

कैवल्योपनिषत्

KAIVALYA UPANISHAD

*The Homogeneity of
Brahman*

“THE SANDEEPANY EXPERIENCE”

TEXT

27

Reflections by
SWAMI GURUBHAKTANANDA



Sandeepany's Vedanta Course

List of All the Course Texts in Chronological Sequence:

Text No.	TITLE OF TEXT	Text No.	TITLE OF TEXT
1	<i>Sadhana Panchakam</i>	24	<i>Hanuman Chalisa</i>
2	<i>Tattwa Bodha</i>	25	<i>Vakya Vritti</i>
3	<i>Atma Bodha</i>	26	<i>Advaita Makaranda</i>
4	<i>Bhaja Govindam</i>	27	<i>Kaivalya Upanishad</i>
5	<i>Manisha Panchakam</i>	28	<i>Bhagavad Geeta (Discourse --)</i>
6	<i>Forgive Me</i>	29	<i>Mundaka Upanishad</i>
7	<i>Upadesha Sara</i>	30	<i>Amritabindu Upanishad</i>
8	<i>Prashna Upanishad</i>	31	<i>Mukunda Mala (Bhakti Text)</i>
9	<i>Dhanyashtakam</i>	32	<i>Tapovan Shatkam</i>
10	<i>Bodha Sara</i>	33	<i>The Mahavakyas, Panchadasi 5</i>
11	<i>Viveka Choodamani</i>	34	<i>Aitareya Upanishad</i>
12	<i>Jnana Sara</i>	35	<i>Narada Bhakti Sutras</i>
13	<i>Drig-Drishya Viveka</i>	36	<i>Taittiriya Upanishad</i>
14	<i>"Tat Twam Asi" – Chand Up 6</i>	37	<i>Jivan Sutrani (Tips for Happy Living)</i>
15	<i>Dhyana Swaroopam</i>	38	<i>Kena Upanishad</i>
16	<i>"Bhoomaiva Sukham" Chand Up 7</i>	39	<i>Aparoksha Anubhuti (Meditation)</i>
17	<i>Manah Shodhanam</i>	40	<i>108 Names of Pujya Gurudev</i>
18	<i>"Nataka Deepa" – Panchadasi 10</i>	41	<i>Mandukya Upanishad</i>
19	<i>Isavasya Upanishad</i>	42	<i>Dakshinamurty Ashtakam</i>
20	<i>Katha Upanishad</i>	43	<i>Shad Darshanaah</i>
21	<i>"Sara Sangrah" – Yoga Vasishtha</i>	44	<i>Brahma Sootras</i>
22	<i>Vedanta Sara</i>	45	<i>Jivanmuktananda Lahari</i>
23	<i>Mahabharata + Geeta Dhyanam</i>	46	<i>Chinmaya Pledge</i>

A NOTE ABOUT SANDEEPANY

Sandeepany Sadhanalaya is an institution run by the Chinmaya Mission in Powai, Mumbai, teaching a 2-year Vedanta Course. It has a very balanced daily programme of basic Samskrit, Vedic chanting, Vedanta study, Bhagavatam, Ramacharitmanas, Bhajans, meditation, sports and fitness exercises, team-building outings, games and drama, celebration of all Hindu festivals, weekly Gayatri Havan and Guru Paduka Pooja, and Karma Yoga activities.

This series is an effort to promote the learning of Vedanta; it does not replace the Course, but hopes to inspire young people to spend two years of their life for an experience that is sure to make a far-reaching spiritual impact on their personal lives. Sandeepany is an all-round spiritual course that gives proper direction to the youth and to those approaching retirement. Hinduism is in dire need of a band of systematically trained teachers or Acharyas who can serve this Eternal Religion.

– The Author, 24th October, 2018, Valmiki Jayanti Day

Om Namah Shivaaya!

Text

27



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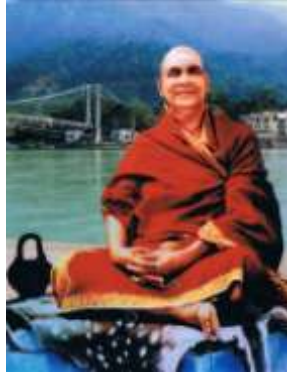
"The Homogeneity of Brahman"

Reflections

by Swami Gurubhaktananda

*on the Series of 8 Lectures by Swami Advaitanandaji
Acharyaji of the 15th Batch Sandeepany Vedanta Course
held at Sandeepany Sadhanalaya, Powai, Mumbai.*

From 23rd November – 30th November, 2012



Adi Shankaracharya

Swami Sivananda

Swami Tapovanji

Swami Chinmayananda

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Author:

Swami Gurubhaktananda (ex Krishna Chaitanya, born Bipin R. Kapitan in Durban, South Africa)

Email: gurubhakta.dls@gmail.com

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Personal Dedication

1. To my Parents, Smt Sharadaben & Sri Ratilalbhai Kapitan

who inspired me to study in life, to stick to the path of Dharma and pursue the highest ideals; and swamped me with their abundant Love;

2. To Pujya Sri Swami Vimalanandaji Maharaj

the President of the Divine Life Society of Rishikesh, Uttarakhand, India, who constantly encouraged and supported this effort;

3. To Pujya Sri Swami Tejomayanandaji (Guruji)

for his boundless vision and inspiration to create a vibrant organisation;

4. To Sri Swami Advayanandaji and Sri Swami Sharadanandaji

my Acharyaji and Upa-Acharyaji at Sandeepany, who imparted their bountiful knowledge and wisdom with rare selfless Divine Love, just as the Rishis of yore would wish to see them do.

KAIVALYA UPANISHAD

“The Homogeneity of Brahman”

Kaivalya Upanishad
“The Homogeneity of Brahman”

CONTENTS:

<i>Introduction to Kaivalya Upanishad</i>	3
<i>Invocation: “Om Bhadram Karnebhih”</i>	4
<u>1. THE PRELIMINARIES</u>	
Verse 1: <i>The Yearning for Divine Knowledge</i>	5
Verse 2: <i>Equipment For the Journey</i>	6
Verse 3a: <i>The Importance of Renunciation</i>	8
<u>2. ATTAINMENT OF GOALS</u>	
Verse 3b/4a: <i>Goal 1: The Road to Moksha (Liberation)</i>	9
Verse 4b: <i>Goal 2: The Road to Brahmaloka</i>	9
Verse 5: <i>The Seat of Meditation</i>	10
Verse 6/7a: <i>Goal 1: Nirguna-Sakara Upasana of Formless Shiva</i>	11
Verse 7b: <i>Goal 2: Saguna Upasana of Lord Shiva</i>	12
<u>3. SARVATMA BHAVA</u>	
Verse 8: <i>Sarvatma Bhava – In All Deities</i>	13
Verse 9: <i>Sarvatma Bhava – In All Periods of Time</i>	13
Verse 10: <i>Sarvatma Bhava – In All Beings</i>	13
Verse 11: <i>Churning the Ego with “Om” Upasana</i>	15
<u>4. SUBSTRATUM OF THE STATES</u>	
Verse 12: <i>The Waking State Consciousness</i>	16
Verse 13: <i>The Dream & Deep Sleep Consciousness</i>	17
Verse 14: <i>Why Do the States Change?</i>	18
<u>5. OUR SPIRITUAL ROOTS</u>	
Verse 15: <i>The Material Cause of All</i>	20
Verse 16: <i>The Efficient Cause of All</i>	21
Verse 17: <i>The Experiencer is Brahman</i>	22

Verse 18:	<i>The Experienced & Experience also Brahman</i>	23
Verse 19:	<i>Brahman is Non-Dual</i>	23

6. THE EXPERIENCE OF IDENTITY

Verse 20:	<i>Brahman Am I</i>	25
Verse 21:	<i>My “Bodiless” Body</i>	26
Verse 22:	<i>The Author of Cosmic Law</i>	27
Verse 23/24:	<i>Retracing Our Steps – Apavada</i>	28

7. THE FRUITS OF REALISATION

Verse 25:	<i>The Shata-Rudreeyam Upasana</i>	31
Verse 26:	<i>The Fruits of Kaivalya</i>	33



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KAIVALYA UPANISHAD

from the Atharva Veda (26 Verses)

“The HOMOGENEITY of Brahman”

INTRODUCTION

Quoted Mainly from Swami Chinmayanandaji

Among the Upanishads, there is a classification of them into two categories, ‘Major’ and ‘Minor’. The *Kaivalya Upanishad* is a ‘Minor’ Upanishad. However this does not mean it is less important. Those Upanishads on which commentaries were written by Bhashyakara Sri Adi Shankaracharyaji were called the ‘Major’ Upanishads. That is the only difference.

This text appears in the *Atharvana Veda*. The word **Kaivalya** comes from the basic word *Kevala* meaning “alone”. The word *Kaivalya* means “homogeneous”. It refers to the Oneness of the Truth spoken about. The Upanishad also belongs to the Krishna Yajur Veda’s *Kevala Shakha* and perhaps also owes its name due to that fact.

About the *Kaivalya Upanishad*, Swami Chinmayanandaji writes:

“Its poetic diction, systematic development of thought – at once clear, concise and scientific – make it one of the most striking minor Upanishads. There is neither the jarring note of repetition, nor cumbersome redundancy. Spun from pure philosophy, carefully corded with subjective experience, the ideas weave themselves into a vivid pattern of the attractive Reality.”

General Remarks on the Upanishads

“The Upanishads are not creedal. They constitute a science – the Science of Life. We have in Upanishadic lore an array of mighty men who had enriched its contents by their dedicated investigations, contemplations and discoveries on the Sources of Life. Each Upanishad invites the student to enter into the glorious world of light, knowledge, peace and perfection.

“No blind promises are found anywhere in the Upanishads. Never do the Rishis fanatically insist upon any belief. At every stage they closely observe and analyse the known, and very logically deduce the possibilities of the Unknown.”

In general, the Vedas cover the four admissible needs of man, known as the Purusharthas – Dharma, Artha, Kama and Moksha. These are dealt with in three sections:

Dharma is the foundation of the Vedic lifestyle. The Vedas cover a wide spectrum of lifestyles, but their common basis is the life of Dharma or righteousness. The remaining three Purusharthas are covered in stages in three sections making up the whole Vedas.

i) **Karma Kanda**: This section concerns Punar Avritti or the “coming again” or rebirth of man. In this section Kama and Artha (desire and wealth) are in focus.

ii) **Upasana Kanda:** This section concerns man's journey to the heavenly worlds such as Brahmaloaka, etc. Kama and Artha are still there but the devotee also has an eye on Moksha. The Upasana Kanda is like a link between Kama / Artha and Moksha

iii) **Jnana Kanda:** This section concerns the journey of man to the highest spiritual perfection by which he becomes one with the Supreme Brahman. It is the path to total liberation of man while still living, and deals with Moksha (liberation). It is the path taught in this text. Some Upasana is also touched upon where necessary.

These sections are independent of each other. They can follow each other in the given order, but not necessarily so. One chooses the Kanda he is interested in according to his Goal in life. The Karma Kanda and Upasana Kanda are NOT a pre-qualification for the path Jnana Kanda. If the desire is for *Liberation*, the previous two Kandas are not needed.

INVOCATION

As this text is from the **Atharvana Veda**, the appropriate invocation is the following:

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाग्ंस्तनूभिः व्यशेम देवहितं यदायुः ।
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ।
॥ ॐ शान्तिः शान्तिः शान्तिः ॥

1	<i>om bhadram karnebhih shrunuyaama devaah;</i>	<i>What is auspicious, with our ears may we hear always O ye Gods;</i>
2	<i>bhadram pashyema akshabhih yajatraah;</i>	<i>Worshipful Ones, may we with our eyes see always what is auspicious;</i>
3	<i>sthiraih angaih tushtuvaagam sah tanoobhih;</i>	<i>May we live the entire length of our allotted life hale and hearty;</i>
4	<i>vyashema devahitam yad aayuh.</i>	<i>Offering our praises unto Thee!</i>

5	<i>swasti na indrah vridha-shravaah;</i>	<i>Bless us, O Lord Indra, the ancient and the famous;</i>
6	<i>swasti nah pooshaa vishwa-vedaah;</i>	<i>Bless us, O Pooshan (the Sun), the all-knowing;</i>
7	<i>swasti nah taarkshyah arishtanemih;</i>	<i>Bless us. O Vayu, the Lord of swift motion, who saves us from all harms;</i>
8	<i>swasti nah brihaspatih dadhaatu.</i>	<i>And bless us, O Brihaspati, who protects the spiritual wealth in us!</i>
9	<i>om shantih! shantih! shantih!</i>	<i>Om Peace, Peace, Peace!</i>

1. THE PRELIMINARIES

(Verses 1-3a, 3 no.)

THIS INTRODUCTORY SECTION covers basic details we need to know when beginning the spiritual path. The pre-qualifications are covered. We are told something to inspire us to want this divine knowledge. Then we are told what equipment is needed for this journey.

Verse 1: *The Yearning for Divine Knowledge*

¹ ॐ अथाश्वलायनो ² भगवन्तं परमेश्विनमुपसमेत्योवाच ।

³ अधीहि भगवन्ब्रह्मविद्यां वरिष्ठां ⁴ सदा सद्भिः सेव्यमानां निगूढाम् ।

⁵ यथाऽचिरात्सर्वपापं व्यपोह्य ⁶ परात्परं पुरुषं याति विद्वान्

॥ १॥

1	<i>om atha aashvalaayanah</i>	<i>Om. With that, let us begin: There was a student named Aashvalaayana.</i>
2	<i>bhagavantam parameshthinam upasama iti uvaacha.</i>	<i>The Revered Lord Parameshthi, the Creator, did he approach and spoke to Him thus:</i>
3	<i>adhihi bhagavan 'brahma-vidyaam' varishthaam</i>	<i>Teach me, O Revered Sir, the "SCIENCE OF REALITY", said to be the highest</i>
4	<i>sadaa sadbhih sevyamaanaam nigoodhaam;</i>	<i>secret guarded always by good people;</i>
5	<i>yathaa achiraat sarva-paapam vyapohya</i>	<i>by which, all sins are soon discarded; and</i>
6	<i>'paraatparam purusham' yaati vidwaan.</i>	<i>the supreme Self is reached by the wise.</i>

The student is Aashvalaayana, who is a great teacher of Vedanta himself. He is an Adhikari or qualified student for this knowledge.

1 Atha: "thereafter". After what? A pre-qualification is implied. Something is pre-supposed to happen before a student is qualified for this text. The word is equivalent to saying, "Come, with that background, let us begin this study." It is an auspicious start.

The student is **Ashvalayana**, who has developed sufficient dispassion for the world by doing Karma Yoga and has attained a reasonable degree of purity of heart and steadiness of mind, i.e. Chitta Shuddhi and Chitta Ekaqrata. These are the qualifications.

2 This is a good point to introduce the Cosmic Hierarchy: In Vedantic terminology, the Supreme Being is **Brahman**. When His Shakti or power called **Maya** is associated with Him, He is known as **Ishwara**, the causal level of creation. From Ishwara come the subtle level and then gross level of Creation, known respectively as **Hiranyagarbha** and **Virat**.

The Teacher is none other than Lord Brahma or Ishwara Himself, the Lord of Creation, which fact makes this Upanishad most valuable among all the minor Upanishads. Brahmaji is the highest authority one may approach for instructions on this topic.

3 Bhagavan: The traditional definition of this word has been studied in earlier texts. It is “*One who possesses the six virtues: Aiswarya, Veerya, Yashas, Shree, Jnana and Vairagya*” – i.e. excellence, valour, fame, prosperity or opulence, knowledge and dispassion.

There are two other definitions which are more appropriate in this text, and which Acharyaji gave us:

i) The designation of Brahmaji as Ishwara, Consciousness associated with the Total Creation at Causal level, has already been explained. From this, the meaning of Bhagavan arises as: “*The Creator of the worlds, in its Totality and individuality*”.

ii) As the addressee is being sought for his boundless knowledge, the second meaning is: “*one who is the bestower of Brahma Vidya as well as Apra Vidya*” – i.e. knowledge of the Supreme Self, and knowledge about the world and how to come out of the thick, dark web of Samsara which we find ourselves entrapped in.

Brahma Vidya: The request by Aasvalaayana is for the highest knowledge which will grant total liberation from this world of Samsara. Those who seek this are among the best of mankind in terms of spirituality. They represent the highest that a man is capable of. It may be contrasted with **Apra Vidya** but is not the opposite of it. The two knowledges are complementary to each other. The former applies to spiritual matters, the latter to secular matters. Each one is valid in its own realm.

4 Nigoodhaam: “*secret or hidden*”. It is secret because it deals with a subject that is deeply hidden to our mind and senses. It is a secret that is kept away from the mind. It is also a secret because it can only be guarded by the few who are pure at heart. It is not the kind of secret that is available to a select few and hidden from the rest, like a political or a trade secret.

5 Achiraat: This simply means “*soon*” or “*in due course*”. The implication is that a course of Sadhana is needed, following which all one’s sins or incorrect perceptions about his true identity are erased from his psyche permanently. The cleansing process requires Sadhana to be done; it does not just happen by wishing for it, much less by simply coming under the wing of a great teacher, or just converting to another religion.

6 Paraatparam Purusha: is the highest Supreme Brahman. The next level below is Prakriti (Maya) and these two in association give rise to Ishwara (causal), Hiranyagarbha (subtle) and Virat (gross) one after the other.

We note that the Upanishad’s first step is quite a giant leap! With the second step the journey begins . . .

Verse 2: *Equipment For the Journey*

तस्मै स होवाच पितामहश्च श्रद्धाभक्तिध्यानयोगादवैहि

॥ २॥

7	<i>tasmai sa hovaacha pitaamahashcha</i>	<i>To him the Grandsire, Brahma, said:</i>
8	<i>shraddhaa-bhakti-dhyaana yogaad avaihi.</i>	<i>Faith, devotion and meditation, by a combination of these you may know (the goal).</i>

7 Pitaa-Mahaa: Brahmaji is called “*Grandfather*” due to the following reason: We live in a world of subtle and gross objects. Our father, whence we came, is Hiranyagarbha, the first born among all created things and beings. His father is Ishwara or Brahmaji.

Brahmaji, seeing the intense desire for knowledge and the evident humility of the great Aashvalaayana, is obliged by the scriptural injunctions to relieve his anxiety immediately by teaching him the divine knowledge.

8 To this end, Brahmaji begins with the threefold equipment needed to make this difficult spiritual journey:

i) **Shraddha**: “*faith*”. Its formal definition is “that faculty of the human intellect which *permits on trust* the absorption of the Guru’s or scriptural declarations for further reflection and understanding of their deeper imports; till such time when they are assimilated into the very texture of the intellect.”

On the first leg of the journey, namely, Sravana or listening to the instructions from one’s Guru, Shraddha is the most essential equipment needed.

Faith is Astika Buddhi or a positive receptivity towards the knowledge desired. It wants to know and build on the knowledge being received. It is a willingness to give one’s full co-operation towards making the knowledge come to fruition in oneself. There is no inclination to reject the knowledge on any grounds whatsoever, but to take it faithfully and pursue it honestly to the very end. What the Guru says is taken as being the truth; any shortcoming is considered by the student to be in himself, not in the knowledge received. That is the spirit needed to begin the journey.

ii) **Bhakti**: “*devotion*”. This is love that is directed towards the higher ideal strived for. “The temple of love is ever in the heart,” says Pujya Gurudev. The disciple cherishes and loves, relishes and values what comes from the Guru. He repeatedly ponders over and treats with great care what he hears from his Guru. It is in this context that love for the person of the Guru develops automatically. Devotion to the ideal is seen in devotion to the representative of that ideal.

On the second leg of the journey, namely, Manana or reflecting on the teachings, Bhakti is the most essential equipment needed.

In this stage, the student gets all the nuts and bolts of his intellect checked out. All his doubts are cleared by doing Self-enquiry, and loving application to this task is the most essential means to do so.

iii) **Dhyana**: This is meditation on the teachings. The student, having thoroughly checked and overhauled all the parts of his intellect and made it roadworthy for his spiritual journey, is now ready to ‘hit the road’ by practicing meditation. The actual journey starts at this point, with a good roadworthy vehicle – the *intellect* – at his disposal.

On this third leg of his journey, called Nididhyasana, or contemplation of the Self, Dhyana is the most important equipment needed.

The ability to focus one’s mind and bring to bear upon it all its energy single-pointedly is called Dhyana. It is an absorbing practice and requires total focus of mind from the practitioner.

Yoga: “*union*”. This is the Destination of the journey. The student is heading for Yoga or complete union with the Self, unbroken abidance in the Self, dissolution of the Triputis or the triad of knower-known-knowledge. This goal is called Samadhi in general, although it has many specifics when looked at in detail.

By asking his disciple to “know this”, the Guru summarises the whole journey to disciple at the very outset. The disciple is left in no doubt as to what is required of him. The ball is now in the disciple’s court. The knowing has to be done by the student. There is no short-cut to it. It is not just listening that will get us there; actual ‘spiritual travelling’ is needed to reach it.

How is that to be done? More directions as to this follow...

Verses 3a: *The Importance of Renunciation*

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः

॥ ३.१॥

9	<i>na karmanaa na prajayaa dhanena</i>	<i>Not by work, nor by progeny, nor by wealth, but</i>
10	<i>tyaagena eke amritatwam aanashuh;</i>	<i>by renunciation alone, Immortality is attained.</i>

9-10 The usual means by which we get things done in the world – namely, through work, through family members and through wealth – are eliminated here for the attainment spiritual goals. For both the paths that are listed in the next section, the common accepted means is RENUNCIATION. Only the degree of renunciation varies in the two paths.

The practice of renunciation for each goal is different. This is explained clearly in the next section. The two pathways to make the spiritual journey to the Ultimate are now given.



2. ATTAINMENT OF GOALS

(verses 3b-7, 4 no.)

SADHANA FORMS THE means by which the Goal is attained. It is the heart of spiritual life. Meditational practice is the means to make rapid spiritual progress.

Verses 3b/4a: Goal 1: The Road to Jivanmukti (Liberation)

परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३.२॥
वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् ॥ ४.१॥

1	<i>parena naakam nihitam guhaayaam</i>	<u>Goal 1:</u> Higher than heaven, seated in the 'cave of the intellect',
2	<i>vibhrajate yad yatayah vishanti.</i>	shines <u>That</u> which the self-controlled sages enter into (attain).
3	<i>vedaanta-vijnaana sunishchitaarthaah sannyaasa yogaad.</i>	The deeper imports of the <u>knowledge of Vedanta</u> – they come to ascertain clearly, and they strive on the path of the <u>Yoga of Renunciation</u> .

1-3 GOAL 1: This is the path to *Jivanmukti*, outlined earlier. It is the direct means through Self-knowledge. This path is called **Jnana Yoga**. As ignorance is at the root of all delusion, knowledge is the only means to overcome it. This is the path prescribed in the Upanishad portion of the Vedas, also called **Vedanta**. For this the seeker needs to have already purified his mind through Sadhana Chatushtaya, and is ready with a receptive mind for knowledge, as already described.

Renunciation in the case of such a ripe aspirant means giving up all Karmas that have an ego-prompted desire at its root, as well as all actions considered to be one's duties in life. This leaves the aspirant totally free to practice intense meditation. Such renunciation is termed *Sannyasa*, and involves giving up of all things that hold our mind to this world. In the case of Goal 1, "*Na Karmana, Na Prajana and Dhanena Tyaagena*" – means the giving up of all restless activities, desire for sexual pleasure and desire for wealth. This is a greater renunciation than that required to be made for Goal 2.

Verses 4b: Goal 2: The Road to Brahmaloaka

यतयः शुद्धसत्त्वाः । ते ब्रह्मलोकेषु परान्तकाले
परामृताः परिमुच्यन्ति सर्वे ॥ ४.२॥

4	<i>yatayah shuddha sattwaah;</i>	<u>Goal 2:</u> Those strivers who are pure in mind
5	<i>te brahmalokeshu paraanta-kaale</i>	they, in the end, gain the world of Brahma,
6	<i>para-amrtaat- parimuchyanti sarve.</i>	From there they gain the highest Immortality, liberating themselves from everything.

4-6 Goal 2: This is the path to *Krama Mukti* outlined earlier. In this path the seeker is well acquainted with the ultimate goal of Liberation as in Goal 1, but the means adopted for the time being is the purification of his mind through good deeds and specific forms of worship called Upasanas as prescribed in the scriptures. The seeker has not developed the capacity for outright renunciation, so renunciation at this stage means giving up harmful, sinful activities, and performing the acts of worship in order to reduce the Tamas and Rajas in the mind. The objective is to ultimately prepare oneself for Self-knowledge in steps, either later in life, or by aiming to go to the higher worlds (*Brahmaloka* is mentioned here) and getting it there at the end of the Pralaya, i.e. end of Brahmaji's lifetime.

In both the cases above, the final realization is the same – that of being freed completely from the cycles of rebirths due to worldly life. Both seekers have recognized that lasting happiness cannot be had in this world of sense objects.

Verse 5: *The Seat of Meditation*

विविक्तदेशे च सुखासनस्थः शुचिः समग्रीवशिरःशरीरः ।

अन्त्याश्रमस्थः सकलेन्द्रियाणि निरुध्य भक्त्या स्वगुरुं प्रणम्य

॥ ५॥

7	<i>vivikta-deshe cha sukhaasana-sthah</i>	<i>In an undisturbed place, and resting in a comfortable posture;</i>
8	<i>shuchih, sama- greeva-shirah-shareerah;</i>	<i>clean and pure, keeping erect the neck, head and body;</i>
9	<i>atyashrama-sthah sakalendriyaani nirudhya</i>	<i>in a mental attitude of Sannyasa, having controlled all the senses;</i>
10	<i>bhaktyaa swagurum pranamya.</i>	<i>saluting with reverence one's own teacher</i>

In this verse the common posture and attitude is outlined for both types of Sadhakas explained above – i.e. those wishing to get liberated in this birth itself (the Jivanmuktas) or those wishing to go to Brahmaloka first before proceeding further (the Kramamuktas).

7 A spot where and a time when is chosen to avoid all disturbance. It is better to be secluded from people, so there is no tendency to 'show off' in the presence of others.

8 The place should be clean and pure, with no distractions to the mind. For example it should not be too close to a kitchen as aromas can be a temptation; nor too close to a toilet whence aromas can be of the opposite type.

The posture should be comfortable, no strain, but not to make one sleepy. Keeping the head, neck and body in a straight line will avoid sleepiness. Be clean.

9 The mind must be prepared by keeping a spirit of renunciation. "My want is God alone" – this should be the attitude. Externally one may or may not be a Sannyasin, but the spirit of Sannyas should be present when sitting for meditation. All bodily needs should be transcended, the senses well-controlled and withdrawn from objects of temptation.

10 The Guru's form is worshipped at the outset to obtain his blessings. The higher ideal is held up to overcome the lower one. The Guru gives one an umbrella of support. Gurudev says, "The heart can only love and serve; the head can only judge and respect. Brought together, they fuse to become a rare and sacred alloy called 'Reverence', constituting love and respect together."

The point of focus is the heart-centre. This is the centre that represents spirituality, unfoldment, blossoming, etc. Here again Gurudev beautifully says, “The heart stands for the nobler emotions in man that make him human – that arena in the human mind from where the noble urges of love, kindness, mercy, forgiveness, tolerance, etc, flow out.”

Verse 6/7a: Goal 1: Upasana of Formless Shiva (Nirguna)

हृत्पुण्डरीकं विरजं विशुद्धं विचिन्त्य मध्ये विशदं विशोकम् ।
 अचिन्त्यमव्यक्तमनन्तरूपं शिवं प्रशान्तममृतं ब्रह्मयोनिम् ॥ ६॥
 तथादिमध्यान्तविहीनमेकं विभुं चिदानन्दमरूपमद्भुतम् । ॥ ७.१॥

11	<i>hritpundareekam</i> ¹ <i>virajam</i> ² <i>vishuddham</i>	<i>On the lotus of the heart, Untainted and Pure;</i>
12	<i>vichintya madhye</i> ³ <i>vishadam</i> ⁴ <i>vishokam</i> ;	<i>Meditate within (on Brahman), the Clear and the Griefless;</i>
13	⁵ <i>achintyam</i> - ⁶ <i>avyaktam</i> ⁷ <i>ananta-roopam</i>	<i>The Unthinkable, the Unmanifest, the One of endless forms;</i>
14	⁸ <i>shivam</i> ⁹ <i>prashaaantam</i> - ¹⁰ <i>amritam</i> , ¹¹ <i>brahma-yonim</i> ;	<i>Ever-auspicious, Peaceful, and Immortal, the Origin of the very Creator (Ishwara);</i>
15	<i>tathaa</i> ¹² <i>aadi-madhyanta viheenam</i> ¹³ <i>ekam</i> ;	<i>the One without a beginning, a middle and an end, the only One;</i>
16	¹⁴ <i>vibhum</i> ¹⁵ <i>chidaanandam</i> , ¹⁶ <i>aropam</i> ¹⁷ <i>adbhutam</i> .	<i>the All-pervading, the Knowledge-Bliss, the Formless, and the Wonderful.</i>

11-16 In 17 adjectives, the worship of the Formless or Nirguna aspect of Lord Shiva is described. The worshipper has to prepare himself properly first with Saguna worship (see verse 7b) before being able to do this pure, abstract form of worship. The 18 qualities are:

1. **Virajam** – The Untainted
2. **Vishuddham** – The Pure
3. **Vishadam** – The Clear
4. **Vishokam** – The Griefless
5. **Achintyam** – The Unthinkable
6. **Avyaktam** – The Unmanifest
7. **Ananta Roopam** – The One of endless forms
8. **Shivam** – The Ever-auspicious
9. **Prashantam** – The Peaceful
10. **Amritam** – The Immortal
11. **Brahma-Yonim** – The Origin of Ishwara, the very Creator
12. **Adi-Madhyanta Vihinam** – The One without a beginning, middle or end
13. **Ekam** – The One non-dual Factor
14. **Vibhum** – The All-pervading
15. **Chidanandam** – The Knowledge-Bliss Absolute
16. **Aroopam** – The Formless
17. **Adbhutam** – The Wonder

The prescribed Sadhana here is called Nirguna Upasana, i.e. the worship of God without Form (Nirguna), but with qualities or attributes (Sakara).

Verse 7b: Goal 2: Upasana of Shiva with Form (Saguna)

उमासहायं परमेश्वरं प्रभुं त्रिलोचनं नीलकण्ठं प्रशान्तम् ।

ध्यात्वा मुनिर्गच्छति भूतयोनिं समस्तसाक्षिं तमसः परस्तात्

॥ ७.२॥

17	<i>umaa</i> ¹ <i>-sahaayam</i> <i>parameshwaram</i> ² <i>prabhum</i> ³	<i>Consorted by Mother Uma, Lord Parameshwara, the Highest Lord;</i>
18	<i>trilochanam</i> ⁴ <i>neelakantham</i> ⁵ <i>prashantam</i> ⁶ ;	<i>the Three-eyed, the Blue-necked, and the Ever-tranquil –</i>
19	<i>dhyaatvaa</i> <i>munir-gacchanti</i> <i>bhoota-yonim</i>	<i>Meditating upon this Form, a true man of reflection reaches Him, the Source of the entire <u>manifested world</u>;</i>
20	<i>samasta-saakshim</i> <i>tamasah parastaat.</i>	<i>who is the Witness of all (Ishwara), and who is beyond all darkness.</i>

17-18 The verse starts by enumerating six qualities of the Lord in His Saguna aspect, i.e. the Lord with form. The Lord is taken here as being Lord Shiva, who was the Deity during Vedic times. Subsequently, other forms have been accepted for worship by Hindus, such as those of Lord Rama and Lord Krishna, and many others. The Form described above for Lord Shiva is slightly modified for the other Deities. The principle of the worship remains the same, regardless of which Form the devotee chooses.

1. **Uma-Sahayam** – Uma, the Consort of Lord Shiva
2. **Parameshwaram** – The Highest Lord
3. **Prabhum** – The All-powerful Lord
4. **Trilochanam** – The Three-Eyed Lord; love, justice and wisdom are the three eyes. All three have to function together.
5. **Neelakantham** – The Blue-necked Lord; the story behind it is the drinking of the poison by the Lord; the significance is that when sorrow comes we should keep it in the throat – do not let it go to the heart (feelings) nor to the head (thoughts).
6. **Prashantam** – The Ever-tranquil Lord

This is a description of meditation with form, Saguna Upasana.

It is relatively easy for a meditator to be attentive when his mind is focused on a concrete form. This rapidly brings the mind to rest on one object. This is the idea behind all Saguna worship in any religion. It is essentially a means to bring the wandering mind under control and at the same time ensure that it remains in an elevated state of religious fervour.

13-14 If this worship is performed with a desire or Phala in mind, then the route taken is to Krama Mukti. The Phala has to be enjoyed first, before the person can move forward towards attaining liberation from this world. **Bhoota-Yonim** is Ishwara or Brahmaji.

3. SARVATMA BHAVA

(verses 8-11, 4 no.)

HOW TO GAUGE OUR progress on the spiritual path – this is the message in this section. By doing the Upasanas of the previous section, whether it is Saguna or Nirguna, the object is to cultivate *Sarvatma Bhava*. All our spiritual exercises must necessarily lead us to develop a feeling that God is in all beings. This is the acid-test of the expansion of our consciousness beyond our individuality. The Ego has to be transcended. If Sadhana does not do that, there is something radically wrong with it.

Verse 8: *Sarvatma Bhava – In All Deities*

स ब्रह्मा स शिवः सेन्द्रः सोऽक्षरः परमः स्वराट् ।
स एव विष्णुः स प्राणः स कालोऽग्निः स चन्द्रमाः ॥ ८ ॥

1	<i>sa brahmaa sa shivah sendrah,</i>	<i>He is Brahma, He is Shiva, He is Indra;</i>
2	<i>sah aksharah paramah svaraah;</i>	<i>He is Immutable, Supreme, Self-luminous;</i>
3	<i>sah eva vishnuh sa praanah,</i>	<i>He alone is Vishnu, He is Prana,</i>
4	<i>sah kaala agnih sa chandramaah.</i>	<i>He is Time, and Fire is He. He is the Moon.</i>

Verse 9: *Sarvatma Bhava – In All Periods of Time*

स एव सर्वं यद्भूतं यच्च भव्यं सनातनम् ।
ज्ञात्वा तं मृत्युमत्येति नान्यः पन्था विमुक्तये ॥ ९ ॥

5	<i>sah eva sarvam yad bhootam,</i>	<i>He alone is all that was,</i>
6	<i>yat cha bhavyam sanaatanam;</i>	<i>and all that will be, the Eternal;</i>
7	<i>jnaatvaa tam mrityum atyeti,</i>	<i>knowing Him, one goes beyond the <u>sting of death</u>.</i>
8	<i>na anyah panthaah vimuktaye.</i>	<i>There is no other way to reach <u>complete freedom</u>.</i>

Verse 10: *Sarvatma Bhava – In All Beings*

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
सम्पश्यन्ब्रह्म परमं याति नान्येन हेतुना ॥ १० ॥

9	<i>sarva-bhoot-astham-aatmaanam,</i>	<i>Experiencing one's own Self in all beings,</i>
10	<i>sarva-bhootaani chaatmani;</i>	<i>and all beings in the Self,</i>
11	<i>sampashyan brahma paramam,</i>	<i>one attains the Highest Brahman –</i>
12	<i>yaati naanyena hetunaa.</i>	<i>and not by any other means.</i>

Lines **1-2** are found in the *Narayana Suktam*. Lines **5-6** are in the *Purusha Suktam*.

1-4 These lines indicate the worship of Saguna Brahman. The object of concentration is presented in many different ways. All of them achieve the same result – they draw the mind towards the ultimate goal.

All Deities – be it Lord Shiva, Lord Vishnu, Agni, Indra, Prana (another term for Hiranyagarbha), etc – are pointers to the one and the same Goal.

5-6 These lines indicate the worship of Nirguna Brahman. The object of concentration is the transcendent Supreme Brahman, the Non-dual, Ultimate Reality. This Reality is beyond time, space and causation. The more we keep this goal in view, the closer to it do we get. It is a growth in our consciousness. The change is away from narrow ego-centredness towards a vaster, all-inclusive, universal acceptance. It is very gradual and takes much time to achieve.

7 The ‘sting of Death’ refers to the entire cycle of birth and death we are undergoing whilst in our ignorant state of being. We can come out of this cycle only by expanding our consciousness and identifying ourselves more and more with the all-inclusive consciousness.

8 The truth is proclaimed here without any ambiguity that liberation from transmigration can be achieved only by reaching Goal 1. Goal 2 takes us part of the way, but the Nirguna Brahman has to be reached after attaining Saguna Brahman.

9-11 The fruit of sincere Upasana is indicated here to be the gradual unfoldment of the beautiful attitude of seeing the Lord in all. It is a gradual attainment.

The acid-test of one’s Sadhana is when we “experience our own Self in all beings” as their Substratum; another way of expressing this is to “experience all beings in one’s own Self” by feeling that all are superimposed on the Reality. These two are simply different ways of looking at the same experience. The former statement is from the standpoint of the underlying Reality; the latter is from our individual standpoint as being part of the superimposition on Reality.

12 Until this experience is attained, we cannot conclusively say that we have reached Goal 1. Self-realisation or God-realisation is the experience of universal Consciousness, or complete freedom from individual consciousness.

This really means that the Self is not our body-mind-intellect package. It is something greater than that. Expansion of consciousness allows us to view creation in a new light – until we feel that all beings, including ourselves, are so many flowers superimposed on a garland which is the universal Consciousness. As a corollary, it also means that we are able to feel that we are the string on which all beings are strung as on a garland. Both these are two sides of the same spiritual experience of Illumination or Enlightenment.

Seeing oneself in all beings means not giving any reality to the not-Self. Understanding oneself to be the Adhishthana or substratum of all is called Sarvatma Bhava. There is no other way to realize the Self but by seeing It in all.

This principle of Sarvatma Bhava, when followed in every detail, makes it impossible to hold ill-feelings towards anyone else. Violence cannot even be contemplated by such a noble person who has realised this vision of Truth. There can be no anger, jealousy, envy, and other such wrong attitudes towards others. They all die a natural death when this ultimate vision is attained.

How do we get established in such a Bhava? This is seen in the next verse . . .

Verse 11: Churning the Ego with “Om” Upasana

आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ज्ञाननिर्मथनाभ्यासात्पाशं दहति पण्डितः

॥ ११॥

13	<i>aatmaanam-aranim kritvaa,</i>	<i>The Ego is made the “<u>lower Arani</u>”,</i>
14	<i>pranavam chottara aranim;</i>	<i>and Om is the “<u>upper Arani</u>”.</i>
15	<i>jnaana nirmathana abhyaasaat,</i>	<i>When Self-knowledge is repeatedly churned through constant practice,</i>
16	<i>paasham dahati panditah.</i>	<i>a wise man burns up all the cords of his bondage.</i>

This is the same simile we came across first in *Atma Bodha* (Text 3), where it has been explained at length. The Arani is an instrument used to kindle fire by rubbing/churning a rod between two cup-like wooden hemispheres. The heat generated produces the needed fire. In this simile, the lower cup is likened to the individual self or Ego and the upper to Om.

13 Since it is the Ego that is the only obstacle that stands in the way of developing the Sarvatma Bhava (the theme of this section), we are here taught how to deal with it.

14 It is best dealt with by replacing it by the idea of universality represented by the Om chanting. Om chanting is a powerful tool given to us by the Rishis of the Upanishads to overcome our narrow ego-centred thinking and develop an expanded all-inclusive thinking.

Omkara Upasana

15-16 This represents the ‘Omkara Upasana’. It can be done with or without knowledge of the Self. We note that here the Om Upasana is advised to be done with full knowledge of the Self after Sravana. This Upasana is equivalent to doing the preliminary stage of Nididhyasana.

Only when this Upasana is done without desire for any fruit except Mukti, does it take one to that goal, namely, burning up of all “the cords of bondage”. The churning of Knowledge is essential in this form of worship.

Chanting with knowledge means that as one chants ‘Om’, one is mindful of the three syllables it is made up of and what each one represents:

i) **‘A’ the First Syllable:** At the sound of the first syllable ‘A’ one feels he is going beyond Viswa or consciousness associated with the gross body Upadhi. One goes beyond the Gross level or the waking state.

ii) **‘U’ the Second Syllable:** At the sound of the second syllable ‘U’ one feels he is going beyond Taijasa or consciousness associated with the subtle body Upadhi of mind and intellect. One transcends the Subtle body or the dream state.

iii) **‘M’ the Third Syllable:** At the sound of the third syllable ‘M’ one feels he is going beyond the Prajna or consciousness associated with the causal Upadhi of pure Ignorance. One pierces the Causal body and gets freed from Ignorance or the deep sleep state.

The connection of the chanting of Om and the three states has been casually mentioned above. In the next chapter we go into the details of the three states and see how the Supreme Reality underlies all three.

4. SUBSTRATUM OF THE STATES

(verses 12-14, 3 no.)

THE EXPERIENCES OF THE Jiva in the three states of consciousness are now examined. The analysis, done below from the waking state through to the deep sleep state, aims to help us to detect the Presence of the Self within us. The Self is found to be the underlying Witness of all the three states.

It is quite evident that Consciousness expresses itself through matter. In these verses it is seen that the Jiva (individual soul) encounters the experiences in each of the three states, whilst the Self is a silent unaffected Witness of all the states.

Verse 12: *The Waking State Consciousness*

स एव मायापरिमोहितात्मा शरीरमास्थाय करोति सर्वम् ।
स्त्र्यन्नपानादिविचित्रभोगैः स एव जाग्रत्परितृप्तिमेति

॥ १२॥

1	<i>sa eva maayaa parimohita aatmaa</i>	<i>The self or Jiva, deluded by Maya alone,</i>
2	<i>shareeram-aasthaaya karoti sarvam;</i>	<i>identifies with the body and does all actions.</i>
3	<i>stri-anna-paana-aadi vichitra-bhogaih</i>	<i>Objects such as <u>woman, food wine, etc</u> – by the enjoyment of all these varieties</i>
4	<i>sa eva jaagrat paritriptim eti.</i>	<i>made possible only in the waking state, the Jiva strives to gain utter <u>satisfaction</u>.</i>

1 Jiva & Maya: “Ignorance” or “the power of delusion”. The supreme Consciousness functioning through Maya is the individual Jiva. [Usually, with reference to the individual, the preferred term for Ignorance is Avidya. With reference to the Totality or macrocosm, the word Maya is preferred for the same Ignorance. But some texts, such as *Advaita Makaranda*, do not differentiate these two words. Hence, we see the word Maya used here with reference to the Jiva.]

The Waking State Experience: VISWA

Omnipresence, omniscience and omnipotence are the very nature of the Self. But when the Self is limited by Ignorance to only the Upadhis (body, mind, etc), it becomes known as the Jiva or the Ego. The tendency to express and feel these three qualities is still there, but the Ego tries to find them in the world outside. This is the driving force for the Ego to try to become as big and as powerful as possible, even if it has to stamp down other ‘competing Egos’, which it usually does. This impetus is the root of self-aggrandisement, attention seeking and continual sense of wanting that we see in the Ego. All this finds full play in the waking state.

2-3 And where does the Ego look for its growth? Identified totally with the body only, the Ego seeks fulfillment in the triple categories of “woman, food and drink” (**Stree-Anna-Paana**). These form the hunting ground for happiness and expansion of the Ego.

When it enjoys itself amidst these three, the Ego naturally incurs the debts of Karma in the form of Paapa and Punya (demerit and merit), the fruits of which are sorrow and joy respectively. This is the vicious cycle that traps and keeps the Ego in bondage.

4 The total influence of Ignorance on one's personality is seen at work in the waking state. The individual consciousness in the waking state is called **Viswa**, meaning "everything", as all the Upadhis are available in this state to transact with the environment called 'world'. Enjoyment to the maximum degree is made possible during the waking state of the Jiva. Through the use of the physical body, senses, Pranic energies, mind and intellect, full gratification is sought in the world of objects. Such an opportunity is afforded to the Jiva only in the waking state.

Verse 13: The Dream and Deep Sleep Consciousness

स्वप्ने स जीवः सुखदुःखभोक्ता स्वमायया कल्पितजीवलोके ।
सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति ॥ १३॥

5	<i>swapne sa jeevah, sukha-duhkha-bhoktaa</i>	<i>In the dream state, the Jiva experiences both <u>pleasure and pain</u>.</i>
6	<i>swa-maayayaa kalpita-jeevaloke;</i>	<i>Maya creates by its own illusory power a world of imagination for the Jiva (to enjoy).</i>
7	<i>sushupti-kaale, sakale vileene</i>	<i>In the state of profound deep sleep, everything merges into <u>its cause</u>,</i>
8	<i>tamas abhibhootah sukha-roopam eti.</i>	<i>The Jiva is overpowered by Tamas, and comes to exist in its form of Bliss.</i>

The Dream State Experience: TAIJASA

1-2 The dream state experience is similar to the waking state but with one very important difference – the field of engagement is not the 'world out there' but an imaginary creation of the 'world in the mind' set up entirely by Maya's power of delusion. The misapprehension of Reality becomes the cause of one's experiences in dream.

Karma has no part to play in dream; dream experiences are not governed by the Laws of Karma; and no Paapa and Punya are accumulated in dream. The individual, living in his own imagined world, gets the full liberty to create experiences of a highly exaggerated kind, not experienced in the waking state. There is full liberty given to one's imagination – for instance, one can fly in one's dream. For this reason, the dream state consciousness is called **Taijasa**, which reflects the "boundless effervescence of energy" available in this state.

The Deep Sleep State Experience: PRAJNA

3-4 The deep sleep state is very different from the previous two states. Here everything withdraws into its causal state. There is no mind available for this experience; this means that there is no Ego in this state. But something has to be there to witness it, and that is the Self, merely as a 'spectator'. As far as the individual Jiva is concerned, there is the total "non-apprehension" of Reality in this state of dark ignorance.

Due to the temporary absence of all transactions with the world, and the 'switching off' of all thoughts of joy or sorrow, there is the experience of Bliss in this state. It is not a

mental bliss, for the mind is not there. Bliss is the natural state of the Self. But owing to the “unconscious” nature of sleep, the Bliss enjoyed in sleep is not comprehended as one’s true nature. The experience of it is ‘wasted’ in a sense. It is this Bliss that gives total rest to the body and mind – one feels greatly refreshed and energized after sleep.

Acharyaji described this state as follows: “A blanket of thick darkness covers the sleeper. He is warm and cosy inside it, a bundle of happiness! He does not like to be disturbed in that state. When the alarm rings, he reluctantly drags himself out of this comfort zone. The real ‘alarm’ is his Prarabdha Karma which drags him out of this temporary comfortable forgetfulness of the world into yet another round of sensory bombardment.”

Thus did Acharyaji bring home to us the full significance of the three states of Jiva.

Verse 14: Why Do the States Change?

पुनश्च जन्मान्तरकर्मयोगात्स एव जीवः स्वपिति प्रबुद्धः ।

पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् ।

आधारमानन्दमखण्डबोधं यस्मिँल्लयं याति पुरत्रयं च

॥ १४॥

9	<i>punah cha janma antara karma-yogaat</i>	<i>Again, following from endless previous births, due to the Karmic reactions gathered in them,</i>
10	<i>sa eva jeevah swapiti prabuddhah;</i>	<i>that very same Jiva goes (back and forth) between the dream and the waking states.</i>
11	<i>pura-traye kreedati yah cha jeeva</i>	<i>In these three cities (states), merrily sports the same (helpless) individual soul.</i>
12	<i>tatastu jaatam sakalam vichitram.</i>	<i>That from whom verily have sprung up all the <u>diverse varieties</u> of experiences;</i>
13	<i>aadhaaram aanandam akhanda-bodham</i>	<i>That is the support or Substratum, the indivisible Bliss-Consciousness.</i>
14	<i>yasmin layam yaati pura-trayam cha.</i>	<i>Into That alone <u>dissolve</u> all the three cities (states) once again.</i>

This verse takes an overview of all the three states, first two standpoints:

A. From the Standpoint of Jiva

9-11 The Karma that we have accumulated over countless births becomes the cause of birth into human bodies, there to work itself out. This Karma keeps us within any one of the three states at any one time. It is the Karma that hurls us back and forth through the three states, tossing us from one to the other, like a tennis ball.

This tossing may be a “merry sport” from the point of view of the Reality, but from the Jiva’s point of view, it could well be an endless experience of burning torture, an encounter with Pain from which it cannot find any relief except in deep sleep.

The Jiva that was enjoying a deep rest during sleep is not left to enjoy this state for too long. It is stirred out of bed by Prarabdha to continue its active participation in life in Samsara. It is like the break that a boxer gets at the end of each round. He can go to his corner and forget all about the match for a paltry two minutes or so until the referee blows

his whistle and calls him back into the ring to face his opponent again. For the Jiva, this goes on day after day, life after life – a relentless cycle of bondage indeed!

The Three “Cities”

This simile throws light on an important aspect of life in the three states. The states are unique in themselves. Hence they are described as three different cities. Each city is run by its own government, has its own rules and governing body, which cannot be interfered by the other two. As we have seen in *Advaita Makaranda*, the “ruling party” in each city does not even have an opposition party to oppose it. It controls every aspect of its own city.

The differences between the cities have been discussed already in verses 12 and 13.

All three states are tied to ignorance, which is their very cause. There is no escape from them until we end ignorance through knowledge. The cities may be compared to the three places familiar to every person – his home, his workplace and the shopping mall. The person moves from one to another endlessly throughout life. Occasionally, to get some relief, he takes time off to go on a holiday, only to get caught in another triplet – the hotel, the cab and the restaurant – where he has to cough up cash for every service he receives!

B. From the Standpoint of the “Witnessing Self”

12-14 The *Witness* or Self is common to all the three states, witnessing them as their substratum. It remains unaffected by the “merry sport”. In fact, it even survives their ultimate dissolution at the time of death, when It absorbs them into Itself.

If through knowledge and renunciation, the Jiva discovers this Self, it can find permanent rest in Its bosom. It can be the vacation of a lifetime. It will be an “all expenses paid” holiday. The Self is the Jiva’s true home – he does not need to pay a single rupee to live there!



5. OUR SPIRITUAL ROOTS

(verses 15-19, 5 no.)

WE NOW TAKE A BIG step forward in our understanding of our spiritual roots. They go far, far back indeed; and the conclusion we come to in these verses may come as a surprise to many. In five verses we explore our Source.

Verse 15: *The Material Cause of All*

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापश्च पृथ्वी विश्वस्य धारिणी

॥ १५॥

1	<i>etasmaat jaayate praanaho,</i>	<i>From Him are <u>born</u> the Prana (life),</i>
2	<i>manah sarva indryaani cha;</i>	<i>the Antahkarana (mind), and all the organs;</i>
3	<i>kham vaayu jyotih aapah,</i>	<i>then also (are born) the sky, wind, fire, water,</i>
4	<i>prthivee vishwasya dhaarinee.</i>	<i>and earth. He is the <u>support</u> of the <u>whole universe</u>.</i>

In this first verse, we are given how the Supreme Brahman presents Itself in and through matter. We see that Paramatman is the very **Upadana Karana** or Material Cause of all creation. “From Him are born” makes this very clear. Pujya Gurudev ties this verse to one that appears in *Mundaka Upanishad*: “The substratum for all effects is the very material from which they have sprung up.”

1-2 The first word used here indicates this involvement or Presence of Paramatman. **Etasmaat** means “from This”, which is something a lot closer than *Tasmaat* which means “from That”. The closeness of God is the main purpose of using the former word. He is right here in our midst, even in all the objects. What does this imply about our life?

In the previous section, when we saw the detached role played by Paramatman in all the three states of consciousness in an individual, we may be left with the impression that He only witnesses our life, but does not participate in all its numerous activities. If that is so then is there some *other* Deity who is responsible for our day-to-day life? Is there another God who oversees the enormous details of our life?

The Immanence of Paramatman:

3-4 The answer given in this verse is: “No, even the gross and subtle manifestation is born from Him alone. Not only is He the transcendent support or substratum of all, but He is also immanently present in all.”

i) **Spirit of Sanctity:** If we learn to see this truth with a subtle intellect, we develop a totally different outlook on life. We will no longer “plunder” Nature for all Her wealth, but revere and respect Her as an expression of God Himself. Everything in our life gets imbued with sanctity. A reverence for life awakens in our heart. What a huge difference it makes when our values begin tilting towards God!

ii) **The World is God:** The identity of God and this world is a genuine, complete identity, He being their material cause. It is not a “*synthetic identity*” that is reproduced under factory conditions or in a scientist’s laboratory. **A** can be equal or identical only to **A**; when equated with **B**, it can only be ‘similar’ to **B**, never equal to it.

The only genuine identity is that of God and Creation. It is said, “God is Creation”, not “God is similar to Creation”. This was explained very meticulously by Acharyaji, and as students we appreciated his effort to make us realize how much thought has been put into such matters by the spiritual scientists of India! Indeed, the truths they have ‘coded’ into their verses have far-reaching and deep meanings. They need expert Acharyas to ‘de-code’ them for our understanding.

Verse 16: *The Efficient Cause of All*

यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत् ।
सूक्ष्मात्सूक्ष्मतरं नित्यं तत्त्वमेव त्वमेव तत्

॥ १६॥

5	<i>yat param brahma sarvaatmaa,</i>	<i>That supreme Brahman is also the Self in all,</i>
6	<i>vishwasyaa yatanam mahat;</i>	<i>the ample support of the universe,</i>
7	<i>sookshmaat sookshmataram nityam,</i>	<i>subtler than the subtle, and eternal –</i>
8	<i>tat twam eva twam eva tat.</i>	<i>“That alone thou art; thou alone art That!”</i>

The last verse gives us a little hint as to what our real spiritual roots are. We learnt that God is *immanent* in the gross creation. That immanence is shown to be not just ‘synthetic’ but totally identical to it – God IS Creation. God was found to be the material Cause of the gross world. Well, if that is the case can that identity be extended to us, the living beings of the world? Is Brahman also the same as our very own Self?

It may sound blasphemous, but the answer is “Yes!” and this section sets out to show us precisely that identity – that the individual soul is in fact the Supreme Brahman in the deepest possible sense of the word. All Upanishads state this identity, but Kaivalya Upanishad brings this home to us most gently, logically and step by step.

1 At the very outset, the conclusion is stated. What we are trying to prove is stated categorically as a fact here – that the Supreme Brahman is the Atman or the Self. This statement can only be understood at the end of verse 19, after all the facts have been given to us bit by bit in each of these four verses.

4 This is the **Mahavakya** of this Upanishad. The same truth of Identity is expressed here in cryptic form as a Mahavakya – that the individual Self is the same as the universal Brahman. A Mahavakya is a concise, emphatic expression of this identity. How do we intellectually grasp the Truth represented in these two lines? That is the purpose of this section.

The first direct step to take us to that understanding is to establish that God is not only the *Upadana Karana* or material Cause (15), but also the **Nimitta Karana** or Efficient Cause of this entire world, i.e. He is the Designer of this whole world in every detail. This fact gets established here by showing all the three conditions of an efficient cause are present in Brahman:

1 The word “Param” is used here as it was in the *Katha Upanishad*: to denote that which is innermost in all beings.

2 Secondly, it is shown to be all-pervading, providing the basis for all Creation as its substratum.

3 And thirdly, Brahman is shown to be the subtlest factor in all creation.

These three conditions are sufficient to show that Brahman is the efficient cause of everything in creation, including all living beings. The efficient cause of a thing is always subtler than Its effects. At the pinnacle of creation is Brahman, who is the Cause of this whole universe, being the subtlest of all principles.

The next three verses fill in the gaps in the logic that takes us from Brahman as the material and efficient Cause to Brahman as identical to our own inner Self.

Verse 17: *The Experiencer is Brahman*

जाग्रत्स्वप्नसुषुप्त्यादिप्रपञ्चं यत्प्रकाशते ।

तद्ब्रह्माहमिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते

॥ १७॥

19	<i>jaagrat swapna sushupti aadi</i>	<i>Lived in waking, dream and deep sleep,</i>
20	<i>prapancham yat prakaashate;</i>	<i>that which illumines the world of relative experiences,</i>
21	<i>tad brahma aham iti jnaatvaa</i>	<i>that Brahman am I – and realizing thus,</i>
22	<i>sarva bandhaih pramuchyate.</i>	<i>one is liberated from all shackles.</i>

The Rishi is taking us step by step to that final conclusion mentioned poetically in the Mahavakya. There is the following triad for all experiences: the subjective **experiencer**, the object **experienced**, and the **experience** which links the two.

The experiencer can only know or experience the object if something illumines that object. [The word ‘illumine’ in philosophy is taken to mean ‘bring the knowledge of’.] The object cannot reveal itself to the subject as it is inert. The only other way is that the illumining comes from the subject, goes out to the object, encircles it and brings back the knowledge of it. This illumining power is called Consciousness, and belongs to the Experiencer.

About this Consciousness, we are given the following facts:

19 It is Consciousness that is the Witness or Experiencer of the three states of waking, dream and deep sleep. In each being Consciousness has to be present as the Experiencer.

20 The same Consciousness enables us to experience the world of objects during the waking state.

21 From the above fact, we also deduce that Consciousness has to be all-pervading, since we perceive objects as distant as the stars. Since this is so, Consciousness has to be the Reality Itself, which is defined as being all-pervading.

Still, this is insufficient to prove conclusively that Brahman and our own deep Self within (**Pratyak-Atman**) are the same. We have only seen so far that both possess the quality of being all-pervading. Their identity is yet to be proven.

More facts that lead to that conclusion are presented in the next verse.

At this stage, Acharyaji told us a very deep truth which will help us to understand the profoundness of the deductions that are to follow. He said, “*That which I see as something else is my bondage. When I see Myself everywhere in all things, I become totally free.*”

Verse 18: *The Experienced & Experience also Brahman*

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः

॥ १८॥

23	<i>trishu dhaamasu, yad-bhogyam,</i>	<i>In all the three realms (waking, dream and deep sleep), that which is enjoyed,</i>
24	<i>bhoktaa bhogashcha yad-bhavet;</i>	<i>the enjoyer and the enjoyment –</i>
25	<i>tebhyo vilakshana saakshee,</i>	<i>I am different from them all, I am their Witness,</i>
26	<i>chinmaatrah aham sadaa-shivah.</i>	<i>the Pure Consciousness, I am Ever-auspicious.</i>

23-24 Firstly, we note that the triad of the previous verse (experiencer, experienced and experience) has been changed to enjoyer, enjoyed and enjoyment. They are intended to mean the same thing. Hence we may continue to use the former terms.

25-26 Then comes a strange twist in the argument. We have just seen in the previous verse that the experiencer as Consciousness illumines the experience, and is Brahman. How do we reconcile that to what this verse tells us – that none of the triad (experiencer, experienced and experience) is Me, i.e. Brahman, but I am their Witness? Besides, from “Brahman is Consciousness” we now have a slight change to “Brahman is Pure Consciousness”. What is the reason for this change in definition?

Some very significant gap in the logic has still not been taken into account. There is an important piece of the jigsaw puzzle still missing. We do have most of the facts but not enough to hazard a guess:

Verse 15: Brahman is the Material Cause.

Verse 16: Brahman is the Efficient Cause.

Verse 17: Brahman is Consciousness and the Experiencer.

Verse 18: Brahman is the Witness of the three states, and Pure Consciousness, and is not the triad.

What could be the solution to this riddle? How am I related to Brahman?

In the next verse, the Rishi gives us the most important piece of the jigsaw puzzle – the piece that makes everything else fit into place in a neat complete picture...

Verse 19: *Brahman is Non-Dual*

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम्

॥ १९॥

27	<i>mayi eva sakalam jaatam,</i>	<i>In Me alone is everything <u>born</u>;</i>
28	<i>mayi sarvam pratishtitam;</i>	<i>in Me alone does everything <u>exist</u>;</i>
29	<i>mayi sarvam layam yaati,</i>	<i>and in Me alone everything gets <u>dissolved</u>.</i>
30	<i>tad brahma advayam asmi aham.</i>	<i>I am that non-Dual Brahman.</i>

27-30 The answer is that Brahman is Non-Dual. The missing piece is **Non-Duality**. It means that nothing else exists other than Brahman. If anything else does seem to exist in our sight, then it has to be just an appearance, an unreality! This means that everything, exactly as described here – birth, existence and death – is all taking place IN Brahman!

[*Note for Samskrit students:* The word for Brahman used here is ‘Mayi’, which is the Saptami Vibhakti case, meaning “in Me”. To make the point more emphatic, it is used *thrice* in the verse.]

The Principle of Non-Duality:

All our phenomenal experience is of Plurality. How do we comprehend Non-Duality?

It would be a breakthrough in our way of thinking if we could grasp the full implications of Non-dual existence! It really means that we are living in an unreal world, having unreal experiences of unreal objects and feeling joys and sorrows that are all unreal. That is an amazing viewpoint to handle all of a sudden! Yet it is the Non-dual viewpoint.

It needs to filter in slowly through intense practice of Sadhana before we can understand its full implications. Non-duality is the single factor that separates the Vedantic viewpoint from all other viewpoints in philosophy, in India as well as in the world. To grasp this point requires us to develop our minds to a fine subtlety.

Taking it at face value and intellectually only for the moment, this fact of Brahman being Non-dual, means that someone who lives in that non-dual consciousness does not experience the triad at all. All three parts of the triad merge into one’s Consciousness as one. It begins to sound like Brahman the subject experiences Brahman the object through Brahman the Consciousness that links the two.

Then, of course, it fits into place that our inner Self, the real “I”, would also be that same Brahmic Consciousness. Thus the puzzling statement of (16) begins to seem more plausible, nay, it actually stares us in our face: “*That alone thou art; thou alone art That*”!

This statement expresses the principle of *Non-Duality* of the Supreme Truth. Non-Duality is also called the Kaivalya state from which this Upanishad derives its name. It is such an important part of Vedanta that the next 5 verses are devoted to grasping it.



6. THE EXPERIENCE OF IDENTITY

(verses 20-24, 5 no.)

“Advaita Anubhava Prakasha”

IN THE LIGHT OF WHAT we have just learnt, we will certainly have the necessary inspiration to take the next few verses very seriously. They help us to absorb the initial ‘jolt’ we may have felt upon suddenly encountering **Non-Duality** as the fundamental Truth of Existence. It takes time for this mind-blowing Truth to be fully comprehended, even just intellectually, let alone it being actually experienced.

Thus, in the verses to come, we try not to apply our analytical mind to them but allow the full thought to pass through us and see what it does to our inner Being.

As Acharyaji expressed it, “We consider our mind to be like soft butter and allow these verses to simply slip through it like a hot knife, melting down our intellectual resistance!”

Verse 20: Brahman Am I

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् ।

पुरातनोऽहं पुरुषोऽहमीशो हिरण्योऽहं शिवरूपमस्मि

॥ २०॥

1	<i>anor aneeyaan aham eva tadvat</i>	<i>I am smaller than the smallest thing,</i>
2	<i>mahaan aham,</i> <i>vishwam aham vichitram;</i>	<i>and also am I the most vast.</i> <i>I am the manifold universe, amazing am I!</i>
3	<i>puraatanah aham purushah,</i> <i>aham eeshah;</i>	<i>I am the Ancient one, the Purusha;</i> <i>the Supreme Ruler am I;</i>
4	<i>hiranmayah aham,</i> <i>shiva-roopam asmi.</i>	<i>the Effulgent one am I;</i> <i>by nature I am Shiva, the Ever-auspicious!</i>

1 “Smaller than the smallest”, “vaster than the vastest” – this should be sufficient to make us press the clutch and disengage our intellect. That is what the Rishi wants us to do! That which is most subtle is being described. Something very subtle could be either very minute or very large.

2 Similarly, “I am the whole universe, yet I am also the variety in it.” Seen in overview as the universe, I am One. Seen in detail as the variety in this universe, I am Many. Subtlety does not have anything to do with size or number; it is that which does not have the limitations we experience. “Beyond limitations” is the true meaning of these lines.

3 Besides size and number, the Supreme has nothing to do with Time as well. We, locked as we are in the consciousness of the world phenomena, find it impossible to imagine an Existence without Time. Past, present and future are the slots into which we can categorise all phenomena. But the Supreme is beyond even Time.

“I am not just restricted to the whole universe; I was there before it all began! I am the most ancient, as well as the most recent. In Me there is neither beginning nor end.” These are not ideas which the mind can conceive. Infinity is something we imagine to be very huge, but it could also be that which is very tiny or *infinitesimal*, as it is called.

Our scientific discoveries are not anything new; we are merely “discovering” that which has always been there.

4 And there is yet another dimension to the Supreme which we cannot comprehend with our intellect. Besides size, number and duration, there is the dimension of Bliss – a dimension which has in its fold all goodness, all happiness, all auspiciousness. Everything that is to be desired is in the Supreme. It leaves nothing more to be desired.

As we enter this realm of experience where there is only Oneness, a completely sufficient Oneness, we leave behind us the world of agitations and sorrow. In the new world opening up before us there is no place for sorrow – all is Auspiciousness itself, “All is Shiva . . . All is Shiva.”

Verse 21: My “Bodiless” Body

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः ।

अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाऽहम्

॥ २१ ॥

5	<i>apaanipaadah aham, achintya-shaktih;</i>	<i>That which is without hands and legs, I am; And of incomprehensible power, I am;</i>
6	<i>pashyaami achakshuh, sah shrnami akarnah;</i>	<i>Without eyes, I am That which sees; Without ears, I am That which hears;</i>
7	<i>aham vijaanaami, vivikta-roopah;</i>	<i>I am That which knows everything, Devoid of all forms;</i>
8	<i>na cha asti vettaa mama chitsadaa aham.</i>	<i>Yet, there is none that knows Me – I am That Ever-pure Knowledge.</i>

As we meditate on themes such as these, it is surely inevitable that we come to realize that we are dealing with something that is way beyond all our phenomenal experiences. We are compelled to approach Divinity with great awe and respect.

[**Note:** The word **Sah** (‘That’) in **6** has to be taken as subject for all the phrases in this verse. Thus it has been included in each line of the translation, as required by Samskrit grammar rules, and as explained by Acharyaji. The same applies to **Aham** (‘I’), wherever it has been dropped.]

5-6 We are used to expressing power through our organs of action, symbolized here as “hands and feet”. The Divinity we are trying to comprehend is Power itself; it does not need hands and legs to work through. It is a vast limitless ocean of Power.

7 In the same way, our knowledge needs our senses to bring in the information, as well as an external object which we can ‘know’ with our intellect, and thus claim to be knowledgeable.

8 The Divine Consciousness is Knowledge itself, the all-knowing principle; it does not need an intellect to assemble information gathered from senses like the eye or ear, nor any

object to be known. It is self-luminous. Its self-luminosity is not like the sun or lamp which burn fuel in order to produce their luminosity. The Self is luminous Consciousness itself, which is not a product of burning.

“None knows Me” – the Supreme and the self or Ego cannot be known together.

Verse 22: *The Author of Cosmic Law*

वेदैरनेकैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ।
न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ २२॥

9	<i>vedaih anekaih aham eva vedyah</i>	<i>In the different Vedas, I alone am the theme taught;</i>
10	<i>vedanta-krit, vedavid eva cha aham;</i>	<i>I am the revealer of Vedanta, and I alone am the real knower of the Vedas;</i>
11	<i>na punya paape mama na asti naashah</i>	<i>For Me there is neither merit nor demerit. I suffer no destruction;</i>
12	<i>na janma deha indriya buddhih asti.</i>	<i>I have no birth, no body, no sense organs, no mind-intellect equipment.</i>

The Provision of Divine Law & Order

9 The Supreme Lord is the very author of these scriptures. He has framed the constitution under which the Universe runs. He is their Source. He is the Law-Maker who is beyond all laws. He can rewrite or amend it if He so wishes. But He does not need to – has it not worked well so far for billions of years!

10 Vedanta-Krid: “Revealer of Vedanta”. In the same scriptures which govern the world, lies the knowledge called Vidya Maya that leads us out of the limitations of the world into liberation. This knowledge is called Vedanta. Souls are not bonded to perpetual servitude; there is provision made for emancipation as well for those who yearn to be truly free and are willing to make the sacrifice of their individuality.

Acharyaji elaborated on a point regarding the Vedas. It is commonly considered to be classified into **four Vedas**, namely, Rig, Yajur, Sama and Atharva. In some books the term “Vedatraya” is used, denoting three Vedas. This classifies the same body of knowledge into the Rig, Yajur and Sama Vedas only, with the Atharva Veda re-grouped into one of these three Vedas, as follows:

The triple classification is applied with reference to the Padas making up the verses.

- i) The Rig Veda comprises Niyata Padas or specific poetry verses.
- ii) The Yajur Veda comprises Aniyata Padas or non-specific, prose verses.
- iii) The Sama Veda comprises Niyata Padas which can be sung.

The verses of the Atharva Veda can fall into one of these three categories, and therefore there is no need to have a fourth book. This explains the triple classification of the Vedas.

Vedavid: “one who knows all the Vedas”. This is humanly impossible, because really there is no limit to the Vedas, as by Vedas no written knowledge is meant. Thus the only Vedavid is Ishwara, the Creator Himself, the author of the Vedas, also known as Brahmaji.

The Way Beyond Moral Authority

The second part of the verse clearly tells us under what conditions the laws of morality, governance, physics, chemistry, mathematics, etc, apply and do not apply.

11 The laws apply to beings who are subjected to two limitations:

i) **Karma**: This is the law of action and reaction. Human activity is governed in so far as every action or deed performed bears with it an equal reaction or result in accordance with the intention behind it. Another way of expressing the same law is Morality. The governing factor is the merit or demerit of each action. Man may accumulate merit or demerit through his actions. The Lord alone is free from the working of this Law as He incurs no Karma.

ii) **Mortality**: The second limitation is that of Death. All beings are mortal. Man is terribly afraid of death and wishes to secure himself against it somehow or other, but it is not possible for everyone is subject to death. Here again, only the Lord is Immortal and “suffers no destruction”.

The way out of these two limitations is shown in Vedanta to be spiritual enlightenment, which frees one from both Karma and Mortality. Freedom from these two factors is the true meaning of spiritual Liberation. This is the aim of life. This is the Vedic meaning of ‘Salvation’.

We can consult the scriptures and live a good life by following their guidelines to mitigate Karma and remove the fear of Death, but only Liberation can free us from them.

12 The reason why the Lord is exempt from the Laws of the Universe is that He does not have the conditionings of body, mind and intellect; He is beyond birth and death.

Can human beings become Immortal as well? The answer given in the Vedas – in Vedanta to be more precise – is “Yes”, by striving for Liberation as laid out in the spiritual life prescribed therein. This is the Great Promise held out to mankind. This is man’s Destiny.

Verse 23/24: *Retracing Our Steps – Apavada*

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।

एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

13	<i>na bhoomih, aapah na, cha vahnih asti;</i>	<i>Neither Earth, nor Water, nor Fire, is there;</i>
14	<i>na cha anilah me asti na cha ambaram cha.</i>	<i>nor for Me is there Air, nor Ether.</i>

15	<i>evam viditvaa paramaatma roopam</i>	<i>Realizing this (i.e. as described in verses 20-22), that he is of the nature of the Supreme Self,</i>
16	<i>guhaashayam, nishkalam, adviteeyam.</i>	<i>the One who is in the cavity of the <u>heart</u>, who is without <u>parts</u>, and without a <u>second</u>;</i>
17	<i>samasta-saakshim, sad-asad viheenam;</i>	<i>who is the <u>Witness</u> of all, beyond both the gross and subtle <u>worlds</u> –</i>
18	<i>prayaati shuddham paramaatma roopam.</i>	<i>Such a one attains the purity which is of the nature of the Supreme Self.</i>

13-14 In terse language, this summarises the spiritual practice needed of us to attain the state of spiritual perfection – the negation of all manifestations emanating from the Source, so that we may return to the Source. Indeed, it sounds simple, too simple to be true. But that is the core of Sadhana, the gist of every spiritual practice of all religions.

This verse puts it down to going beyond the five great elements, subtle or gross. We need to transcend the three bodies – gross, subtle and causal – in order to reach this ‘Higher Order of Life’ and enter the realms of Immortality, the realm beyond all Karma.

All the Sadhana we do is to free ourselves from the limitations of these five elements. In the words of *Vedanta Sara*, this is equivalent to the *Apavada* or De-superimposition process. We retrace our steps out of Samsara using the same route by which we entered into it, which was *Adhyaropa* or Superimposition.

We have already learnt that as we retrace our steps we are going from the gross to the subtle, step by step. The qualities of each element drop off one by one as we do so from the earth element (with 5 qualities) to space (with only one quality). When even space is transcended, we reach the Supreme State which is without any qualities or attributes.

15 *Evam Veditva*: The opening words mean “*having known in this way*” – the way that has just been described, namely, the way of Apavada or the process of negation described in the previous verses. Naturally, there is a lot more that may be said about the negation process, but that is left for seekers to follow up on. This Upanishad virtually ends with the present verse, its purpose having been fulfilled by logically showing us the way forward to the Goal of Oneness or “*Kaivalya*”.

What is known by negating the elements? The elements represent the “Not-Self”. When negated, what is left is the Self, which is **Paramatman**, the Non-Dual Brahman.

What are the characteristics of Paramatman? We have been seeing them from the start of this section. A few more are given in the verse:

16 *Guhaashayam*: “*dwelling in the cavity*” (of the heart). This expression, we have seen, is very popular in Vedic literature. We come across it again and again. It represents the very core of our being, the subtlest state of our Consciousness, that in which we are at all times and from which we have never come out.

***Nishkalam*:** “*without parts*”. He is a homogeneous whole, like space which also has no parts; the word really signifies that the Paramatman is beyond time, space and object. Only phenomenal reality needs time space and object to measure it. The Self does not have this reality.

***ADVITEEYAM*:** “*Non-Duality*” or “*one without a second*”; we have seen in the last verse that this is the clearest definition of the Self. It is as precise as using the word Satchidananda to describe It. This is the crest-jewel of Vedanta philosophy; it is the core description of Paramatman, from which all other descriptions may be derived.

17 *Samasta Saakshim*: “*the Witness of all*”. It is the Vedic style that the first quality describing the Pure Consciousness is always as the inner Witness. We have also seen that this is a temporary description of it with reference to our thoughts. A Witness, by definition has to have something to witness, which is our thought. Once we have dropped all thoughts, there is nothing to be witnessed any longer, and then only we speak of Pure Consciousness.

***Sad-Asad-Viheenam*:** “*beyond the gross and the subtle*”; as with Witness, this description of Truth is with reference to our intellectual concept of creation. The gross is

physically manifest to our senses; the subtle is manifest only to our mind as thoughts. We start our spiritual journey with such elementary concepts, just to hang our idea of God on. At a certain stage they become redundant and are discarded so that we can move ahead to the next level of spiritual experience.

18 Prayaati Shuddham: “one attains to Purity”. And so we come to the last line of the Upanishad’s teaching. From the Sadhana of Negation, to the attainment of total purity covers the vast ground of a lifelong quest for the Divine Being. In this final line is summed up the fascinating spiritual journey that culminates in one’s identity with the Paramatman.

There is no time lag between attaining total Purity and realizing oneself to be of the nature of Paramatman – the two occur simultaneously. The moment the Truth dawns, that moment itself the Pure Paramatman’s nature becomes the nature of the realised person. That very moment one becomes Purity itself.

This ultimate result of the spiritual journey is that one imbibes in full measure the nature of that Reality, as described earlier in this verse.

Thus ends the teaching of this Upanishad. The two remaining verses describe the Upasana by which the seeker can develop within him the capacity and strength needed to fuel this Godward journey.

॥ इति प्रथमः खण्डः ॥

Thus Ends the Principal Portion of the Teaching



7. THE FRUITS OF REALISATION

(verses 25-26, 2 no.)

Verse 25: *The Shata-Rudreeyam Upasana*

¹ यः शतरूद्रियमधीते ² सोऽग्निपूतो भवति ³ सुरापानात्पूतो भवति
⁴ स ब्रह्महत्यायाः पूतो भवति ⁵ स सुवर्णस्तेयात्पूतो भवति
⁶ स कृत्याकृत्यात्पूतो भवति ⁷ तस्मादविमुक्तमाश्रितो भवति
⁸ अत्याश्रमी सर्वदा सकृद्वा जपेत्

॥ २५॥

1	<i>yah shata-rudreeyam adheete</i>	<i>He who studies the Shata-Rudreeya:</i>
2	<i>sah agni pooto bhavati;</i>	<i>From <u>fire</u> he becomes purified;</i>
3	<i>suraa-paanaat pooto bhavati;</i>	<i>from the <u>sin of drinking</u> he becomes purified;</i>
4	<i>sah brahmahatyaayaat pooto bhavati;</i>	<i>from the <u>sin of killing a Brahmana</u>, he becomes purified;</i>
5	<i>sah suvarnasteyaataat pooto bhavati;</i>	<i>from <u>attachment to gold ornaments</u> (wealth), he becomes purified;</i>
6	<i>sah kritya-akrityaataat pooto bhavati;</i>	<i>from <u>sins of commission and omission</u>, he becomes purified.</i>
7	<i>tasmaad avimuktam, aashritah bhavati;</i>	<i>Therefore, he who does not leave the Truth, he gains refuge or shelter in Shiva;</i>
8	<i>ati aashramee, sarvadaa sakrid vaa japet.</i>	<i>One who belongs to the highest order of life, should <u>repeat this</u> always, or at least once (a day).</i>

The Vicious “Desire-Lineage”:

Acharyaji introduced the **Shata-Rudreeya Upasana** by placing it in context with the overall spiritual objective of all types of Sadhanas.

The fundamental cause of departure from our Self-hood is **Ignorance**, followed by the inevitable “Desire-Lineage” as follows:

i) **Avarana** is the veiling power of Ignorance which veils the Self from our intellectual grasp;

ii) From that veiling, arises the sense of **limitation**;

iii) From limitation, arises **desire**. Desire can be of two types: If we know that our real nature is the limitless Self, our desire would be to regain freedom from limitation; but, due to the wrong idea that we are the limited Ego-self, we desire to serve the body and mind by giving it what it wants. In this way we go into greater limitation.

iv) From the Ego’s desire arise numerous **activities**;

v) Activities multiply due to **Vikshepa**, the second power of Ignorance;

vi) Multiplication gives rise to accumulation of **Paapa and Punya**, demerit and merit;

- vii) Paapa and Punya form the **Mala** or dirt or impurity that clouds our intellect;
 - viii) Clouding of intellect makes us forget our true spiritual nature, the **Atman**;
- This completes the vicious cycle as we are back to the first point.

Sadhana to Arrest the Cycle:

We see clearly that the task before us is threefold:

- i) to remove the Avarana or ignorance that is causing the delusion.
- ii) to reduce and then eliminate Vikshepa, the restlessness of the mind.
- iii) to clean up Mala, the impurities that have accumulated in our mind.

Logically we have to start from step iii) and proceed to step i).

Two main Sadhanas are prescribed for removing Mala and Vikshepa:

Firstly, the Sadhana of Karma Yoga is prescribed for a protracted period to bring to the surface the hidden Mala in our mind, so that it can be worked out of the system and give us purity or **Chitta Shuddhi**.

Secondly, various Upasanas are prescribed in order to remove the tossing of the mind or Vikshepa, and develop one-pointedness of mind or **Chitta Ekagrata**.

1-8 A very useful combination of the above two processes is suggested in this verse of the Kaivalya Upanishad. The Shata-Rudreeya Upasana is suggested for rapid clearing of Mala and Vikshepa from the mind, and preparing the devotee for knowledge that will eliminate Avarana or root Ignorance.

With this introduction, we now proceed to explain more about this Upasana.

THE SHATA-RUDREEYA UPASANA

This Upasana consists of chanting the **Rudram** and the **Chamakam**. Both of these have 11 paragraphs of Prayers composed in prose. For ease of explanation, these paragraphs will be denoted in the following manner:

The Rudram verses are shown as R1, R2, R3....R11.

The Chamakam verses are shown as C1, C2, C3....C11.

The Chanting procedure to complete one round is as follows:

Procedure for One Round:

1. Chant full *Rudram*, followed by the first verse of *Chamakam*:
(R1 + R2 + R3 + + R11) + C1.
2. Chant full *Rudram*, followed by the second verse of *Chamakam*:
(R1 + R2 + R3 + + R11) + C2.
3. Chant full *Rudram*, followed by the third verse of *Chamakam*:
(R1 + R2 + R3 + + R11) + C3.
4. Continue like this until we reach C11 of Chamakam at the 11th Rudram.
(R1 + R2 + R3 + + R11) + C11.

5. This makes 11 chants of the full Rudram, and one full chant of Chamakam.
This completes one round.

Procedure for Many Rounds:

5. 11 Rudrams + 1 Chamakam = **11 Rudrams** = **1 Round** (about 6 hrs)
6. 11 such rounds = **121 Rudrams** = **1 Rudra Ekadashini** (say 11 days)
7. 11 Ekadashinis = **1331 Rudrams** = **1 Maha Rudra** (about 4 months)
8. 11 Maharudras = **14,441 Rudrams** = **1 Ati Rudra** (about 4 years)

A devotee may select any of these and do it as his Upasana. The fruit or **Phala** of this Upasana is listed in the next verse – see the translation.

Verse 26: *The Fruits of Kaivalya*

अनेन ज्ञानमाप्नोति संसारार्णवनाशनम् ।
तस्मादेवं विदित्वैनं कैवल्यं पदमश्नुते
कैवल्यं पदमश्नुत इति

॥ २६॥

9	<i>anena jnaanam-aapnoti,</i>	<i>By this one attains the knowledge that</i>
10	<i>samsaaraarnava-naashanam;</i>	<i>destroys the endless experience of change</i>
11	<i>tasmaad-evam viditvainam,</i>	<i>Therefore, having experienced this,</i>
12	<i>kaivalyam phalam-ashnute; kaivalyam phalam-ashnute, iti.</i>	<i>one attains the fruits of Oneness (Kaivalya); indeed, one attains the fruits of Oneness!</i>

9 By the performance of the Shata-Rudreeya Upasana as prescribed in detail above, the devotee is cleansed of Mala and Vikshepa. He can then easily absorb the knowledge of the Self from his Guru, and advance further in his spiritual growth.

This verse describes what progress awaits him after he has taken the knowledge of the Self and done the Sadhana prescribed to live in that knowledge.

10 One who gains this fruit – *Kaivalya Moksha* – is liberated from the chain of transmigration or birth and death. He is freed from the endless cycle of Samsara, the biggest spiritual attainment aspired for by all spiritual seekers on the path of Vedanta.

11-12 The devotee reaches the realm of *Kaivalya Moksha* – which is identical to what we have thus far known as Oneness with Brahman or *Jivanmukti*.

***“The Result of Kaivalya is the Total Awakening from all
Delusions and Delusory Sense of Limitations!”***

Eternal Bliss or **Akhandananda** awaits the seeker when he reaches this goal.

May Lord Shiva bless us all with this Realisation!

॥ इत्यथर्ववेदीया कैवल्योपनिषत्समाप्ता ॥

Thus Ends the Kaivalya Upanishad

॥ ॐ तत् सत् ॥

Om Tat Sat!

