

Essence of the Upanishads

Pujya Swamiji's Talks
From 25th to 28th of November 2013
At Sri Shanmukhananda Chandrasekarendra
Saraswathi Auditorium, 7 Mumbai -830 pm



In what words can we praise a person who gives all of himself to everyone who comes into contact with him. A love is so rare and unconditional that every person he meets feels at home.

He gives all without any personal reward or claim. This is Holiness Pujya Swami Dayananda Saraswati! He accommodates us all with equanimity, which is truly

remarkable. Being with him we forget our troubles and are secure in joy knowing his blessings are with us!

His energy levels remain astonishing for all that he endures and his clarity of thought and knowledge is crystal itself.

The program organised by Shribanta and Nilofer Giri along with the help of donors, volunteers and Sri Shanmukhananda Chandrasekarendra Saraswathi Fine Arts and Sangeetha Sabha, was not just a public talk by Pujya Swamiji, but was indeed a Vedanta class for all.

Spanning over four days leaving his audiences spell bound and reflective we sat on edge as Pujya Swamiji revealed the essence of the Upanishads. With succinctness and simplicity of expression, we were left in awe at the enormity of the revelation.

The word or title Upanishad reflects the subject matter. If a book is titled Mathematics you don't expect to read literature but Math. Similarly the Upanishads reflect the subject matter of self-knowledge for they destroy the false notions we have about ourselves.

The Upanishads are mainly ten in number and listed them. They are further divided into two groups: the Mantropanishads and the Brahmanopanishads. The Mantropanishads contain mantras or hymns and mahavakyas that explain the entirety of the Vedic vision in one word or one verse!

‘What is Brahman? Brahman is the cause of this entire world you are the very content of everything. You are the whole. This is the meaning of the word Upanishad and the book is also called Upanishad.’

The Upanishads are the only means of knowledge or pramana available to us to know the Self. Why should we know the Self? As a self-conscious being we are dissatisfied, and by knowing the Self we shed all sadness and dissatisfaction.

The Veda says the one who knows the self gains the ultimate! The Upanishad does not establish that you exist but unfolds what you are in reality.

Upa is your self really. Ni -Nischaya-arthakaha, Upa-ni means self-knowledge, very well ascertained self-knowledge (Upa-ni).

What does it do- Shitili karoti, it puts an end to this life of becoming,

struggling, seeking, being cheated and dissatisfied. Knowing the Self, you are the very meaning of satisfaction. Satisfaction is centred on you. You are the meaning of satisfaction. Upanishad, this life of becoming it puts and end to, in other



words, it makes you discover you are Brahman.’

The word is (actually) Upanisat becomes Upanishad. Sad dhatu visharati, shitili karoti, causes disintegration to all that is found wanting centred on you. That we are complete is contrary to our experience and our opinions, therefore it is some thing to be known , that the contrary is true.

The problem of being a samsari is a pendular swing from happiness to sadness and vice versa.

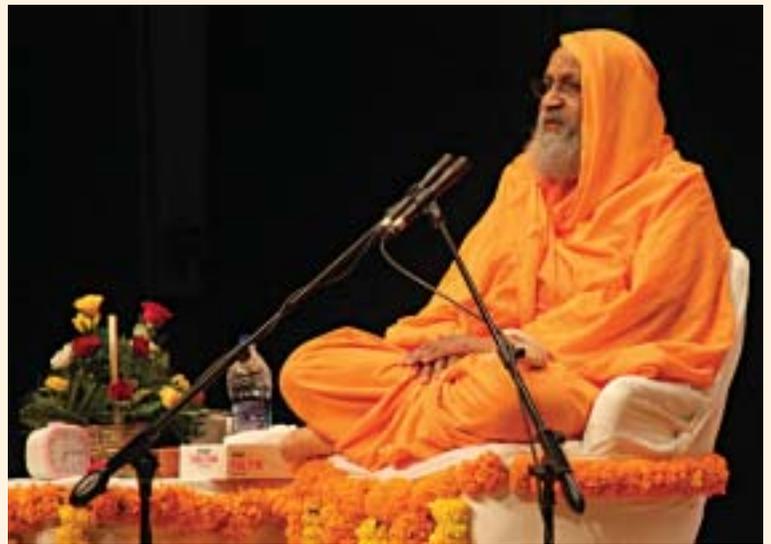
Lack of self-knowledge is the basic problem of the human being and this is a spiritual problem. ‘Self-acceptance is what we are seeking. Everybody is seeking and wants to be different. If anybody wants the set up

to be different what you really want is yourself to be different not the set up.'

You are the one that cannot be bettered. You are the ultimate end of everything you are the content of everything. You are the cause of everything. You are limitless. You might doubt how can you be limitless. On the other hand, how can there be limitless without you!

The mahavakya stated in the Brahmananda Valli of the Taittiriya Upanishad that says 'the knower of Brahman is Brahman and this is the ultimate gain. What is Brahman?'

Satyam jnanam anantam Brahma'. As though an equation where two unequal sides mean the same thing such as $(4+4) = (20-12)$. One part of the equation has the same number repeated twice and has a plus



sign whereas the other side has two different numbers with a minus sign yet both equal the same value. To explain that in spite of the apparent differences that they are the same- is called teaching!

That is what the Veda reveals that though you feel different and limited when you are in fact the whole!

This knowledge is engrained in our culture. You only have to ask an elder were is Bhagavan and the reply invariably is all that you see is Bhagavan - All that is here is Bhagavan. This is why India is punya bhoomi.

There is only one source of knowledge and that is you. Quoting Sankara, "being a conscious being there are only two things one is 'I' and the other is 'This'." What you objectify is not you then what are you? The one who objectifies using the senses to presume, infer and illustrate.

Quoting the Keno Upanishad that, 'I objectify my sense organs I am the eye of the eye the ear of the ear and through these sense organs I perceive and learn.' To know is a conscious phenomenon and unlike all activities there is no will involved. You open your eyes you see. Knowing is a peculiar action, as all action requires will except knowing. All the senses involve consciousness, if there is seeing there is form consciousness, hearing there is sound consciousness, for everything there is consciousness. Even galaxies and black holes are within consciousness and objects of consciousness. Who is the one who is conscious it is 'I'. 'It is therefore very obvious that the meaning of the word 'I' is

nothing but jnanam consciousness, jnaptih. Any conclusion about you is a conclusion based upon what you objectify.'

The verse says the one who knows Brahman gains the most. The verse further defines Brahman as satyam jnanam anantam brahma. You are existence and everything that exists depends upon you to exist, you are all knowledge and all the laws of the universe come from you and you are limitless. Yet, you see yourself as a wanting being inadequate in shape form and content. It is an error born of ignorance a mistake for if you are consciousness what separates, a thought from thought consciousness, or an object from object consciousness?

There is no distance, no space separation no time separation in fact both space and time and everything contained in them is you, consciousness.

This is this and I is I and even though this is the truth the wonder is that there is a mix up! The body mind sense complex is construed to be the meaning of the word I and I is presented to be and is assumed to be the body mind sense complex. Therefore there is samsara that is why the Upanishad corrects this...'

'Do you exist or not?' Do you exist because of inference so do you exist because you are married? 'The argument is, 'If, I don't exist, nobody will marry me! That I am married therefore I must exist. I say before marriage you existed, after marriage (jokingly) I don't know. Before marriage you did exist it's not because you are married that you exist. You exist without a means of knowledge. I AM!'

You are evident to yourself you are self-evident and the Sastra tells us that Brahman is self-evident and is Atma!

'It is an astounding reality that you are the only self-evident being'. 'Vedanta is not necessary to prove your existence there is Vedanta because you are there as a self-evident being you can listen to that.

Vedanta is a means of knowledge not to prove that you are conscious being but to say that you are the cause of this entire world, Brahman and this is not possible for you to know because you are already the knower through the means of knowledge and these means of knowledge are only five in number and they are meant to objectify.'

Using a prakriya or paradigm to illustrate that Brahman is satyam jnanam anantam everything else you objectify is nothing but name and form and is therefore mithya for it is neither satyam being true (independent) nor anrutam being false nor tuccham being non-existent. Using these three words any object is dependent on its material as a clay pot is. The weight of the pot is the weight of the clay. The molecular structure of the pot is that of clay. Without clay the pot cannot exist. So too the universe the entire jagat cannot exist without Brahman. The 'is' in everything is Brahman and is satyam jnanam anantam for they are all objects of consciousness.

Even time, when you think of the past it is only in the present. There is only present, even when you think of the future you think of it in the present. Really speaking there is no past nor is there a future as everything unfolds in the present alone.

There is no measurement for the present for it is consciousness. Time disappears consciousness is, length of time consciousness is, that consciousness is satyam - the content of time and space.'

On the last day the relationship between us the world and Isvara is revealed! Every object is mithya dependent upon consciousness. The material of a physical object is based on its particle content and the particle content is ultimately conceptual based upon knowledge. The entire jagat being name and form is mithya dependant upon knowledge jnanam to exist satyam and that knowledge or jnanam is Brahman and it is limitless anantam.

'Jagat mithya brahma satyam is all the way'. This means that Brahman is sarvajna or all knowing and that is what we say is Isvara.

That I am lonely sad wanting inadequate is a reality to me and for that reason every one is looking for a connection. We all want to be connected. To resolve this false sense of wanting we have to 'bring' Isvara into our lives by understanding that the entire universe or jagat is governed by knowledge or order (niyati).

When you sit you do not fly like a ball of fluffy cotton is order. Galaxies and anything physical is governed by a physical order. Water finds its own level for example is order. The world is connected to Isvara through a physical order. All living beings are connected through a biological order. All life or prana is governed by a physiological order. Where there is an order

there can be a disturbance within an order. Our emotions too are governed by a psychological order and our feelings including anger and loneliness dejection are a part of it.

So when are we disconnected from Isvara? The infallible is Isvara. 'If a, confusion takes place that is an order, that is psychological order. This is where your understanding of Isvara manifesting in the form of order, a psychological order, validates you.' All our pain and dissatisfaction has a background and we have to 'Isvarize' our emotions for there is always a connection we are never away from Isvara.

The fact that we have free will requires two critical orders to govern our actions. One is dharma and the other is karma. One value is enough to determine dharma ahimsa paramo dharma. Bhagavan is manifest as order in the form of dharma. Just, as I don't want to get hurt or be cheated others to don't want to be either. One value encompasses it all, ahimsa.

On the one side is the order of dharma and on the other side is the order of karma, punya and papa, when you go against dharma you rub the order therefore you get papa which translates itself into unpleasant

situations. If you go along with dharma and do things, which you want others to do to you, reaching out then you earn punya.

The order of karma based upon the order of dharma all of these are Isvara's order. And when you say Isvara is all-pervasive that is because of satyam jnanam anantam brahma. Without satyam jnanam anantam brahma there is no all-pervasiveness there is no total manifestation because brahma is satyam jnanam anantam (and) sarvajnabrahma is manifest in the form of jagat, the critical order of dharma and karma and the psychological order - this is Isvara. I am an individual not alienated from Isvara the total.

Don't say I want to connect and think of Isvara..... I want to always remember Isvara

Instead, try to be away from Isvara.... contemplate whether you can be away from Isvara, try to be away from Isvara (you cannot be because) at any level at every level you are connected.

You are connected you are satyam jnanam anantam brahma and therefore you are always connected'.

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