

Assimilation of Vedanta

Living Vedanta

Swamini Svatmaavidyanada

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Introduction

There is a pun in the title. In the pun there is fun.

Living can be a noun- a qualification for Vedanta

Living -Vedanta that is living

Living can be a verb.

For students of Vedanta who are living- Give wonderful clues.

How to assimilate this Knowledge more and more?

So that it is represented in our thoughts, actions and behavior .

Vedanta means that which as end of Vedas

Veda has Two parts - Karma and Jnana

Karma Kanda is like a high school diploma.

You have to graduate to learn how to behave in the world.

Mom and Dad saying how to sit, how to serve food, and feed guests first.

Speak the truth etc. even if they don't adhere.

They say this and that. Why?

Why do we need it?

You don't want the children to be weird running around in the world with your last name. Then

You have to hide yourself.

Do's and don'ts.

When Child asks why I should do so?

Parents have to be creative.

If you didn't eat chocolates- gold stars can be rewarded, Or can't watch your favorite TV shows as a punishment. This happens in every household.

In modern houses, treating your children as friends is coming up But don't do it.

Rewards or accountability comes out as consequences to your actions.

Child -> grows up.

Gets disappointed sometimes.

Grows in to a well adjusted adult

Sometimes, I get what I want.

Sometimes I don't get it.

Vedas - reparent you.

You did not take it to heart. -parenting is rejected initially.

Any kind of discipline becomes unpopular

Especially in teenage and early adulthood,

After that they come back.

Child stops listening. Took them for granted

Vedas - reparenting tool

How to deal with all the Inner children?

Ill behaved Children with-desires, vasanas, sorrows and fears.

How to deal with these tendencies?

Follow Dharma.

Sharing, caring, going with the flow, not injuring others, not cheating, No frauds.

Vedas tweak all that.

It is active understanding- A scheme of things into which one is born.

Before one can moved along and ask

Why was I born?

Where is Isvara

Is there an Isvara?

It is like the - Prep school- pre med track - Fast track.

You need the first portion to understand

Otherwise Vedanta will be like an airplane sound above your head. Only noise.

To learn relatively at Peace, relatively being content with what You have,

Don't go on finding how you can influence,

If you don't get everything it is ok.

That relative happiness is absolute happiness

Live with adversity

That which is inevitable is embraced as Isvara, God.

Isvara manifests as one's own karma, one's own issues.

Isvara manifests everywhere.

The 1st portion teaches how to behave and how not to behave.

Equipped with this cleaning the thick forest of desires begins.

- forest is first pruned

- see your way Inside

-Dangerous , closed way is paved

-Peace- Shanti /Happiness

-That you are searching for, that is Bhagavan.

Unless there is room for these questions, Knowledge will never happen.

This is the trajectory for self knowledge.

Vedanam Anta- Vedanta

Am I Just this body?

Am I just these senses?

What am I?

Is it alive?

Is it sentient?

Where is it?

It reveals you are one with everything else.

Bodies are many in the room

The I is one in everyone. Same in me, and you.

Many genders, forms, bodies, Names and forms.

- Delusion of duality.

- You see everyone as an extension of you

It is short form but takes long time to study

Why?

Resistance, fears, sorrow- they are pratibanda - blocks.

Otherwise It is easy-

You see orange with your eyes, you recognise.

You are Isvara. You should see It.

Not seen why?

For two reasons.

1. I is not an object.
2. The word Isvara is fraught with resistance and notions.

Ask where God is - In many cultures they look up!

But God is everywhere . That is how we see in India.

How to assimilate Vedanta ?

1. Mind that has steadfastness.

Not the mend- that is wavering.

I came to Vedanta accidentally. I get it.

That day you think

- clothes are to be given

- furnitures are to be given

- move in to an ashram

Then you sleep in the bed.

Mind starts to waver. Do I really have to give this bed?

Give up everything and follow the swami was my note to myself.

Now what to do?

As comforts crawls in

Some cannot make up their mind

Not only in Vedanta, even in other things

So they go between two options.

Others go through many many options.

There is the block

Antidote is Steadfastness .

cultivate the mind that is available for this knowledge.

The question is until when?

Until you have ingested it fully.

Until there are no distractions.

The wavery mind will say drop it

you have been there done that.

It is same thing

A- Atma

B- Brahman

C- Chit

D- dharma

E- Eshana

During the talk itself it will shut off .

Unable to listen

In Brihadaranyaka Upanishad, Yajnyavalka says to his wife Mythreyi

It is your lucky day today.

You are getting half of my property

I am moving to the forest for contemplation.

She asks

I as Isvara

Will money buy that?

He says no. wealth will not fetch this knowledge

तथैव ते जीवितं स्यात् अमृतत्वस्य तु नाऽऽशाऽस्ति वित्तेनेति !

You will be comfortable with money.

Money denies me this knowledge.

If you think 'I can buy the guru off. Money can hasten it

No. Money is money

She is confused.

Then she says I am your half. (better or not)I am entitled to it.

you can't half the Knowledge. It is whole. So I want the whole of it.

How to gain this knowledge?

How to live the Knowledge?

This Alma has to be seen

Atma is not an object.

Atma has to be known . as good as seen . we use seen and known interchangeably in language.

What eyes can do for seeing, ears cannot.

I can't put the orange next to my ear to see it.

But to know What to do now?

Srotavyah

then

Srotavyah

Then

Srotavyah

Lord Indira lived in Prajapati's ashram for 106 years to learn this knowledge.

This is not to put off people. But actually to encourage.

If Indira who knows many things had the sincerity to stay for 100 years, this must be very very important. It will help me to free from sorrows,

Orange - needs correct means of knowledge for sight to take place.

I is not an object . so sight cannot take place.

I have to use correct pramana .

For hearing music - ears

For fragrance of a rose - nose

To know velvet from hard surface- sense of touch

Then we have inference.

I was able to come to the class. Others also came. So the roads are not crowded

Davadutta does not eat during the day.

He is watched. One month later, He did not lose any weight. He gained a few ounces.

What inference do you make? He must have eaten at night.

Arthapatti- multi step inference

All Medical diagnosis and treatment are multi step inference

Then we have comparison - Upama.

- Too moons

Artists can create a space with two moons. Because we have one and so we can compare and create .

Anupalapti - absence of cognition

Absence of pot in my hand. So you say there is no pot.

None of these pramanas will work to know Atma.

Eyes, ears, smell, feeling none of this will work for Atma

People tried and failed.

Descartes said initially

I think , so I am

So if you are not thinking in sleep, do you not exist?

No. So he later changed

How many Atma are there ?

One

For comparison Vedanta poets are at a loss

What will they compare to?

-sun-sun because I shines like the sun

-space- because it accommodates everything

Anupalapti- Maybe I don't exist. You can't say it.
 Because who is saying?
 In trying to deny, you are actually affirming it.

All the upanishads, Brihadaranya , Brahma sutra all texts are seen as pramana.
 With which Atma/ I is known.

2. Pramanyam - Ability to recognize Vedanta as pramana

You need some help here.
 Help comes in the form of Upanishads. Many 1000 years old.
 But reading does not help.
 You need teachers.
 Teachers - expounded those sentences in Upanishads.
 Not Person centric teachers but lineage centric teachers.
 Not forming a cult which can be occult sometimes.
 "I had a dream' an dI knew atma - not that kind of teachers.

3. Don't talk anything other than Vedanta

This is the bridge to self knowledge.
 Gullible Guru gave a mantra for world domination to a person who was adhrmic. Then he said don't think of the monkey while chanting the mantra. Then every time he sits down to chant, the monkey thought comes .
 This is how the mind works.
 So reduce the talking other than Vedanta
Be a non demanding, appreciative, contented person
 Do it for at least 1 hour. Then do it for 2 hours. Then increase to ½ a day.
 If this is hard, start with no criticism day. Only appreciation day. If you can't do 1 day, do half a day, or 1 hour or at least for 1 minute!
 Stop the habit of dosha dharshanam'
 Say I don't like them because of something within me , not because of them.
 Don't be around them & then , If you are then don't criticize.
 Talk only about how wonderful things are.
 Work on the defects of your childhood.- Past is past.
 Present is Now.
 This is **Vak Tapas**.
 Shraddha-brings in walk tapas.
 Shravaram mode. Giving the benefit of doubt.

4. Change the attitude with which one looks upon the world (jagat)

World including Body Mind complex. It includes Trees, plants, people
 - Don't look with a lens of love and hate .
 It starts at age 2.
 I love bananas , I hate apples, a child says in line while receiving prasada.

Preferences and prejudices start early in life.

When you see the world filtered through your likes and dislikes Raga & Dvesa

14th century, philosopher talked about Drushti Srushti vada

Prakashananda

He questions is there an objective world?

He says the world is created by your raga and dvesha.

Your cataracted vision

your own filters

5. Withdraw your Subjectivity

Vedanta goes in and stays when you become more and more objective.

Drop mine, my own, not yet mine

Correct the subjectivity.

-self honesty

Inner honesty

Intellectual honesty

Give up the notions

Ocean of notions!

Wedded to the notions

Wedded to the notions that one is right.

Reduce Subjectivity- This is vairagya

Panchadasi story- Two young men and friends left home for the city.

Rumor news came as one of the two sons died-news came.

Parents of that boy were very upset.. Other parents cooked, helped.

Chanted Gita, consoled them

Another news came in 2 weeks. It was actually the other boy.

Now the roles are reversed.

Later they came to know it was a rumor indeed.

Sons were alive.

Sorrow is not connected to son

Sorrow is only to connected to the notion

Notion- My son , he is an extension of me.

I cannot live I without him

Jiva Srishti - Subjectivity .

Live firmly in Isvara srushti

Step out of jiva srushti

See things exactly as is

Drop the notions

They don't serve

Those notions that brings you down

Unreal.

Seeing the world as Isvara

Verse from Drik Drishya Viveka

Manifestation of Isvara

‘Yatra yatra mano yati tatra tatra tatra pada pankajam ‘

Sees Isvara everywhere

Yatra yatra mano yati tatra tatra samadayah

Then it moves to oneness

Living Vedanta - Shedding of duality, inner duality
which is within you.

More objectivity

More of Isvara

Less arguments

Less contentations

Less of me

This should be the prayer of every vedanta student every mumukshu and jijnyasu

Mananam - removal of doubt

Niddhidyasanam - Live it every day

Summary

How to assimilate Vednata and live it everyday ?

- 1. Mind that has steadfastness.**
- 2. Pramanyam - Ability to recognize Vedanta as pramana**
- 3. Don't talk anything other than Vedanta**
- 4. Change the attitude with which one looks upon the world**
- 5. Withdraw your Subjectivity.**