dhyanam is the topic discussed. Three topics are discussed. They are:

1. Dhyana Sadhanani
2. Saguna Dhyanam and
3. Nirguna Dhyanam

Dhyana Sadhanani include:

Desha-Or place of meditation, should be quiet and clean.

Kala: Or time of meditation, should be when the mind is Satvic. When the mind is alert and non-wandering.

Asanam: Or seat of meditation, it should not be too soft or too hard.

Sharira Sthithi: Or the condition of body, sense organs, mind and intellect should be receptive.

Meditate as a Sanyasi not as a worldly person. Mediate free of worries. Drop all roles such as wife, husband etc., during meditation. If at all, evoke role of Shishya or Devotee. Offer namaskara to Guru before meditation so that his teaching is evoked.

Saguna Dhyanam:

This is meditation on Ishta Devata. Kaivalya recommends Shiva Dhyanam. One can choose any Devata. Aneka Roopa and Vishwa Roopa Ishta Devata are the same.

Nirguna Dhyanam: Means meditating on Brahman without roopam.

Which Dhyanam to perform is a question that can come up? It depends. If one is in early stages, Saguna Dhyanam before Vedanta study may work. After the study, Nirguna Dhyanam will benefit.

Phalam: Saguna Gyana Yogyata.

Nidhidhyasanam: or Gyana Nishta is when Gyanam gets

assimilated. Aham Brahma Asmi becomes spontaneous. Ramana Maha Rishi said " If 100 people call me a donkey, I still do not have any doubts that I am human." This is conviction or Nishta.

Mantra 12-15:

Brahmaji introduces Sravanam and Mananam. He uses The Arani Manthanam or churning as an example. There is only one consciousness that manifests as Jiva (micro) and Ishwara (macro). Due to two reflecting mediums we have this Jiva and Ishwara distortions. It is only a seeming distortion. Just as the face is same even when it reflects on a convex or concave mirror.

What type of distortion is it?

In micro it is the Sharira Trayam with inferior attributes or Nikrishta Guna such as Limited knowledge, Power etc., resulting in the Created.

In macro distortion it is with superior attributes or Utkrishta Gunas such as Sarva Shakthi, Vyapak etc., resulting in the Creator.

While Original Consciousness (OC) does not have attributes, attributes come from the distorting media. Our goal is to see Jiva without attributes. Karanatvam of Ishvara and Jiva are all seeming attributes of OC evident through media. Thus OC is the Karta, Bhokta and Bhogam. Removal of attributes and maintaining Consciousness results in Jivatma Paramatma Aikyam.

Mantras 16-23:

This is the Mahavakya portion. It also discusses Jivatma Paramatma Aikyam. Each mantra is a Mahavakya.

To this Atma is added the prefix Jiva and Parama. Removal of Jiva and Parama is called Vilakshanam. Once you remove the name and form there is neither the wave nor the ocean. This

is “Aham Brahma Asmi”. The Wave is not afraid of mortality. The phalam is Moksha.

Mantras 24-24:

This is the conclusion of Upanishad or the Upasamhara. Brahmaji says, suppose one does not understand the teaching, do not give up. One has to go through some additional coaching. Karma and Upsana are the preparatory classes. Shastra Parayanam is one such Karma. Kaivalya Upanishad Parayanam itself will make you prepared. Other Vedic or Non Vedic Parayanams can also help. This Karma will remove all obstacles of mind also called Duritham. Our past Karmas are usually the cause of these obstacles. After preparation come back to Kaivalya sravanam, mananam and nidhidhyasanam.

While the Upanishad recommends Sri Rudra Parayanam it is not compulsory.

Thus the seeker gets the knowledge and the impact of teaching increases. Then he obtains Jivan mukti and eventually Videhi mukti. The word Kaivalyam is mentioned in the concluding mantras.

With Best Wishes,  
Ram Ramaswamy

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## **Kaivalya Upanisahd, Class 12**

Greetings All,

Shloka's 22 & 23:

Continuing his teaching on Kaivalya Upanishad, Swamiji says, from shloka's 15-22, the teacher is revealing the nature of Brahman via a subtle method called Adhyaropa Apavada Gyanam.

This method is an important method in Vedanta. Example of this method is given below:

A man has a pot in hand. I want to reveal the clay, the essence of the pot, to him. In his vision, he has a pot, although he really holds the essence, the clay. I teach this to him in four stages.

1. Presenting the pot as a product or Karyam or as an effect. If pot is the product or effect, what is the cause (Karanam) of it? Let us keep in mind that Karyam and Karanam are related.
2. The cause of the pot is clay. It is also called the material cause. The above two together are called Adhyarooopa stage.
3. If you understand the clay is the material cause, then you realize that, in fact, there is nothing called pot other than clay. All properties belong to clay such as visibility, substantiality etc. There is no substance called pot. I thus negate Pot as a substance. Now, Pot is reduced to a mere word that does not have substance. Here,  
only clay has substance.
4. Once you negate the pot, there is only clay as substance. There is no Karya Karanam sambhandam in the same or one substance. Once the Karyam is negated, the clay loses its status as Karanatvam. Once Pot is negated, status of clay is also negated. What is left behind is Karya Karana Vilakshanam.

It was Clay before, in between also it was Clay and then, later too, it was Clay. In between we introduced a word and called it "Pot". This is the tyranny of word.

Third and fourth stages together are called Apavada stage. Once you go through the two stages we come to the Karya Karana Vilakshana (Vilakshanam means act of distinguishing).

How to apply this Adhyarooka Apavada principle to the big pot called Samsara?

1. The world is a product. It is created.
2. What causes it? Brahman is the cause or Karanam or Srishti prakriya or Adhya Roopa Prakriya.
3. If Brahman is Karanam and the World is Karyam, then there is no Karyam world. Or we can say there is no substance called World other than Karana Brahman. Whatever we experience as this world is Brahman. There is no world other than Brahman.
4. Once world is negated, how can Brahman be called it's cause? So, Brahman is not Karanatvam, its Karanam Status has been negated. What is left is Karya Karanam Vilakshanam.

Shankaracharya says do not look for a Brahman. It is the "I" myself. This Brahman is neither Karyam nor Karanam. With this shloka the teaching is over.

Shloka # 23 & 24:

This shloka describes the benefits of this knowledge. By the application of the Adhya roopa method one has to know the nature of Paramatma, the one who resides in the mind of everyone. He is not in a thought. He is, in fact, present as a witness or awareness of thought's very existence.

How many consciousness's are there? Minds are many but consciousness is only one. Pots are many but space is one. Since it is division less, it is non-dual. It is a witness of everything including inside and outside the mind. Or, it is the internal and external world's witness. It is beyond Karyam (Asat) and Karanam (Sat). It is Shudham, free from all impurities. This Paramatma roopam one should come to know as myself.

With this knowledge one becomes one with Paramatma. Swamiji says do not imagine there is a separate Parmatma with whom you



merge into. It was always one Jivatma and Paramatma. This was only a psychological division in mind. Knowledge brings about a change in mind. Previously, I thought, I was away from Paramatma; Now, I know I am Paramatma. It is an intellectual transformation. All these are in intellect only. There is no external change that occurs. There is no physical change that happens. It is my attitude, towards the world, and me that changes and this is called Moksha.

Chapter 2 Shloka 1:

With the previous Shloka Kaivalyam is over. However, Swamiji says, suppose there are students who don't grasp this knowledge. It is too abstract to accept. Negation of universe is the most difficult part of Vedanta. The solidity of the universe is difficult to negate. The more you negate it, the more it reinforces.

The reason for this is an Obstacle(s) in mind of the student. When Gyana Kanda does not work one has to go back to Karma Kanda (religious life). Religious life includes built in prayaschitam such as Pancha Maha Yagnaha. Pancha Maha Yagnaha can include:

1. Puja
2. Social Service
3. Brahma Yagya
4. Pitra Yagya.

In this Upanishad Brahma Yagya is presented as a solution to such mental obstacles. Brahma Yagya means Veda Adhyayanam or recitation of scriptures in any language.

This Upanishad specifically recommends Rudra Parayanam (from Yajur Veda), although Kaivalya itself is from Atharvana Veda. Rudra is presented as a universal power. Rudram is also considered one of the best Prayaschithams. With recitation of Rudram following papams will go away:

1. Disrespect to sacrificial fire.
2. Alcohol consumption related.
3. Brahma Hatya. It may have occurred in some previous life.
4. Krityam: Not doing what is to be done or Acts of omission.
5. And Akrityam: Doing what should not be done. Acts of commission.

By Rudra Parayanam all above papams go away and the Lord Shiva of Kashi protects one. Therefore, Vedantic students should perform Rudra Parayanam. If a man is a Sanyasi, he has to perform Rudram as well. A Sanyasi is allowed to perform only certain rituals. Rudram is one of them.

Chapter 2, Shloka 2:

What will Rudra Parayanam do? By this karma Yoga, one attains Gyanam. In due course he will get Chittha Shuddhi and will be eligible for Kaivalya Upanishad knowledge. He will have to listen to this knowledge and the knowledge will take hold.

Thus, this samsara destroying knowledge is obtained. Thereafter, having known Brahman as per Kaivalyam Upanishad, he gets the infinite Moksha. The word kaivalyam comes from this shloka.

With Best Wishes,  
Ram Ramaswamy

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## Karanam and Karyam

Portion of Swamiji's lecture on Shivarthri:

In the first stage of Ishwara Aradhanam we defined Ishwara as

shrithi-shruthi-laya kartha. We use the word jagat kartha but in the second stage, Ishwara jnanam, the language is slightly changed. Instead of the word "kartha" we use the word "karanam". Now we define God as the cause of the universe, the source of the universe, and origin of the universe. Even modern scientists accept that the universe originated at a particular time which they study in cosmology where they talk about Big Bang etc. We need not go deeper but what I am saying is even the scientists talk about origination or evolution of the universe. Which means from non-origin state the origin state must come for from non-existent thing nothing can come. There is a fundamental cause that exists and this karanam is called Ishwara. And the entire universe is a product evolving or originating from that karanam. That is why Bhagavan is called karaneeshwara which is a famous temple.

Once you understand Ishwara as karanam (cause) and the world is the effect then we can analyse the nature of both Ishwara and the world. The scriptures help us understand that through many examples. Like gold as the karanam and ornaments as the karyam, as clay as the karanam and pots as the karyam, or iron as the karanam and various kinds of hardware as the karyam. Based on these examples given in the Upanishad we have to understand Ishwara. Studying the examples we can know the features of karanam and the important features of karyam. On this auspicious Shivaratri day I will recount four important features of both karanam and karyam that you are all aware as upanishadic students.

1. Gold the cause is ekam (one) and from that lump we have several ornaments. Therefore karanam ekam and karyam anakam. So how many Gods are there? God can only be ONE but HE can be invoked in several forms.
2. The second feature is Gold is the karanam and ornaments karyam. The ornaments cannot exist without gold as gold alone is the content of all the ornaments. Therefore we can conclude karanam is the CONTENT (saaram) for the

entire universe which is the karyam. Now tell me where is God? In kailasam or Vaikuntam or etc. Since god is the very saaram, god has to be behind everything. God cannot have a particular location as God is behind all the products which are like different ornaments in different names and forms. So god is saaram and world is asaaram (which is pit less and hollow).

3. The third important feature is "gold existed before the arrival of ornaments, during the existence of ornaments and after the melting of ornaments. Gold exists in the past, in the present, and the future but the ornaments have got a beginning. And anything with a beginning will also have an ending." Therefore karanam in nityam and karyam is anityam. God is nityah and the world is fleeting.
4. The fourth feature is "gold, the karanam, by itself exists INDEPENDENTLY. It does not depend on the ornaments for its existence. Therefore swantantra tattvam whereas the ornaments, the products, does not exist independently and they all have borrowed existence. They do not have real existence. Whatever has independent existence is called Satyam and whatever is seemingly existent with borrowed existence, they are called asatyam. Ishwara ekah satyah while jagat is asatyah.

When we get Ishwara jnanam we understand these four features: ekah, saarah, nityam and satyam. God is one, hold or fit, eternal, and the only real one. And the world is nekah, asaarah, anityam and asatyam. By analysing further we discover another important practical message. The ornaments are very useful for beautifying our body. Ornaments are used for hands, legs, neck, tongue and even eye-brows (new and new fashions). Ornaments have got beauty, ornaments have got variety, ornaments have got novelty. But when you want financial security, security does it depend on ornaments or gold? When ornament is brought or sold people only look at the gold. The

karyam gives beauty but what gives security? The karanam alone can give security. The world is beautiful, wonderful, it has variety. But whenever you want security, you have to hold on to only God. So if you want security, if you want peace you never depend upon anything in the world (whether they are things, beings, or positions, or possessions for nothing is reliable). You have to hold on to Ishwara and Ishwara only. Initially Ishwara aradhanam and later Ishwara alambanam. If a sanyasi can renounce everything, from where does he get that courage? He does not want to depend on anything he is renouncing. Even after renouncing he has got self-confidence because he feels that his security is not the share market that is crashing every other day, not the bank money whose interest is coming down, not the people around me. I only depend on Ishwara as my alambanam. For me God is the truth beyond all forms and HE is the truth behind everything. The rationalist say God is no where while we Hindus say that the God is NOW HERE. God is there is the speck and also in the pillar. And if Ishwara is everywhere is ekah, saarah, nityam and satyam then that Ishwara must be in me also. This is the first stage of self-enquiry and then we come to the next higher state. It is very subtle and very abstract. And who is the ekah, saara, nitya, satyam Bhagavan residing in me? There are two things that are constantly there in every living being – chaitanyam (consciousness) and achatanam (matter). The body is continuously changing, the thoughts are continuously changing and what is the constant changeless factor? I am aware of all these changes and this chaitanyam is the nature of Bhagavan. The second factor is when I introduce myself as a body, male or young or old. I am old, I am young, I am handsome, I am a man etc. In all of them what is the constant factor? I AM. This is existence or satyam principle. Sat chit ananda is the Karanam Ishwara principle who is everywhere and who is in me also. And when I learn to identify with that core then I can say: aham brahma asmi. This makes my life purnam.

We start from Ishwara aradhanam and go to Ishwara jnanam and

understand that Ishwara is in everything and understand that Ishwara is in me and then come to the conclusion that Ishwara is me. This is the journey of a Hindu and it is possible to achieve this purnatvam in one life itself. This teaching has been given in the Vedas and Vedas have been given by the Lord Parameshwara and hence we are always indebted to Bhagavan. Sadasiva samarambham, shankaracharya madhyamam, asmad acharya paryantam vande Guru paramparam. On this auspicious Shivaratri day we do the aradhanam of Ishwara and we receive the knowledge of Ishwara and we have to discover this purnatvam which is the journey for all of us