

Class 11.

Verse-5

We hear the word Jivam

Jivam- is Jiva 2nd case, éka vacanam -Singular

Translation is given as soul.

I don't contest that.

It gives an impression Jiva means the 'Person'.

Everyone believes it.

They don't question it.

Am I the Person?

Look at yourself.

In childhood You were a different Person.

That person has changed totally.

In childhood I used to collect a lot of marbles.

My mother was vexed with me and threw them out. She threw over the wall.

I was so upset and had tears in my eyes.

She saw that I was so upset.

I asked her where she threw it.

She showed me & I scaled up the wall to the other side and collected as much as I could.

She said sorry to me.

Later, Some time I lost interest in marbles and started learning Sanskrit and Vedas.

Somehow the attachment to marbles went away.

Marriage- It is somewhat similar

The young man is very devoted to his parents until marriage. Something happens after marriage. Now he is more interested in the girl.

Whereas it is different for a woman especially in India.

Those days arranged marriages.

The girl who has been thinking that this is my home in her parents' home. Now she is walking away after marriage leaving behind everything. Tears are flowing. Not only in her eyes. But also those who are around. I experienced my sister's marriage. I thought I won't get tears, I am not sentimental. But I got it too. I was the last one in the crowd to get it. This is how attachment works.

The reason this is told is to explain that you are not the Person.

You keep changing..

Stomach Pain is enough to demolish the person.

A dip in the stock market is enough to demolish the person

Elon Musk is now not the same Person after buying Twitter and laying off 50% of employees

The Person You Imagine that you are can never be the true subject. It is an object. You are aware of this ever changing person. The flowery name is given to this person as Jiva is wrong.

Jiva means - Prana darane. Which means that it gives power to all organs of action.
It is not Just the scaffold of this body.

Body is like a casing.

Motherboard, memory, you can Increase or decrease the casing. Body is the casing.

Many wonderful organs are functioning within it.

Ears hear, eyes see, you can taste, skin can feel

All are called prana

Prana - Bahu vacana We have 11 organs $5+ 5+ 1 = 11$ They are held together

They are enabled by this prana .

Jiva is that power that enables eyes to see. Heart to circulate blood Lungs to breath Stomach to digest.

Jiva is not the Person.

Person is ego. It is nothing.

It is not the subject. But parades like that.

It is fake. Jiva is the power that enables these organs function.

Limitations of Jiva

Jiva is limited to the body. This is vedanta.

The literature that came after talks about transmigration of Jiva.

It comes in Gita also. But it is not presented as primary subject matter.

It says if you don't get the realization then you will jump from body to body.

The main teaching of Gita is 'You are not born.'

If you say, no I am born, then You will die & then will be born again.

Say a kid is studying. You if you study well, you can go to this wonderful college

Then he asks, what If I can't study well, then what to say, you will go to another useless college. That is how this transmigration theory works.

That Power is there in every body. And everybody

Is it the same Power?

There is electricity.

Electricity inside this bulb and in that bulb. Is it different electricity ? Then there are two electricity.

Dvaita asks you to do Bhajans. If you know how to dance, they ask you to do that.

But never examine this doctrine.

What about the doctrine?

They say electricity on this bulb and that bulb is not the same.

They are different from each other.

If the bulbs are different voltages like 1000 and 0, then electricity cannot be the same. This is their doctrine.

How can you say chaitanya in a mahatma and the Chaitanya in sinner, murderer can be same?
How is that possible is their argument.
Then the bhaktas clap their hands.

The name for the Chaitanya is - Brahma
It is Unlimited
It is not multiple.

Let us take space - pot Space, Hall Space and Universal space
Is the space separated by walls of the pot?
It answer is yes then you say pot space is small, hall space is large & universal space is universal But space has no parts.
It is a continuum.
It only appears to have parts.

I went to a home for bhiksha.
It was an apartment. He had just bought it and did Grahapravesam.
- Drawing room.
Is the roof not yours?
No, because it is the floor for the one living above .
Is this wall Yours?
No, it is the right wall for me but left wall for the neighbor .
Is the floor yours?
No. It is not the roof for one who is below.
Then what is yours?
After thinking he said the space is mine.
So you take a piece of space and call it yours?

Space is boundless.
Space can be called Brahma.
Some call space as void - Buddhist do.
But space is Jada.

Awareness is all pervading
Not bound by the body.
Not bound by time or space.
The light & awareness in you is called Brahma.
Is it limited or unlimited ?
You take it as limited.
You give name for it as Jiva.

Ajnana kalushum eva
Jivo brahmaiva naparah

Sarvam vakya savadaranam
Immortal statement of Sankara
The 'eva' can be put anywhere
What you take as jiva alone is Brahma
Jiva is indeed Brahma
'Eva' can be shifted here or there.
We do this kind of judo in Karmanyeva Sloka also.

You are God. It may sound odd to you. Because you are conditioned to believe that god is outside you. .

Unknowingly you are worshiping yourself.
If you don't know Isvara, you take yourself separate .
If you know Isvara, then you take yourself as Isvara.

It is not like Isvara is somewhere and You are here in Phoenix and you both are the same..
That is not the meaning.
Isvara in heaven is mithya
The person in Phoenix is mithya.
The chaitanyam that pervades both is real.

It sounds semantic. But very practical.

Tat Tram Asi

It is not the way to look at You are someone else.
You are not the Person.
The Power, the electricity is one.
If it is in power house, home, computer, cell phone, galaxy or clouds as lightening.

Static or current t • It is the same.
Electricity is one
Chaitanyam is one. You are not the person.

Don't look at me as what are you talking..

You are not an Image.
You are imagining yourself.
Dismiss the Imagination.

Ask the question
Who am I?
Have some openness.
Everyone want to know about the world.
Same Pancha bhutas everywhere

Moon- Stones
Grand canyon - Stones
Mars- Stones.
Providence -drills & puts microscope on Mars.
Same atoms.
Same sodium, potassium, hydrogen and silicon.
They get excited with hydrogen & Oxygen.
It is all the same pancha bhutas.

You are that Infinite.
You have misunderstood yourself.
Find out about You.
Nothing to be found out about Jagat.

You dissociate from jagat to find out about it.
Don't join the club to know about it.
Stand apart , examine then you will know everything about the club.

God is a concept.

It is linguistic.
you write a paragraph about God.
Is there another realistic in it?
From childhood are taught
- Shiva -Parvati - Gajanana
Only words
They handed over
We are like parrots.We are all linguistic. Like Harry potter.

There is no way of knowing God.
Work on it - Who am I?
You are an inexhaustible potential.

A seed of a banyan tree.
Has the potential
IT can occupy 1000 acres of land.

Infinite Potentiality
A Raindrop. _ All the water bodies & ocean have their origin from the rain drop.
You are that Banyan seed
You are that raindrop.
- Kalusha -Sullied by ignorance

Knowledge/Understanding is sullied by ignorance
What all you know is wrong.
You take yourself to be a small guy.
You are ignorant of yourself.
You are ignorant of things around You
You are ignorant of causes
You are ignorant of the effect.

Understand where you stand.

Maharaj- was there
The disciple said , I came to Bombay to meet You.
He asked
What is Bombay?
You are living in Bombay.
No, I am living in this home.
Bombay is a concept.

Same is for Phoenix.
Astl what is Phoenix?
What you know as Phoenix - Is that knowledge or Ignorance?

You take appearances for reality
Like a UFO.
Trick of light.
Especially in the desert it plays tricks.
Then you see something and believe it.
You believe wrongly.
You believe You know Yourself
Your ignorance makes you say you know.

You accent you don't know and start from there.
You need a humble heart

The admission that I am ignorant is the dawn of knowledge.
Ignorant man is ignorant of his ignorance
Wise man know that he is ignorant

You see everything - your body.
You see a person
it is false
You see jagat all around
It is mithya.

You are yet to 'see' 'experience' the real you within you & around you.

You don't know all that you see within yourself even without knowing you don't know.

If You accept your ignorance it is the dawn of knowledge

NYT- Nobel Prize for physics

Quantum entanglement. technical thing.

It was given for 3 People.

It is a violation of Einstein law-

Maybe there are other elements.

So second person conducted another experiment

He again found Quantum entanglement

Third person did another Set of experiments.

He found it again.

Now 1000 of scientists are believing it.

All questions are answered

They are grudgingly admitting that there is Quantum entanglement. And they are saying

We don't know why. They are saying we are given the prize, for not knowing why.

I don't see a way to know also.

To know that you don't know is true knowledge.

To understand that you don't understand .

Knowledge needs a humble heart.

I am struggling to present this to you all.

There are two issues here.

Nothing like knowing the truth

Because you are the truth.

Then you can be the truth.

But you cannot know it. Because once you know then it becomes the other.

Sanskrit sloka

The day you can sit on your shoulders you can know Brahma.

By pulling your own lace, you cannot lift yourself.

If you "know" then you are the other.

Nothing like knowing the truth.

You know the false as false.

All knowledge is falsehood.

You know what you are not.
That You know yourself is a contradiction.

Knowledge of ignorance.

You know that you know it is not accepted.

Knowledge of Ignorance exist
Knowledge of knowledge does not exist.

Body, mind, person is unreal.
All knowledge is pseudo.

Will build up later about jnana abhyasam

Om

Class -12

Jnana abhyasat vnirmalam

The jīva - is not the person
The person is the ego
It can be translated as individual
Mostly translated as soul
Ego is the center with periphery
Me and mine syndrome

Individual - is important
Meaning indivisible.
Jiva appears to be limited
Chaitanyam as though limited by the body is Jiva- That is ajnanam
If ajnanam is gone. Jiva emerges or manifests as Brahma
That does not mean small guy is now Big guy
The limited person now realizes, he is not limited, he is all existent .

Presently due to Ajnanam, the individual, takes I am as the existence limited to the body mind
That limitation is the ajnanam.

How did it come?
Because of the identification with the body and mind

It is not there always
Look at a family person
In Indian society family is very powerful strong social unit

What is the strength about it?
He identifies with the entire family
Indians are good family people but bad citizens
Americans are good citizens, but bad family people
Swami Vivekananda said,
Ideally you be like Indian family person and be like the American citizen
I said this in my own words.

His circle has expanded to include wife, children and maybe parents .
Depending upon his heart and his wife's heart their parents are included also .
You have already expanded
You have the potential within you
Now you have to expand it to full extent
Expand to the point where all that exist is myself

All existence is myself

The bird flying there
The cuckoo singing that son
I am the sun
I am the moon
I am the stars
Reach the stage of oneness with all
That is the result of jnanam

The malinya - the impurity of me and mine, the selfishness is gone.

You have to live with that idea- vision that you are not the body, mind
You are altogether, beyond body mind
That is how mind grows
That is jnana abhyasa
S, M, N (Sravanam, Mananam, Nididhyasanam)

This abhyasa is not like yoga abhyasa
Doing Surya Namaskaram 12 times, Push ups 20 times
They are good- That is not the abhyasa here

Understand SMN
Find the light in you
Find the light of awareness in you

Connect with it
That is the jnana abhyasa

Connect with atma jyothi
That is the true religion

The true religious life is this
Another name is spirituality
You discover way of life
That light within
Connect to light within
That knowing element

Then you become free from fear
That is the worst thing
People live in religion because of fear
Fear makes one slave
Thinking becomes difficult
Creative thinking is absent, then you cannot connect within
You remain bound to body mind identity

Make the inner transformation happen

You re free from fear

Suppose you know that sloka from Gita

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ 23॥

nainam chhindanti śhastrāṇi nainam dahati pāvakaḥ
na chainam kledayantyāpo na śhoṣayati mārutaḥ

न हन्यते हन्यमाने शरीरे ॥ 20॥

na hanyate hanyamāne śharīre

You reach this by SMN

Ask yourself why am I listening to Vedanta?
In India there open spaces, huge pandal, 1000 and 5000 people listen to a Guru
There is always an orchestra around the Guru

Why are they listening? It is always in the evening

Even the real Sankaracharya comes to Phoenix, he has to wait for the weekend or evening of week day. People have other things to do.

In India they listen to Pravachan - Bagavatha pravachan

Bhagavatam has 2 parts

50% story and 50% Vedanta

They conveniently drop the Vedanta

Bhagavatam the Sanskrit is very tough.

So they focus on story

They get the help of orchestra

This man starts to sing the song even he cannot sing well.

He does not have hesitation

Now Krishna bhagavan comes, Gopika comes

Then they start the harmonium,

Jai Sri Krishna song

What do they get out form it?

Nothing

Sometimes you will become red in the face

Those stories are problematic, Some are exceptions. This is how they are listening to pravachan

Now I am asking you why are they listening?

Spiritual entertainment

Now I am asking why are you listening?

He is a swami from India, wears an attractive yellow dress, he is speaking in English, after work and it is before dinner, they serve dinner also after the talk..

So you want to check it out

You don't lose anything

You have to listen to the class to get that inner transformation

Inner nirmalam

Discover the inner light

Connect to the inner light

Go beyond the barricade of body mind identification

Once you cross the barricade, you become fearless

In meditation

You see your body
There is a sense of anxiety already
Begins with identification of body
We live with that anxiety
This is our baseline.
Religion is based on this
Sometimes with desires
But mostly on anxiety, worry, fear.

Why do you start worshipping Vignesha ?
Why do I say a prayer to Ganesha before the class?
You have the obstacle and you want to overcome
But you are the Vigneshvara
You see Him outside and worship
Religion is based on fears and desires
In vedanta you are free from fear
You will be able to discover the fullness called Brahma
That is the purpose of listening
You should bring transformation

Stable life, Not disturbed or impacted badly by outside events
After 9-11 , psychiatry offices are filled with people in Manhattan.
People are traumatized.

In India we don't know what is trauma
They have a knack to handle
They have more resilience

In Bombay there was a terrorist attack. 365 people were killed in just 3 hours. The city stopped.
But the entire city started back in action the very next day.
There may not be any psychiatry offices and not filled with people
Even in district HQ not many psychiatrists in India
Because they have more spirituality

Generally we give positive examples
This is a negative example

Get into a stable life in which outside events do not impact you
It is possible by SMN
This is the focus

People listen to Vedanta as a habit, as a routine, as a religious exercise
And nod the head as a good Sishya to a Guru Maharaj

Then no point in listening
Transformation is now and here

Go beyond body and mind
Connect with the inner light by going beyond the barricade of body, mind
Then you can connect with the inner light of all
You love all

I love all birds, animals, people irrespective of cast, creed
Dry leaf, rain drop, cloud etc

Start here within you.
Connect within
Think creatively

You are divine
That's is the purpose of sravanam
You are the offspring of immortality
You cannot live in the fear of death.

When you give complete attention to the teaching, to the discussion then you will get it.
You give sensitive attention.
You should be sensitized.
If you are badly identified with the body, that is the center with a periphery, then you will be
anxious. Like a convicted in a small space of jail.
All the events outside impact you badly
From that grow into a status of fearlessness.

People are not sensitive. They do exactly opposite things after attending the Vedanta class.
The speaker has no authority. Don't convert this into a Guru Sishya authorization.
That makes people conform . You don't need conformity.

Generally the brain works with the same information like a gramophone record. Keep doing the
same thing again and again.
Same habits, same desires, same fears.
Then you become insensitive
Religion of the masses does not help
See if your brain is conditioned to think in a certain way.

The questions I get also come in the same way.
You can wipe out on a tape and re-record. But in the human brain it is hard to wipe out the
recordings. It takes a lot of rubbings, and pushings.
It has the same pattern again and again.

Then we don't catch anything fresh.

Say 1000 times You are divine
Say 100 times that God is not outside, but within you.
People listen, but afterwards go and do the same old things.

When I push forward, I get resistance from the students.
If they resist because they have their own reason it is fine.
But they can't resist the swami.
You have the potential. Do you want to live with old thoughts and tape?
Listen with sensitivity.
If you listen with sensitivity, mere listening is enough to wipe out the old recordings.

You are deeply interested.
That's why you are here.
I am not telling you stories.
I am not doing any rituals

I am not saying Sri Krishna stories with harmonium , tabla.

Sri Krishna steals butter. What kind of story is this?
Will you like that kid in your neighborhood if he keeps stealing?
Think deeply. Something it implies. It implies love.
Love Sri Krishna. He is stealing your love.
Don't smear real butter in Sri Krishna idol and worship
Listen with seriousness. Not grimness.

The atma is always there.
It is there in the waking state illuminating all experiences
It is there in the sleep
It is there in the dream

It gives you the sense of happiness when you sleep
It is there all the time
That light can never be put out
Connect with that light.
Become fearless

Live a life always free, young even in old age.
Body may not be young.
But you are not the body

Come to the truth by negating what the truth is not.

When you look closely as you listen to the Shastra, the old momentum, the old ways of thinking, living, acting, all of that should come to an end.
If you are sensitive, they will come to an end.

Are you interested in finding a way of life in which this turmoil does not exist

These old thoughts

I am this body
I am this much
I am this person
Are you serious to come out of it?

In this unreal world do you want to become something?

Discover the oneness for all
This fragmentation in life, must come to an end.
The division thinning will lead to confusion
Connect with the inner reality

This jnanam will bring out this inner transformation

What is this jnanam?
You know that you are.
Somebody said, i am not sure I am not

Do you think he is right?
If you call the secretary , 'Did you see me? She said, no sir.

You know that you re
You don't know what you are

I know that I am
I don't know what I am
If you start with the notion, I am this, and I am that, tell me about Vedanta, it will not work

Start with a clean slate
Without self knowledge, your thoughts and actions do not have a basis.
Thoughts make you happy and unhappy
It makes you do useless, unnecessary actions

Why is it so painful?
Because it is rooted in ignorance

Change it

Tell yourself.
I know that I am
I don't know what I am

Once you pursuit jnana abhyasa,
It will remove ajnanam.

It will clear the ignorance like a crystal of alum put in a turbid water
Turbid water is opaque due to impurities
Particles will float, cannot settle down. The you cannot decan
It is colloid like milk
Particle size is too small
Alum will coagulate with the particles, make them bigger, then gravity pulls it down. Like high density . We used to do this in our childhood.
Put the alum crystal to decan the water

It is a complex aluminum salt
It does not dissolve
It just goes down with the particles, So you can now drink the water

The negative understanding is the highest understanding

Oh this is not serpent is the knowledge

This is rope is not the wisdom

This is not a serpent that removes the fear.
It could be a garland, stick, or water, not important.
What it is not removes the fear
That is the jnanam we need.

We know so little about ourself.
We take the most absurd statements about ourselves and take it as holy truth.

Somebody says you are aries, leo, pisces
Then you hold on to it throughout the life

They say you are Sudra, You are vaishya, you are a Punjabi
You take it

They say you re the body
You are born and you will die

I like what others like, i fear what others fear
Look at that !
No individuality
We live by memory

So we are ignorant of ourselves
What is your true interest?

Today is World Diabetes Day.
Type 2 diabetes day. Nov 14

Your true interest lies in not eating white rice
Eat quinoa, millet, kind of thing
He refuses to accept what the doctor says.
Doctor, don't give me those conditions
Give me some nice pill
They pursue false aim.
And become frustrated.
There seems to be no way out

The jnanam is like the alum
Removes all the impurities
No doubt about it
You have a set of ideas.
And they convert you different set of ideas
In Vedanta,
We try to demolish ideas
Not putting new ideas
They convert Vishnu worshipers to Shiva worshipers .

Accept the working theory that you re not what you think you are
The drug called ajnana is influencing you
You have hallucinations
All your thoughts about present and future are hallucinations
Jnana makes you come out of this drug influence
You need patience
Search and find out your true self

All these things cannot help you
Religion
Science and technology
Yoga
Prayer

Because, They all are based on this wrong idea that you are body and mind.

Be sensitive to the vision of vedanta
Understand that you are hallucinating
Find your true self.

Om

Class 13

Q- I want to see beautiful places. They are made by God. Is this a binding desire?

A

Desire binds

Observe movement within you when you have a desire.

You all know about stress

Origin of stress is thought

The frequency of movement may be low or high .

But the very movement causes stress

Parasympathetic system neutralize the stress

If you eat undesirable things, physiology works on it and takes care of it.

If you put a lot more, the system has to work overtime to neutralize it.

Same with mind also. Parasympathetic system has to work harder if you put in more and more to neutralize the stress.

If you keep adding stuff before it comes to zero, the spike of stress graph is high and high

If thought is in the form of a groove or scar it produces more stress. If it is neutral then it doesn't produce that much stress. Every desire is a scar in the mind.

In Gita, we go to the extent and say even the desire to Moksha has to be given.

In the beginning the desire to Moksha helps to put away Dharma, Artha, Kama .

But after some time, you have to give up the desire for moksha also to get moksha

Even that desire can bind you

As long as

By desiring moksha you are denying yourself

As long as you seek the truth you won't get it

But only those who seek get it

Even seeing the universe desire can hurt you, create bondage

Suppose it happens, you look at the grand canyon and you feel the glory of Bhagavan, go for it and enjoy. Let it happen at the will of Bhagavan .

The word Jagat is sometimes called samsara

Jagat - gatchati iti jagat

Etymology is there in sanskrit. Even today . Every single word without exception derived from a verbal root. Dathu. Even Atma

Not sure about it for English

gam dathu - doubles

Gam gam

Then gam jam

Then thuk agama it becomes jagat

It si not the world

It is phenomenal

If you don't attach yourself it is not samsara

It is moving

All are events

Even a person is event

Things, people and events

You attach -

Something make you happy

Some others make you unhappy

Some people - make you happy

Some others make you unhappy

God didn't create your world. You create your own world

Samsara is very complex

Sangkulah

Battle field - arrows, swords, elephant horse, chariot

Maze etc etc are used all kinds of fighting is going on

Spears etc

This is called sangkula samarah

Like a market

Lot of sound there.

Decibels

100 decibels it is not good

It is not a particular sound. It is a mix of all kinds of sounds- Sangkula dvani

Very complex

Like noodles

Your world - samsara - is very complex

What kind of complexity

Raga Dvesa sangkulah

Kama , attachment, fear
Six enemies
Captain is Kama
Leutenant is krodha
Kama eshah krodha esa
Corresponding synonyms is Raga and Dvesha
Adi- jealousy etc

Let us examine the attachment
Jagat doesn't bind you
Samsara that you create out of jagat bind you

People in their ignorance, give importance to this attachment
They give a different name called 'love'
Is that love?

Human Beings do not have a sense of love
We should know why we are unable to love
Love is to heart as fragrance to rose

Because of attachment love is suppressed.
If it is associated with desire it is not love
It is attachment

They say child loves mother

Acharyas also start doing to amuse the audience
I try not to amuse the audience. If you enjoy the class, I am happy
If you are not enjoying it, I have to improve. I agree and play that game.
They listen to vedanta for 2 decades, and then come to my class and feel I am different, I am weird.

Grandparents came to my class. They were told that they have to hold onto their status as GP and teach values, chants, culture etc to the next generation.

They could not control their anguish.

They told me that I am weird. I told them what they have been hearing is country club Vedanta
Acharyas put forward culture and religion

They give name as vedanta

When you examine through and through it disturbs you.

They stayed with me for 1 week camp

At the end they wanted to say something

We are very happy that we attended, some of our misconceptions are gone.

Child loves mother
Child loves its meals - it seems to love the mother

Mother loves the child
Animals love their babies

Loving the baby movement comes from the animals by evolution
It is an instinct rather than love
I am now dismissing mother's love also
It is instinct

It came from animals and carried through humans
All of these fall in to attachment only

Animals brings up the babies and after sometime, they forget about them
The instinct is over.
But with human beings there is tremendous care...

I am very attached to you
I care for you - it is considered as a charitable thing in the world.
All these are qualifications in human world

There is a division here,
I am superior to you. You need my care. So I am big enough, great enough and I care for you.
Humanity is divided into noble and not noble. (ignoble)
Noble goes and serve the other

Care
Did you hear the word - Care warn faces

You wanted to be good

Parents give tremendous care to their babies until 3, 4, 5 years .
You cuddle, hold etc.
Children - are they like play things
Are they deriving some kind of entertainment from them?
It is not nice to call like that .
I am not condemning
I am just examining human movement
Any of this does not deserve the word love
It is attachment only

Mother goes to a job

Makes lot of money

2 children

She appointed a nanny. - Datri

Labor is cheap in India

Here it is expensive

Mcdonalds- I felt like joining

As of now i am holding on to my paperwork to work

They pay \$16 per hour, free food, in between free time

Very good. Very attractive.

Eventually insurance, social service all that will come

Every customer takes 10 minutes

In 1 hour how many customers can you serve? 2-3

India labor is not counted in hours, days or weeks. Only months

With inflation also it is cheaper.

The nanny struggles with the children between 9:30-6

Mother comes to the children after work.

Nanny goes away with a cleaning job, should not linger.

Mother spends reasonable time with children

Now children and nanny have to oblige for her.

It occurred to me, are the children a play thing for her?

Same conclusion can be applied to mothers at home.

Children grow up, sent of to school, some time to boarding school

Now parents gradually push away the children ..

Is that all love?

Now mothers will say 'How can you say such a thing? We have so much love for our children

I am only inquiring

I am not saying yes or no

Love is very extraordinary

Parents love to children

Is it not for a very short period?

It seems to be only when they are with the children . They grow up, They get married. They make their own family. Then they have their own children.

Now parents separate from children, children separate from parents

If you look deeply, it all comes out as attachment only

Is that love?
Parents get something from children
Children get something from parents
How can that be love?

Continue the way it is.
If parents don't give love, the child withers. So you should continue .
Who am I to say to continue or not continue
It will continue

Parents have their own anxieties, sorrows, fears
Person is not free if he has these things
If you're not free, you don't know what love is

Only if you re free, you can love
I love you all because I am free.
I don't seek anything from you except Bhiksha
It is not about me. I am saying this to understand love

Love cannot have fight
Atma is existent
Non existent does not apply

Awareness is absolute
Not being there is not there for awareness

Same for love
Ananda is absolute
Opposite cannot exist

But sometime parents fight with children
Then if there is opposite it cannot be love
It is only attachment

Sankara says
Kaa te kanta kaste putra? Samsaro-yamateeva vichitra.

It is vicitram for Sankara

I am telling all these to make you understand Raga dvesa sangkulah

Then what is love ?

Approach it negatively

Parents love the child
And they are against also
In samsara what is benefit and what is not benefit
You want to be a proud father of an engineer
Only one goal
Only when his son is either an engineer or doctor
Very difficult today if this is self love or love to son

Attachment is not love
People consider jealousy as love
Ravana is jealous of Rama
He uses abusive language
He never faces Rama .
He makes sure Rama is weaned away by Maricha then he picks up Sita. Because he is afraid of Rama
He considers what he has is love for Sita
Sita loves Rama
He is jealous of Rama
And sometimes that jealousy is considered as love

Look at parents, if a neighbor kid scores higher, they are jealous. And they justify it by love.

Conflict is not love
Ascend is not love
If you dominate other person that is not love

Did any parent tell their children 'find out what God is .
They tell what they have been told and prepare the child before he is exposed to the world. You are dominating, conditioning the child. This is not love.
They possess the children
'My child'
That is not love

When these things are put aside what remains?
Only Atma remains
Pure awareness remains
Develop vairagya first
Then slowly love fragrance comes up.

When you have freedom, the fragrance of love, the fragrance of atma comes out.
It can happen with parents also. You don't have to be a sannyasi.

If the sannyasi possess their students, it cannot be love

When all the raga and dvesha are dismissed, what remains is love!

Class 14

Padacheda

Samsarah- Worldly life

Svapna tulyah- Similar to dream

Hi- indeed

Ragadveshadi - Complex attachment, aversions, jealousy etc

Sankulah

Indeed

World is badly impacting you

Pleasure and pain of life is affected by world

When the world asks you to cry, you have to cry

When there is etc you have to add one more

Raga dvesha jealousy etc

People count jealousy as love

They become jealous of other children when they look at their children

Hero, heroine, villain

Villain loves the heroine

Heroine loves only the hero

Now villain is jealous of the hero

This is how samsara is

Raga - we covered

Dvesha- hatred.

Don't have hatred. It is harsh

Work on removing it.

Hatred - is like you hold acid in a container, the container will get corroded

Sense of ill will, grudge -are mild

Hatred is very powerful

It is like holding acid in the container

Container is heart here

Better don't hold

Dvi esha- double poison

Don't keep poison in your system

Suppose you have hatred
You have to do loving kindness meditation
Will give gap after breathing meditation and do it tomorrow.
In case if you have hatred or ill will, get rid of that

Svapna tulya

This samsara is very similar to dream
Worldly life is like a dream
The moment you understand it is like a dream
It will pass on
It will prove to be wrong

Become free from it
Dreams generally make you unhappy
Rarely makes you happy
Nightmare is more problem
In dream you suffer, dukha or you have sukha
But
Dream will pass on
Lasts only for few 5-10 minutes
Will pass on

Waking world is no different
Marriage album
Blessed thing is no more a dream
That's why they have album

A mahatma put a slogan
'Even this will pass on '
This will not remain forever.
Passing phase.
It will go away
People need patience

I was going to take class
Servantmaid washes utensils was working, Her son child was crying
I was feeling sorry for the child.
I asked her why don't you take care of him
She said, Swami, you take the class. He will stop crying in a short while.
I went to take the class and looked, after a few minutes. She was right. He stopped crying.
She knows about life

It will pass on

It appears to be real
Everything will pass on
It is as unreal as dream
Present difficulty that you are going through is as unreal as dream
Means it is not real
It is imagination
It is your projection

You have to understand it
It is not a mere statement from vedanta

In temple they will say do namaskar
Priest will encourage to put in hundi, They will help you to offer and give you prasadam
In Vedanta class, you expect what is to be expected
You expect swami to say world is like a dream
He said it
We listened to it
It is not like that.
It is something more than that
It is pure science

The name is Svapna vivekah

You understand the dream

What is it?
How is it?
The
The understanding in waking state
You mull over it

It takes away the burden from your head

That is the power of svapna vivekha

In dream you see things
Who sees them ?
Waking subject? No
Dream subject
He could be different from this subject
King and the beggar or vice versa

King Janaka asked
Is this real or that real?

Minister - could not answer
King asks - again
Minister- says I don't know

The message was spread to everyone in the kingdom
Is there a wise person to answer this King's question

A scholarly Brahmana came to answer

The history is King had a dream. In the dream he lost kingdom. The neighbor invaded, in battle, his army was vanquished, and the king was banished out of the kingdom.
King has marched out with fear because was threatened to be shot dead. He was hungry, found annakshetra, all food was emptied, only a small scrapings was left.
It was given in a paper. When he was about to eat, a dog came and pulled it from him. He ran behind the dog. A stone came and hit his forehead, he was thrown into a waste pile. He was crying.

But when he woke up he was in his bed, with all the officers, army, palace etc.

The Brhamana said

That is not real. This is not real.
Then what is real?
You are real

The whole experience of the waking state and dreaming state is unreal
The misfortune of the dream, the grandeur palace
All unreal
You are the real
The witnessing awareness is real
The waking state is as unreal as the dream state
This is only a proposition Explained in the story.

It is a thesis.

Are you willing to examine the waking state?
Many people are not ready
In vedanta they always say it
Swamis are well fed, they say it
We go through it. How can it be unreal ?

Proverb

Doctor is stitching the wound and Patient says there is pain.
Doctor says there is no pain

Patient is angry and says how do you know there is no pain?
I know it.

Swami may not have pain or difficulty
He may say it is a dream. We are going through the trouble
If that is the attitude, then you are not sensitive receptive srotha.
The whatever going to be described may not help you much

If you ask how come that is true?
If you have an open mind, earnestness then discussion could help you.

In the dream state , five sense organs are sleeping.
Mind went into sleep, but wakes up partially.
If the mind wakes up fully and all sense organs are up then you are awake.
If sense organs are not awake, then it is only mind
No support from eyes, ears.
Fragrance is also enjoyed by the mind only
It is experienced exclusively by mind - it is dream it is unreal
Mere projection
No input from sense organs
Can we agree upon it?

Suppose in the waking state, if you have an experience which is entirely a movement of the mind, without input from sense organs then it is dream only

Come to waking state
I see 2 people coming
As they come closer, I recognize them
Then I say Look at this person, he is my enemy

Is it truth or projection of mind alone
Enemy - is there a sense input ? or only from mind
Entirely mind projection - so it is like dream

Now I will put you in a quandary

Young man is coming
Now you say 'My son is coming'-
Are you dreaming or in a waking state?
It may sound harsh
But it is truth
It does not mean you love your son less
It does not mean you will not help your son when he needs it

If you know this, the invisible burden that you carry will go down

Enemy - you agreed

Son or daughter- grudgingly agreed

Put a flower- rose

I say this is rose

What is rose?

The object is there

It reflects light

Light falls on retina

Alternate current is produced.

It is conveyed to the brain.

Electrical pulses

All of them are compared by the software within the brain and then an idea is thrown

Name of the idea is rose.

Only the person who knows the rose cognizes the rose

Is it cognition or recognition?

It means all cognition is merely a re cognition only

Do you agree with that?

You re looking at this thing

And you project rose from the past

Rose is an idea

Rose is an superimposition

What it is not the point

Rope, garland, piece of wood is not the point

Serpent is a projection

That is the point

Eyesight does not tell you that it is rose

It is entirely a projection of rose

Sankara knows this.

Modern physicists know this

Waking state is no different from the dream state

Think about it

You can reduce your projections

Ideas of life

It is your projections

Idea of a person
It is your projections

Constantly projecting
They make you suffer

What you expect will never happen
Unexpected will happen
You cannot predict the future.
Live in the present
Present has certain dynamic
Respond to that dynamic
Assess it correctly and respond correctly to the present.

You project and project and project
You increase the burden of Samsara
Stop projecting and reduce the burden .
That is the message.

You create the world out of memory
You said rose.
Where did you get that word?- From memory only.

You have to understand that you are the creator.
Worldly people don't understand
Religious people also project
Law of Karma etc is said in a different context
You create a cocoon, jail
If you want you can demolish it
Only you can demolish it

It is limited and repetitive
It is like dreaming
You are projecting

You go beyond the self identification from the past
Then you become free
Free to create a new world in harmony and beauty
Because you create from past, it is ugly and painful
Go beyond self identification from the past
Outwardly nothing will change
Your world now will be in harmony and beauty
If you create from the past, it is unreal, painful and hurting
You withdraw your consent, that world do not exist

Withdraw your belief from the reality of the world
World does not tell you it is real
You say it is real
You believe in it
You are hard wired
You think and examine it
Notice the movement of mind in resting the world
Once you notice, you can withdraw from the world like a dream

You are accustomed to believe it
You habituated to it
So your mind may not allow you to budge
So examine and if you are willing to withdraw, world will dissolve like a dream

Tips

I may give you arguments, like math equation, but mind may not want to withdraw
So will give you some more examples to help you

World is overwhelmingly real, only because you always think of that world

It is a preposterous thing
Waking state= dream state
In a village a farmer was walking in the rice fields. He was walking in the wet clay path between the fields . It was dusk time.
Now he sees a serpent, it bites him on his ankle.
He was crying and running and yelling .
It was a black serpent- cobra
He collapsed.
Four people lifted him, they brought him to the village
There was a mantra knower person
He can heal by chanting mantra
He asked to bring red chili
There is a scratch with oozing blood near the ankle.
He chanted mantra and asked the person how far is the poison up?
Thigh
They tied mid thigh.
Chanting continues
Now he said it is up to his abdomen
If it goes to his heart, he will die.
He is oozing out saliva from his mouth.
They brought green neem leaves
Chilli is given for him to taste

It is sweet. That means poison is up.
Then mantra is going on
Poison is lingering

A young man asked him.
Where did the serpent bite you?
He went to the field and looks for the snake with a flashlight
It was a cycle tire with an inner wire.
When he stepped on it, the inner wire had scratched him.
He brought it and showed it to the man.
He was asked now, where is the poison
He said it disappeared.
Chilli is now spicy.
This story happened.

It is happening even now. With you and with myself.
With all of us
Waking experience is as unreal as dreaming experience

Second line of the verse

As it is happening
As though real
Appears

It appears to both dream and waking. In your dream you are flying to Australia. It appears real.

It becomes unreal only when you wake up.

You know it will pass on

You realize it is not so real as you imagined

They get married. They realize it is not heaven and they are in earth only. Same with children's birth

The unreal may look real.
That is the test of reality
Whatever is transient it unreal
Whatever is time bound is unreal
Real is not afraid of time

You identify with body, so you are afraid of death
You understand that you are never born, then the fear goes away

Have you experienced birth?
It is a hearsay that you are born
It appears real only because you believe it

Somebody hurt me- that is the feeling
You are dreaming
Pay full attention to what they say
What happens is your movement of mind coincides with his statement
You make the mind quiet when they say something
Give full attention

Somebody told me 'I am a fool'
Give full attention then you won't feel hurt
If your mind is quiet you will not feel hurt

Panchadasi

In a village, there was an old woman. She was annoyed by this Vasudeva Acharya

When he was taking class,
She shouted from a distance
Oh Vasudeva!
Why are you like this etc.

A student stood up and told Acharya that she is scolding him.
Acharya said how do you know ? Sit down.

She came closer and shouted.
Student in the first row said, Guru, she is talking about you.

How do you know? Sit down, he said.

She came closer to him and said I am talking about you only.

He said no.
You are not talking about me
I am Atma
I am not this body mind

If you re not the body and mind,
Then what am I? She asked.

He said.
You sit in the class

Andi I will tell you.

I also used to feel hurt
I think about this verse
Svakala
Then I can never be hurt

You are your own Guru
Hurt etc is unreal.
It is all in your head
The whole world is in your head
You can make the world ugly, unhappy
Or make it beautiful and cheerful

You can change it.

World appears to be real because you have too many desires, expectations, fears and anticipations

Develop the desireless clarity, then the world will not appear as real as it appears to be.

Let natural things happen naturally.

Om.

Class 15

Question

About mother's love/ attachment

Answer

Attachment.- Mother's love to the son. Son with illness.

This is a continuation of what we discussed yesterday.

This is not seen in poor people in India. They have more children, they have other things to worry about and do. There is not deep attachment to children.

It is seen mainly in the middle class and higher middle class . It seems to be more acute in them.

Sometimes disabling.

Parents expect a lot from Children

Chief of Amazon etc

Things may happen, may not happen.

Attachment to family members is seen in swamis too.

Sannyasi as well
Especially in ashrams.
It will be managed by brother's family of the swami
There is lot of conflict of interest which is open

How to get out of this attachment?

Three steps

- 1- Acknowledge.
2. No self condemnation
3. then go to the next step of meditation

Visualize

Suppose I don't possess anything

-expensive objects ,cars

Jewelry, house.

- Built with Vastu shastra

Puja Room etc.

Samsara in the heart.

- Isvara should be in Your heart.

Suppose I own nothing

- car, home, Jeremy, bank account.

I am No body.

- Non discriminate

- suppose I don't have father, mother, sister, husband

I am a loner- Single.

Do I feel insecure?

Without anything I am standing under the Sky.

Do I feel insecure?

Yes. I feel Insecure.

- I examine the insecurity

I watch it.

What is it?

I don't condemn.

But I watch it.

Home, family members etc give me a sense of security.

I am insecure without any of that.

I am aware of it

Don't deny it

Don't condemn it

Don't justify it

This is contemplation.

See if that insecurity transforms to security.
I assure you watch it.
Not a repetition like mantra japa
But pursue it as contemplation.
Stay with it, watch it.
It will undergo metamorphosis
You will get security.
Once You get security all attachments will be gone.
Seeking security → attachment
Then that parades as love.

Outwardly nothin will change
Nothing will happen
You continue to do everything out of love.
Without attachment. But with love
You will be doing service to your son with love.

Verses

Śuktikārajataṃ

It is a samasa.

Not separate words.

2 examples

1- We see a serpent on a rope.

If you are insecure.

Why not see garland on rope?

Became of insecurity it is negative projection

2- You see due to greed.

śuktikārajataṃ

A shell seen at the beach. It is shining white.

He assumes it to be silver.

He put his foot on it, so others won't see it. He makes sure no one is around.

He bends down & takes it home. Gives it to his wife.

They put it in a safe for a week .

They go to the goldsmith- He throws it out because it is not silver.

Why did he see silver?

Greed

Desires and fears.

These are standard Illusions examples by Sankara.

One week or ten days they assume it is silver.

It is not silver is known in a fraction of seconds

Goldsmith puts it aside.
And then the illusion Goes away.
Illusion is time bond.
Knowledge is Instantaneous.

Death is a comma,
Ajnana continues in another birth.
Suicide. People commit thinking death will end the suffering.
Death doesn't end the illusion also.
You will take another body.

How to end this illusion?
Only by Jnanam

Jnanam has two aspects.

1. Negative. Not silver.
2. Positive. What is it ? → shell.

Generally in illusion the negative is more important
Positive is not that important.

Jagat appears real.
How long?
So long you can see
- Person said 'I am in love!
Appears Very real.
- All Powerful
- Everlasting
Titanic - movie . Love
But it comes to an end.
Until they go to the lawyer's office, love lasts.

Father love to son
Mother love to son.
Different phases.
Never the same.
Appeared so real and
So Powerful
Comes to an end.

I thought it was real.

But it is not.
Both man & Woman say
Between Mother & Son father & Son
you realize that.
You admit it is unreal.
Why?
Because it is transient
Transiency is the proof of unreality.
Real is difficult to Prove.
Timelessness is difficult to prove.
But transient is unreal.
It can be seen clearly
It appeared to be real.
Transiency is the best Proof to unreality.

Limited in time, space is unreal.
What appears to be focused on one Person - vastu/ thing is unreal.
When you believe
Your car now becomes unreal
A mahatma comes and loves all
That which is Timeless is real.

Jagat
It is not Africa, moon, stars.
We are talking about the jagat you see
Your life.
Your world -
Entirely subjective.
Projection of your mind.
Small world.
Your signature is on it.
King's Barber story
- same barber -king goes to all the time
He is the only one to whom the king bows his head
- His name is Murari

He asked Murari, How is life? How is the country?
He said everyone is happy.
Everyone has gold the size of an egg.
Economy is good.
King was happy.

Murari puts all his collection of gold in a box.
It was stolen.

Next day, King asked him to come to the palace for shaving
Now he asks
How is it going?
Economy is down
No one has any gold of the size of an egg
You got the story

You asked me
How is the world?
I will say it is very good.
Food is served
People are nice
mild chillness in the wind.
Subjective world .

Not different from the śuktikārajataṃ
How come unreal appear real?

Unreal is not making an effort to appear real.
You create this world out of memories.

As long as you say this word -
God has created
- obstacles- You think God has created obstacles.
- You worship the God of obstacles.
- financial difficulties - Worship god of wealth
- Not enough Marks on school - Worship God of knowledge
- Enemies are attacking - God of retribution
Because you believe the world is created by God.
Is it Isvara srishti? Is It Jiva srishti?

The day you realize that I am creating these conflicts, desires, dissatisfaction.
then it is easy to see unreal as unreal.
A shiny white thing there - Why should I think it is silver?
You created it due to greed.
It will remain & be repeated the next day.
Star is dead
New star is created. That is God's creation. No repetition there.

You create your world.
You can create disharmony, grief, unhappiness.
once you realize that these are mind's projections.

Mind's contents - memory.

You are creating this world from the past, from the memory
Because you are identifying with the past..

You dismiss the Past.

You dismiss the Person.

You dismiss being the product of the past

Now

You dismiss the personality created from the past

You dismiss the world for that personality

World created from fears, memory and greed gets repetitive

World exists with your consent.

Once you dismiss it, then the world dissolves as a reality.

As long as you believe you are in the world , you remain Ignorant.

The world is in you.

You are sleeping.

Where is the word?

You wake up.

World comes up.

From where?

From within

Where is the silver?

It is in You.

It is not outside.

You project silver

You project world

Transmigration of Soul. I Push → they Push back.

The day you know you are projecting the word on a daily basis

Like a gossamer spider

It makes its own web everyday and lives in it.

Once you realize this, you are the creator, there is a tremendous transformation.

Why create an unhappy world?

Create a word in harmony, happiness continuation

so repeating

World is overwhelmingly real because you think about it all the time.

People are there in the world without knowing anything about stock market.
Some people live in that world all the time

For us it doesn't even exist.

If Someone says the stock world is virtual you may agree .

After 911. Trillion dollars were lost at stock market

Where did the money go?

If you lose someone should gain

No one gained.

Elon Musk fired 50% of employees of twitter.

-some say he lost 1.5 billion.

Who got that?

No one

Because it is virtual

Stock world is virtual and unreal.

Don't think too much of the worldly affair

Reduce volume of thinking

Abide in Yourself.

World then becomes unreal.

Om

16.

तावत्सत्यं जगद्भाति शुक्तिकारजतं यथा।
यावन्न जायते ब्रह्म सर्वाधिष्ठानमद्वयम्॥७॥

Tāvatsatyam jagadbhāti śuktikārajataṃ yathā.

Yāvanna jāyate brahma sarvādhiṣṭhānamadvayam..7..

7. The Jagat appears to be true (Satyam) so long as Brahman, the substratum, the basis of all this creation, is not realized. It is like the illusion of silver in the mother-of pearl.

Class 16

In the example of śuktikārajataṃ, you see silver on the locus of shell
2 steps

Not silver is a negation - We focus on it. Doesn't mean we are not interested in finding out what it is.

Finding out what it is the second step - Suktika

There is Sunya vada

They project on void

What IS- is void to them

They are the Sunyavadi- under the Advaita

They say jagat is unreal, but projected on nothing

Nothing is real

90% agreement with Advaita

In 10% the locus - (the adhishtana simply translated as locus- It is substratum)

They say it is void

We say it is fullness- purnam- infinite, Brahman

The jagat is projected on purnam for us

The two extremes look alike in a pendulum

The momentum is zero in those extremities, so extremes are alike

Sunyam and Purnam are alike

No shabdha, no rupa, no rasa, no sparisa, no gandha,

No akara no form, No name

Brahman resembles sunyam

If you restrict your inquiry up to it is not jagat then the question of purnam or Sunyam is not settled

Those are Bouddha

Buddha is different from bouddha

Christ is different from christianity

Krishna is different from Krishnaism

Sankara is not same as Sankara followers

A mahatma comes, his philosophy then becomes religion

Mahatma becomes God

We have to be careful

Buddha is Atmavadi

He did not say about sunya

In one or two places Sankara talks about purnam firmly - It is purnam

Brahma- Infinite

Sunyam - Zero

They look alike

90% of knowing is primarily negation

Accepting the world as unreal

Remaining 10% is on knowing what it is

Brahma is the adhishtana substratum of all

I wish you pay attention to the negation

It is not technical jargon, semantics
It is nothing about our life, It is about some philosophy- will not help you.
Truth is- It is about our life

Examine
Thought ends - thought begins
In between what are you?

You do one action - Then another
In between what are you?

You examine
When you examine
When the thought ends- that is you
When speech ends - that is you
When an action ends- that is you
That you is not a person that you think you are
That you is pure awareness
Awareful being
That is brahma, Atma
Sunyavadi call it Sunya

They say nāsti
We say asti
Purnam- Brahma

When you end the silver, where do you arrive?
Brahma
When you end the snake, where do you arrive?
Brahma

In religion jagat is real, God is real
Representative of God is in the jagat
incarnation, son, prophet
This person is within the cosmos
This is dvaitam

God remains extra cosmic
He prepares the laws into cosmos
Cosmos runs according to those laws
Extreme Dualism
We don't agree
God is intrinsic to the cosmos- Antaryami

Examples are significant
When you see the snake you see the rope
When you see the silver, you see the shell
When you see jagat you see Isvara, Brahman
See how many differences are here.

It becomes difficult to justify the worship of a symbol of God
We validate that it is preliminary form of worship
There is significance of a symbol
We don't dismiss it
We validate it carefully
It does not fit in to vision right away
You are looking at what?- God
What you are looking at IS God
What you make out of it IS the world
When you see the world, you see the rope
When you understand correctly there cannot be any reason to worship God apart from the world.

Vision is vision- Not the truth
Ayodhya- Rama
Vrindhvan- Krishna
Jerusalem- Jesus
Sabari malai- Ayyappa
Keep it at aside
You see God when you see world
You better know it

Beyond the world to see God is to be God- That is Tat Tvam Asi

How am I looking at Brahman?
I feel I am looking at jagat
Even while looking at the jagat, it is not jagat, it is brahman.
How sir?
Brahman without the second
Substratum- Pay attention to that

Jagat- names and forms , things
There is no thing- it is all name with a form
Only human beings- father, mother, son, daughter etc are forms with names
Big wave, small wave, tub, pool - all water
What you all jagat is merely observational and linguistic
Not existential

Sutra - verse

Until you realize the substratum as Brahman, without the second, your understanding that jagat is unreal is incomplete

What exist is Brahman- One without the second

This you have to get in to your understanding, consciousness

Mahatma knows this

What IS is brahman only

Brahman is called satyam

Yat sat, tat satyam- Chandogya

What Is, is the truth

Understanding what IS liberates you.

Not the theories, rituals imagination, vision

Only Understanding what IS liberates you.

When you understand rope, fear is gone

When you understand shell greed is gone

When you understand what IS is brahman one without the second

Then the realization of names and forms of what you call as jagat is unreal, then the desires and fears those names and forms create come to an end .

Names and forms- They are not as innocuous as they look like

Love - not love it is attachment

They are not real

Real remains covered when you look at names and forms as real.

They look lustrous and glittery

A shopkeeper in India was sitting, when a customer arrived , he stood up and turned 5 bulbs on for us to see the shirts. All becomes glittery . Then you look at the clothes so everything can shine and glitter. I told him to turn off the lights, save electricity.

Nama rupa - all glitter

You assume they are real

You miss the truth

Truth is what IS

What IS is the truth

What you look at is jagat

What you see is brahman

You have to get this

2 approach

Apply both

What you see names and forms - they are unreal

The substratum-Brahman is purnam
The ISness is real
The quality of being

How is it absolute? How do you know it is infinite
Connect the names and forms to infinite
Connect the serpent to the rope
Connect the silver to the shell
Connect the jagat to the purnam , Brahman

Jagat is multiple, diverse
Multiplicity and Variety
Table- many Trees- many Chairs- many
It is a multivariuous world

Reduce it- It is called reductionism
In science- world is reduced to elements
Earth- elements - Carbon, nitrogen etc - Air everything is reduced to elements- Say 100 elements
Moon- Mars- everywhere same 100 elements
Jagat is but these 100 elements

In Vedanta we reduce too.
But slight difference
In science everything is object
Elements are objects
In vedanta we include subject
In Newton physics- object only
In Einstein physics- subject is included
In vedanta we reduce to experience of the subject

Then it is only 5 elements
Equally scientific
Difference is here object+ subject model
Jagat is what you see, what hear, what you smell, what taste, what you touch
That is jagat
If you have sixth sense, then jagat will; have 6 elements
Sixth sense -only in movie by Manoj Night Shymalan

Prithvi- smell -gantha
Apa- taste- rasa
Agni- form- rupa
Vayu- touch- sparisha
Akasha - sound- shabda

Now I have reduced whole jagat in to 5 elements
Understand it better
Will do meditation tomorrow on this

Standing , drinking water, inhale and exhale vayu, you have a temperature within your body,
skin, enthalpy- akasha is where you move around and build houses

Jagat is 5 elements

Jagat is a collection of multivarious names and forms is proved

No river, well, ocean etc- Only Apah

No phoenix, india, America- Only prithvi

No hydrogen, oxygen etc- only Vayu

No cremation fire, kitchen fire, stomach fire, smoke fire- only Agni

No gatakasha, mataksha, space of USA, space of canada- only Akasha

We have already eliminated the entire nama rupa

We have arrived at 5 elements

How to reduce to one Brahma

Only one more step to arrive at Brahman

Swami Vivekanada said this nicely

Look at Mona Lisa picture

I had a NYT picture.

Dots, dots and dots

Some dots are less, then eyes nose, lips etc

So tapered dots is Mona lisa

Same model

Prithvi - existence is very dense, less energy-

Apa- -existence but less dense, little bit more energy

Vayu- existence but less dense, more energy

Agni- less dense matter but more energy

Space- primordial , gravitational energy

All existence

Layman language

Prithvi- IS

When we were learning English , we have to translate from telugu

There is a tree - if I write it as There a tree, my teacher will scold me.

We can never forget IS in english- First lesson of vedanta

Prithvi asti

Understand it as asti

Pot- Pot IS

River-River IS

Prithvi-IS
Apah- IS
Vayu- IS
Agni- IS
Akasha -IS

Necklace- IS
Arm ring- IS
Nose ring- IS
bracelet - IS
But the truth is
Gold IS
Gold is tatvam. Name is ornament
Au - chemistry symbol
You call it gold

Now apply this to
Prithvi-IS
Apa- IS
Vayu- IS
Agni- IS
Akasha -IS
So all these are nama rup- a Only IS Absolute IS- That is Brahman

First asti is limited by the next one
But existence is unlimited
Necklace is limited. can be only worn in neck, but gold is not limited
ISness seen as five elements is limited, but when you dismiss nama rupa, it is absolute and unlimited.
Unlimited existence
Now it gets the name - Sat
Not asti but sat
Trk pratyaya is changed to shatru pratyaya
You have to understand existence absolute
Then the world is unreal

You have to be able to apply in practice
Not just conceptual Vedanta

Eyesight - it is difficult to reach the absolute
It gets fixed in rupa and then into name
So keep it aside
Pratyaksha include other sense organs

Take the sense of touch
Close your eyes, focus on touch
You will sense the IS, then mind will give a name like - table

Story

Lady asks another lady - How much gold your father in law gave?
This newly married lady said -10 tulas
Lady- What did you get in it?
Second lady- I got 2 ear rings and 1 necklace
Now first lady needs the second step of converting gold into ornaments to be satisfied
This is categorizing buddhi
This is mind's problem
Telugu proverb- If you don't categorize, you get stomach pain
That is how we have trained ourselves like that
We need a name- Table IS
Table is superimposed on ISness

Mountain- Majestic presence IS
Beach- The IS in all its glory
Sky- It is the presence
Wind- It is the presence
You are in the presence of elements
You are in the presence of the absolute
That's why you feel peaceful at the beach.

Don't take too many things like chair and table to the beach-. Enjoy the presence

Pinnacle peak- look at it without giving a name
Look at it without mind
Suspend memory

Stand before a tree
Suspend the memory
Keep eyes open and look at the tree
Don't give a name - mango tree etc
Seeing without the mind, memory
Sensing -
Mind will get baffled, let it be
See without the prism of mind, with total attention
When you see with the mins, name comes
Then you re the subject and that is the object
You are different from that
Sometimes you like and sometimes you don't like
Raga Dvesa are created

Worldly people are doing it every hour, every minute
Stop doing that

Walmart- full of names and forms

Subject object division

You create i like, i don't like

Creating opposites

Comfortable, uncomfortable

Desirables, undesirables

Love, hate

Who loves and who hates?

I

I is the one split in to the opposites of love and hate

This is madness

People are -anxious, excited, stressed out, frustrated

Positive case scenario

Open eyed meditation

See without mind

Shiva - third eye stands for that symbolic

Now you see the tree without mind

You see the presence

Majestic presence

Keep the knowledge of the thing aside

Knowledge can bind you

Knowledge here is memory

No you don't know

You sense the presence

Cannot be described, you have to experience

Now somehow the presence is not different from your own presence

Not experiencing division is union

It is a negative thing, not positive

I am is the presence

No division between you and I

That is the union

Advayam

That presence is Brahman

We will do a meditation on this also

You don't need to know the name of all ornaments. A lady goes to jewelry store, knows all the name of the ornaments. Swami goes , need not know know the different ornaments, only gold

This is how Rishis lived
Sun- Adithya Devata
Sun- Cool chandrama devata
Himalayas-Himalaya devata
river- Nadhi devata
Tree- Vruksho devata
Bird- pakshi devata
Human being-devata

In practical terms also there no enemy, no friend only divinity

No chetana, no jada
Meadow-
River-
Tree-
Cow-
All are presence only
Living . non living is division, put it aside

Atomic level- living and non living vanishes
DNA - it is a molecule synthesized and put in a bottle- living or nonliving?
Nobel prize- Har Gobind Khorana - for medicine Univ. wisconsin

Negate the nama rupa
Then realization is complete

Om

Class 17

When there is variation in the sequence noted in the manuscript, you look at the tika script. The chances of errors are less for them as they lived many years ago.

Question
Attachment to the idea
Generally people are attached to family, things, near and dear.
How about the attachment to an idea?

Let us say the argument is between republican and democratic. Some feel angry, feel hurt and try to hurt others too in this argument.
Need not be democratic or republic
Can be between dvaita and advaita
Or even within advaita between two different ideas

This is not a clash between ideas. It is actually clash between two egos
Party- is merely an idea, Your party- friend, Opposite party- enemy
It can be messy in India, Beat each other, even kill each other.
Election violence is highest in Bihar and Andhra.

Clash between two egos identified with certain ideas
You can identify with idea just like you identify with family, wealth
Sometimes this is more dangerous. They are willing to give up family and wealth also for the sake of religion
My religion versus your religion
My idea of God versus your idea of God.
Closely look at it
They are merely bunch of words
Words words - chanting , reciting, rituals
Rituals are there in church also, less elaborate
The priest wears a elaborate dress, sprinkle water, give sweet
I asked a Bishop- Why do you wear this elaborate dress?
Dress is mainly to instill faith in the heart
Words and words also does the same
They need props- No vastu- Marks on forehead
The blessed thing is merely a set of words
So you need these marks
Identification with idea is one of the toughest identification
Fights- religious fights leads to Middle east war
Vaishnva/ Shiva fights- verbal- Argumentative Indian
Some other countries it is violent

In second world war
Most of the Christian countries fought. Idea of nationalism- made them fight. This is how people are attached to an idea
If you come to vedanta class with an attachment to an idea you are not open now.
Examine the belief objectively. Then you are a Vedanta student.
If you are fixed to the idea, then that is not vedanta
You will see this among vedanta teachers also.
Sometimes backpedaling
Clash is possible because of attachment to ideas
Look within and see what idea you are attached to.
Rise above that
If party is good, go and vote
Similarly unless you rise above religious belief, inquiry into self does not even start.

‘Athāto Brahma jijñāsā’

You want to inquire into Brahman

For example What is Vishnu?

Vishnu is married Lakshmi, Moving around in the vehicle

Word Vishnu has nothing to do with the idea of Vishnu you have in your mind.

Rig veda and Upanishad has Vishnu, It is not the Vishnu of itihasa purana. Scholars will tell you

Believers will not say to you. Believers will say their belief was in the Veda also. Vaikunta came

After 11th century- Not there earlier

Attachment to ide of Vishnavism or Shaivism

Mostly Vaishnavites will not come to Advaita class

Once a Vainavaite came to my class, He put Nama on his forehead. I was disturbed. But they told me that he is open minded.

Can you do that?

Vishnu - chaturbhujā and sing a Radha Krishna Bhajan, Lakshmi pathe Vishnu

Are you sure about it ?

Yes

This is attachment to the idea

This verse will not fit in to your idea

Advised to be not to be attached to belief system, political party

Keep an open mind

In India debate is going on if Vir Savarkar- good or bad?

Both cannot be true.

You have to distill the information to come to meaningful conclusion

He is a king of patriot- doesn't mean you have to fight with opp camp

If you are not attached then you ready for Brahma jijñāsā

Verse

Atma Bodha-017-Nov 17 2022 AM

सच्चिदात्मन्यनुस्यूते नित्ये विष्णौ प्रकल्पिताः।

व्यक्तयो विविधाः सर्वा हाटके कटकादिवत्॥४॥

Saccidātmanyānusyūte nitye viṣṇau prakalpitāḥ.

Vyaktayo vividhāḥ sarvā hāṭake kaṭakādivat..8..

8. All the manifested world of things and beings are projected by imagination upon the substratum which is the Eternal All-pervading Vishnu, whose nature is Existence-Intelligence; just as the different ornaments are all made out of the same gold.

Brahma is the adhishtana
Brahma is called as Vishnu
Kathopanishad says it

Ve veshti iti Vishnu- That which pervades everywhere- Vyapaka
Prthvi - is limited
Space you can say pervades
Space is in and through all of the 5 elements
All those 5 elements are in the space
Brahma is the being of all existence

Mountain IS
River- IS
Star- IS
Moon -IS
All are multiple existence
The substratum of all the existence

In the gold ornaments exist. In the gold like the armlet- kataka etc exist.
Armlet is limited- Does not include necklace -bangle

Bangle IS
Necklace IS
Is ness of the bangle
Gold IS
It pervades all is
Star, Mountain, They are separate
But that Isness pervades
Every other Isness is limited
Where earth is, water is not
Brahma is not like that
It is all pervading existence

In Ontology-
All existences are mutually exclusive but all are pervaded by one Brahman
All ornaments are mutually exclusive but all are pervaded by gold

Kataka- armlet
Brahman Pervades all existence
Gold pervading ornaments
Cotton pervading all apparel
Brahma pervades Universe

That is the origin of the universe

Now you call Brahma as Vishnu
Epithet given as Vishnu

Effect versus origin

Ornaments are effects

Origin is gold

Between the two effects there is time. Effects are bound

They cease to exist in another point of time

In the flow of time bangle appears

Bangle if melted, vanishes, So time bound- Prak Abhava is before it was bangle

After vanishing - Bradhvamsa abhava

In between those abhava, bangle is there

Before the bangle, gold was there

No prak abhava and no bradhvamsa abhava to gold

Effect is time bound

Origin is timeless

It is not continuous in time

It doesn't have element of time in it

Sleep - Is it continuous in time or timeless?

Look at your sleep experience

I slept for 6 hours- That is you come to next day time and you say it

But sleep is timeless

You are timeless in sleep

Brahman is not continuous but timeless

Age of chain in my watch- 10 years

Age of iron- can't be told

Earth when came out of sun iron was there

Sun when came out of galaxy, gaseous clouds- iron was there

When gaseous clouds came from the big bang- iron was there

Start with iron - you go to timeless

Chain- you are time bound

The word earlier- has no meaning

Beginning of creation is singularity, no time

Time is after creation

Timeless- Nithya

Spaceless- vishnou

After the 11th century, it was actually corruption though we don't say it is corruption..

They started saying Vishnu of puranas is same as Vishnu of Upanishads

Whoever wants to believe it goes after them. The number is more for them

Even vedanta teachers have become belief guru

Often they offer belief and little bit of vedanta
People give up vedanta and hold on to belief
When higher and lower or mixed, the higher get pulled down
Dust and sugar mixed, sugar gets spoiled with dust.
They say it is the same as Upanishad and call it Bashya . They imitate Sankara
There are so many copies
Alibaba story- mark on culprit house, police were given the note
After the spy left, the culprit put red mark in all houses Now the captain is confused
Everything is now is called Bashya
You cannot present Purana Vishnu as Upanishad
According to Vaishnavite , Vishnu is superior. Then comes Shiva and Brahma.
They say Shiva is great bhakta of Vishnu, Put vertical and devote to Vishnu
They say that to Saivite. You feel like complaining when you see the trend among the teachers
of Vedanta

Point is Brahman- Vishnu is timeless
Every word is important
When gold is the origin, all ornaments are effects.
The intrinsic nature of the gold will reflect in every ornament
Gold is a good conductor of electricity
In a phone, you have a chip - circuit, transistors are connected.
Connecting wire they use gold, molten gold is used to connect transistors
Gold is a good conductor better than copper
Copper can get oxidized by air and loses conductivity.
You need high quality conductor
Little gold is extracted from the thrown phones
Necklace- that can conduct electricity too because it is the intrinsic quality of gold

Gold is naturally yellow
Every effect is yellow
Gold is shining
Every effect is shining
You look at the effect you can understand gold
You need not go to the origin'

That brahma is Sat
That's why Mountain IS
River IS
Start IS
It is ISBut we cover it up with nama rupa buddhi
Worldly people have nama rupa buddhi
They won't give up
Status of God is given to nama rupa
Then you cannot dismiss nama rupa

Mountain Is- what do you see
Mountain form or the Isness
Don't allow mind to supply names
Then the Isness will come

I was in Badri
I came out - saw a huge mountain peak on one side
And then another huge mountain peak on the other side. They were there majestically
Immersed in the presence
One person came and told me, Swamiji they are Nara and Narayana mountain . Over. Now
presence is gone. Only names.
Story has beautiful significance Nara and Narayana both are same- One incarnation
Nara is brahma narayana is also brahma, Bangle is brahma gold is brahma
But they change is- Nara did tapas- Narayana did tapas- Dvaita- Narayana peak is taller than
Nara. Attached to nama rupa. Take it out

An Example- Pujya swami told
One person wants money urgently. His wife had a necklace.
Round and round and finally gets the necklace from wife. She gave it with hands apart holding it
as a necklace. HE carried it the same way. Went to the goldsmith, he took it in his palm. It is not
a necklace for him. Puts it in balance- now gold for him it is gold
Nama rupa buddhi to vastu buddhi

Begin with mountains, rivers , stars, and the moon. Takeout nama rupa buddhi, Feel the
presence. Original to the origin. Brahma is the presence

Every effect- Anusyuta
Brahman is vishnou- Anusyute
Essence of brahma is sat
It pervades every effect
Pervading as sat
Birds, animals etc
Brahma is pervading
It pervades anything and everything
Brahman is sat
Gold is yellow shining, conducting metal
Brahma - existence absolute- Brahma is everywhere. Cannot stand in front of you in a limited
form

Chit- Is there a mountain without mountain knowledge
This is what called
esse est percipi- doctrine- Bishop
That it is perceived -
means It Is

Idealism- Vijnana vada.

All existence is in the form of knowledge only

Mountain is known

What kind of existence would it be if it is not known to any conscious being ? That is their question. Only speculative, not real- Quantum physics

No neutron before neutron was discovered.

Was there cholesterol problem before cholesterol was discovered

1950- Robertson and Woodward synthesized cholesterol. White powder in lab

Heart problem. Blocking arteries, BP going up all links found later when they scraped the blocked material and found cholesterol in it.

Bio synthesis , Kidney and liver do mischief and convert sugar into chol

This is how excess cholesterol found

Sometimes I wonder why cholesterol was found

Literature talks about insulin

Insulin was discovered in Canada two scientists who received - Nobel prize

Is it a medicine or poison- It is both. Poison aspect is more. Every poison is medicine

Many objected giving nobel prize for discovering poison

But they revived a dying person after getting insulin

This is digression

Unless you know it's existence is not validated,

Is is evident

Is implies perceived

Together - knowingness

River Is

Existence IS

Mountain IS

Existence is absolute

Which is brahman

Mountain IS- Mountain is evident

Pot is evident

Isness is the quality that is evident

Knowingness absolutely must be there in Brahman also

Everything IS

Everything evident - that is Chit

These are not attributes

These are sssential nature of Brahman

Sat and Chit

Essentially sat chit pervading every effect

Gata -pot is

Where is the pot?
Knowledge is Inside
Existence is outside
Outside is wrong
It is together only inside
Outside is clay
Pot and knowing pot is inside only
Only the one who knows pot already, knows pot now
That is the essence of Brahma

Om

Class 18

It is a very interesting proposition. We have explained all those words
Sat chit Atmani -adjective to Vishnou- which itself is an adjective to Brahman- In Brahman
Prakalpita- that is what we have to discuss
In Brahman all these life forms are superimposed
Really speaking, there are not many lifeforms
There is no myself, his self, your self.
There is only self
Which is the self of all- Atma it is

If you look at the human being fundamentally - I am
Everything else is added, wrongly added
What is this I am ? sense of being
You are- and you know that you are
A sense of being
Is the ' I am ' different from one being to the other being ?
It is the same ' I am ' in all human beings

It is a one ocean- Sometime called - sea
Land mass adjoining is China it is called- china sea
Land mass is Japan then Japan sea
Land is Bengal- Bengal sea
If it is India - Indian Sea
If it is Arabia- Arabian sea
Sea is the same . Land mass association makes it look like there are dozens of sea.

Same sense of being
We are not trying to prove oneness- Then it is Eka
We are trying to prove that many ness is false so we call Advaita
Dvi - division
Division is false

Prakalpita- Superimposition

What is the same? I am

Take the street dog in India

Street dog should not be hurt - It is supreme court law

You basically co exist. You ignore them, they ignore you.

They live, you live

It is. It knows that it is

I am, I know that i am

A caterpillar is, and it knows it is

Say there is a rail track- a caterpillar is slowly crawling, a huge locomotive is coming behind, in a fraction of second it will be crushed. Still the caterpillar is, and it knows it is.

You can't say the same thing to the train.

Rishis see this through the outer cover, body mind

Different bodies, age, gender, condition are different

Different minds, emotional, intellectual etc

Is there an Atma behind this body mind?

There is

Sat , chit

The being- shining as knowing

Is it not present in every life form?

Vyaktayah

Person is ego

I am - individual

I am an American - Person

The sea is conditioned by adding land mass

Same thing is happening to I am

I am hindu, christian, muslim, Then you add gender, then you add relationship, Father, mother, brother . Like that you add

You go on adding these epithets attributes, you get different individuals- Vyaktayah

Different individuals you get- By adding

I am striving to make it real to you

The oneness of sat chit is common to all of us

Why the same sat chit?

That's why it is advaita- Not eka

We are not proving one- We are saying it is not many

By dismissing the difference- It is bynegation.

Sukha , Dukha

They make different beings - Sankhya

Sankara asks

Are they mental state or attributes of Sat and chit

Sankara asks

What kind of philosophy are you talking about?

Mind which differs. Minds are different, why the sat chit Atma be different?

Different mental states creates divisions in different minds

How can they create divisions in sat chit Atma?

The attribute of one thing cannot become the cause of division in the other thing . not possible

Tell me the reason why 'I am' should be different in individuals.

Minds are different

Bodies are different

You cannot say there are two sat chit Atma

One sat chit Atma

Many body, minds- But they are not real

It is like saying One gold, many ornaments

Now, one gold is real. Many ornaments are not real. They are superimpositions

Ornament is conditional

Space is conditioned

Space is a mental category

Here, there - there is space

Now and then, there is time

Otherwise no time

Time is not there in chronogram

Look at the clock. Say you are teaching a child to read the clock.

Small needle at 7, Big needle at 9 - He says 7.45, then you correct saying it is 6:45

Is time in the clock or in the head?- Time is in the head

It is obvious

Space and time are mental categories

Space becomes shapes

Shapes are mental categories

They are given names- Nama rupa is the game of the mind

Monopoly game- New York, London

We used to play Kashi, Rameshwaram, Delhi

Where are the cities?

They are in the head only

We are not in new York

Say you are landed without knowing where you landed. you cannot tell it is NYC.

It is not outside- It is inside. Outside is only streets, cars, people, confusion
NYC name is in your head- You believe it is outside
This is how when Nama rupa are not examined correctly, they appear real

Rupa is conditioned space

Mind gives names

Name and form is in the mind

Outside only gold, ornaments are in the head

What is the advantage of gold ornament over gold dust?

Value given to the ornament is imputed by the mind. Ornament and dust have the same value addition. Is it value addition or Nama Rupa addition. People take Nama Rupa to be real

Suppose you know Nama Rupa is not real- like the gold shop owner it is the same. He trades in gold. Ornament has no value for him. Only gold has value. We Vedantins trade in gold, not in ornaments. Katakadivat- kalpitah. In the gold ornaments are imagined.

In Sat Chit Ananda - every life form mosquito, elephant, humans, animals all are imagined.

Mosquito - needs a blood meal, particularly when pregnant, it sits on you. Then you help it. Don't drive it away. It sucks and takes a tiny bit of blood.

It knows it is. I am. It is not about the language, but it knows. Senses its own existence

Sense of being- Rishis- Take the outer cover, arrive at the core

Sat chit

That is God

Not time bound, space bound

You wake up

What do you experience?

Now you are aware- vyakta

Earlier you are not aware- avyakta

Vyakta is expressed as I am

In sleep there is no 'I am' sense. You are there, but that sense is not there

You add here and now- Add bedroom, 5:30 AM- I am here and now

Then you add father, mother etc

The moment you add space and time to the fundamental, primordial sense of being that becomes vyakti

Avyakta-vyakta-vyakti

Vyakti plural is vyaktayah

Vyakta plural will be vyaktā

Here it is vyakti - So here and now is added

Mosquito

Wakes up in the evenings, so we close the windows in the evenings- It knows where to go for its meal- blood meal- Mosquito, elephant, dog - All of them have the same identity

I am

Here and now

Humans are no different from animals- We all look for food when we wake up

All living beings look for food. Coffee is food only

Why do you say they are different? Cover is different

But essentially all are same

It is like the different seas. All are one

One Aham - Brahma

Ramana Maharishi talked about three Ahams

Aham karomi- Doer- person, ahankara- ego

I am here and now- individual- vyakti

Pure I am - No different from Brahman.

Aham brahmasmi

I am limited by space time is vyakti

Identified by body - doer

No identification with body, rise above space and time then it is pure Aham - Brahma

Aham aham iti sakshat atma rupena bati- kevalam Brahma atma

Shining as Aham aham- Sat chit

Pure sat chit - sense of being - That is brahma

Pure Aham identifies with space and time - becomes individual . Then identified with body and mind becomes the doer. It is ego. False entity. Totally divorced from Brahma .See the sequence.

Look at all individuals. Forget about the persons. That is all ajnana.

Space time is the fundamental conditioning of time- Sankara said this and Immanuel Kant in the west said the same thing.

It is part and parcel of the mental framework. Whatever input comes through sense organs, it will be fitted in the framework. Input comes from eyesight, cognition happens.

This flower here, now, is different from every other object.

Desha kala vastu paricheda.

Space and time conditionality makes individuals.

Individuals are many because of the conditionality.

If you take the space time conditionality all the individuals merge in one ocean of Sat chit which is Brahma

You need not merge. You are already merged. You just have to know.

All individuals are imagined in one Brahman- What kind of Brahman

Sat chit Atmani Brahman

You have to understand when you say pointing to yourself I am - It is a sense of being .
Pointing to something else you say- There is- what is that ? It is also a sense of being
But now the sense of being appears to be divided. What divides these two sense of being?
Body

But you can also say I am and this is the body to yourself.
Now what divides these two?

Mind

What is mind? It is 'I am' sense of being or this is - sense of being.

Mind- This is sense of being

What divides now?

Ajnana

What divides the inside sense of being and outside sense of being?

Mind is also outside. Body is also outside.

Ajnana

There is a rule in hindi

Ajnan se hota hai, vo asal me nahi hota hai

Whatever happens because of ajnana it does not really happen

I have seen a serpent by mistake

If you ask is the serpent poisonous or not poisonous

You only laugh because it was seen by mistake

A sense of being within you and all around you is only appeared to be different

Necklace, armlet, bracelet, nose ring difference is there, then division will be in your head

Vedantins are goldsmiths as we see only gold not ornaments

Can you abstract name and form from the ornament

Gold has a neck or you have a neck?

You put your neck on gold and call it a necklace?

Take out the Nama rupa, gold remains

When you abstract body mind from vyakti, from an individual, (human being or any other individual) -Sat chit remains

Dilemma- Conundrum- Vishamakartha

Satchit in you- sense of being, with you now and here,

That is not many

That appears as many by mistake

Is one

One without the second

Spaceless, timeless, brahman

But you come to the class with enormous religious conditioning in which Brahman is above
Separate from you, If you have a desire -pray to him he will fulfill it
Not one strand, double, triple standard, fourth strand - if you are afraid, he will take out the fear,
fifth strand, you are a sinner, useless , he will save you etc.
Navy people use ropes- That type of divisions, strands.
I have to dismiss all of those conditionings
People grudge me for doing that.
I do it seriously and sincerely with different examples from social, religious. family life
People grudge at me

You abstract Name and form.
Painter is in the picture - Brahma created entire universe- He is in the universe
Where every life form -As Sat Chit
Painter is in the picture
Yous separate painter front he picture
And look for the painter- You don't find

Cover with ignorance
Belief is beautiful cover for ignorance -
Start with
I don't know God- I want to know - I will investigate

Instead we start by saying- We know God
From childhood , You may not know 13 table- 9 X 13
But if i ask Do you know God- Ofcourse I know God
God comes very easy - Vishnu -Shiva
Type of mischief people do in the name of God

Two streams in religion
One stream- vedanta - We abstract Nama Rupa , arrive at Sat Chit Ananda

Mainstream religion- They talk as if god is a maternal or paternal uncle. They know God very well. I may not know my uncle, but I know all the secrets of God
Puranas talk about stories
Vaikuntapali game- Vishnu was playing with Lakshmi. Vishnu was mischievous, as he was losing the game. Lakshmi became angry. Then Vishnu became angry.
He said I am leaving Vaikunta. He came to India. He loves India more than Europe and the Middle East. He will came to India, South India.. Other countries he will send his son
Stories like this are told. People listen. Lots of Misogyny is also told. Medieval period stories
If there is something symbolical - pull it out But this story does not have any value
Husband and wife fights are common. Husband is on the road. Wife remains at home.

Story came out from that scenario. Suddenly he sees Sat chit Ananda there. Now this speaker has to explain Sat chit Ananda. How does he do that? He says Sat- Rukmani, Chit- Satyabhama, Ananda - Radha

We abstract Nama Rupa , arrive at Sat Chit Ananda
He does the reverse of what I do
It is very unfortunate

Look at the conditioning you have about God
God is not particular
God is universal
You are not personal
You are impersonal
Even during waking state, when you are not self consciousness, you are not a person
Like when laughing, you are not conscious . Before and after laughing you are self conscious.
Child is playing. When someone is watching, the child becomes self conscious, stops playing.
I was reading P.G. wood house and laughing heavily. Someone peeked through the window.
I stopped laughing . Now I am a person. You are a person only when you are self conscious
When you are impersonal, you are indivisible, You are not jiva- You are brahma

How much potential is there in you?
Waiting there to manifest.
Not by karma
It is knowledge
It is by understanding
Infinite potential
Tat Tvam Asi
Aham brahmasmi
Believe in your potential
Vivekananda said about people worshiping outside of them.
Why does your god know all?
You yourself know some, not all
Knowing is intrinsic to you, God you worship is ideal to you. Not an idol.
I know little so God is all knowing
Knowing entity is you
God has come from you
God is all knowing because I am little knowing
Commonality is Knowing
It is the matter of conditionality
Both are knowing
Both are chit
God is Big vyakti
You are small vyakti
Conditionality is kalpita

Does China condition the sea?
Does India condition the sea
It is all imagined
Conditionality is kalpita
What is the difference between you and God?
So you are worshiping your own hidden self

God that people worship is ideal which is visualized by people themselves
Boxer - judo player- ideal god is Hanuman
Professor, intellectual- Brahaspati, Saraswati
Vaideka- Brahma 4 vedas
God that you worship is an ideal built by yourself
God is not as separate from you as you imagine
Pull out the Nama Rupa, then Tat tvam asi
It is not speculative. It is very practical
You have to discover the divinity within you
Divinity is love
You have the potential to love all
Love is Atma
You have the potential to see all
All of this is Atma
Atma va idam sarvam
Manifest that potential by knowledge, you are the brahma
All the divisions are superimpositions, projections

All is one
Law -1 Differences do not separate
Necklace different from nose ring
But they are not separate
Different but not separate
Because n and e is gold
You are different i am different but not separate
Vyaktayah - about differences
Scaa- no separation
In dvaita differences separate
In Advaita d do not separate because diff are superimposed, kalpita
Plus charge and minus charge charge are opposite but no oppositions. Both are electrical charges
Man and woman biologically opposite but no oppositions - same Atma
Human and animals - biped and quadruped -Same Atma
Law -2 Opposites but no oppositions
North and South - opposite but no opposition
NP and SP same magnetism
There are vyaktayah but one Sat chit Atma

Love your neighbor
Love thy enemy
Love animals
Love Flora
Love nature
Love God

All are same Atma

Class -19

Q

Answer

Artha is a purushartha when coupled with Dharma
Without coupling with dharma it can degenerate
Artha is recommended for grahastha
Not for Brahmachari. They only seek knowledge. Ask for bhiksha
Vanaprashta are grahastha, do not pursue Artha anymore
Sannyasi do not pursue Artha
Kama is the same. Coupled with Dharma. Grahastha pursue it
Make money. By fair means only. Not by foul means.
Enjoy pleasures, without crossing lakshmana rekha

Family life nicely integrates all 3.

Dharma is the primary goal

Dharma includes Artha and Kama also

Wife is called dharma pathni. Not arthapathni

Run away to Bahamas for honeymoon- Kāmapathni

Honeymoon is only for kāma

Antipodes like plus and minus charge

No syllable is common between husband and wife in English.

But in Sanskrit there is a PāNini sutra explaining pathih and pathni.

Fire is the witness to bring them together to live a life of Dharma

Pathi and pathni - n came in the sense of dharma

Emulating the west, aping is not good.

Primary goal is Dharma

When Artha and Kama becomes primary- we become anxious, dissatisfied and unhappy

Physical Illness , mental unhappiness arise

People are anxious to heal the body

Not anxious to heal the mind

Body becomes weaker as you get older

Mind becomes more wiser, sharper as you get older

Avoid the rat race, mind is nicely healed
Free from debilitating greed, jealousy hatred etc
Body also follows it
All illness follows the mind
Make Artha kama subservient to Dharma
Don't put Dharma at the back seat
Put God to a corner, keep a plastic flower and electric light and you can pursue artha and kama
Place a banana and incense stick and go after Artha and Kāma
It is a corruption
I am saying this out of love only
Heal the mind first
Heal the mind , body will seldom become ill
Meditation, Śravanam of shastram
If you don't mind become sick and body is sick
Mind- dementia, alzheimer, parkinson
Body also gets illness, heart, malignancy
Even malignancy happens because of impure mind only
Give priority to heal the mind.
As grahastha lead a life of Dharma, artha kama subserve Dharma
It is not important to excel in Artha and Kama

You have million dollars
You will only become insecure
Mc Coffee under 2, meal under 6
What will you do with money?
Addicted to sensory pleasures
Modern civilized life creates crisis
Addiction to cell phone, smart devices
Science is pure
Technology is corruption that makes you become servants to sensual pleasures in life.
Think about and address this issue
Address this issue
Sacrifice Artha and Kama to a large extent, so you can live within limits
Not pursue Artha and Kama in an unbridled way
Applies to only Grahastha
Not applicable to Brahmachari, Vanaprastha and Sannyasi.

What about fear?
Insecurity, worry and anxiety all are same categories
All psychological. Not talking about physical fear
Tell me is it intelligence or fear?
I see a snake, I withdraw from it quickly. I step back , there may be a sense of anxiety or fear to move away from it so it will not get me.
Is that fear or intelligence?

Now a second scenario.

Horoscope is calculated, and telling the moon planet (it is not even a planet) is always opposite to Guru . The story is because the moon eloped with Guru's wife! Some silly story. And because of that your next year 2023 will have financial struggles. Now you become anxious and worried.

Is this fear or intelligence

Think about both scenarios.

You should no the difference

If you are afraid of heights, you don't go to the edge of a balcony roof . that is intelligence

Anxiety, fear, worry, insecurity- Haunted by these

Stepping from snake is intelligence

Modern lifestyle instills fears.

You withdraw money from bank and walking, you will check your purse many times

You are not conscious of carrying regular papers. If you carry gold, diamond, money you will become more fearful and worried

What will happen to me in old age?

Be cautious.

Eat carefully and exercise. Be intelligent about it

Old age is old age

You are not Body, mind

No death for you

You are the awareness

Body never complains

Body draws your attention only when in pain

You address the pain , it is quiet

Understand the problem

If you come to vedanta class with armor, whatever the speaker says cannot penetrate the armor. If you want to remain in your cocoon with an armor of fixed beliefs and ideas, you are not pliable, sensitive and receptive.

When you experience fear in your mind, the first precaution is don't escape from it.

Generally people escape.

Ways of escape are

going to picnic,

eating to escape from anxiety and become obese,

Some go towards religion for escape.

Astrology and numerology, vastu - they are not religion, no bhakti here. But these things have become mainstream religion now.

Bhakti is self surrender.

Rituals, mantras, chants, recitation also have become ways to escape from fear.

Gurus, ashrams, matas, pilgrimage etc also have become means of escaping from fear. They never solve the fear.

Face the fear. Don't hide from it. Face it squarely. Watch it, examine it, investigate it and understand it. Don't condemn, don't justify, just watch.

It undergoes metamorphosis, becomes love.

I cannot coax you.
It is up to you to understand it.

Verse

Atma, Isvara and Brahma are used in the same sense

Atma is like space

You cannot divide space

Space is undivided

To divide a thing it must have parts

Can I divide space? No, it is one. But not number one. Number one is one of the numbers and many can be added to it.

Space is one of its kind. Only one . Best way is to put it negatively. One without the second
Isvara is like space.

Space comes nearest to Atma

13 th chapter of BG talks about this. Important chapter.

Space is insentient, jada, mental category

But Atma is sentient, goes beyond mind

Atma isvara is yata kashah

Atma is within you

How is it me?

It is nature of the mind to divide and particularize

Mind says 2 pots

1 pot- half filled with Ganga water

2 pot-half filled with country liquor - Dharu

Remaining half is space in both pots

What is the difference in the Vayu in both pots? One is impure and another is pure.

What is the difference in the akasha in both pots?. No difference

Katakasha, matkasha - what difference?

Small and bigger?

Gata is smaller than mata. Akasha is same

Smallness of gata is superimposed in akasha

Electricity - is it different from house to house

It is like saying electricity of my house versus electricity of their house.

Condition it is not valid, yet you put it- that is called Upadhi.

If is not superimposed, if it is valid condition then it is not Upadhi

My house becomes Upadhi for electricity

Volume of gata you superimpose to akasha- it is wrong

Volume of mata you superimpose- we put Upadhis to akasha.

You create multiple akasha by superimposition.

Mind does this.

It divides and particularizes .

It particularizes and divides.

Brahma, Atma is one
We try to divide
There are opposites, but no opposition
Eyes are two left and right but sight is one
Ears are two but hearing is one
Nostrils are two but smelling is one
Gata and mata are there Akasha is one
All tattva are one
Prithvi is one
Vayu is one
Universe is one
Universe- one verse not multiverse
God is one

I want to think multiple forms of one God
I want to give them benefit of doubt
They are saying no not same God
Why do you have to call Vishnu Shiva temple. Call it Devalayam
Vishnu priest and Shiva priest fight
Devotees fight
Community members fight
Judge does not know what to do with guys
The New York temple case went to the judge, he did not understand. Here in the US, we fear law more than God. Judge had to freeze the account. Judge appointed a bishop as an arbitrator to give them the funds for daily pujas.

The catch of plurality - it is in your mind
Mind insist on seeing duality
Gatākāśa, matākāśa
There is only one akashaākāśa
Gata is smaller than mata
Not ākāśa
The idea of small and big occur within the ākāśa
You can't apply the idea of smallness and big to akashaākāśa

From the ākāśa side, ākāśa is not aware of small and big, gata and mata
From the side of gata and mata you talk about small and big
Talk to Atlantic ocean, it will say I don't know what waves are
The divisions are only from the mind side
Isvara is one without the second
Atma is one
Includes all
Persons are many
Person exist in space and time

Person identifies with body and mind
Person has a name and shape
Person has beginning and end

Universe is spaceless, timeless, beginningless, endless
All persons are superimpositions, Upadhi, unreal

Atma is called hr̥ṣīkeśa
Don't divide as hr̥ṣī -keśa - Divide as hr̥ṣīka eśa
People divide Subrah manya wrongly. Now manya becomes mani
Likewise in gita we have Gudakeśa- it should be divided as Gudaka eśa

Hr̥ṣīka- sense organs -11
Harśa - happy
Sense organs make you happy
Taste buds- give happiness with you eat good food
You see beauty, eyes make you happy.
You hear music, ears make you happy
legs make you happy by walking,
Hand snake you happy when hold things you like,
Vak makes you happy when you speak what you like,
Mind makes you happy
You drive happiness from the world through sense organs
Who is the master of these organs?

If you are driving the car, who is running the wheels of the car?
You or petrol?

One person traveled from chennai to ask questions to Ramana Maharishi. Ramana Maharishi asked did you really travel? He said only the train and car traveled from chennai to Thiruvannamalai.

Who is commanding? - Eśa.
Grand prix - they are adding to carbon prints
They are not running the car. Petrol is running

True Bhakti -Kenopanishad
Mind has so much power
What is the power behind the thought?
What is the power behind the eyesight?
What is the power behind the faculty of hearing?
Are they independent or is there a power behind?

You are able to give eyesight to blind by transplant
Is the eye inside the bottle of formaldehyde able to see?
If surgery was not performed correctly will he be able to see?

The power behind the eye that sees?
The one who is behind the telescope who sees the sun , moon
What is the power that makes the organ of speech speak?
Power makes the faculty of hearing what?

Sense organs are neither independent not self sufficient, mere instruments, tools
The one who operates these tools is called hr̥ṣīkeśa

Who is that?
Is it the person who is identified with body and mind?
Or is it the impersonal power?

Universal power,
The power in you, me, birds, trees, animals.
The same power by which
trees are growing,
birds are flying,
animals are roaming
Seeds are sprouting,
water is flowing,
fire is burning,
wind is blowing,
River is flowing
Same power is in you by which
Eyes are able to see
Mind is able to think
Ears are able to hear
That power is called hr̥ṣīkeśa

Conscious of power in you
That enable eyes to see
Enables hands and legs to move
Enables speaker to speak
Enables students to listen
That power is universal
One without the second
That is Atma, Brahman
It is called hr̥ṣīkeśa

Om
Class 20

Q

A- In deep sleep there are two elements

Atma

Ajnana

Atma- is sukham 2. Ajnana is not knowing anything

Here Ajnana is also blessing you

Atma- true self. God

You don't need any support from outside, S,s,r,g,

Ajnana does not bother anybody

It remains as a potential

But when you wake up, ajnana also wakes up. Brama comes out of ajnana. Thinking that happiness is outside. I have to fulfill certain conditions to be happy. Conditions are not always fulfilled. So you are not always happy . You want artificial situations like party

You try to create happiness . It is not happiness. It is only a sensation

Q

Who am I ?

Who is asking that question?

Ego- person

Consciousness is on when you wake up

Person Drifts off when you sleep- Person is ego. But person is not there all the time

When you laugh at a joke there is no person

When you are not self conscious, no person

On those occasions you are impersonal, only conscious

While watching the mind, you are impersonal conscious

When you ask the question who am I you are impersonal

Person drops when you ask

When you ask it mechanically, then the person comes up

I am myself, but I don't know what it is. It is the wonder

If memory is put aside, the person is gone.

Ask the question with wonder. That is the point.

Verse

Very beautiful verse

Bhakti and jnana together

People separate them

Fragment them

It is wrong

Don't separate it

Bhakti becomes muda bhakti

Jnanam become dry jnanam

Like chewing on a dry fruit without rasa

Like a dog chewing on dry bone
Sushka vedanta /Conceptual vedanta / No rasa/ I call it country club vedanta

Bhakti and Janana should go together. They are two sides of coin
You know the power Which makes
the sprouts grow
River, waters flow
Wind blow
fire burn
Same power makes
Trees grow
Birds fly
Animals roam
Eyes see
Ears hear
Mind think
Lungs breath in and out
Heart pump
Digest food
Legs to walk
Hands to hold
Speaker speak
Listeners to listen
That power hr̥ṣṭīkeśa is Vibhuh.

It is everywhere, all pervading.
I am conscious of that power.
As long as that sense of duality remains in you, the sense of smallness is there, you surrender
to that power.
Surrender happens automatically. You wonder at the glory of the power.
The wonder, ascharya, is saranagathi. That is Bhakti
Of Course you should know you are not different from that power. That is jnana
That is how the verse progresses

Now I have to introduce the word
Upadhi
Fire in the cremation ground- chidāgni - inauspicious
Fire in the kitchen- mahanyasa pakāgni - auspicious

Follow up question
What about the agni ?
Is it auspicious or inauspicious?
It is neither

How then does it become inauspicious and auspicious ?

Because of association- Upadhi

If agni has really become inauspicious in cremation ground, and become really auspicious in homa, then you don't call Upadhi.

It is conditioned by human mind

You are conditioned to believe like that.

Why is the cremation ground inauspicious?

Whole Universe is cremation ground

The one who lives there is Shiva

He cannot be inauspicious

Spirits will be in the cremation ground

We are all the spirits

Male, female, child, young, old

Shiva is Bhutanathah

What is inauspicious about it?

You prepare food and eat. What is auspicious about kitchen fire?

Put aside the conditions

Agini is one, appears to be many because of Upadhi

Dvaita people will not accept this

I come like a moon. Little ripple in your life.

Dvaita acharya will come with a variety of Sishyas, one will bring āsanam, cover, and big fanfare will accompany them. You also like some of it . You appear innocent in front of me. I know you could be clever and cunning. For them there is no Upadhi. Theta re allr eal

The moment you accept Upadhi you are an advaitin

One appears as many because of Upadhi

If two Upadhi one appears as two

Suppose three Upadhis then appear as three.

If 100 Upadhis then appears 100

Take the fire

Methane gas fire is Blue

Wood fire is red

Oxy Acetylene fire White

Ph₃ - phosphine- Cold just a bit warm.

So many Upadhi

No of Upadhis determines n of forms

That one is Vibhuh, hṛṣīkeśa

Takes many forms

Nana - many

Jiva- multiple jiva

One is sleeping, one is walking, one is speaking
Bhagavan is speaking
Bhagavan is listening
What name to give?
Elderly people play cards- name of the game is solitaire
They sit on one side, and arrange cards. Play it and throw it. Goes to the other side, arranges and plays
You can do that with basketball
Bhagavan is doing that
Done on a big scale, appears abnormal and extraordinary
Blessed thing is not real
All Upadhi is kalpita
Name is Maya
Indro Mayabhih puru rupa iyayate
Indra- Parameshvara
Mayabih- Multiple mayas
Puru- many
Rupa- forms
Iyayate- Experiences

In India tollywood, there is a Guinness record actor.
Acted max number of films 1063 films- Brahmanadam comedian appeared in more than 1000 roles. He is himself. But appeared in 1000 roles.

Bhagavan appears in so many forms
Appears as teacher, appears as student
Appears as gambler
One offers oblation in fire
In one place does vedic ritual
One place he is dancing with beloved
One place he is playing cards
One place he is helping someone
One place he is Injuring someone
One place he is arranging peace
One place he is creating conflict
What is he not doing?

Akaśa
In one akasa club activity is going
In another akasa a homa is going on
In one place students are studying
Another place dacoits doing mischief

He manifest in multiple upadhis
Pervades all manifestations
Understand that Bhagavan

Appears different- As though because of the Upadhi
Really speaking all happens -Because of the mysterious power
That creates everything
That moves everything
Bhakti is you have to realize you are not the mover

Eyes are seeing - Do I make the eyes see- no
Do I make the legs move- no -
No will
You believe that you have a will
It is an illusion that you have a will
It is 12:30. Lunch is served.
Hunger comes. You eat food.
You believe that you ate.
Hunger pushed and eating happens
You think you did it

You do not travel. Flight travels
Story
A person was holding a big container on his head
Train is moving and he is still holding the container on his head
Changing the story
A person is riding a camel in the desert
He is still carrying it on his head, because the camel is poor, he is carrying me so I will give him
a break.- How is that?
If a Vedantin makes a big deal of the will , then he belong to Country club vedanta

Who am I?
You are the observer
When you know that you are not the mover, you are only a watcher, observer. You will be at
peace
Till you realize that you are that power, be an observer.
A dispassionate observer
Don't get worked up
Why is this happening?
Why is there death?
Why is there violence?
World is most peaceful now
It doesn't appear so because of CNN and Fox

Take CNN and fox out, the world is peaceful.
Our PM said - This is not the era of wars.
That is true
Era of wars is over.
Some minor wars followed the 2nd world war. Vietnam war, Korea war. All over.
You are the observer.
Begin by being a dispassionate observer.
You are not the mover
You are not the doer
Then what am I?
Say I am a dispassionate observer.
Then only you will realize your full being as the Universal being

Begin this way
You will realize Tat Tvam Asi
Beginning is Bhakti
Realization is jnana
They are there only.- just a flip flop
Little duality- devotee Little understanding- jnani
Mahatmas enjoy both- They don't mind little duality
Kalpitam dvaitam advaitāpi sundaram
Once you realize advaita kalpita dvaita is enjoyable
Begin with little duality; it will take you to the realization that it is not separate from you.

Suppose you assume you are the doer, and not the Hṛṣīkeśa, I am pumping the heart
assumption only because you are enmeshed in the particular personality.
Aham karomi iti- ahankara
As long as you are enmeshed, as the doer or mover, you are caught in the tribulations of life.
Caught in the the personality, the ego
Ego comes with lot of sufferings and struggles
Suppose if you believe it, it comes with lot of conflicts and struggles
If you are enmeshed in the personality
You will not be able to see beyond the cocoon of the personality
Contemplation on the higher power, prime mover.

Jesus said
I have my being and movement in God
Being is advaita- Movement is Bhakti
When I walk it is God who makes me walk
When i talk it is God who makes me talk

This makes the difference between peace versus struggles and conflicts
Talisman around the wrist does not take away your struggles
Only jnanam can do that

The glory of Hṛṣīkeśa
Bhagavan who appears to be different
Why Bhagavan appears to be different
It is because of the Upadhis

Dramatic example
With a glow rotating- One glow 'Let us Party' light comes
You are a dispassionate observer
The glow appears / manifested as 14 things
10 syllables, 3 words, 1 sentence
Why the glow appeared as L -Upadhi
Why the glow appeared as E-Upadhi
Why the glow appeared as T- Upadhi
Rotation movement consist of 14 Upadhis
(10 syllables, 3 words, 1 sentence)
Glow is Vibhuh

“Tvam stri Tvam puman asi, Tvam Kumara uta va Kumari”,- mantra

Mahatma does not get affected by worldly things and will not disturb anyone
Tulsidas was walking
Behind a bush- a young man and lady were conversing. They became hesitant because
someone was watching them. So Tulsidas acted as a blind man so he would not disturb them.
Mahatma does not carry a yard stick of Dharma /Adharma

In this verse there is bhakti and there is jnana

Tannase kevalou Upadhi
Stop rotating, it becomes one glow Upadhi vanishes
Kevala- akela- one Brahman

Look at the idea of Upadhi
Nama rupa Upadhi - we will discuss in the next class

