

Aparokṣānubhūti

Class -1 Jan 31 2023 Swamini Svatmavidyanadaji

Introduction

Some texts focus a lot on what the life of the person of self-knowledge, jñāni would be like the text Ātma Vidyā Vilāsā that we just finished. We had a short time to complete that text so we did a moksha marathon. It is a very advanced text. We have been doing a lot of discussion, thinking, analysis, inquiry into what this self-knowledge is all about . We also looked at what the bearer or the carrier of self-knowledge looks like. Because there is no such thing for self-knowledge other than the person who carries it .

'Brahmavid Brahmaiva Bhavati'

We have studied this. Its meaning is the power of Brahman is not separate from the person who is gaining Brahman. So we have to examine the carrier of knowledge. He is as good as inquiring into the knowledge. If you examine like the mail carrier for example the post person, the person who brings the post if you examine you don't know the contents of the letter that you are getting in the mail. In olden times the pigeons were trained to carry messages. Mails were tied to their feet, and if you examine the pigeon you don't know the message. But here If you examine the person of self knowledge It is immediately evident to you .

The Qualities of Jñāni

These are all some of the qualities of Jñāni that are evident from various texts.

1. Contented
2. Non demanding
3. Happy
4. Self sufficient
5. Lack of Judgment of the self and others.
6. Absence of sorrow and fear

Jñānis appear to be living in a very different reality than the rest of the people. This is all very very evident. This is what we have been focusing all on numerous texts including the 12th chapter of the Bhagavad-gita, analysis of jñāni. In our weekly Bhagavad-gita class we are coming upon Arjuna's question to Lord Krishna . He asks how this person behaves. What is this person all about ? Are there such people who have this knowledge etc . It is a section on sthitaprajñan . We will analyze the mail carrier.

One may come to the conclusion It may be out of reach. I am an ordinary person, with ordinary idea, ordinary means. Mediocre is my middle name. This is not for me. I am just a human being. I am not the person who can transcend this ocean of sorrow, I cannot cross the forest of fear and sorrow. I am trapped in this.

Then why do you listen? Because it is nice to listen, but it is far to reach. Somehow it doesn't take very long for that kind of a conclusion for one to arrive. One finds oneself the more getting in a groove as they keep listening to the description of jñāni. A complacency of taking oneself and the knowledge itself for granted. Why? Because there are certain gaps. There is a certain gap we don't know how this all comes together. That is why I selected this text called Aparokshānubhūti which is a complete step-by-step study of this knowledge.

Prakarana Grantha Advantages

This text has many advantages.

1. Step by step analysis
2. What is this knowledge of 'I'
3. How do I get there?
4. What are the requirements to connect to this teaching ?
5. What are the ways one can transform the relationship to oneself?
6. Transform relationship with Jagat & others
7. If the Universe has a cause, what is that cause?

I have to understand every single thing, this particular text goes step by step with no rush, no fuss, no mess very nicely and at a pace that is easy.

We can begin to look at this anomaly and this enigma called Atma jñāna. Then certain connections are also sometimes not very available to us. What is the connection between the knowledge of the self as it is elucidated through Aparokshānubhūti and other such texts and the Moksha which I want. Moksha means freedom. What is the connection between that and freedom and this atmajñāna? Freedom which I want. This kind of text, grantha, is called prakarana grantha. Prakarana means a very systematic and very well informed means.

Means of self knowledge. A tool of self-knowledge is called prakarana in the tradition.

Different Kind of texts

1. Nididhyasana grantha - For Contemplation

Example is Atma Vidya Vilāsā. It doesn't stop to explain what Brahman is, who you are and why do you have all these problems etc. It assumes that you already know and it is just a reiteration of the knowledge and its careers. It just celebrates knowledge assuming that you already know. That type is called contemplation/ Nididhyasana

grantha.

2. Manana Grantha- Clarification of doubts

Then we have certain other texts in the tradition that are called that are primarily in the form of a quick primer that removes doubts connected to the knowledge.

This too is a little bit of an advanced text because it assumes that you have enough knowledge to have doubts. But Sometimes when we don't know, there are not many questions to ask . The questions come when you know enough to say, there appears to be a discrepancy here. These two things look paradoxical, why is this like this over here and why is this not like this over there etc. So the manana meets a kind of mentation and a kind of an analysis of the text resolves all these doubts.

3. Prakarana Grantha - These texts unfold systematically, in a step by step manner what is I, and what is the connection between I and Īśvara.

Common doubts and questions

How can I be Brahman, this is a very big doubt.

Brahman means the cause of the universe; it is one without a second. It is everything and it is the cause. It is the cause of this universe . It is the cause, It is the god, the causeless cause . It itself doesn't have a cause. I can understand that. I can even cite some quotes from Upaniṣad at this point. But then when you go the extra mile and tell me that I am this Brahman. The doubt comes.

How can I be this brahman?

How can I be all because I see that I am small.

How can I be the cause? I thought, I was because of so many circumstances.

I thought I am because of my parents, because of my society, because of my culture, because of so many reasons and here you have taken away the prefix be and have put me on the level of the cause.

How is that even possible?

Finally how can I be God? At best what g is silent and I am odd.

These are all very valid questions.

This is a tradition that does not push the concept of God, whatever that is if there is such a thing called God it does not push that concept. The cause of the universe is not something to be swallowed and it's not a matter of belief it's a matter of inquiry. It is a matter of understanding, it is like an equation that has to be resolved

When the third or fourth grader is told that $100 - 91 = 4 + 5$.

The nine year old says how is that possible?

Here double digits, minus sign on one side and on the other side is single digits and the plus sign. How is there an equal sign in between? How is that possible?

And the third grader or the fourth grader cannot say, I believe you teacher! Oh Madam I believe you .That will not work. This is not a matter for belief, this is a matter for arriving at an understanding. This is a matter of analysis and understanding through self-inquiry. Therefore questions are encouraged and in fact if you don't have any questions the text itself will raise certain questions which you did not even know were deep inside your mind.

The text itself will raise certain questions and the text itself will answer them . You may say, I didn't even know, I had this question. The manana granthas are a little more advanced in the sense of talking about the question and answers. A very fantastic example is Advaita Makaranda. It is in a series of 28 flawless verses. The author gets rid of all these questions by demonstrating the whole vedanta version of $100 - 91 = 4+5$. The Jiva is equal to Īśvara that is all.

It deploys a very interesting methodology, so the first line is the reasoning why one is Brahman and the second line is the conclusion therefore I am Brahman. Very ingenious set of verses . How much one should know. You really have to admire the author to bring this about so succinctly. It is just very fascinating.

This is how it starts

Aham asmi Sadā bhāmi
Kadāchin aham apriyah
Brahaimaivāha matasiddham
Sacchidananda lakshanam

Very simple but actually it's so deep

Aham asmi- I am

Sadā Bhāmi - I am without ever coming to an end, I am ever present and ever self-effulgent, self-evident

Kadachit na aham apriyah- I am never ever ever the subject of distaste for myself. I am never the subject of distaste. I don't ever not like myself.

What do you mean you don't not like yourself? You must be one in a million, because that is not available for everybody else. Everybody says I don't like myself.

Self loath and Self love

How come you say I am never the object of a self-loath?

Self loath is very interesting. Because the love of the self transcends that self loath. The love of self is very interesting because I want certain things to be with me and certain things to be away from me. Comfortable things like a nice meal, friendship, community and a safe place to stay, a series of purposes in my life, I want them to be with me . When they are there I am lovable to myself .

Then certain things I want to be completely away from me like wrinkles, gray hair, cockroaches and other such distasteful things, I want them to be away and when they are away again the self is lovable. So I am, I know I am, I am self-evident and the self is an object of love always.

Aham asmi Sadā bhāmi Kadāchin aham apriyah
That is the first line.

The second line is therefore I am this Brahman it is established. How is it established? There is a lot of background information that one already has studied and that is how it is established. Because that when we understand the meaning of God and when we remove those accouterments that are just an add on. Like the status of causality, they are that such and such a person is the status of being the cause of the universe .When you take away the kingliness, when you take away the kingdom like when you take away the jacket, you take away the kingliness when you take away the crown, the scepter etc what is there is Sat chit ananda.

Aham Asmi. - I am, I shine, I know I am, I never come to an end. I must say I am love. Therefore I am never an object of distaste. I am all love .
This is a very ingenious way. Therefore it is established. So this is what is a prime example of manana grantha. There are others like manisha panchakam attributed to Ādi Śankara .

The most famous and we are most in need are Prakarana granthas like the text that we are studying right now. When we study an entire Upaniṣad, what the prakarana grantha gives is much more than the upaniṣad.

Upaniṣad is a lady of very few words, she will just say something and go away. And it is the author of prakarana grantha that totally unpacks each and every line of the upanisad and lays it bare for us to understand and follow.

So this is Aparokshānubhūti is a prime example of a text that going to systematically undertake an analysis of what is this I and how can I be equated to Īśvara.

It is not by examining somebody who already knows this knowledge but from the standpoint of someone who does not know this knowledge and wants to understand this knowledge. One is eager to get rid of the sorrow in one's life. One is eager to correct one's vision.

What does the word Aparokshā mean ?

The name Aparokshānubhūti is very intriguing.

This is all about knowledge. Self-knowledge

There are two kinds of knowledge.

You see me on the screen, you see the Swami on the screen is a direct knowledge.

Your eyes are open and you are able to see me .

You may have another pair of eyes on your eyes, something to help the eyes but still it is direct knowledge. It is called upanethram, eye glasses and that's okay even then it's direct knowledge. It helps to enhance the vision which has been lost due to age or genetics. You still see the Swami on the screen directly. Because the eyes are there and then of course we need one more thing in order to see the Swami . You need light . So the eyes have the object that is to be seen has to be lit up. Then the eyes function. How do they function? They function to reveal whatever is objectified by that. This is what is called this direct knowledge. There are many examples of direct knowledge . I heard it through my own ears . I tasted it and I picked it up. I touched it myself so I know this is Velvet. I know this. So this is all direct knowledge.

Then there is another kind of knowledge which we have access to all the time. It is called indirect knowledge , in the form of inference. It is inferential knowledge for example you look at the road when you wake up in the morning you look at the streets from your balcony from your window and you find that the road is all white. What is the conclusion? It must have snowed. You don't say somebody came in the night and put some powdered sugar on the roads . That's not the confusion. It has snowed because it is appropriate right now it is winter. Last night the roads were dark gray and then today when I look at the road it is all White Wonderland, Winter Wonderland this means you came to know of this indirectly not really directly, because directly you didn't observe snowing. The word for indirect knowledge is paroksha jñāna. That you came to know because of hearsay, somebody told you there is a sale in a particular shop and then you want to go there. You don't know that on your own. You know it through somebody else- indirect knowledge. That it has rained, that it has snowed in the night and you don't know that directly. You know it indirectly.

Generally there are two kinds of Knowledge -Direct knowledge and indirect knowledge
Direct Knowledge- Pratyaksha, Indirect knowledge- Paroksha.

Here we have a very ingenious negation. When you say a- ॐ - it is negation. Aparoksha- not indirect. Not indirect does mean direct . We have a question here: does the word aparoksha mean the word pratyaksha? Are they synonyms? Are they one and the same? Or does it mean something else?

This is something to be analyzed because the author could have just said pratyaksha but the author took the trouble to negate the word paroksha and put a negative particle, a nanj pratyaya in front of it to negate and said aparoksha.

Aparoksha jñānam- The knowledge of something not indirectly.

What does it mean and why not say pratyaksha ?

Because this kind of direct knowledge is more, different, separate from even pratyaksha.

How is it separate?

I said you see the Swami and you see in order to see the Swami, You need eyes and then some source of light . This is pratyaksha, Immediate knowledge, direct knowledge. Aparoksha is a knowledge that is direct but it is not dependent upon what we call the means of knowledge. It is immediate, not indirect knowledge and this not indirect knowledge is not dependent upon the means of knowledge. That's why it is not it's not the same as pratyaksha.

That's why the author has taken the trouble to negate it as not indirect knowledge and present it as the title of this work.

It is not that you see the I with your sense organs.

You don't hear the I with the sense organs, the ears.

You don't touch the I.

The I simply is and is directly known to you.

I am is ever known .

There is no mistake.

That the I is self-evident. No mistake about that .

I am is known.

Right now I am.

It is an I that does not need to be ratified by anybody else.

I don't have to phone a friend, hello do I exist?

I don't have to ask other people in the Zoomkulam, Arsha Vidya Zoomkulam

I don't have to ask anybody in the Zoomkulam, do I exist ?

Please raise your hands if you think I exist. I don't have to do that.

I am . This is very evident. This is what is called aparoksha.

Then we find that paroksha knowledge, indirect knowledge and pratyaksha knowledge, direct knowledge that are dependent upon the sense organs are different from this

knowledge.

This knowledge belongs to a different order of reality. It is not dependent upon anything including eyes, ears etc including the direct means of knowledge any indirect means of knowledge.

This I is the object of a lot of speculation, study, analysis and inquiry both in western and western philosophy.

Somebody tried to make this knowledge into an indirect knowledge. I infer, I am.

There is something wrong with that very statement .

Descartes said initially I think, therefore I am . Thankfully he reversed himself before he died towards his end of life and said I am, therefore I think. That is better.

I am. It is already there. The I is already there in order for you to be a thinker.

The I is available, therefore the 'I' joins the word thinker. The 'I' is available and so therefore I precedes the status of myself as a thinker .

We should not be in a rush to put Descartes before day horse, this is what happens otherwise this is the problem.

I am, therefore I can think.

I am, therefore I can know

I am, therefore I can eat, drink, and do all activities.

I is different from seeing the Swami on the screen or seeing your own reflection in the mirror.

It is very very different.

How is it different?

Because to see something on the screen, reflection in the mirror we are in need of certain karanas. We are needing certain means of knowledge, called in Sanskrit as pramana. We need to have an aid and that aid can be direct indirect. Inference is an indirect aid.

Sight and all the sense organs are the direct aids for direct knowledge.

But the 'I' is not experienced through various aids, unaided it shines you don't have to look for I am .

Where am I ? Nobody has to do that.

Nobody has to do it unless somebody is developmentally challenged or in a vegetative state without any self-awareness.

In fact they have a lot in common with both of them. Direct knowledge and indirect knowledge rely on aids in order to know and those aids we have the epithet pramana or means of knowing.

Everything that I see or everything that I infer indirectly, are basically those objects of

knowledge that are pramana siddha established by a means of knowledge. I see therefore I know it exists. I see it therefore I can ratify its existence. I hear it, therefore I am aware that a truck a big vehicle is passing on the road where I live. The smell of pakodas frying in the neighbor's house is very evident to me and I have picked up the smell and therefore I invite myself over to tea. This is again pramana siddha, the pramana here being the olfactory nerves. I touch it, I touch the petals of a flower, because I have doubts it is mixed with some artificial flowers but then it looks like a real flower. So I touch to see if it is a satin leaf or not. The touch of Īśvara creation, I know that it is real. So this way these are aids to knowing.

Inference is an aid to knowing. Any conclusions that I make based on the pratyaksha pramana and the paroksha pramana are good for understanding everything that is there in the universe. In fact both pratyaksha knowledge and paroksha knowledge applies to all the branches of knowledge.

The halls of Academia are because of pratyaksha and paroksha. The entire medical science is because of pratyaksha and paroksha. All the branches of knowledge are in other words established by means of knowing. That's why if you go to the doctor and say I think I have a particular disease, then the doctor will say I have to run some tests to see if you have it. It is not based on belief, it's not based on conjecture or speculation. There is proof. If there was knowledge that is there without proof there's only one such thing: the knowledge of the I.

In the face of the knowledge of the I, all proof goes poof.

No proof is needed.

Where is the proof ?

I am because that I am is self-evident. This is what is meant by the word aparoksha. I am is already evident to me without a shadow of doubt or question.

It is a constant knowing .

Somebody came to me, when I was in Washington DC once and showed me a photo of themselves. He happened to be 82 years old and he showed me a photo of himself when he was two months old . So Swaminiji, this is me. I looked at it and I said I see the resemblance now. Also, you have no hair and teeth, at that time also, you had no hair and teeth. Actually I couldn't see any resemblance. It was a joke. He is showing me that and then but he is sure this is him. How? Because he was told perhaps that is him.

Because there is the continuity of the I.

This was also indirect knowledge, because his mother or father or somebody said this is you and he believed.

What about a 5 year old photograph, supposing he were to come again and show me this was me when I was five years old. Why aren't you smiling? Because my younger

brother had taken away my toy that is why I'm not smiling. There is a continuity of the I. I continues and it is made alive with the help of other things like memory but the I is the same.

I is the same I. That is basically what this text is all about.

That which does not need to be established is called aparoksha.

It is neither direct, nor indirect. It simply is. It is not derived. It is not a knowledge that is derived.

It simply IS.

And that IS resolves simply into I.

I simply am and it is unlike any direct knowledge of any object.

It is unlike any other indirect knowledge of any object.

It is evident to me. It does not have to be established by a means of knowledge that is why it is

called Aparoksha.

What does the word Anubhuti mean?

The next word is a very dear word for the people who are studying vedanta.

They love this word which means experience.

That is why after so many vedanta classes, the question of how to experience is still asked in satsang. Please show me how to experience Brahman?

The word experience, especially the 'e' is elongated because I want the experience to keep lasting and keep on lasting forever.

How to experience the I?

This text is the understanding of this I that is ever experienced.

That which is ever experienced is the I. That which is never not experienced. Is the I in sleep or not?

How do you know you are there in sleep? Why don't you wake up and ask who slept?

Nobody does that. I was the one that slept. I of course recognize this in hindsight and then because this recognition is there. It is happening through a mechanism because that self-awareness is being channeled through the mind. Mind here in this case is a receptacle, the mind is not an agent of this knowledge. But functions as a receptacle where the knowledge takes place. That mind is in a causal state in sleep. The awareness of myself as the sleeper happens in hindsight. But the experience of sleep is happening in real time. The experience of waking up is happening in real time. The experience of a dream is happening in real time.

Then the experience of eating, drinking happens in real time. I experience that I am upset, I experience that now I am fine. I experience various states of the mind. I experience coming and going. I experience other people's thoughts about me. I

experience what other people say. I also experience what they don't say. I also have certain ideas that I experience. In fact I is never not experienced. So one is not lacking in experience. One is lacking in the knowledge of what this experience means. What is the purpose of this experience that we have to know. We are not lacking in experience. You do not want to experience Brahman, because Brahman is you . It is experienced all the time . It is already there. It is ever present. It does not change. it does not become big or small or tall or short. it is ever there. It is you but what does this experience mean to me? And who is this Me ? More importantly, am I what I think to be?

Contradicting experiences

In the experience of the I, which is aparoksha, which is not dependent upon the means of knowledge, there is this experience of the I that is pratyaksha and paroksha.

I see that I am lacking finances.

I am ever lacking from the standpoint of the view of strength

I am ever lacking from the standpoint of the view of friends.

I lack luster

I am lacking lacking lacking lacking lacking lacking lacking lacking lacking

This also appears to be as evident to me as the constant I .

I am is constant but I am also experiencing sorrow .

I am also experiencing fear.

I am also experiencing a sense of loss, a sense of anger, a sense of disconnect from the universe, from others, from myself, from God. If there is something called the source of the Universe from that also I feel disconnected. So there are competing experiences.

There is the experience of the I that is constant.

On top of that, there are notes of the inconstant experiences that are being played.

This is said in Brihadaranyaka Upaniṣad , Yajnavalkya after teaching his wife Mythreyi about this knowledge gives a few examples.

He says that it is like the drum beat . In Indian rhythms this is a 16-bit rhythm , It is very common

It goes like this

DHA DHIN DHIN DHA |

DHA DHIN DHIN DHA |

DHA TIN TIN TA |

TA DHIN DHIN DHA

How are we able to enjoy the sound of these 16 beats?

In fact the 9th, 10th, 11th and 12th beats are called Kali, meaning the non-beats. They are played slightly differently in the 16 beat melody . They are played slightly differently to show the difference, that it is a non-beat. They are played very silently then the first beat, you arrive at it with a kind of a crescendo and therein lies the beauty. So as I am enjoying this rhythm I'm enjoying it, I am bobbing my head back and forth. The heart is opening and blossoming in this rhythm, Yajnyavalka asks, what is it that's making you enjoy this beat ?

The non beat is making you enjoy Oh Mytreysi.

It is the constant space between one beat and the next beat.

If there was no space between the beats then it would just be a cacophony. Because there is a space there is a mātra you are able to enjoy the music. Mātra means just a little bit of space and that little bit of space is a flick of the thumb that itself is enough for me to enjoy the ups and downs and the different cadences of the beat.

What is constant?

That is aparoksha. That is you. Because you are constantly experiencing yourself, all other experiences that come and go can be enjoyed. So that which comes and goes, that which is cognized through a means of knowledge such as the direct knowledge, the pratyaksha and the indirect knowledge paroksha is all because of the aparoksha anubhuti- the experience of the I.

Then Yakyavalka gives another example, one from the rhythm and another from music itself .

Here is the Veena. Veena is a string instrument that is being played with frets.

First he talked about tabla and now he talks about Veena. Veena is being played just like a violin but with frets. Violin is very difficult to play but this is easy to play because it has what are called frets and so these frets are for certain notes. There are 7 notes Sa, Ri, Ga, Ma, Pa, Ni.

So these are the frets with which Veena is played. When you play Veena, you recognize the different notes, how do you say this is Sa and this is Ni. Even if you are not an expert in music you may recognise that they are different.

How do you know that?

There is something that is constant and that constant my dear Mythreysi is nothing other than you . But that constant is not experienced as an object . In other words the constant experience of the subject makes you appreciate the various objects in the universe. In fact it is contingent upon the experience of everything that is objectified in the universe.

This is in keeping with music theory if anybody who has studied music theory knows the word Sa is a short form for Shadja

Shadja means - *Shad svaraha jayante yasmat* - All the six svaras in addition to that primal note Sa , are born from which is called Shadja.

If one is sensitive to music and has had some instruction apparently even when the word when that Sa is played or articulated or sung you should be able to delineate all the notes in that. It is just fascinating.

A very important question is this now.

We have two kinds of experiences.

One is Aparoksha anubhūti , the constant experience of the I and then the other one is paroksha anubhūti indirectly experienced as many things in the universe. I can objectify the notes of the tabla, a percussion instrument and Veena, a string instrument. All is contingent on that which is aparoksha, that never comes to an end, that which never changes, that which never needs to be established and that is I. Aham. Myself.

This is very easy to know in fact the knowledge of I can end here .

We don't need to the text, we don't need all these verses

Are we not going to study the text?

Yes, we are because sometimes more often than not there is a contradiction between the constant experience of the I and the inconstant experiences that come and go.

There is a contradiction in other words between the aparoksha anubhūti , the always experienced I and the I that is a product of conclusion from the means of knowledge such as the eyes, ears, inference etc. The conclusion about the I which are made from the valid means of knowledge such as seeing, hearing etc and then there is this I which is constant.

So sometimes the two are in conflict.

For example I see the sun rising and my eyes see the sunrise. I also see the sun set.

But then a study of a deeper analysis shows that that knowledge that even though the eyes see the sun rising and setting, the knowledge that therefore the sun is streaking across the sky as a ball of light is not correct. It is not true because any third grade geography text will tell us that it is not true. It is the earth spinning around the sun.

Similarly there are conclusions about the I that are made, that are pramana siddha, pramara siddha means that are established by a certain pramana like seeing, hearing etc.

That I am fat, I am too thin, I am too tall, I am too short, I am not right etc is a mix-up.

It is a result of the mix-up between the constant I that is aparoksha as I am, I am, I am, I am with the momentary conclusions based upon the sight hearing etc.

So since the pratyaksha and paroksha are in conflict with aparoksha and sometimes the two are mixed up like a kitten and ball yarn or wool that it is playing with, we have to study the text.

Aparokshanubhuti - 2 : 2/7/2023

These two ways of knowing appear as though they are intended.

What are the two ways of knowing?

First one is "Pramana Sidha" ,

Pramana Sidha means that which is ascertained by all ways of knowing that I have in my control, in my power. That is one way that is available and we discussed some of that last time . The ability to see , hear , ability to infer , are ways of life. This is just wonderful because this is how I gather knowledge, based on my perception and that is called Pratyaksha jnana. Pratyaksha means that which is guided knowledge and also we have some indirect knowledge, inference etc. We have at our behest these ways. That is also we have some other entire normal we have that give rise to certain conclusions and impressions.

First they give rise to perceptions. What are the perceptions? The sky is blue, nobody can question that. You see that the sky is blue, I see that the sky is blue and this like a cow could talk grazing in the pasture and could also say yes I agree with you people that the sky is blue. It wont say blue , it will say Moo but that's all. In the ancient times people understood the language. So if we were to understand, if it was able to talk it would also agree that the sky is blue. Nobody can question that.

The sun rises in the East because I see it with my own eyes, nobody can question that and it sets in the west nobody can question. The moon also appears to rise, nobody can question that. The moon has kalas, the aspect. The waning aspect and the waxing. Nobody can question that. Oh! It's the no moon day, there is no moon, yes I see that there is no moon. This is Anulopta anubhava. I know what the moon is like and I look all over the sky and I don't see the moon.

When I put a pencil in a glass of water it looks to be bent, nobody can question that. All these perceptions are valid , but the conclusions that we make based on these perceptions are imminently available for questioning, analysis and revision. That is what science is. It is a constant attempt at revision. It is not anything else, it's always attempting to revise, attempting to revise

Why? because it was found that the perception did not match the conclusion. This is what we have to understand. If the perception matches the conclusion it is knowledge, it is valid knowledge, "Samyat jnana ". If the perception does not match the conclusion , I have to revise either perception or conclusion. Usually it's the conclusion because that conclusion is validated through another means of knowledge which falsifies that perception. So the perceptual data is overwritten by a means of knowledge that is more

appropriate to understand. So this is the bread and butter . This is how most of the things in the universe have been cognized.

Through this perception and then there are conclusions about that perception which are removed by a more superior means of knowledge. That which is more suitable for that particular understanding. So visually yes, the sun is traveling and then we have nice poetry, seven horses each one the color of the rainbow. Surya Bhagavan, Isvara, the Sun riding a chariot with rainbow colored horses. We can have fun with that and this is a perception. We can also make the Sundial to tell the time. It's there all over the world. Most eminently we find it in Rajasthan , in Jaipur observatory there is a sundial , because you can track the movement of the Sun. But from that to conclude therefore the sun is rising in the East and setting in the West is coming in the way of another body of knowledge that tells us that the earth is what is spinning . Both on its own axis making it appear that the sun is rising and setting and also earth is spinning around the sun. And the instrument of this knowing is through the inference , is through scientific inference.

Inference is a superior means of knowledge not because it is eminently or inherently superior but because it matches and is able to override the perception. Everything that is to be known has its own means of knowledge and when that appropriate means of knowledge is used to bring out something, then what happens, then knowledge takes place. That is what is called Valid knowledge.

Now coming to oneself, there are many perceptions leading to many conclusions. Nobody loves me and sometimes that too gets conflated, nobody loves me, is it a perception? Is it a conclusion? Both.

It is a perception which leads to the same conclusion. I am fat, it's a perception based on the body , on the conclusion that it has bled into more than just the body, it's the fact that it appears to encompass the Atma, the indweller of this body also. Nobody loves me, I am too fat , I am an idiot, I am a loser . Valid perception because the perception leads to understanding that every perception in a way is valid, okay but the conclusion is that therefore I am fat.

You know why this needs to be looked into because it is not acceptable to me. I am sick , not acceptable to me. In conclusion, I am limited. Perceptually yes, I'm limited. I'm not some kind of a person who can move mountains, every way you look I feel limited. Strength wise limited, Knowledgewise limited, memory wise limited. What did you have for Breakfast 3 days ago ? nobody knows , unless you keep a food blog. Some people like to take pictures of their food, not once in a while when they make some exotic dish , but every day and then post it somewhere. Sometimes they take a video of it , so it's called Vlog. So this is idli, unless you can scroll back 3 days and find out you had idlis.

So this is the fact, nobody remembers. Memory wise finite, limited. Financially of course finite. Finite every way, every way I look finite, finite. This is perception and you will find a lot of people that will agree with you also. Why not? Because they will say yeah. Whenever I ask you for money you say you don't have any, whenever I ask you for money you say I don't have I'm sorry, I would love to give you something. That means you are finite. I also agree you are finite. Yeah, looks like you are packing in pounds. Yes I agree with that because, I have known you for the last 5 years, 3 years and I can see that you are becoming a big person. Bada Mahatma, pun on bada, big person, meaning you are growing sideways. I can also see that, its perception, conclusion therefore that I'm fat. Here there is some way in which the body dharma, the attributes of the body are seeping in, bleeding in through the eye. This is the conclusion that therefore I am overweight, I am obese, I am fat. That needs to be looked at, because this is not a good conclusion.

Why? it is not valid, because we are using the means of knowledge. Pratyaksha for something to understand, something that does not require that means of knowledge. Oh because "I" does not require anything to establish that it is there. You have to understand it very clearly. "I"

does not require anything to establish that it is there. Aham Asmi, I already am. How do you know? Aparoksha. Paroksha means remote, like the knowledge of the sun traveling to the sky, remote, indirect. Everything is indirect but here it is immediately known that one is overweight. That conclusion in a way is also indirect because it is Parmana Sidha, Dushta Pramana Sidha. A bad pramana is used, namely the I'- body. Now we have dragged the body to stand in front of the mirror and then I look at that and what is the conclusion? I'm not ok. I'm fat. This means of knowledge is valid to understand that the body has been putting on pounds. The means of knowledge is okay for that to translate that, I am not okay I am fat. Is a wrong conclusion.

It's wrong because the "I" doesn't need to be known by a pair of eyes or a pair of ears, because I am already existent. The eyes work, the ears work, the hands and legs work, the breathing works, thinking works. "I" is already established, not by a means of knowledge that I have in my heart. Not by that at all. "I" is already there. I am fat, so the fact is a conclusion that belongs to something that is looked upon in the mirror through the eyes or objectified through the hearing or any other sense organ or inference, but here it has joined the conclusion. I am fat if the conclusion was not quick one, was not like a fox that jumped into these kinds of conclusions. Fox just jumps, fox doesn't jump into conclusion.

I jump to conclusions, so I jump to conclusions about that which is already self-evident and since I am self-evident the eyes are there, the ears are there, everything works because I am already self-established. These are 2 things that appear to go in tandem, I am, I am this knowledge is Aparoksha and everything else that is Aparoksha.

Needing something in order to come to a conclusion, needing something, some instrument of perception reading that and they are like as though chips are passing in the night I don't even think about this Aparokksha jnana, this Aporoksha Anubhuti without the means of knowledge as I, I never think. It seems to be there, it carries all other perceptions and conclusions. If I was free of picking up conclusions which actually have to do with the body, the mind and the senses then we would have no problem. There would be no need for starting a new text called Aporoksha Anubhuti. No problem at all and so there would be no problem, absolutely no. So then what is the problem here, problem is something else, the problem here is how this confusion translates into the I, so if we know that this conclusion is wrong there is no problem and if this conclusion going to be correct that I am miserable, that I am a loser that I'm subject to anxiety, fear, pain sorrow. If these confusions are correct then we have no solution, no problem no solution. But if this conclusion is wrong then we need Veda. The conclusion is wrong because it does not drive with my own understanding of how the I should be despite not having me for vedanta in my life. Somehow I know. I am supposed to be free of anxiety. Anxiety is an interloper I know and then fear is an interloper I know is an imposter. I am supposed to be free of fear and cannot tolerate fear. I cannot tolerate sorrow even for a minute. That's why I am a human being. Human beings have built a complicated mechanism to stay off sorrow and fear. How? By keeping oneself completely busy and distracted all the time so that even for five minutes you cannot sit and understand what is going on. You cannot tolerate yourself even for five minutes, that means what? That means until this is not acceptable to me, it is completely and totally unacceptable to me. I cannot handle it. I will not stand for it, I don't want it and I just want to get rid of it and then again nobody complains when they are happy. Nobody complains. Nobody says to somebody, to a friend, you know you're such a wonderful, ethical person, three wonderful things happened to you in your life this week so sorry. Nobody says that. Nobody comes to a Swami, usually people come to Swami with a lot of complaints. Nobody comes to Swami and says, "I'm really worried because nothing is wrong". Nobody says that. In fact that's when one doesn't go to Swami, because you don't need a Swami. because what you have is me and I'm doing fine. So therefore this goes to show that the I that I want to be and the I that I already am are actually one and the same. The seeker is sought. The I that I want to be and the I that I am are one and the same because it is keeping with my desire, my greatest desire and it is also in keeping with my Anubhuti, my own experience of myself that I absolutely love the times that I am happy and I absolutely detest the times when I'm not happy. I love that, that please to self, I love to bring it out and I constantly want to improve myself by being more compassionate, by being accommodative, by growing to be less reactive, less angry.

By learning to manage anger and desire. I want to grow. By people who have not heard of any kind of spiritual traditions of the east, they will still have these desires because somehow the I that is experienced is all of this. The only problem is that I is having a constant Amavasya, it doesn't seem to be coming out at all. Once in a while we see a sliver in the shape of a smile. It is a slight sliver and the rest of the time it seems to be wrong. I want to come out and play and try everything. Everything is elusive and makes me back track into those dead ends of the objects of desire that I just pursue. One step forward , 2 steps back. This is what happens because I find myself trying to generate the happiness that I already have. I find myself generating through actions that are not at all the product of action that is already myself and in this generation of happiness , in trying to produce this happiness, I get entangled in more results of actions, the fall out is really not worth it. Little bit of happiness, a little bit of contact leads in a way to a whole lot of unpleasantness. That's how one sees one's life, short instant gratification. Oh this is going to make me happy for how long? 2 mins. I'm going to do this and what's going to happen afterwards? I don't know and I don't care. What's going to happen to your health? Because this substance is dangerous to have? I don't know, I don't care. I just want to be, I just want to forget this I, that I cannot tolerate. I want to access that I, which doesn't seem to come out on command or on demand and so therefore I want to do this. But you're going to spoil your health, that's okay. I'll take the risk, this is how one falls into addictive behaviors. That is what is called in the 17th chapter of the Bhagavad Gita , Tamasik happiness. Lord Krishna says happiness is of three kinds. Satvik, Rajasik and Tamasik. Happiness is that which is very very pleasant in the short term and in the long term leaves one bedridden, this is what it is. I'm so and so therefore, if the conclusion is unwelcome, an unwelcome conclusion about myself is wrong then there is a sigh of relief, because then I can correct , how? through a means of knowledge that is just made for correcting this. It has no other job, it is not here to be scientific, this means of knowledge is not here to track the movement of the Sun or the volume or the mass of certain planets outside the solar system called exoplanets. It is not here to talk about the weather, it is not here to understand how many things are there in the solar system. It is not here to track the movement of asteroids, it is not here for any other reason. It is solely this means of knowing, it's solely for you to correct your perceptions and the conclusions they're about yourself. Wrong perception, wrong conclusions. This is what I have to correct, otherwise my life is miserable and it's because I can't correct them and I don't know how to correct them. That's why Life after life after life is this misery. Why? for want of the correct means of knowledge. Obviously tracking the sun with the I is not the correct means of knowledge to find out whether the sun is really moving or not. To find out whether my perception that the earth is flat is correct or not. I is not valid. To understand form and color if things then that's not the valid means of knowledge for that particular knowing. Similarly for the knowledge of the I which is not an object we need a special way of knowing, that is communicated through words by a

person who can handle that means of knowledge. The pets who got it earlier in their own student days. They got it from their teacher, who got it from his teacher, who got it from her teacher, who got it from his teacher, our teacher, his teacher until we come to the teacher of teachers who is the teacher of teachers? For that we have to ask a counter question? Who was the first mother? Lucy? Who was Lucy? Lucy's is one of the 5 matriarchs, where they have been found somewhere in Africa. So this is you can say our mother was Lucy. Lucy also had a mummy, that's how she meant to be. I know where you're headed? From monkeys, we evolved from monkeys. The first mommy was a monkey, the first Daddy was a monkey described as monkey business. And if you hop upon a tree full of monkeys, langoor. They say we have evolved from you, they will look at each other and laugh. Look at how they behave, they behave worse than us. This monkey is not acceptable because the monkey also has a mother. Then we have to go to a single cellular animal, an amoeba. That's why in Gujarati mother is called ba, maybe it's short for amoeba. This could be the case, this is the answer again coming from a place of over thinking, Overthinking, because obviously everything has come from a source and that source alone we call Isvara. That source is not visible, it's not understood and it is certainly not understood as an extension as the same as I. A source whose raw materials when you unpack this source is nothing but a self-existent presence. That is all knowing and what are you? When you cognitively take away the body, take away means cognitively, do not reckon this body, the mind that is all going. come What do you mean all knowing? Do you not know what you know? yes I know what I know, Do you also not know what you do not know? Yes, I know that I do not know Greek, I do not know Chinese, I do not know astrophysics, I do not know biochemistry. I know all this, Ah ha! So what is all? all is a conglomeration, all is the sum total of all the things you know and all the things you do not know. That is what constitutes all knowing. If you know what you know and you know what you do not, you are an all-knowing presence and the Isvara of the veda, the Isvara that is to be revealed, is also an all-knowing presence. That presence which is all pervasive, you are not small, you are all pervasive, I is all pervasive. Here the I in you is the same I in me, as the I in he and I in she and the I in it. All these things, animate, inanimate everything. The one I, the one all knowing, all presence, sensient, ananta which never comes to an end. Pervades this entire universe and that same all knowing presence which is not confined to a particular body mind complex, endowed with power to take back this universe is the definition of Isvara.

The whole purpose of this text, vedanta text, is to repatriate this I back to where it belongs, back to the all pervasive, ever present, never absent presence. Rather than the container in which this all pervasive, never absent, never ending presence comes in. The container is finite. Container is the body which has complained that it has put on

too much weight. The container is finite, the conclusion is finite. But how can that which cannot be contained, cannot be contained. Exactly! Therefore we say it is as though conditioned by this body, this container, this Upadhi called body mind complex. The all pervasive, continuously sentient I which is equated to the cause of the world. With which I have to identify, I have to identify with this all purpose I. Otherwise I feel confined and conflated to this particular body mind since complex and misery, confusion, fear ensues. That's what happens, so therefore the purpose of this text is to repatriate the I, that has because of not knowing itself become conflated with all kinds of finite conclusions. Has become conflated with the body, with the mind, with the senses etc. So the I is about several mistakes that have been made. Study of text is mainly correcting these mistakes. The mistakes have to be corrected, without this correction there is no respite, because I cannot tolerate these mistakes. These mistakes about I, namely I am fat, I am subject to sorrow, leads me on a self destructive path. Life after life after life trying to make everything that is finite into Infinite. Body, eminently finite but what am I trying to do? make it infinite. Antioxidants, everybody knew about a decade ago, the body even knew what goji berries are. Now all the Himalayas are all harvested with goji berries, they have been over harvested, everybody is eating that because it is connected with longevity and it is connected with remaining.. you know young, with good eyesight and interrupting, and delaying the oxidative process by which disease and aging takes place. I'm not saying don't eat goji berries, I'm not trying to look into your pantry and say don't eat that. That would be very irresponsible of me to say that. All I'm saying is this, that is that to make the body into something infinite is just a terrible waste of time. But I want to be infinite and to respond to that I say you already are infinite. It just sounds like a big word, how am I infinite? show me one way I'm infinite? when you're complaining infinitely so that that's one, that's one clue to your Infinity. Okay? yeah and that's why you are complaining, you are full of infinite complaints.

Life after life, one is complaining and so the lack of proper means of knowledge is the cause of one remaining in self deluge, in self-ignorance. Leading to deluded conclusions about the I. That is the cause, lack of proper means of knowledge. I am self evident after that what I am is not self evident. It has to be taught, it does not come on its own. It has to be chosen and one has to approach and seek help. Why does it not come on its own, because the I is so vast, so accommodating that it's not opposed to your ignorance. The "I", the Atma of the Apoksha Anubhuti does not care if you suffer from self ignorance. It says yes, I will just shine a light on that self ignorance. And what will happen, now that the light is shining on self ignorance, i can't handle it. Here I go to the new text and seek the teacher and the teachings. This is what it is. And, so therefore, we'll have understood this properly and just like our stock example, you see a snake at twilight lying in the backyard, EEK Snake, fortunately you have your

flashlight with you and you shine the flashlight , ah! Just a hose pipe that I forgot to put away after watering the garden. The hose pipe with 3 bends, the perception lens itself to a wrong conclusion because the object that is perceived is not correctly understood as a hose pipe and thought to be a snake. The object is misunderstood here for lack of light. Similarly "I" is understood to be equally scary, eek I'm afraid of myself. I is understood to be finite, fearful, tearful, always complaining. An actor who is scrambling to be noticed, to accomplish something. What is something, a never ending penchant for accomplishing one thing or the other. Because one has concluded that the I is insecure. All we need is a flashlight to dismiss the conclusion and see that the I is glorious, all pervasive, ever present, never absent, one with Isvara the cause of the universe. The flashlight, the so-called snake to cognize the hose is at the back of my mobile phone, but what about the other flashlight to dismiss these conclusions about myself. That also is already here . That is the text , the text and the teacher are a package deal, like the flashlight, that it dismisses as first question and dismiss completely the wrong notions of the I, yielding to to discover the self, the ever existent already present self as free of sorrow, as free of all these wrong confusions that I am doing.

That I am happy and that is how we do it , that is why we need the text called Aparokshanubhuti. The text is a big text , 144 verses, which we'll talk about all the topics. All the ways in which these wrong conclusions have come about and how they can be dismissed. Step by step work . Aparokshanubhuti is an example of this simple means of knowledge , Upanishad is a primal example of that , Aparokshanubhuti is a second example. Written by some Shankaracharya. It is attributed to Adi Shankaracharya because that's what it was done in early times. We have many many many Shankaracharyas. It started with four. Adi Shankara established 4 seeds of learning in the North , south, east and west of India. They came to be called Matha, not Mutt. That's the road side dog, a dog with no pedigree is called Mutt. This Matha, maharana. It's some kind of ashrams. Four ashrams were established in Adi shankaracharya's time and this is something we learnt from the Buddhist. Buddhist were very good at doing the sangha, which is very very nice. In Buddhism they have realized it's difficult to do one's own. Because you know to have any kind of spiritual quest was difficult and so they would immediately do Sangha. Sangha means the association of people, so immediately if you want to gather people together you need a place and so then Adi shankara also did this and then these Mathas became very very famous , after all a great exotic soul like Adi Shankara had established this. They became very famous and they soon proliferated. Originally there are four , and one of them there is a fifth one which is kind of disputed and tolerated but then the rest of them are you know are just there and they give solace and comfort to their constituents and to whatever congregations there are but they are not reckoned among the original four. But how did they proliferate?

The Shankaracharya was supposed to go away during rainy season and teach somewhere else and not move around, and wherever they were moving they had to stay put because they should not step on an insect or an earthworm or something and cause himsa, violence this is the culture and a tradition that is totally committed to non-violence. So they would stay for four months which is called Chaturmasya , so later the 4 months became 2 months because they said Pakshobai Masah . Let us assume 15 days is 1 month, so then after 4 months were over Shankaracharya was slowly making his way back, back to the ashram to take his seat but then the people in the ashram missed the Shankaracharya . When the person is away for a long time then they can come to certain confusions, oh may be leopard lunch! since this Shankaracharya would not come back and then a new Shankaracharya would be installed and would reign over that original matt, over the original ashram , the center. Then this Shankaracharya would come back, then you know a few miles away or a few hundred miles away would be told, “ You know what they have replaced you”. He is a sadhu , Sadhu doesn't say who did this ? I am going to be-seated here right now. Let's see who did this. He would shun the shoulders and say , ok I'll stay here and they would continue to be Shankaracharya's. Because their life hasn't changed, their monastics haven't changed. Their erudition hasn't changed. So soon another ashram, another matha would start. .That's how we have Shringeri Matha. That's why these small mathas came. Like this so many small small mathas came. Poodale Shankaracharya is there, Hariharapura Shankaracharya is there. One of them, who is very erudite, has written this wonderful text called Aparokshanubhuti. Aparokshanubhuti, Aporaksha atmanaha. The I that is ever directly experienced of that, the experience of knowledge of the I that is ever present, never absent .

This is the text but let us look at the first verse.

1st verse ..

Verse -1

**Srihariṃ paramanadamupadeśtāram Ísvaram
Vyapakam sarvalokanām kāraṇam taṃ namāmyaham.**

It starts with a big bang. Even though it's a beginning text, it's amazing. It's wonderful how it starts. It starts with a high level. In the 1st 2 verses, we find the object, the subject and how it's going to unfold. In the first 2 verses we are just going to unfold why is this knowledge needed ? All this is going to be just to put forth in a very very concise manner in the first two versus themselves. So let us look at the verb, because that's how to catch the text here,
Here it is Namami . I Salute.

I Salute -salutations . I worship. I salute them. I joined my hands together for what? and to who? and the rest of the words are qualifying words indicating the object of my Namana.

Now the object of my salutation is indicated by all of these words. So come Namami, who do I worship ? Who do I salute? Shri harim. I salute Shri Harim ? Who is this Shri Harim, maybe you know some called Shri Hartim, not the locally available Shri Hari but the very meaning of the word Shri. Hari comes from the word hru , that which takes away. The very meaning of the word treats how you come from the world that one takes away what?

Takes away papa, omissions and commissions. All my regret , my guilt, my heart, my veins, all the things that I have done that I'm not proud of and the results of that the one who takes away is Hari. Hara is also from the same root verb. Hari is associated with Vishnu, that's the convention. Hari - Vishnu, Hara - Shiva, but it's really the same, same root, same function. So when you say, "Hare Rama Hare Krishna Hare Hare ", You are inviting Rama to take away all the sources of sorrow and the fall out from previous actions that were not in tandem with dharma. Whenever I act against dharma, this is what happens. I attract results that are not very nice and I then have to invoke Shri Hari to take away everything, But how is Hari going to take away? Because he is along with Shri. Shriya Yukta hari. Who is this Shriya, it's she and he together. Who is she, goddess Shakti, the one who has the magical power to take away your karma and its effects . Effects of the bad karma to take away, she is equipped with a magic wand. She is Lakshmi. Lakshmi the word means luster , absolute shining Hari means takes away so the how does Hari take away because he has the power to take, a magic wand that soon upon invocation but feels a sense of happiness , a sense of like a freedom , one takes it takes away and then, what happens is the question. Who is this Shri? Who is this Shri Hari? and then all the rest of the words, the words here are Paramananda and then Isvara. Shri Hari should be understood as one word unlike Shri Rama The one that is Vyapaka, and the one that is Karana. These are all the words that are adjectival to Shri Hari. Who is this Shri Hari and why should he be invoked at the beginning of the Aparoksha Anubhuti , we will see next time.

Aparokṣānubhūti

Class -3 Feb 9 2023 Swamini Svātmavidyanādaji

Verse -1

***Srihariṃ paramanadamupadeśtāram Īśvaram
Vyapakam sarvalokanām kāraṇam taṃ namāmyaham.***

Namāmyaham - I salute

When you try to decode anything in Sanskrit, catch hold of the verb. Here the verb is *Namāmi-* means I salute. In Sanskrit verb terminations are specific to the particular person, *namāmi* indicates first person, unlike in English. In English you say I salute, they salute, we Salute. So when you say, salute you don't know whether it is, I or they or We. Salute- it's all just salute. So when you say salute it could be either the first person plural or the second person plural or third person plural, it could be anything. But not in Sanskrit. In Sanskrit, *Namāmi* is very very very specific for I salute. . It is only specific to that particular person and so therefore it saves us a word. You don't have to say I, because the *namāmi* is specific to I. if you say *namāmi*, the *aham* comes along for free without needing to be articulated. This is the idea, so *namāmi* implies I. But here, he does put in *aham*. So it is clear that I am doing the salutation. Why is *aham* put even though the *namāmi* is enough. Why is the word *aham* put here? Very very interesting reason. Because the *aham* as in the *ahaṃkara* is the one that has to bend. That is the one that has to surrender. Because if you just said *namāmi*, this *aham* which is there, doing the salutation is not highlighted. But here it is highlighted, when it is highlighted it, it shows that the *ahaṃkara* resolves itself. It surrenders to the total, when the *ahaṃkara* surrenders to the total what is left ? Only *Īśvarā*. Because the name for the total *Īśvara*.

If nothing else is left, there is only *Īśvara*. So therefore the word *aham* is put here, very beautiful , absolutely beautiful so it is the *ahaṃkara* is that is doing the surrender, supplication. The entity that is doing the salutation is very very important because who is doing the salutation? I, me the great, east or west I am the best, that is the one .

So when I do to the salutation, what kind of *ahaṃkara* is doing the salutation?

The one who complains.

When?

All the time.

When you feel that is finite, oh this is not okay, that is not okay, Why is it like this? Why is it not like this? That's the one, so that's the one who is doing the salutation.

The reason for the disconnection

Kāraṇam- Who do I salute ?

Who is it supplicating to ? Who is it saluting to? Who is it bowing down In front of?

Kāraṇam. It is resolving in its own source.

That's why the word *kāraṇam* is just before *namāmi*.

Very beautiful. *Tam kāraṇam*.

They keep saying this is a beginning text, beginning for whom? I don't know. I mean it is just so profound. People keep saying it is a beginning text. Perhaps because Sanskrit appears to be within reach. When you compare with texts like *Satasloki* in Sanskrit this is slightly easier. We still have a lot of hidden sandhis which we have to decode.

Ahaṅkara - You didn't cause it. It was already there when you were born. When you were born as an individual baby, that's why you were able to cry by yourself. The first act of independence is the cry. The first complaint. Why am I out of the secure mummy's body? I was so connected to the source. I was connected to my *kāraṇam*, from the standpoint of this body mind sense complex I was connected. I was connected and here now I am all alone in the open world.

Will the primary caregivers be primary scare givers? Will I be loved? Will I be cherished? Even if the baby is incapable of these thoughts, the Jiva is capable of these thoughts. If the body of the baby, the *upādhi*, is not capable of these thoughts, I agree with you. But the baby is feeling cold, hungry and strangely disconnected.

This disconnection is the cause of sorrow and this individuation is the reason.

Individuation is not used in the jungian (Swiss Psychology) sense because in the jungian sense individuation is a good thing. It means separating from the toxic world, familial and cultural expectations and coming into one's own individuality. So probably better not to use that word here.

The moment this individuality even from the relative sense of just separating from the umbilical cord. That cord has been cut and bandaged and here the baby is crying. It is hungry or it has got a strange sense of disconnection. At that disconnection, the lonely sense begins. It is the start of all trumpets, all kinds of troubles, nobody loves me!

Nobody cares! I am isolated. I don't belong anywhere. I am in this group and that group and I joined so many groups. I want to be a groupie but then nobody loves me. I don't fit anywhere. Here I'm overqualified there I don't belong. And there the interests are different. I feel like a fish out of the water. This is the feeling. And feeling like even the source of the universe has abandoned me. A disappointment after disappointment, nothing that I want turns out to be how I want it. Not a single thing. The source in whom there is some hope, even that seems to have turned its face away from me. This is the jiva's lament.

First verse is usually a mangalacharanam. A kind of auspiciousness, praying for auspiciousness. We will see all that later, but right now, it has a double meaning. It is mangala, it is auspicious when the Jiva turns to its source. It is an auspicious, re beginning. It is the rebooting of the jiva. So rebooting of this individual who has been so unmoved life after life. Life after life without knowing where to turn, don't know what to do, don't know how to do, don't know where to come, don't know how to.

Jiva is disappointed, upset, fearful, tearful, and this Jiva could do anything instead of this. Jiva could go rob a bank for the money. It could become a cut purse, what is a cut purse? It is kind of an English samasa- a person who cuts purses. Or be a finger smith, meaning one who has very dainty long fingers in order to pilfer things from others. One could do so many things but here instead of engaging in any of these adharmic activities and compounding the situation of this disconnect and making it worse. Instead Jiva is turned to the source.

The turning towards the source

Finally turned to the Bhagavan, who is the giver of the karma phala. He is the one who has brought this Jiva to this body mind complex. This is the idea, nobody wants to be here because everybody, the aham, wants to be standing like a sunflower. A single flower or a single stop is very tall and it always looks towards the source.

When the Sun goes out, it just wilts a little bit.

Mangalacharanam - ācharanam means behavior, double meaning. Mangalacharanam means the appropriate way to start a text but here we are looking at the pun here. Because puns are fun to look at. What is pun here? The I finally, this Jiva Jaded, faded, full of peevess, peeva, the hopeless helpless complaining peeva is finally turning to its source. After having exhausted all avenues, It did not start off by saying I'll turn to the source like Ganesha.

Ganesha said, I don't think I can go around the world, even though there is a competition set by my parents that whoever goes around the world three times will get a delicious mango. Look at my vāhana, this little stupid restless mouse, but if I sit on it, I will need to go to the chiropractor immediately. This is not feasible and it is not going to take me anywhere. My parents are the source of the universe, I salute the source of the universe, my parents. It is easy for me with my big belly to go around them three times. He didn't even try to go anywhere, he went straight away and just surrendered to his parents. He did namaskara, they were so moved they gave him the mango. And his brother, the achiever, the catch kill conquer mentality person, just went on his peacock. Peacock is for vanity, ahamkara, went on his peacock. He went around the universe, came back and was greeted by mango mouthed Ganesha. Mango was already in the mouth and only the skin was there. So he recognized the source before you. That is why he got the reward. Mango is the reward, it can never be shared. That is the metaphor here. Here the reward is Moksha, So he was able to get that moksha by returning to the source. Ganesha knew better, very intelligent.

But the Jiva unlike Ganesha comes to the source last. But nonetheless it's an auspicious moment. We have to have a party. This is wonderful, finally this fellow after a lot of disappointment has come back. There are stories like this in all religions. In the Bible, there is the story like this, the prodigal son who returns, again metaphorically narrated. He went and wasted all the fortune and had so many disappointments and then he came back to the mother and father.

Sri Hari - The source

Here we have to see the mother and the father as Sri and Hari. Combined into Srihari, that is the mother and the father of the universe. Just beautiful. Think of the depth of this, the author just by adding the word aham, has brought out this beautiful, wonderful thing. This is the one saluting. The limited jiva, the one who feels limited, apparently limited Jiva turns to the source who is limitless. The one who is full of finitude, full of sorrow is surrendering to the altar that is free of limitations. It is free of any limitations, we can list it is free of any afflictions, pain, fear, sorrow etc.

I salute, namāmi to that karanam, I salute that kārana which happens to be free of all those limitations. Otherwise there is no need to salute, that's why you don't go around falling at the feet of your neighbor. Because you know that the neighbors list of complaints are bigger than yours, especially about you. You make too much noise. You are a night owl, you are always rearranging the furniture in your house. Why are you so restless going upstairs downstairs? You do too many Indian pujas and potlucks. Always the cars on the streets because you are a satsangaholic. You see the neighbor will have even more complaints about you than you had imagined. So that's why when you

surrender the altar, the altar of surrender is bigger than you. This is just logic and common sense . You don't need upanishad to teach this.

When you surrender, that source must be capable of giving help, naturally this is common sense. So in ancient times the people who were worthy of surrender were like Raja, King. Because he has a lot of worth, So you go to royalty, I mean not the modern royalty , moderner royalty comes and asks you for money . But ancient royalty, you would ask them, please help out with this and in fact you were supposed to ask. Where else would you go ? You would go to that source of funds . From the standpoint of a begging person the Raja is infinite, relatively speaking, the infinite source of funds and so the one who feels trapped by a sense of finitude goes to the source that is infinite. At least in his or her mind this is how it is. There is no point in going to a homeless person who is on the side of the street, he or she is holding a board, need a ride and need food. You cannot say, I see that you have half a loaf of bread, can you give me a quarter of that. That doesn't make any sense.

So the source has to be limitless for the Jiva who wants to be limitless, who doesn't understand that I am already limitless. Out of a sense of disappointment brought on by the hot airs of samsara, the hot winds of samsara, the person is reduced to a place of begging, please help! Help! Help! Help! Help! What is this Help? The help has to be gained from a limitless source. When the limited surrenders to the limitless what is left is only the limitless.

Because and this is again logic because that which we call the limitless includes the limited The Limited is included in the limitless. Any limitations are included in the limitless that is beyond limitations. So therefore my limitations are subsumed in that which is free of limitations. What a wonderful thing! What a wonderful prayer! I supplicate to that cause!

Who is the mother and the father of the universe? We saw that the one who removes all the reasons of sorrow is Hari . Hari means the one who removes the reasons for my lament, all my karma, all my pains, all my sorrows, all my fears. The one who removes well, if he is removing then how come I'm still sad? That means how much pāpa there, You must think about . The idea is Sri Hari. Sri is the magic wand I talked about last time, the one who touches me with a magic wand and dispels the pāpas. He sends my omissions and commissions which come in the way of my understanding who I am.

Paramānanda - The limitless joy

What do I want to be ? *Paramānanda*

The word param is used here, Ananda that has not even a whiff of sorrow.

What does ananda mean?

Don't look at the translation but just for an exercise we will do . Here it says ananda means Supreme Bliss according to them .Okay, where is the Supreme place?

So Supreme is used for gasoline . If you go to the gas pump there is unleaded and then there is plain unleaded and there is something called Supreme. It means it costs more money.If you are from Eugene the name of an ice cream is Bliss, called Coconut Bliss. So then if you put the two together Gasoline and ice cream? It doesn't make much sense. So we don't use these words at all .

Even though the pramana, the way knowledge operates is in the form of words, the words that we use must touch the heart and make sense. Supreme, something that you just picked out and what is the connection with it and you?There is no connection at all. There is no understanding then. Nobody knows and no one understands. Therefore you have to unpack the word paramānada.

Ananda is a joy, happiness. Even the saddest person on the planet has had some happiness correct.Even the saddest person is able to smile , even the saddest person when confronted with something that one wants is able to be happy. Oh but only five five minutes. Yes. But even for five minutes you're able to be happy. This is good, this is the thing, this ananda that I craved .This ananda that I want. This ananda that I already am. I do not know this.

I ask for this ananda. But it appears to be dependent on so many local sources . Ice cream ananda, chocolate cake ananda, family ananda, spouse ananda, house ananda, pet ananda, so many things upon which my ananda appears to be dependent . Any of these things are taken away, then I am again in the doldrums and even if they are not taken away I am in the dorm room. So even with them I'm unhappy and even without them I am unhappy. Therefore there is Paramananda . Ananda without crutches! Whereas the ananda of the Jiva is full of crutches. Everybody's name can be propananda or crutchananda! Everybody is full of crutches and props.

People come to class and they insist on sitting on the floor. I say please take a chair, because I can see that they are struggling with their knees. No no no no no I want to sit down. They insist on sitting down. As soon as they sit on the floor they realize, the left knee is screaming, it needs a pillow and the right knee not to be outdone needs two pillows and the wall space has been taken away by all the other people sitting on the floor. So then I need some kind of a back Jack and then I just go try to get that and then what the lumbar spine needs another pillow and then the elbows are tired they need two

pillows on the sides of the the thing to drop and then by the time the final pillow is in place, Aha and what does the teacher says Poornamada Poornamidam ... Class over.

So like that person who spends the entire class trying to be comfortable on the floor my ananda is also full of props a little more here, I have to lean on this, I have to lean on that, everything has to be in place in order for me to be comfortable, in order for me to be happy, in order for me to do this so many props . Props are those that, unlike the example of the class, the pillows don't stay in place. Once they have been put there, they disappear. Suddenly the soft pillow becomes extremely hard like a stone under the knee! Oh god what happened ! That is what is called karma Pala! Whatever I depend on is going to leave me . It is going to lose me. And in all these props I am lost.

Ananda is my svarūpa

Therefore, I surrender to the propless one, who is parama, who never begs anybody for ananda. Why not? Because that ānanda is svarūpa. Are you introducing me to a new Swami? Swami Svarūpananda? No no no no no. Actually there is one such Swami, he is the acharya in the Bahamas Ashram. We are not talking about him, we are talking here of an Ananda that is one's nature.

That is one's nature! But then it is Bhagavan's nature ! Yes, why is it not my nature? It is your nature too! Then why am I complaining? You tell me why you are complaining? Why should I answer all the questions? Please let me know why you are complaining? Well because I don't know that it is my nature. Exactly, that is the reason why the complaints are there. Because you don't know what is your own nature. This is how the thing is and so therefore we have paramananda. So Paramananda the one who does not have to go with a begging board for various accouterments for Ananda to come. The one who does not seek out for their happiness from various sources.

The one who is the source of all ananda. The one who is free of ananda that has a causation. Free of that ananda being caused by any other entity. Because from the standpoint of Bhagavan there is no other entity. All that is there is Īśvara. So unto that Shri Hari. Hari means the one who takes away pāpa. Shri means the of maya Shakti, the magic wand of the goddess.

Without a cause who is paramā, who is the causeless cause of all ananda. We will see Upadeshtu later.

Īśvara- The overlord

Come to *Īśvara*. Who is Īśvara? Īśu means - palane

Varach pratyaya - suffix. Sntata bhava varac - Pāṇini - meaning that which never changes is expressed by the suffix Varac. Sthavarā- that which does not move like Mountain plants trees which do not move. Naśvara means that which is always subject to destruction, everything in the universe is nashvara. Bāśvara - that which is to shine, that which always shines, the Sun.

Oh but it will become a blue dwarf one day! But that one day is after millions of years. We are talking of relative nityatvam.

So here Ishvara, is the one who is the overlord, the one who is the protector of all always, unto that source that who is what Karana. Karana of everything. The aham, cause of this body mind sense complex, cause of this ahaṃkara, the cause of the one that is causing me to come back to him/her that one. A

Where is this Īśvara found ? - Vyāpakam

Where should I direct my Namaste? Should I look to the east or the west? Should I look at a particular form? Should I look for a particular name? What should I do? It is a little bit inconvenient. Because the text says vyāpakam. That means all pervasive. Vyapti means all pervasive. We can take sarva lokānam vyapakam. Sarva lokānam kāranam also can be taken. That which pervades all the worlds. We say traditionally bhuh, bhuvah svavh, but it can be any kind of Harry Potter style parallel universes. Anything it's all just there wherever, whatever you see Isvara. Shri Hari is there wherever you go, whatever you encounter is Isvara. There is nothing in the universe that does not have the presence of Isvara. From a small Leaf to a wooly mammoth, one of the biggest things or even a T-Rex, one of the biggest things that we have known everything is filled with the presence of Isvara. That Isvara is paramananda- svarūpa lakśana.

When you say vyāpakam, kāranam, that is tatastha lakśana. There are two definitions, one is that which is unchanging and here we can say ananda, that is unchanging always ananda. Always limitless happiness that has no limits, that is Ananda. So always limitless.

Sat chit Ananda

That limitless ananda has to be centered in a conscious being. What is the use if the rock has ananda.? The rock cannot even say I rock. So what is the use?It has to be centered in a conscious being. The word ananda brings in chit. It brings in jñānam. Jñāna, here is not as all knowing of every single thing in the universe, but jñānam as that ontological I know. That never turns into I don't know. Because that ananda has to be centered on a conscious being and that consciousness is expressed in the I know.

You cannot say I know without saying I am. You cannot even say. 'I am' precedes the 'I know' because there is no time here. There is no time involved, there is no space involved, there is no connection. No connection between time and space because time and space are yet to come. We are talking of ananda, we are talking of the svarūpa of Īsvara which is the same as the svarūpa of the Jiva.

That ananda is centered in Sri Hari , who is a conscious entity, and that conscious entity to be limitless must to be existent. This is what we call Sat, chit Ananda . It is the paramananda. So paramananda means Sat and chit are dragged in because it is an ananda that cannot be separated from that consciousness. That in turn cannot be separated from its own existence. The existence is conscious and the ananda is existent. **The ananda is conscious, one is conscious of that ananda, and one is that ananda.** So ,that Consciousness which is existent, which is limitless the limitless existence, limitless consciousness that is what we are talking about. When we say that it is svarūpananda, it is the same as the jīva.

How do you know? Because I complain. I know, I exist and then the Jiva consciousness I know. I am limitless and here we have to do a little bit of a leap because of the self ignorance that limitlessness is hidden from oneself . Because self ignorance has not been driven away because of the abidance of self-ignorance. I do not know that I am limitless but it can be easily established that I exist. It is self-referential and that I know is self referential. All that is I know and that knowing does not ever turn into don't know. These two things can be established from the standpoint of pratyagatma siddhi . Establishing the I, as the one that indwells the body mind sends complex, that one that is separate from the body mind says complex, these two things can be established. But then that I am ananda needs pramana. It needs a means of knowledge, means of instruction to remove self ignorance. That limitless consciousness is so vast, so vyāpaka it pervades everything. It even pervades your ignorance, it is not opposed to your ignorance. That is why one can go life after life after life after life without changing anything, without really challenging this ignorance one can go.

*Paramanandam Īsvaram vyapakam
Karanam of what - sarva lokānam*

Lokānam means all the field of experience. To even compose this verse, I must have received some instruction. How did I know ? The author to write this must know that aham has to surrender to the altar that is all pervasive cause of the entire universe. That is in the form of Hari who wields the maya shakti in the form of a magic wand,

equipped to take away my blues, my sorrows. Because he/she is in the form of paramananda whose svarūpa is ananda . And my svarūpa is also ananda, but I don't know it. How come I know so much to even compose this? If you ask the author how well did this knowledge come from to even compose this away? It came from that same Shri Hari alone who is upadeśtā.

Upadeśtru- The teacher of the teachers !

The agent of the one who is giving upadeśa, teaching. Who is teaching ? - guru. Who taught guru? Guru's guru. Who is the guru's guru's guru ? Parama guru. Who is the guru of parama guru? Please do not say monkey. Just like who was the first mother ? It has to be in a conscious being . Who is the source?

The name for which is Isvara who is all pervasive, who is not outside of you, who is not outside of his body, mind sense complex. In fact everything has the presence of Isvara. Nothing is untouched by Isvara. So everything has the presence of Isvara. Unto that source, unto that force - that is Upadeshta , the first teacher. The first teacher is naturally Bhagavan. Bhagavan taught some complaining Jiva first, the one or two who were slightly less complaining . They should have the adikaratvam. Because they should be ready for this knowledge, so someone who is sitting quietly in meditation not complaining too much. Then that person's ignorance goes away and then that person naturally becomes equipped to remove another's ignorance. That another removes the another person's ignorance. That student then becomes a teacher and removes another person's ignorance. This is what we call lineage, parampara. That which came first para, apara that which came later - parampara. Para plus apara. So this is the lineage. This is how knowledge has come. The whole teaching goes to the source.

Oh, but am I not dissing my Guru by going straight to the source. Does the source include your Guru or not ? Yes. Then keep quiet. So the source includes your Guru. When you surrender to Bhagavan, the guru is included, because the guru is none other than Bhagavan.

But then I am disappointed in Bhagavan, because I did not get my prayers answered. People say this and to that I say the prayer was answered. Oh but I didn't hear the answer. That could be the problem. Why didn't you hear the answer? Because the answer was no. Nobody wants to hear no. Everybody wants to hear yes yes yes. There is selective hearing. When I met a dementia patient , the family members told me that she has very selective hearing. They said, if you say Samosa, She can hear and immediately wants it, She can hear pakoda . She will demand it to be served right away. But if you say, I think it's time for you to go to sleep, she can't hear it, no comprehension, no hearing at all. This sounds funny in the poor dementia patient but

here it is the same for the Jiva. The Jiva has selective hearing when Bhagavan says yes you can have this. Oh great! You are wonderful! You are great! You are paramananda! Jiva is very very animated. When the answer comes no, you cannot have that, Why? For reasons that are too complicated to explain, jiva will not just take the reasons and go home. Jiva will argue with those reasons too. If I say you cannot have this because you have a karmic burden. You have brought a big portly, a huge sack of karma. I try to clear as much as I can but then there is still a lot left. That is denying you what you want right now. Will you accept that reasoning? No no no why couldn't you clear more karma ?

This is what you would say. What Karma was it ? Then suppose Bhagvan says your past karma. You will say there is no way, I am so dharmik, there's no way, I could have done this, me a mass murderer! It is impossible. I can't even hurt a small ant. So you will keep on arguing.

That's why the previous karmas are hidden from the Jiva. So this kārana means, the kārana of my own Karma. That one is in the form of the teacher. A teacher first teaches the acceptance of what is. That is the definition of Ívara. Anything that has come to my life. I learned to take with a dollop of grace, with the dollop of acceptance, this is what it is. So this is the upadeśta, on the level of karma, the one who teaches that. Karma has to be accepted. The one who teaches me how I should behave in the face of things that do not go my way. How I should behave, one who teaches this is the one .

We can take it to another level, the one who teaches the teacher of Brahavidya, the teacher of paramananda, the teacher that I am paramananda who is not separate from the guru. . Because the one who understands that teacher is not separate from Bhagavan. Guru is non-separate from Bhagavan. Bhagavan is non-separate from everything else and that bhagavan I supplicate in the form of the guru. I recognize that the guru is bhagavan. I recognize Bhagavan has taken the form of the guru to teach me. When one has to come to a place of acceptance, not easy but this is what the first verse Managalacaranam explains.

Managalacaranam- Written to remove obstacles

Why should the author compose this very beautiful verse? The author composes this beautiful verse because the author does not want any obstacles for this text to be completed.

No obstacles should be there in the understanding of this verse .

Sometimes they say that you must not read a book that has no prayer. Prayer can be of two kinds; one it can be an overt prayer like this . One very elaborate, filled with meaning and pregnant with all kinds of wonderful intonations much more than what the words convey.

Or it could be a prayer like a indicatory prayer just a word here, a gesture there like we

have in the Bhagavad-gita which begins with Drutaraśtra uvaca.

It begins with Drutaraśtra- the local meaning was a blind King, metaphorical because he was blinded/ deluded by his toxic love for his children and he chose the wrong side in the war instead of being impartial. What is the meaning of his name? His name means Druta rashtra , by whom this entire universe is upheld . So Lord Vyasa is invoking this all pervasive druta raśtra. Not the local one. That is an indicatory prayer.

Athato brahma jijnasa

That's also an indicatory prayer because the word Ata itself it's enough. When you say ata, it's a mangala suchaka.

Tasmad mangalika ubou

Om and Ata are the two words uttered by Lord Brahmaji after the creation was complete. He was so happy with creation and uttered these words and they are auspicious to us.

This is not a indicatory prayer, this is full fledged prayer in which very many things are hidden

The puruśarta, the desire for Moksha is hidden. The reason for the prayer is paramananda. The one who is all pervasive. The reason for that prayer is paramananda, I want that paramananda, I want to not just to experience it. I want to be that paramana all the time and therefore I invoke Isvara as the teacher.

How to get this paramananda?

Not by buying more things and by keeping on changing something or the other.

Change the house one day, change the spouse the next day. No not by that, but by listening to the teachings, by learning, by studying. That is why guru has come in.

Bhagavan as guru or my own Guru who is in the form of bhagavan. Whichever way you want to take it.

So this Guru alone teaches. So that teaching is going to take me to paramananda which is hidden from me.

I understand that by invoking the guru, bhagavan as guru. Because it is a cognitive pursuit. So the pursuit is also given . The causality that is superimposed as it were on this sat chit ananda. That comes and goes is causality. The subject matter is also there. Isvara is writing an autobiography that also happens to be my autobiography, but I do not recognize it . So the subject matter of the text is given in the last line.

Tam karanam , sarva lokhanam which is the source of my surrender. Everything is included in this capsule prayer.

Who is the one doing the prayer ?

The complaining Jiva.

Who is the mumukśu?

The one who has the desire for freedom. I want freedom from this ahamkara, from this relentless ego.

Who is the giver of freedom?
Ísvara as Guru

What do I want ? What does freedom look like?
It looks like paramananda.

How do I get this freedom?
By understanding this Ísvara as all pervasive , that's the cause of the entire universe. as the cause of this body mind sense complex, as the cause of the karmas and which have undergone by this body mindsets complex you get the freedom .

More we will see in the next class.

Aparokṣānubhuti

Class -4 Feb 21 2023 Swamini Svatmavidyanadaji

Verse -2

**Aparokṣānubhutirvai procyate mokṣasiddhayaē
Sadbhireva prayatnena vīkṣanīya muhurmuḥ**

Aparokṣānubhuti

We have seen this already. It is the title of the text and not only is it the title of the text ,it happens to be the subject matter of the text also. Like if you have a book on Indian history, the title is Indian history and the subject matter is also Indian history . So it is like that.

Reasons for using the negative word 'Aparokṣā

1. We have seen what Aparokṣānubhuti is, it is not remote. Why do you have to say not remote, we saw this in detail but this is just a recap . So why should we say not remote? Why can't we say direct, because if you say direct then your sense organs, the *pratyaksha pramāna* get involved. So that's why we cannot say it as direct. Everything that is directly seen by eyes etc is not the Atma. Therefore the parokṣatvam, the remoteness for the Atma is negated. That is one reason.
2. The second reason is also very interesting. Because the Atma is experienced, the I is experienced as what? It is something which is very remote, where is this Atma? where is this Atma which is from paramātma and how do we understand this? All these seem very very remote and so therefore not within reach. That is the idea and so therefore the non-remoteness is given and sometimes one has to do that.
3. The third and the final reason we have seen why it is aparokṣā , begins a negation the negative particle 'a' - nanj pratyaya because the most of the operation in the transmission of self-knowledge, most of the operation is na iti, na iti, na iti, not like this, not like this, not like this and so the teaching itself begins on a note of negation and this is something which is very fascinating. because it is there this pratha this particular way

of presenting the teaching is there . Where is it found? It is there in the shastra itself we find this second chapter, 11th verse. Asochyan anva.. so it already begins with a negative particle. Generally we don't begin with a negative particle, in fact even while naming children we don't use the negative particle , it is considered as aṣubha. uh not very auspicious to begin with the negative particle. I mean people do but it's not a very good idea. There are names like Ashok, Ashok means not unhappy, but that's not really nice. Not unhappy means, not sad and then instead of saying that, name the child as Santosh. He is very very happy and that's much better. Much more of a positive thing. Especially with naming swamis Pujya Swamiji is very very careful you will never in our parampara see names such as not dirty ananda, Nirmalananda or not sad ananda. He was very very particular because it's always on the positive side, with only two exceptions, one is advaiya, because non-dual is something which has made its place in the tradition. Because all we see is Duality and this non-duality and the other one is aparōṣananda. There is one Advaiyananda in Mauritius and Aparōṣananda in Rishikesh . these are the only two exceptions, no other negative names you will find in 200 + swamis that Pujya Swamiji himself has ordained,

Aparokṣa is a kind of a nod to the teaching pedagogy where the nirāsana, the removal of ignorance is indicated. Aparokṣa, Atma which is always experienced. Tasya anubhutih - that which is always experienced. Experience is of use only when it translates into knowledge not otherwise. How can it be useful if it is not translating into knowledge ? That's why people come and say I had this wonderful experience. Please explain it . Why do you want it to be explained to you? Because I had this, I don't know what it means. I had this wonderful experience in my dream, I felt like I was in a temple. I felt like I received prasad. What does this dream mean? Every experience culminates in knowledge. So therefore the Atma is always being experienced non-remotely. I am not remote to myself, but I have to understand what this experience means and therefore we make the entry into this text. So with these words let us look at this for this verse.

Aparokṣānubhutih vai- Purpose of the study

Vai means why should we study this? That is what this particular verse is going to address. Sometimes we find a nice synergy between English and Sanskrit like rope and āropa. Here we have vai in Sanskrit which is like why in English. Now you will never forget the purpose of the second verse; it gives the reason why we should study this. In English the Y is from W whereas here the Y is in between W and V. This is why Indians cannot pronounce words such as vegetable water etc properly. It is kind of

somewhere in between W and the V. So vai in Sanskrit means indeed. It means not just for emphasis but it is the sole purpose.

Procyate - Systematically unfolded

Procyate means prakarsena ucyate.

Ucyate - It is talked about but then the pro comes which means unfolded, systematically unfolded. What is systematically unfolded? The knowledge of the ever experienced non-remote I, self is systematically unfolded, expounded. The word and the prefix pra also indicates the teaching situation, that it is unfolded until the knowledge takes place. It is not just a taught once and then you are left to your own devices. So here is the promise by the Sankaracharya, the writer says it is systematically unfolded until the knowledge takes place.

Mokṣasiddhaya- Accomplishment of freedom

We come to the question of why is it talked about? Why procyate? Mokṣasiddhaye.

In order to have mokṣa under the belt, to have the siddhi of mokṣa, the success and the accomplishment of mokṣa. We are just seeing the translation now. It is being unfolded, even though it is just simply present tense, you have to take it in English as present continuous. It is unfolded or it is being unfolded. Because it is in progress, it is in process right now, so it's being unfolded for the accomplishment of mokṣa siddhi. For successful accomplishment of mokṣa.

Moksha is from 'much datu- meaning is 'to free', liberation.

Liberation from what ?

Liberation from anything that bothers you. Liberation from all afflictions.

That is the promise of this text and then the next line discusses how to get this knowledge and who is the one that is fit for this knowledge.

Sadbhi- Qualifications for this study

Meaning of Sat.

By the people who are called here as sat. Then we have to add a little word here

Sat puruṣaih ..add the word puruṣa, person.

Who are the sat people?

Sat has two meanings, the first is existent. So, satpuruṣa means somebody who is alive. We saw it in Mundakopanishad.

MU. 1:1:7

Yathorṇanābhiḥsrjate gr̥ṇate ca yathāpṛthivyāmoṣadhayaḥsambhavanti | Yathāsataḥpuruṣātkeśalomāni tathākṣarāt sambhavatīha viśvam

The fully enabled one, the spider retracts and then projects the string. Just like that these plants and trees and shrubs come out of the earth. Similarly from a live person the nails and hair come out. In the same manner the whole universe has come from that non-separate entity, The cause is the effect, effect is none other than the cause. This is to show that we have puruṣa. Maybe people will be quick to conclude that you have to be alive in order to study vedanta. This is not something to discuss. The first qualification of the student of vedanta is that you should be breathing. This is a non-issue so this is not something to discuss because this goes without saying and nobody is teaching dead people.

So we have to look for a different meaning for Sat.

Let us take the meaning that is used colloquially. For example in the word satsang, it means the associations with people who are ethical, who have withdrawn from all kinds of immoral, illegal activities, who are not interested in going down that road. Ethical people, that is a very important qualification and the Sankaracharya himself will be talking about that.

We can take that meaning who are ethically sound, who are given to a life of dharma and why are they given to a life of Dharma? They are given to a life of dharma because they have understood that adharma only creates sorrow. So that's why they are given to a life of dharma because they have emotional maturity. Since they have emotional maturity they have understood that they are not going to get anything out by following a life of adharma. Adharma creates problems, issues, pain and sorrow.

Even though in the beginning it looks wonderful, I have cut corners, I have gained whatever I want, I have been here and done that. I did this, all these things I've done, I have a sense of accomplishment, but it soon turns sour.

Why does the accomplishment turn sour?

The accomplishment turns sour because whatever one gains in the short term, bringing in so many problems.

First is of course the legal problem, you may have cut corners, you may have looked to the left and look to the right and then they said okay I am I am on this and I can do this and nobody is looking but then what did you forget that there are CCTV cameras everywhere. Everybody there are eyes. Everywhere like Indra, the king of heaven, his wife Shachi is supposed to have a thousand eyes all over her body and so that is some kind of a belief. So like this there are eyes everywhere, you might have looked to the left and look to the right but then there are eyes everywhere. Everything that you are

doing somewhere or the other is recorded. So that one has forgotten and then somewhere there is CCTV footage. Then the other reason why the short-term gains due to adharma turn sour is because there is a lot of inner conflict when you follow a life of adharma. Usually one wants to do the right thing and one is given to doing the right thing but then you have to suppress that inclination, that instinct to do the right thing and then do the wrong thing or use the wrong manner of doing something then what happens is that there is a lot of inner conflict. Because of whatever one has suppressed there is a lot of pain, sorrow, there is a lot of tussle, there is a lot of A ruchi . That conflict itself creates sorrow and creates problems and so this is another reason why following Dharma is important. So sat purusha means this is the study for only dharmic people.

That is one meaning, then the second meaning of the word sat is Sat chit Ananada, sat is Atma. So purusha means the people who are after sat, whose pursuit in life is Sadatma. That is the next meaning of the word atma is the pursuit. For whom and that atma happens to be existent and happens to be really oneself, the truth of oneself and for people who want to pursue this.

Satbhi eva

For only the people who are dhārmik and who have Atma as the only pursuit in life, those who are seriously interested in knowing the sta, ātma.

Veekshaneeyat - Must be looked into.

It is supposed to be seen, it must be seen. It is a must. So if you are dharmik and you are just sitting there doing bhajans, take out one hour to listen. The text says you must. There are certain pratyayas- tavya, tavyat and aniyat. Whenever these suffixes come you know it is kind of an order, must be done. Ling lot tavya - there is a saying like this. Whenever these suffix or the tense vidiling or lot, it implies an order, it must be done.

Kru + tavya= kartavya

Kru + aneeya= karaneeya

This must be done by you

Kartavya- smae meaning

Karana yojyah karaneeyah

This must be done, that which is worthy of being pursued, meaning there is a kind of a pressure there. You must do this. What are you doing? Wake up! You must do this!

Veekshaneeya

Veek - this must be looked into.

Eek- which must be looked into

Vi - brings in a pointed vision on atma cognitively

It is a metaphorical verb used that, it must be cognitively seen. There is no option other than to look into this, how to look into this focused and specific effort.

Muhurmuhuh- Again and again

The last expression in the second verse is *muhurmuhuh*. It means again and again, repeatedly. In Sanskrit and in all vernacular languages we are used to this repetition of the same word like go slowly slowly. You tell your American friends and they are wondering, what's wrong with you? We say, do this fast fast, this is all coming from Sanskrit. Why should it be said repeatedly, because Sankara wants you to come to next week's class. If you think that oh this is just one time and I got it enough, he doesn't want you to skip the next class so that's why he's very pleased with your attendance and he wants you to come again and again to the classes so he says write at the outset come again and again to this teaching situation. Do not go away from the teaching situation. Let us see the verse in detail.

Anubandha catuṣṭayam

A few remarks before we actually see the verse. From verse 2 to verse 11, there is a particular subject. We have the subject matter of the background story for this knowledge. The background that one has to have for this knowledge is going to be systematically expounded starting with verse number 2 . It already touches on the background *sadbhi, prayatnena, muhurmuhuh* and then all these things it talks about. We get into the serious business of understanding what it takes to qualify for this knowledge up to verse number 11.

Another reason why this verse is extremely important is because it is doing one more thing. It is bringing together what is called in the technical term- anubandha chatuṣṭaya- means the four-fold aspects of every work that has to be discussed. In every text, this has to be discussed before writing the book. This is not outside of the scope of any work in any language if you have a book in English, the preface is for this purpose only. The preface and the introduction are to talk succinctly briefly what is the subject matter of the book. So that when somebody picks up the book they don't have to buy it without knowing the subject matter. So sometimes the title is misleading so there will be some kind of picture on the cover of the book and then when you open it is about something else. But mostly it is not a mistake. The duty of the author is to write at the outset and put forth what is the subject matter it is talking about. Like world history, microbiology, astrophysics etc. When I pick up the book, I know what I am in for. That subject matter is called vishaya. So the vishaya is already there in the first word . What is the subject matter? The title of the work and the subject matter is aparokṣānubhuti. So this is called vishaya. It is also the duty of the author to talk about the purpose of the book.

Why are you writing this book? There must be some purpose.

Anubandha chatuṣṭayam not only includes the subject matter, it includes the purpose. The subject matter is, How to Win Friends and Influence People. Let us say that's the title and that's the subject matter but then what is the purpose of this? The purpose is

because one is lonely and shy . This book is for those who are shy and lonely. The purpose is called in Sanskrit as prayojana. What do I get out of studying this book? So how to win friends and influence people or other such books when you read, what do you get? A sense of oh I'm not too bad, I'm all right and even though I'm lonely I have some hope, I have some tips on how to meet people and know what to say, more importantly what not to say. That is very important so if somebody is a nerd, one lacks social skills which is why one is attracted to such books. How to win friends and influence people is attractive so then there will be some appendices on how to open the conversation, about what to say, what not to say and then even in other certain kinds of etiquette like what not to say when somebody is grieving. When somebody has lost a loved one, especially if you are a vedantin this is very important, you cannot say, come on don't be sad, there is no such thing called sorrow. If you say that then then you don't have to wonder why you don't have any friends. So all these things are talked about in such books. The purpose of it is important and here the purpose is mokṣa Siddhi. The purpose is mokṣa.

What is mokṣa?

What is mokṣa? Freedom from samsara. It is a packed answer. We have to unpack it. What is freedom from samsara? Right now, I am sad, nothing is going my way, somehow miraculously the study of vedanta will make everything right and things will go my way ! This is the wrong answer. That is not the promise here.

What is the promise? What will happen after moksha? The answer is nothing.

Oh then why are you saying that I have to study this and then I have to understand this for the purpose of moksha siddhi. I have to understand this .

Yes, you have to understand this. So then moksha should change everything in my life. Well everything changes and nothing changes.

What do you mean? Don't talk in riddles.

Vedanta is full of riddles. We will get rid of the riddles.

If you were walking with a limp before and if you had back issues, front issues and had stomach issues they all will still continue.

Oh that's a bummer, that's terrible. Why should they continue? Because they are part of the package. They were already there before you had this knowledge. Correct? Yes.

They were part of the karma called Prarabdha. Prak arabdha prarabdha. So the body was made in the tummy of the mummy before you gained this knowledge. So therefore the laws of karma are still applying and they are still unfolding. The body is unfolding, the mind is unfolding in a particular way that cannot change. All right I'll live with a limp, no problem but then the world around me should change completely. Because I have mokṣa. Everything should become easier, people should smile at me whenever they see me. Whatever I think of, should just come to me, sarvān kāman samaṣṇute, this is what the promise of the Veda is. The promise of vedanta is one who gains all the

desires even without expressing them. So I should get all kinds of things all the time. I should just think of mango and mango should appear. Oh but it's not the season, it doesn't matter I should think of mango, mango should appear.

I should think of this and that should appear. Think of money and suddenly wards of money should appear. So this is not Mokṣa.

But you said it is an accomplishment of Mokṣa. Mokṣa is an accomplishment of that which is already accomplished .

What does that mean? I already have money and I don't know it ?

No, you already have the reason for which you need the money or you think you want the money. Money is mainly for security. You do not know it. We do not write it. But that's exactly what it is. It is a funny accomplishment. That's why I said **everything changes and nothing changes**. Nothing changes in the world, you don't become richer. You don't become more famous. You don't become younger. Everything is as it is. But then really speaking, internally nothing is the same.

You just don't care because your sights are elsewhere. You have identified with that unchanging limitless I, which is the cause of the universe which is equated to Isvara. That knowledge is so fulfilled and free of sorrow and free of all limitations. So that discovery of yourself as free of all limitations makes you free of all wants. Because all wants ensue because there is a sense of limitation centered on the self. No wants, no limitation, that's what it is. When there is no limitation there is no want at all.

All desires spring from an emptiness, a notion of emptiness in the heart and that emptiness alone is the cause. The emptiness is the cause for all desires and wanting. When that wanting is not addressed then it yields to sorrow. So therefore this is talked about here. Very very important and beautiful, this is what is talked about. This Mokṣa siddhi means waking up to that limitless I.

Suprabatham of Aparokṣānubhuti

What is the Suprabhatam?

In every temple in the morning they will just say please wake up, Oh Lord wake up ! Make the sun rise! Make the cows yield milk! Make the day start! Make the people get engaged in various activities they have to do ! All this you alone can do ! You are not an idol sitting idly in the temple! You are Bhagavan, because I have invoked you as such! Let the day go well because show me that you have woken up! That you are there with me! Very beautiful bhava is called suprabhatam. We have one for Rama also that they sing in Rama temples. 'Kousalya supraja Rama purva....'

Very beautiful set of verses. This is all to 'wake up' Bhagavan who really never goes to sleep. If Bhagavan went to sleep there would be instant pralaya. Bhagavan is incapable of going to sleep. So what kind of sleep is this? 'As though' sleep. It is a leela. Who is the author of this leela? You are the author of this leela, as a devotee in the temple because last night you participated in the dolotsava seva. The Lord and the goddess

swung in a little swing and then you said, please go to sleep. Nice you have worked hard all day, fulfilling so many useless desires of useless people and then you have restored dharma. You have done so many important things, please go to sleep. For the one 'as though' asleep, you have to 'as though' wake him up with Suprabatham.

Now you sing trylokyam mangalam kuru, jagan mangalam Kuru ! So for all the three words your presence is what makes them come alive and that is what I am invoking in

Now the same suprabhatam is for the jaded faded jiva. The one who is always complaining. Why do I have to pay the bills? Why can't everything be free? Why do I have to do this ? Maybe I should join the ashram. Everything is free. That's not the reason to join an ashram. So this is kind of a stupor and at least if one is asleep one is blissfully out. If you are asleep there is no problem but it is not the sleep. Even though elsewhere it says - ajñāna nidra suptah jivah. Jiva who is sleeping the sleep of ignorance. Sleeping the sleep of ignorance is not a problem. The problem is when that sleep transforms, mutates into the nightmare of samsara and that's where one is half dead, in some kind of a stupor . It is kind of awakened, but not getting awake and just mumbling, grumbling and complaining. Why does this exist? What is the purpose of this life? Why is this like this? Then do something. I don't know what to do. Then study vedanta. How will it help ? You've been studying for five years! What happened? So this jaded faded disappointed Jiva who is asleep to the truth of the self. Jiva is in a terrible stupor, a drunken stupor. Why are you drunk? Jiva is addicted to karma phala, addicted to all kinds of binding desires. For such a person it is a wake up call! Wake up! Come on get up! Get up! Why?

Because this is not going to help you. You need to get up. This is not going to help you at all. This stupor is the problem.

The story of Kumbhakarna talks about this. He was the brother of Ravana, due to a little mishap in articulating a particular desire he was cursed, blessed or cursed however you want to take it with six months of sleep and six months of waking state. In fact he was like a buffalo, very domestic but then he was dragged by Ravana. Ravana did all the Tapas and when Lord Shiva appeared, he dragged in the brother and asked him to ask for Nitya, eternity, limitlessness. This fellow forgot the word nitya and said Nidra and immediately fell asleep right there. Because Lord Shiva said felt it was an easy boom and he just felt there. He was so huge, and fell on the floor sleeping.

Ravana was very cross with Lord Shiva. Look at what you have done! How am I going to take him home and wake him up? Then Shiva said well I can't retract my boon, but I can mitigate it , so six months awake six months sleep. When the war broke out he was asleep and so they had to put a ladder, climb up to his ears and pour oil. His ears were like jars so they had to put oil in that or they would heat up the oil in a huge bat and pour it and for him who was asleep it was just a little irritation, so he would shake his head

and then turn over this way causing as I told you in another situation the first oil spill in history! Then they would slip and slide around it and then come to the other ear and pour that oil and nothing would happen.

This is all metaphorical so for the one sleeping the sleep of self ignorance and then being half awakened to all kinds of nightmares of samsara. Nightmares, fears, sorrows, pains etc for that , this particular *Suprabhatam* can even awaken a kumbhakarna. What does the jaded faded jiva say, I will reserve my judgment. Let's see what this upper Aparokṣānubhuti delivers ! Let's see what it delivers! I'll wait and watch! This is a nice new expression, wait and watch! Meaning I won't participate. I'll just wait on the sidelines and watch what it does. Let's see what it brings to the show. Bring on the show!

Start the show . Let me see what it does. What it does for me. Let me see in the form of the Shruti says all right. It will unfold itself.

So this is what mokṣa gives. Mokṣa is that freedom from longing which is actually the truth of oneself because when you feel free within even without self-knowledge there is freedom from longing. There are times when you don't want anything at all. You are very content. You are not wanting anything right now. You are content. You are whole. You are free. You are okay. You don't want anything. So this is the truth. This is the story .

So therefore that self is not accessed, is not discovered, doesn't have an abiding presence over the self that is always complaining.

The real self, please stand up !

Nobody says I want to be complaining!

Nobody says I want to keep on complaining, please help me complain a little more! In fact one says I am sick of complaints. Please take these complaints away! That is what one says and so therefore, moksha is the accomplishment of something that's already accomplished. The accomplishment of something that one already has, but is separated from that particular thing by knowledge.

Mokṣa is already accomplished

Moksha is like having glasses on your head, your reading glasses you put on your head and then you are looking for it everywhere. That is moksha. You are the possessor of the glasses. But then you have to ask around a few times and say where are the glasses and then somebody has to say, they are already on your head! Then you say oh I forgot that it was up there. I had put it there so moksha is like that. So the accomplishment of moksha is nothing other than the removal of all these things that come in the way of understanding that I am already free.

What is it that comes in the way of understanding that I'm already free?

All other accomplishments!

Oh so I have to give up accomplishments? No, you don't have to give up accomplishments! You have to give up the longing to be an accomplished person. That's what you have to give up! So everybody wants success, siddhi in the world. The word siddhi is defined very differently. How do we look at a successful person? The person who is a siddha, not like a yogi but someone who is accomplished in the world! Somebody who gets all the garlands and the red carpet and the fanfare and everything has to be a celebrity! Somebody so and so has come great award winners, oscar-winning actors, any other Hollywood, Bollywood, Tollywood, Sandalwood whatever whichever wood celebrity has come. When a celebrity comes, people forget themselves. They go with their camera mobile phone in hand and want to click a selfie or just a photo of the celebrity. Who is this person? You don't even know this person. But it is so and so. Don't you see why are you after them? They are so successful! So in every arena there is a celebrity! I gave the Hollywood Bollywood example because it is kind of universal entertainment celebrities, everybody knows. There is a kind of a screen presence and they are universal celebrities. Then there are celebrities in every field, there are experts and celebrities. Maybe not so well known, but in their circles they are very very well known. So in physics whoever is the Nobel Prize winner from last time, they will be very very well known. Very very well respected in their world. You know finally, so celebrities and such people who we think are very very accomplished or people who have very very rich lifestyles. There used to be a very popular show, Rich and Famous, everybody wanted to see how they live. Oh they have mentioned Malibu, so what does it look like, oh they have three living rooms, how many people live there. Only one okay one person with three living rooms! This is what it is. Maybe they have a lot of living to do! So they are living it up so to speak and then so this way one is fascinated. Nowhere in any country in the world you have a TV show called Lifestyle of the Poor and the miserable failures. Nobody will watch that because it's too close to one's life already. I am like this: why do I need that and that's why all these art films in India which are made are successful only in the few metro regions. You can show them in Mumbai and Kolkata and then you can show them in Chennai and Delhi that's it. You can't show them in rural areas, in some small villages in Karnataka. One movie was made out of a book based on the slums in Calcutta, city of Joy. It was an ironic thing, actually it was the city of sorrow and it was all very sad, dreary life about how the most indigent people live. When it was shown in the rural theaters it was a very huge flop because nobody wanted to see that. You want to see people who have fulfilled their desires. In other words the idea of success is fulfilling one's desires. Siddhi in the world is measured by the extent to which one has fulfilled all their desires. So they can be a road map for you. That's what you think. That's what everybody thinks, but that is so far from the truth for Vedanta. Vedanta's accomplishment is, the success in Vedanta, the moksha in vedanta is recognising failures to fulfill desires. That is success in Vedanta! That I cannot get happy by fulfilling my desires. There must be some other way!

What way is that ?

We will meet here at the same time next week and then we will continue.

Aparokṣānubhūti class 5

Verse 2 and Verse 3

<https://www.youtube.com/live/w2XYaUpIHZg?feature=share>

Śrīharim paramānamdam upadestāramīśvaram. vyāpakam sarvalokānām
kāranam tam namāmyaham...1.

Anubandha-catuṣṭayam

(v) aparokṣānubhūtirvai procyate mokṣasiddhaye (p).

(a) sadbhireva prayatnena viksaniya muhurmujuh .. 2..

Having understood the meaning of the second verse, we are in the process of understanding its place in the scheme of things and what is its place. We have seen that every work in the shastra, at the outset, talks about what is called 'Anubandha-catuṣṭaya'. So we are still in the middle of it. Anubandha means that which brings everything together. Anu means in accordance with the principles that have been outlined that brings everything together. Catuṣṭaya means the four-fold factors which have to be discussed at the outset. It means a group of four fold things that need to be discussed at the outset, before we plan any kind of work. This is true even in the novel also, unless of course it's a mystery novel, not so much fiction, but even any other work that you are writing then these four-fold factors in a similar way, maybe not exactly the same, but information of what this work is about, and why I'm writing it all, this is discussed.

1. Vishaya -V

So now the subject matter is called **vishaya** here, I have put it as V for vishaya. What is the vishaya, 'Aparoksha Anubhuthi' indeed.

What? That which is in the form of something that is already experienced by me.

When? All the time it is experienced by me, that which is experienced by me all the time in the form of myself, yet which I do not know that is the idea. I do not know this. This 'I' alone which is directly experienced by me all the time and this I, has to be understood.

2. Prayojana-P

Why? What is the purpose- **prayojana**?

Both start with the 'p' so we are happy with that. Why do we have to understand this?

Moksha siddhaye, in order to accomplish what is called freedom from longing, a longing to belong, longing to do this, longing to do that, freedom from all kinds of nonsensical things, which you think make you a fulfilled person, which you think will make you some more acceptable, more approvable, more something, more validity, you will get more love as a result of accomplishing. Some kind of pursuit based on validation, seeking validation from yourself and others. This is why this connection to these accomplishments and moksha is being questioned here. Moksha is already your own swarūpa, it is you. It's already what you seek and that is what has to be understood.

3. Sambandha-S

So the connection between the vishaya and the prayojana, that connection here is called **sambandha**. So this sambandha means the connection of a recipe book and fulfillment of your hunger.

What is the connection between a recipe book and the fulfillment of your hunger.

What is the connection?

Do you eat the pages of the recipe book?

And then do you feel full ?

No.

What do you have to do with the recipe book?

You have to read the recipe, you have to buy the ingredients and you have to cook in accordance to whatever it is said, whether you have to soak the ingredients first or you have to roast them, fry them, whatever it is that needs to be done, that is the connection.

But that's not the connection between the subject matter of this text, Aparokṣānubhūti, and the purpose which is *moksha siddhi*, which is called the subject matter, the vishaya. The purpose is not that first you have to study and then you have to cook all the ingredients together and simmer on the low flame, no such thing, the direct experience of myself is indeed Aparokṣānubhūti. Indeed myself is moksha and so how do I find that out? It is by understanding myself.

So the sambandha is how the vishaya connects to the prayojana and the sambandha this S is also repeated here.

4. Adhikari- A

How does the adhikāri connect to the prayojana?

What kind of adhikāri?

Who is the adhikari for this knowledge?

It is not for dogs and cats as I have said many times before, even though many enthusiastic online students like to share with me that their pets are also listening to Vedanta. They are not listening to Vedanta, they are sitting there because you are sitting there. They are not fond of Vedanta. They are fond of you.

So here who is it for? It is for human beings, human jīvās.

How do you distinguish a human jīvā from an animal? Very easy, animals do not complain. Humans complain. And then what kind of human jīvās?

There are two meanings, *sadpurushihi*, '*sadbhihi*' is people one who are dharmik. Dharma, truth, on a relative level that is the meaning. So through dharmik people who like to just naturally follow what is correct, what is right and, don't always keep pushing the envelope in the other direction, don't always try to cut corners and these are the people who are ripe for this study because of following dharma.

The pursuit of dharma sings a lullaby to the conflict in the heart. There is always a certain kind of a conflict in the heart between the right and the wrong. I know this is a little iffy, but I really want to do this because I want this outcome, the ends justify the means. I really want it badly so I'm going to cut corners, that's one inclination. But the other and the truer and the more pervasive inclination, the stronger inclination, is to just go with the flow. There is a great joy in going with the flow and not always upsetting the flow. Being a rebel is exciting but it gets tiring very fast and so from being a rebel, we learn how to revel in what is. That is the idea.

So, here it doesn't mean that this person is very boring because they don't question the order. In fact that's not true from the standpoint of worldly samsarik pursuits, the Vedanta student is of the biggest rebel. It is just that they have chosen the battle properly. Think about it, think about what your relatives think of you? Every day you are sitting in front of the computer and listening to Vedanta. Think about that, they will think of you as a weirdo and they will ask what's wrong with you? So already you are a rebel. You don't have to paint the hair green to confuse the people, whether the trees have started to walk and or not. You don't have to paint the town red in order to be a rebel. Just because you are interested in that is good enough. You are already a rebel from the standpoint of the world. They're all wondering, if the parents are alive, they are wondering if this one was adopted or if this child got exchanged in the birthing center or the hospital. They are wondering or thinking what is it that we did right. Generally what do the parents think? What is it that we did wrong? That's what they are thinking and friends, if you still have any by this time, the friends are thinking, very good-hearted person, very helpful and I will call them in a trice if I need something, but then you know what? They just don't know what to talk about. They are awkward, kind of nerdy and they are just not interested in much and they don't seem to have any opinion about anything you say or shall we do this, shall we do that? They say whatever you want, it's okay, anything is okay and so they are a little funny.

So, one is already a rebel in the most extreme sense of the world, one is rebelling against the setup of the entire society, which is based on the dysfunctional belief that one is bound, which is based on the nonsensical and dysfunctional beliefs, that one is

totally bound, and one has to strive for freedom. So one is rebelling against that belief, one is also rebelling against the belief that one has to have a standing in society, name wise, fame wise, money wise etc etc for people wise. And then all these wise, you know, that all one has to have a following, one has to have money, one has to have a standing in order to be somebody.

It's questioning that entire premise that you are already the most significant thing in the universe. And like a person sitting on a treasure chest full of gold coins, and everything, then having a begging bowl in his hand, and then saying "*Bhavati bikshan dehi*" I don't have anything, please help me. I'm sad and I'm upset and I need your help, love me, help me, take care of me, that is what you are rebelling against. How much more you want to rebel, how much more can you rebel, this is just turning the entire mass perception, perception of the entire society, not just in your little community, not just in your country, not in but in the whole world, and any other world, where complaining human beings can exist or human like people exist, any other place where there are complaining beings. This same maxim applies, you are turning the whole society upside down, so and then when you do that in keeping with dharma which is a manifestation of *Īśvara*, which is a universal law, then there is a kind of a peace in the heart, which makes one ready for this knowledge. Because the conflict between right and wrong, what I should have done and what I am actually doing, between the knower and the doer, you ease up. And for vedanta study is not accomplished in a split heart, in a heart that is divided. Why? because it's all about non-division and non-division starts internally.

So therefore '*sadbhi eva*' means only by such people, who have dared to question the entire establishment of the transactional reality. The need for the give and the take. The need for all these actions based on some kind of preferred results, the need to manufacture the results of actions, all these things are questioned but at the same time there is peace in the heart, a peace that is resulting from the understanding I am in the right place, I am in the right time and everything is okay. I don't have to do anything else and I just have to qualify for this knowledge. If there's any doing, any sadhana, prayatna, that is qualifying for this knowledge.

So, the cultivation of the qualification.

But where are the qualifications?

They will come in the next verse, from verses 2 to 11, they all deal with the *adhikaritvam* or the qualifications needed for this pursuit.

But here they are just talked about. They are alluded to by the word '*prayatna*' effort, by the right efforts. May one look into, not look literally. '*Viksenia*' is feminine because it qualifies which is also feminine. How? By whom? Again and again, kind of an adjectival usage here, again and again meaning repeatedly. But isn't it enough that I look at it once. Why should I have to keep looking at it? Because with all hinges, it's the extent to

which I have a clear anthakarana and that will be talked about a little later. Clearance of the inner infrastructure, mind, buddhi etc. That has to be free of strong prejudices and preferences, and that the extent to which I have that, is the extent to which this knowledge is internalized. So, when I listen to something for the first time then you know what happens, one gets just a little bit. That's why one signs up for the next text year, the next text will give you a little more. Oh, I love this text. People come and say I love Kathopanishad. Why do you love? Because it has this particular mantra.

*'na tatra sūryō bhāti na candratāraka nēmā vidyutō bhānti kutō'yamagni |
tamēva bhāntamanubhāti sarvam tasya bhāsā sarvamidam vibāti ||*

It is also in Mundakopanishad as well. Does it have that? How come I missed it, that's exactly what happens, it gets missed and some things get dismissed, but are there. That doesn't apply to me. This is not for me, This is for somebody else. But actually, the surprise is, it is for you. It is not for anybody else and then so the clarity comes with repeated inquiry. That inquiry is called, which you know here is referred to by the word 'viksaniyā' and it's not that you should just sit with 'Aparokṣānubhūti' the text here we have, a pun of the word is both, the text and the subject matter. So it's not that you have to keep looking at "Aparokṣānubhūti" the text all the time here.

We are talking of the subject matter which is the truth of yourself, which is always directly experienced, that has to be looked into with the help of many texts, so this accomplishes what is called Anubandha Catustaya.

So, we have vishaya bhuti, the subject matter is the title, we saw that and then the prayojana, the purpose is not to kill time during the day or the evening, it's not to make friends and influence people, it is for letting go of the notion, I am incomplete and I am subject to self-loath. That is the sole purpose of this study. It is to emerge from the quicksand of fear, sorrow and other limitations. Notions of limitations. These limitations are notional, so samsara is notional not oceanic, so the samsara is not oceanic. It is just a notion, even though we say ocean of samsara that is more of a metaphor.

So, this is the purpose, prayojana. Then who are the people? What is the audience here? Another synergy, A for adhikari, A for audience. So who is the audience? Who has given up their penchant to make a statement, somehow by cutting corners in society, cutting corners and practicing himself ahimsa, is hurting people, hurting animals and all these things. So in fact there is a sentence in the Katopanishad, *nāvīratō duṣcaritād, nāsāntō nāsamāhitaḥ | Nāsāntamānasō vāpi, prajñānēnainamāpnuyāt* for whom there is no cessation from work of wrongdoing, do not give this knowledge to the one who is not free from wrongdoing, because there is a split in the heart. There is a terrible chasm between the one who knows this is wrong, it's not that they don't know that it is wrong. But what if they don't know, then they would not be waiting to tell, no cameras are in place to do their dirty deeds. We're looking to see where the cameras

are not there, they're looking to see when it is the cover of the night. Why are they doing that? That means they know that what they are doing is wrong. It will get them into trouble and so this is why the person there has left, that has left trying to fulfill their desires no matter at what cost.

So such dharmik people may *muhur*. *Muhu* means may it be looked into repeatedly, means may they come into, may they be blessed with committed pursuits. Sometimes once in a while I get a desire for vedanta. That is not going to do it. Because the thick forest of wrong ideas about the self has been very carefully cultivated throughout many lives. To drop that, takes a different kind of infrastructure and so to drop that thicket of raga and dveśa, takes some time. For that it is suggested that one may have this a committed pursuit.

This verse also serves as a blessing meaning, may all the people listening to it, may we wish the author seems to be saying, a successful completion of their pursuit. What happens usually when there is a soda can enthusiasm, when there is a new text, immediately everybody wants to study and then what? Next week, also it's there, oh next week also is there, and so then the bubbles fizz out, the interest waivers and then there and then the interest drops. When the interest drops the person also drops, drops out in this case and so that is a natural tendency .

Why is it a natural tendency?

Because this means that the habitual orientations from many lifetimes ago and including this lifetime also come in the way of making oneself ready for this knowledge.

That's why this is in the form of a blessing.

May there be no recidivism on my part, May I not give up on this knowledge, because it is certainly not giving up on me.

May I always be in a place where I am teachable, which is actually a blessing.

Here the author gives a blessing for the completion of the text and for the completion of the pursuit of the adhikari, because without adhikari there is no Vedanta.

Verse -3

Vedanta is for you and so therefore may you get the full benefit of the teaching. So let's go to the next verse with these words. The next verse

svavarnasramadharmena tapasa haritosanat.

sādhanam prabhavet pumsam vairagyadi chatustayam ..

How to become somebody who has anubhandha chatustaya, four fold chatustaya, the desire for this knowledge and who has no penchant for just crossing the rules of society all the time?

How to turn it into that and cultivate four values only?

See how easy vedanta is. You have to have only four things under the belt, and then when you have these four things then you can get this knowledge, very easily.

Svavarnasramadharmena So this is what the third verse says, let us look at these four things and then there is a nice thing called a pathway given for the cultivation of the four things.

Svadharm

Svavarna means one's own dharma. Varna is taken as Dharma here svadharm. Then dharma is already there, it has to be repeated so varna has to be taken as svadharm. So dharma and varna. *Vavarnashramadharm* here is not the distinguishing between the right and the wrong dharma, here means the particular attributes of a particular stage in life. Whatever I have to do, my duty in life, this is what is called varnasrama dharma. That is actually the modern explanation. I will also give the ancient explanation a little bit later so the modern explanation is this.

The contemporary way to look at varnashrama dharma is to see that, I have been born into this family, I have some duties there, whatever they might be. At least until the parents are alive, there are certain duties and then after that I belong to this particular town, this particular community, there are some duties as a citizen or a member of this community. Then there are certain duties statewise, I have to file tax at least, in the States, where the state taxes have to be filed. I have to do that statewise duties, then as a citizen of the country there are certain duties, so if I am a citizen of any country one thing is sure, I cannot take up arms against the country. Naturally that's what will make me a person who is a who, who is engaging in treason. So, there are duties all the way from family, society, all the way to the country and even internationally as a global citizen, there are certain duties towards the planet, towards conserving ecology. That's why I don't brush my teeth while leaving the water running and even though you say, oh it just rained yesterday, it's not what it's about. It's about conserving resources and all these things. So, this is what svadharm is.

This is common svadharm and then there are different svadharms based on whatever one has to give to the society, based on the potential contributions. Somebody who is very good at playing a musical instrument, let's say they are artistic, they're very good at music, but then if you drag them and then make them sit in an engineering college classroom, they will just be miserable. Because that's not where their talents lie. This is again another aspect of svadharm, that's not where their talents lie, poor things, you just put them in a classroom and do what they do not want to do. They want to just be. We know they just want to be expressing their talents differently. You cannot decide on what's the future in this, you go here, go there. You cannot decide. Because that's where their talents are, that's where their inclination is and this is what is called svadharm.

And same thing the person also sometimes wants to dance, a person wants to be a dancer or let's say the person is good at dancing but then goes and practices something else which is okay nothing wrong in that. But see whatever you practice, whatever is earning your livelihood must be in keeping with your talents, otherwise frustration results, there is no job satisfaction. So generally everyone in even without knowing the concept of svadharma, they try to align their desires or not desires their abilities to what they want to do, what kind of a livelihood that is the idea. If your abilities are aligned with your livelihood, it's the best expression of svadharma.

Sathyam Jnanam Antham Brahma. We are not talking of the essential nature of oneself. That is svarupa lakshana, anvaya. We are talking about the iteration of this Sachidananda in this particular body mind sense complex. The body is given for a reason, the mind is given for a reason, a particular iteration is given for a reason. And how to work with that, how to work with my talents, how to make peace with, What is, how to make peace with the upadhi, that is, what is really at stake here. Because otherwise one is constantly in loggerheads with oneself, this is another kind of a split and so one strives. If there is any striving in Vedanta, it is the striving to bring these all together. It is to let things be, and this we know in India, that how to let things be, although now because of globalization and everything that is also changing a lot. But generally because of this teaching, we knew how to let things be, let it be, let it be, let it be, let it go, let it go, let it go, let it be, that is really what this is all about.

Letting go does not mean being passive

Let It go, Let It Be, let it just be how it is. It is not passivity, It is creating an avenue for self-growth to qualify for this knowledge. It is creating an avenue for contentment, regardless of how many of my desires are fulfilled or not, and that's why you let it be. That you just learn to make peace with what is, and inlaw that behaves like an outlaw. Doesn't matter, let it be, you keep your distance as much as possible etc. You do whatever duty is called for, and give them the freedom to be who they are. Because just be, if you don't give them the freedom, what will happen? You will lose your freedom in relation to them. That is what will happen and so you let that be. Difficult life partner, let It be. Why? Because in the olden days, now we are switching to the older explanation, the ancient explanation of svadharma, Varnashrama etc, so in the ancient days you never met the person, you saw them for five minutes. That's all. So, you didn't meet the person, you didn't have a time to date them, the horoscopes dated at the astrologer's house, you know they spent time there talking to one another and in a way the choice was deliberately taken out of the hands. I am not saying this was a good thing or a bad thing. I am just telling you how it used to be. The choice was deliberately taken out of the hands and then what happened was that the decision was based on Bhagavan, because horoscope is Bhagavan, planets are Īśvara, manifestations of Īśvara, so you

know this Īśvara that is marrying that Īśvara. Where has Īśvara put the particular planets? You try to wake up for each one's flaws, you do that, that's why that's what horoscope matching is all about. The horoscope matching is all about, that the horoscopes date. So, you don't have to have the pressure of dating and then what and then you just go with it, let us go with it, and then you just live with it, because you are not interested in the marriage, as in your own self-growth. You grow out of the life partner meaning, you grow out of the need for that person to change. And then you also grow out of the desire for that marriage to be a particular way. That is the idea, that is what is considered a successful marriage. Do not assume that the people were very passive and all kinds of things maybe. People were not passive even in the ancient days.

In the great grandmother's time, and I'm told about this story, the great grandmother in the family, in the birth family was married at the young age of 11 and a half, not even 12 the husband to be was I think 16 or 17. This was long ago and then of course, they had not met each other, the horoscopes matched. So, then they were not given a choice and then the 11 year old was dressed and then brought to the marriage hall. The story goes that she took one look at this prospective groom and said OMG, he is so ugly and she ran away, she ran away in the house and locked herself up in a room and not only her, her mother was also upset. She said I'm not going to give my daughter to this ugly looking fellow if at 16 he's looking like this, think of how he will look when he is 26. So, she also knocked at the door and the daughter said I'm not opening and she told the daughter, daughter no, I am also with you. Let us lock ourselves up and teach these people a lesson. So, the daughter opened the doors lightly to let the mother in. And then both of them stayed locked, like that, no food, no bathroom, nothing for almost eight nine hours and said that the auspicious time for the marriage ceremony had to be done, was gone. That was the idea, once that is gone at least there will be some time to negotiate and some time to do this and that. And then in the meantime the young teenager, the person the groom, the prospective groom wrote one letter to the bride to be and it was full of wisdom, somehow commandeered by a teenager. At that time he wrote a letter saying that I am not responsible for how I look, God made me how I look. I am not responsible for my appearance, but then he said but I am responsible for how I behave and I will always love you and commit to be committed to you and give you no cause for complaint as long as I shall live. He slipped the note underneath the door where they were locked off this hostage standoff. After eight hours or so the mother read the note and this girl also read the note and then they came out and then another muhurtha was fortunately available in three four days' time and then the marriage was performed. The ceremony was performed and then this boy, this teenager, kept his commitment lifelong, gave her no cause for complaining. This is what the story that is told, and so like this, it's not that everybody just was passive and went with whatever

was their inclinations and everything or whatever they were meant to do. There were things like this that we saw and it was, generally speaking, something very beautiful.

Here you know from the time that you are a child, you cannot have a say over the jagat the jagat, means the world, the world is evident to you. You can't control the world and you can't control other jīvas, even a dog has to be sent to obedience school, even then you cannot control it. But to talk of people, so, you can't control people. You can't control the world, you cannot control the laws of the universe. They are how they are. So, the only thing you have is, say over yourself. So, the world becomes karma bhumi, dharma bhumi.

Dharma Kshetre Kuru Kshetre, that is how the Bhagavad-Gita opens up. This is why Dharmakshetra which Īśvara means the field where my karma operates, the field whereby karma gets exhausted. Why am I in this impossible situation? Because of karma. You can pray, you can do some parihara, all this is fine, you can do some upāya. You can do so many remedies. You can do all that. But then you are in this situation because this is the fruit of the results of various karmas, either done in this or other lives, that's why one is in this difficult situation. So, then how to ease over those difficulties? Not by fighting with everybody all the time or even by fighting yourself. Not by hurting others all the time or even hurting yourself. But this is done in a very interesting and a different way. The path to self-growth is to outgrow all the things that bother you, everything things about you.

Another way is to outgrow them, rather than change that which is difficult to change or even impossible to change, you outgrow them. If it is possible, go ahead, no problem to change, but we are talking of those things that are extremely difficult or impossible to alter. There is only one place to take those things that are difficult to alter or impossible to alter, you take them at the altar of surrender and convert those things into a lifelong prayer. Become bigger than the situation that confronts you. Become bigger than the problems that confront you. That is what, how the circumstances of one's own life, the difficult circumstances of one's own life are converted into materials into ingredients for self-growth. They are converted into ingredients for self-growth, which is very beautiful and that's why in India it is not apathy, it is just that, it doesn't matter. Why? Because somewhere there is something else that is much more important which matters.

Unfortunately in contemporary India what we are in touch with is the apathy, but the other part is karma, kind of difficult, because this knowledge is not very popular. This knowledge is not very well known, so they have mastered the lifestyle. Nothing matters, nothing matters, but then why does it not matter is not connected to properly and that is what one has to make that connection.

Tapas- Discipline

Then the next one here means through some kind of a lifestyle, that is given to a measure of spiritual discipline and mental discipline of tapas. Tapas is not a Spanish snack, that's also called Tapas, but here this is a different kind of tapas. So, the word tapas comes from the root verb to burn, because tapas burns the karmas. The karmas you don't want. Tapas means there is a little bit of difficulty there. Meaning there is some sacrifice involved, even if it is sacrifice of comforts, that is also a certain kind of tapas. So tapas includes meditation. Tapas includes karma yoga and external tapas. Tapas includes any kind of a dietary kind of a regimen you follow. These days people are doing something for gut health, what is called intermittent eating or intermittent fasting that is a kind of a tapas because you have to go for food, without food for 14 hours a day, 16 hours a day. So your eating window is between 10 and 4 or something like that. And the rest of the time you don't eat at all and so this is called tapas. This is also an example of Tapas. Ahimsa is a form of tapas. So, tapas must not be taken literally as standing on one leg on the mountain top. That is also tapas, but then the tapas can take many many forms, like I only speak very little, and only when needed, the rest of the time there is not much purpose served in speaking. This is also tapas. I will use my hands and legs and all the organs of actions only for Veda like that, some people make a kind of a vow. So this is how you gain the fourfold qualifications is what is being talked about here. Svavarnāśramadharmena - We have seen this in detail that you will learn to let go of the things that are difficult or impossible to alter. Take them at the altar of surrender and you cry it out, you pray it out, and you learn to be okay with it, you become bigger than that which bothers you, and here we are not talking of oppressive situations from which you have to run a mile away. That is not what is being talked about. We are talking about things that you know that one cannot escape in certain ways, things that have to do with. Maybe a chronic illness or something like that and those kinds of things or if you know difficult circumstances in life that are difficult to escape. As I said, this is not passivity or being a doormat to exploitation. That is not how this should be interpreted, this we have seen in detail.

Haritosanath - Propitiation

The meaning of the word *Tapasa* is of any kind of mental emotional spiritual discipline for the sake of gaining these qualifications for knowledge and then finally to propitiate, to be contented, to propitiate propitiation. *Haritosanath'* - It is an abstract noun of propitiation. Of who? Of what? Hari. Which Hari? The same Hari that was here. Hari means Īśvara. The one who takes away all that I do not want, that is the definition of Īśvara and here it is not Hari, the Vishnu. Hari is often used for Vishnu. It's not Vishnu. it is not any prophet. It can be but it is not, it can be any kind, however you look, at the cause of the universe. However you adore the cause of the universe, however you connect to the cause of the universe by whatever name you give to that cause of the universe that is called Hari. Here it can also be one's Guru to whom you have a

worshipful attitude, that's also okay. So then means propitiation of the cause of the universe now if we are talking about Īśvara. Then a very important question arises: why does Īśvara need to be propitiated here. I am sick of pleasing all these people in my life. There are all these people I have to please for the sake of my own sanity. Otherwise they will come after me. I have to do this for this one, I have to do that for this one. There are a million responsibilities at work, and at home, and here now I have to worry about pleasing one more person Bhagavan. At least until now I thought that I don't have to please one entity in the universe. Now, if I have to please Bhagavan also, where will I go? So, again it's not taken literally here. Propitiation here doesn't mean making the Īśvara happy, because if Īśvara needs to be made happy then we can kiss this knowledge goodbye. Because this knowledge says you are of the nature of Īśvara who is always happy. And so therefore, that doesn't make any sense at all. May as well you wish this knowledge goodbye, so therefore here propitiation has to be taken as prayer full awareness. I invite Īśvara awareness into my life that is *harithtosana*. It is not that this is a commandment to keep thinking of God. How will you think of God all the time? People say this. Even though people who give spiritual discourses say, think of God. Think of God in the form of something? That is an object. That is enclosed by my thoughts. God is not an object, because you are not an object. God is that sentient consciousness which is the only source of existence and which is limitless. All pervasive, that is what we call Īśvara, God. So God, if it is enclosed as an object of thought like a dog, like a tree, like an orange fruit, so many things, then God becomes one more object. So, I'll follow the commandment and think of God. God, God, God and then I am walking also, then suddenly I see a dog. God thought is replaced by a dog. What kind of a thought is this? And then again I am not in God thought anymore. When there is guilt feeling. Oh God has been ousted by dog thought. How did this happen? Dog is an object of thought, the dog can be enclosed by a thought. God cannot be because God is you. God is not an object and so that cannot be enclosable. Then what does it mean when we say think of God?

We will be seeing that more next week but just to tell you this in brief, it's going to completely mean a different meaning. So, how to be in God awareness? Whatever you see that is Īśvara. Cultivating Īśvara awareness that is what it is, and next week we will be seeing this in a greater detail with the help of a verse in the in the tenth chapter and 18 chapter of Bhagavad-Gita, a very beautiful verse.

Whose mind is totally in me with me, be a devotee of me, Lord Krishna says and again Lord Krishna is not taken literally as Lord Krishna with the flute etc., but it is taken as Īśvara alone . '*man-manā bhava mad-bhakto mad-yājī māṁ namaskuru*'. Be the one who is worshipful all the time and then finally *mam namaskaru*, be the one who is doing namaskara to me all the time. And so how to do that how to get to the place of having of cultivating Īśvara awareness and inviting Īśvara awareness into our lives very important topic we will see in the next class.

Aparokṣānubhūti - Class 6

Verse 3 and 4

śrīthariṃ paramānamdam upadesāramīśvaram.

Vyāpakamsarvalokānām kāranam tam namāmyaham ॥१॥

aparokṣānubhūtirvai procyate mokṣasiddhaye.

sadbhirevaprayatnena vīksanīyā muhurmuḥ ॥ २ ॥

svavarnāśramadharmena tapasā haritosanāt.

sādhanamprabhavetpumsām vairāgyādi catusayam. ॥३॥

brahmādisthāvarāntesu vairāgyam visayesvanu.

yathaiva kākavisthāyām vairāgyam taddhinirmalam ॥४॥

Verse 3

svavarnāśramadharmena tapasā haritosanāt

sādhanamprabhavet pumsām vairāgyādi catustayam. ॥३॥

Bhagavan is not an object of thought

We have seen most of this verse *svavarnāśramadharmena*, the means of gaining the qualifications in order to have *Aparokṣānubhūti*, to have the knowledge of oneself, Aparoksha Atmanaha. And so in order to gain that there are certain things that need to be in place, just like if you want to do a PhD, you have to have some degree before that. It is not enough to have qualifications to apply, you have to build on the knowledge from the previously studied, whatever one has studied. And so, therefore even here it's the same exact thing. So, one builds all these qualifications and we saw *varṇāśramadharmā*. It is good to inquire, what we have seen in detail last time, *svavarnāśramadharmā* means, whatever, one has got to do in this life is done, that is done cheerfully. As a way of gaining a certain kind of patience, a certain kind of a staying power for this knowledge, *samadhanam* etc. This is what is accomplished, this we saw.

Tapasa then means, any kind of mental disciplines etc., religious discipline, spiritual discipline where one has a say over one's addictions, over one's way of the mind, over one's relative insecurities.

Haritosanat- even though *toṣhaṇam* means to please, here it's not pleasing the lord, it's not pleasing Īśvara. One is not embarking on some kind of a propitiation of Bhagavan, because the definition of Bhagavan is the one, who does not need propitiation, that Bhagavan and that is you. The one who does not complain, and the one who does not, therefore, need to be propitiated and that is you. '*Haritosanam*' is, as I explained last time, living in the awareness of Bhagavan and this, of course, people in all religious traditions try to do. In fact, there is an injunction. Think of God all the time, even in the Hindu tradition. "*Bhajare Mana*" there are so many songs", start with that refrain, " You keep worshipping Bhagavan', You keep thinking of Bhagavan, you can't think of Bhagavan in the same way that you think of your cell phone. There's a big difference. First of all you are addicted to your cell phone, but you're not addicted to Bhagavan in the same way. That's the main difference. But then, the cell phone is an object, in fact it should be renamed, hell-phone. Because that's where one is, that's where one feels like one is, because of this addiction, the cell phone is an object. You can objectify it, you can fight for it, you can go and buy something, you can keep it, you can use it, you can think of it. Similarly you can think of your spouse, you can think of your child, you can think of your neighbor, your friend, your dog, your cat. You can think of all of them because they are all objects.

Here Bhagavan is not an object, Bhagavan is not something that can be enclosed by a thought, then what is this Bhagavan? Bhagavan is *Sat chit ananda atma*. Bhagavan is endowed with a status as the cause. And status, the ability to create, the ability to take back, the ability to sustain, endowed with the so-called status of being the cause of the universe. Same consciousness. What is this consciousness, the one that says yes to the question, Are you here? that consciousness. If I ask the question, Are you here, what will you say now, the answer should come quickly. Because I've already given the answer, and so you have to say yes, even if you say no, that means you're already here. You are advertising your existence.

Sat - Existence

An existence that can never come to an end. An existence that is never insentient, an existence that is always nithya, the same, unchanging, fearless, sorrowless. That is the existence, that existence one wants, that existence is what one wants to be, that is what one is, and that is where you know that is, where one is going, and so this existence alone is equipped or endowed, as it were, and this endowment, is also 'as though', equipped, as it were with what, the cause of the universe. Because it is in charge of this existence alone, called *Sat*, is in charge of all the laws of the universe, and it is not *jada*, it is not *jada* means, it is not inert.

Chit - Sentience

How do you know? Pinch yourself. If you say ouch, then you have just met *Chit*. That's what it is, you are *Sat chit*, sentient consciousness, and so this sentient consciousness is what we are talking about. *Sat* is *chit* and *chit* is *sat*. The two can never be divorced from one another, inextricably linked. In fact the two are one. Then why do we talk about two, just so that one can see it from various standpoints, from the standpoint of a conscious entity we say *Chit*, from the standpoint of an entity we say *sat*, existence of that entity.

Ananta - Forever

How long does this continue? It's the same forever, that one is looking for in all the objects, starting with the self forever. One doesn't mind going to the shop and getting an update or upgrade, whatever, they call it. So then no one says, oh the better version, bigger, better version is available to be exchanged. That they don't mind exchanging it but to ask somebody to give it up all together. I can't do this, so like this that this is inextricably linked to the *sat* and the *chit* and that which continues forever is called *Ananda*. So that is one's nature as the *Aparokṣānubhūthi* will tell itself and that nature is being unfolded. It's not enough to say, I am *satchidananda*, because the human pursuit is not happy, it does not gain the end, knowing that one is *satchidananda*, it doesn't do anything. So therefore, what do I need, I need to know I am no longer small. I am riddled by a smallness that I want to get rid off and that smallness doesn't go. I am *satchitananda*, big deal, I'm still small, I'm a small *satchitananda*. And then it doesn't help at all. All these paperback Vedanta texts, they spell the self with a small s and then when they want to talk about Bhagavan or something like that, they spell the self with a big S. That's just like rubbing salt into the wound of the heart, the wound of self ignorance, especially we can have a lot of fun especially with verses in the sixth chapter of the Bhagavad Gita the word Atma:

*uddhared ātmanātmānam nātmānam avasādayet
ātmaiva hyātmano bandhur ātmaiva ripur ātmanaḥ'* -xref: BG.CH.6.5

The word Atma, every second word is Atma and so if you look at the various translations then you don't need cable TV at all, because the translations themselves are hilarious, never-ending entertainment. Pick up the self and it will be small s by the Self capital S, pick up the self by the Self and do not put down the self, and the biggest Self is the Self. Self with big S is the greatest friend and the self with small s is the self's biggest enemy.

What did you understand?

And so therefore it's just making it worse. I was better off chanting without knowing the meaning, at least chanting the Bhagavad-Gita gives some kind of punya. I can just be happy gaining punya and just chanting it whenever I feel like. This kind of a translation

is not going to do anything at all. So, therefore this smallness is what brings one to Vedanta. I am tired of being insignificant. I am tired of being small. I am tired of feeling upset, incomplete, insecure, everything behind, everything is the smallness alone, of which I am totally tired.

So what do you want to be? Big.

What do you want to be, big everybody wants to be big, in fact all of the human pursuits are because one feels small. All of the human pursuits are designed to become bigger, become better, become more accomplished, all that means becoming bigger. It's like doing the same thing over and over again expecting a different result.

Why? Because you are already big, the already big person wants to become big, the already secure person wants to become secure, the already happy person wants to become happy, the already poorna, complete person wants to become complete. This is madness.

What is this Hari?

Hari means the one who takes away the smallness. That is Hari.

What else is there to take away? The one who takes away this smallness is Hari, whose grace brings one to the guru, whose grace brings one the qualifications, whose compassion brings one to this knowledge and helps one to assimilate this knowledge.

That is the Hari, the cause of the universe from which everything comes including Guru, including shastra, including my desire to study, including my forbearance and the abilities, the samadhanam, the ability to sit with the knowledge, until it blossoms in the heart. All this comes from that, everything comes from that.

There is a relationship of the struggling jīva to this Bhagavan, the struggling jīva is already born related, who is struggling for what, who is struggling for completeness, who is struggling to become big, who is struggling to lose the smallness is already born into this world, related to what, the cause from which everything has come.

So how am I related to Īśvara? Is Īśvara my brother-in-law? Not really. Īśvara is that which is the cause of this body mind sense complex. Oh, I thought karma is the cause, you could take Karma as the cause, except we add that karma is a manifestation of Īśvara. In fact in certain parts of eastern India, they have a deity, they have the manifestation of Bhagavan as Chitragupta, Chitragupta is the colorful one, pretty like a picture and pretty like one's own karma. So, what does this Chitragupta do? This Chitragupta is the adhistatru, the one who abides as karma, and the one who dispenses *karma*, your own karma, because we want somebody to keep track of the karma, and it is Bhagavan in the form of this Chitragupta keeps track of the karma and makes sure that your punya doesn't go to the to the neighbor, and in fact, even with regard to the spouses. The punya is not very happily shared. It is *jealously* guarded, because we have a very lopsided distribution of punya, where spouses are concerned,

in a couple, if she does something good, then what happens, hundred percent of the punya she gets to keep. If he does something, half of it goes to her. What about the papa, if he does any papa he gets to keep it all, no papa is shared, except if she does any papa, most of it goes to him. Not fair. Somebody said this when I was giving a talk in one satsang in Arshavidya Gurukulam, so one man said this is not fair. After I had explained this and people were enjoying it, the women of course were enjoying this very happily, and then the man said not fair. They shouldn't be like this, what can we do, what can I do to change this? I said, you can pray to become a woman in the next life, that's all. What else to do in this life, this is how it is and so everything manifesting of Bhagavan, as you know karma manifest as Bhagavan, as the giver of the laws of karma, your own.

Misra - A combination of pāpa and punya.

When you are born, you are already related because this is a karmic body, it's a Karma body. If it is a good body, it means it can digest a stone and it can eat anything, it can sleep anywhere, it can have a rock as a pillow, and then sleep like a rock. Then that means, there is some good punya that is manifesting, so if you have that kind of a body, take sannyasa immediately, because that means even when the situations are adverse, you can manage, Wonderful.

So this is the body not fit to do, not fit to go to the gym, but have all these muscles, if you have that kind of a body and take to a life of sannyasa, become a *paridrajaka* you can sit anywhere you can sit under a tree, you can sleep next to the mountain, and then you can eat at the temple free, no problem don't have to worry about anything, take to a life of a wandering mendicant and all right. This is a punya body, 'bahut accha hai' very nice, but then everybody doesn't have this body.

Why? There is some pāpa, it is mixed up mishra, to be born in bhulokha, there is a little bit of papa, little bit of punya, all mixed up. That's why in North India, we have the last name Mishra. Everybody's last name should be Mishra, if you are a human being, you are a Mishra, which means little bit of papa, little bit of punya, that's what it is. That's what qualifies for a human birth and even the strong person who is ready to take sannyasa physically, is not prepared mentally. That's why he goes to the gym instead and does other things and wastes away the body. So some people are like that. Then they say nothing will happen to me, so they develop, unfortunately, some kind of addiction and waste away the body, *fry the liver* etc..They do all kinds of things unfortunately. So therefore, this is a product of karma and who is indwelling this body is separate from this body, this is the first premise of vedanta.

The indweller is not part of the body, mind sense complex, the indweller is sakshi, the body is sakshya. Sakshi witness/ observer and body is an object of observation. But how can I observe the indweller, you cannot. Because the observer is the indweller, the

one who wants to know is the one who is to be understood, but not as an object. So this sachidananda, 'as though' trapped, not really trapped, as though confined but not really confined, within a particular iteration called upadhi, a body-mind sense complex is born related to that Sachidananda, who seems to have no limits, Limitless body. Īśvara's body, is not the body that you see in photographs of Vishnu, Lakshmi etc. Īśvara's body is limitless. It is the truth of all bodies, Īśvara is in all bodies, all bodies are therefore Īśvara. Īśvara is not any particular body. This is what has to be understood. So one is already born related and born related means there is the only relationship between myself and this Hari being talked about in this verse. It is that of a devotee and the subject matter of devotion. No, but you just said that Hari is not an object, no but the person doesn't know that as a child growing up in the tradition, the child doesn't know that, even adults don't know that, and so what do we focus on this relationship and in this relationship yes there is a duality, there is a certain kind of an objectification, there is a certain kind of a duality, but that is just a temporary duality, it is a provisional duality, because even as I worship I take the flower to my heart and then give it to Bhagavan that oneness is there. In the mantras, there is this oneness, in the folk songs there is the oneness, vedanta is not just situated, located between the dusty pages of an upanishad. Dusty means not well read, not well understood, sitting somewhere in some library. Vedanta is not to be found within the dusty pages of upanishad. Vedanta is everywhere, in fact, that we call vedanta, which is in any culture, in any tradition, which talks of this oneness between the jīva and Īśvara, because that is the only way to get rid of the smallness. The struggle is to become Īśvara, for whom the one who is already Īśvara, the one who is already Īśvara struggles to become Īśvara. The only antidote for that is to understand I am already that which I seek. This is the only thing.

Prayer is good karma

Haritoshanam has to be understood in two ways. The first way, is to explore this relationship, is to build up this relationship, what is this relationship based on, the giver of the law of karma and the one who is manifest as the law of karma, and then who is this one who is this Īśvara endowed with a body mind sense complex, as it were, the one who is the recipient of the law of karma. So that is the relationship between the giver and the receiver, this is the relationship and the receiver is what kind of a receiver, a very cantankerous receiver. Oh something has come, why did you give me this, the receiver forgets what all the person did in the last life, all the corners that were cut, all the people that were abused, all the people that were hurt, any dogs and cats that were kicked out of the way. All these you know, and not to mention, all the things that went in as *himsa*, all the things that were eaten, all the things that were that were harmed, well forgets all that, and then what and then instead one complains, how could you give me this. Where else will you direct the complaints, you have to direct the complaint to the

establishment, to the one who is running the establishment. If you go to a restaurant and the food is not good. You order something and something else comes and it is terrible, then what, you can't complain to the other customers seated there, they cannot resolve that complaint, you have to call the manager, you have to call first your waiter and then you have to call the manager and say okay it has all these things, which I cannot eat, and I did not order, this something else has come, you have to do that, and here also, you have to relate to that one, you have to complain, to that one, that runs the establishment, and that is what Īśvara is. This is from the standpoint of the manifest jagat. So what will happen, if I complain, perhaps you will get a new dish in the restaurant for free. We will not only give you the dish free, but we want you to come back, the dessert is also free, dessert means some more punya. That which was kept in abeyance has manifested in advance, it has been advanced and it manifests in advance. So this way, that is one outcome it can come, that can happen and so therefore the complaint here, the relationship between the one who is a supplicant, the one who wants only good karma and the bad karma, which has to be endured. Especially a mature supplicant understands that, sometimes bitter dishes have to be ingested, and then what do you do? You pray.

Things that don't taste good have to be ingested, So what do you do? Perhaps, you can pray for a clothespin to shut off the lungs and eat it quickly so that you don't have the complete experience of what has to be ingested. You pray for a reprieve, where do you pray for the reprieve, you can't ask other people. Please help me, take this karma, nobody can take your karma, and so therefore the one who gives the karma can only mitigate this. Oh, by looking into your karmic bag of sanchita and perhaps finding a sliver of karma that would have that would have fructified later on, but then that is given right now, amazing, this is amazing, this is the relationship between the recipient of difficult karma and the giver of difficult and the only way to write this relationship is to recognize this. First of all to recognize this and to pray for mitigation. Every mumukshu must become a devotee first, if one is not a devotee one should not lose any more time than to become a devotee. Why because there are so many obstacles, many obstacles they say between the cup and the lip, but forget the cup, forget the lip, there are many obstacles between oneself, and what one wants, so many times this happens. People come with a lot of enthusiasm, great enthusiasm. Yes, I want to study. Yes I'm ready, yes, I want this badly, Why? I don't feel like it is enough. Then I think I got the gist of Vedanta enough, I think I can manage on my own. And then three weeks later one is again in the doldrums, then again a little bit of enthusiasm, a little bit of this, so this is called in samskritam *kadachit kaha*. This means, not kabhi kabhi wala, not sometimes one wants Vedanta. Vedanta is like a little whatever you know little outing it helps to just sort of clear the things you take a walk to clear the head and then you do a little bit of Vedanta. Once in a while when the head is really cluttered and you say oh nice and then you check out, who else is here, oh they are still coming, okay you know that is,

what '*haritosana*'. This is the first meaning of *haritosana* means recognizing that I am an embodied human being filled with all kinds of obstacles.

And also having this urgent need to lose the smallness, yet surrounded by smallness, in fact, starting with my own body everything is small. Small means not the size of the body, but limitations, body has limitations, mind has limitations, sense organs, of course, have limitations, everything is finite. I am sick of the finitude, I want to get rid of the finite, getting rid of the finite, recognizing oneself as infinite. There is no other way. Because how collecting more and more finite, becoming a collector of the finite does not get rid of the finitude? In fact you have a lot more finitude around you, you are, you have, you are infinitely surrounded by the finitude but yet you want the infinite what a travesty!

Haritoshans means clearing the karma by prayers, prayer clears the karma, because it creates punya, which is called *adrishta*, *pāpa* which is also *adrishta*. *Adrishta* means that punya is not visible, like the modaks on a plate, like the laddoos on the plate, those round balls of calories offered to Bhagavan. So they make 108 and Ganesha says okay you can have all of them back. I have just siphoned them off, I have enjoyed their smell, *Devaha paroksha priyaha*, there is an expression like that. Deva remotely enjoy, they just siphon off all the things, nutrients, and the taste, and leave everything for you, intact. So that's why you can take a plate of ladoos and go like this to Ganesha, and he says oh I'm very satisfied. You can't do that to the guests here, thank you for coming for lunch, and do *svaha*, they will make you into lunch, they will be so hungry. This is only to Bhagavan who is pleased. This is what the Vedas say when you go to heaven, then you don't have any stomach issues. You won't think why did I eat so much, no one says, I can have a gluten free diet, I need a keto diet. Don't follow keto diet, recently they have debunked it, it leads to heart disease. How can it not, so much fat, one is eating. I only can have a keto diet, you cannot say that in heaven. Why? Because you don't have any stomach issues at all. Why? Because you don't really need to eat, so no stomach issues, but I love food, yes, you can enjoy it. You could enjoy everything, just by going, wonderful. You can enjoy, and so the ladoos offered to Bhagavan with shraddha with bhakti, whatever you offer it doesn't have to be so elaborate, Bhagavad Gita says *pathram, pushpam, phalam toyam*, it can be a flower, leaf, fruit and so whatever is offered creates *adrishta* an invisible good karma. Why? Because it is only karma to pray and to be in this kind of relationship with Bhagavan. Why is it good karma to pray and worship in this way, because when you are praying you are not robbing a bank, you see, therefore it is good karma, you are not gossiping, you're not telling lies, you are not doing some useless thing which catches you and gets you into trouble, you're not cutting corners, you are not plotting some *adharma*, or following other *dharma*. Therefore it is so the *adrista*, the invisible good karma created from the prayer attacks. Bad karma that is there waiting to pounce at the appointed time, on the appointed date waiting to pounce, and so therefore this *adrishta* cuts that *adrishta*, kind of like the

Coronavirus vaccine, you don't see the virus but it is there, around and you want to inoculate yourself, and it's not enough to do it once, now they are saying every six months, some booster is needed, some booster is keeping on being needed. Similarly it's not enough to just pray once because one is the prey of so much difficult karma. It has to be done on a regular basis, so the first meaning is this particular *Haritoshanam* is recognizing and honoring this relationship, so that my plate is cleared in order to follow this knowledge, my plate is cleared so that nothing comes in the way, my mind is not distracted, my attention is not dissipated, so I am in prayerful all the time. I recognize and adorn this relationship because this is what I want to be. I want to know this Bhagavan.

Then the prayer takes on the second meaning I want to not just get goodies from Bhagavan, I want to know this Bhagavan, the 911 bhaktha, who has Bhagavan on speed dial only, in times of difficulty, slowly graduates and matures to the one, who says, Who are you? How can you be the truth of myself? When am I going to understand this? That is the second meaning of *Haritoshana*, which means understanding Hari as the truth of oneself.

Haritoshanam the second meaning, is the pursuit of *Aparokṣānubhuti* the text, the pursuit of Vedanta shastra, the pursuit of the upanishad, finding a teacher, studying with the teacher that is *Harithoshanam*. So, Bhagavan is very happy in fact, the happiest is *Lord Yama*, when you study upanishad, why? Because he is the teacher of the Kathopanishad? No, not particularly, that's not what I was thinking of. So then why is Lord Yama very happy when I study upanishad? Because Lord Yama thinks to himself, one less jīva to take care of, one less jīva to wonder where to put after he or she delivers themselves to me, where should I put them on the assembly line rebirth. What kind of rebirth, all these are just very difficult decisions, rebirth in human life, yes it always acted like a dog, territorial growling, so what kind of a job will this person have, security guard of a building, that's what you know, perhaps that's what it is. Don't take it seriously, I'm just having fun and so all this Yama has to make the decision and Bhagavan as Yama has to make the decision, so Yama is the happiest, one less jīva to handle, about whom to make decisions. *Haritoshanam*- the two meanings, both of them are equally important.

Sādhanaṃ prabhavetpumsā means that they definitely become these sadhana for Moksha, indirect sadhana because the direct sadhana is the study of the upanishad. All the others are for clearing everything else. Tapas and *Varnashrama dharma* all these following dharma, appropriate to one's station in life etc., become indirect sadhana to qualify for the pursuit of this knowledge, and that is what brings in the teacher, that is what brings in the guru, that is what brings in the shastra, and that is what brings in a very calm and dedicated mind to study, that's what brings it. All these become sadhana and so *pumsām* all these become sadhana for whom, it says *pum*, means man but here, because man in ancient text, and in those days when it was written the women

were disbarred from even looking at the Veda, and let alone studying vedanta, they were not allowed to do that. This was during a time when the tradition became much much more patriarchal, every religious tradition became very patriarchal, and so this way it was just for men, but here *pum* we have to translate as a person. So this becomes a sadhana.

Then what are the *vairāgyādi catustayam* starting with *vairāgyā* etc., the four fold sadhana and we don't have to talk about this right now, because we can go to the next verse because it will explain all these, what is this four-fold sadhanas, we saw one in the beginning, *anubandha catustayam*, now this is another group of four, and what is this, he highlights *vairāgyādi catustayam*, usually we say *vivekādi catustayam*, he says *vairāgyādi catustayam*

Fourfold Qualifications for knowledge

Viveka is the discrimination between nithya and anithya, what is permanent and what is temporary, that discrimination must be there, and then the desire to pursue the permanent must be there.

Vairagya, the letting go of that which is temporary in every aspect of one's life, that is *vairagya*,

Mumuksutvam, *moksho me bhuyat ithi icchat theevra mumukstvam*. Let me have moksha yesterday. I wanted yesterday to have a kind of a strong desire for moksha is called *mumukstvam*. But that's only three.

What is the fourth the, the fourth one is a group of six, oh you tricked me, exactly that's why in the beginning, it says only four qualifications, you can do this, And everybody says yeah yeah, four I can handle, no problem, tell me what they are, *viveka*, check, *vairagya*, okay got it, *mumuksutvam* each check, all right, and what's the fourth one, all these things to fix up the fourth one is a group of six, *Sama*, *Dama*, *Uparati*, *Titiksha*, *Sraddha* and *Samadhana*, that's why we say the best for the last, and so that people don't run away.

This is for the same reason, same exact reason, that the qualifications for the student of Vedanta in the Bhagavad-gita are given in the 13th chapter, well beyond the halfway mark, and because Lord Krishna did not want Arjuna to run away from the battlefield and or run away from the teachings, because had they been given, in chapter one or even chapter two, then one would have said, oh there's no way I can have *twenty* qualifications are mentioned and then by that time one is exhausted, because one is seeing big gaps in oneself, starting with *amanitvam* and so therefore it is in chapter 13.

amānitvam adambhitvam ahinsā kṣhāntir ārjavam
āchāryopāsanam śhaucham sthairyam ātma-vinigrahaḥ

*indriyārtheṣhu vairāgyam anahankāra eva cha
janma-mṛityu-jarā-vyādhī-duḥkha-doṣhānudarśhanam*

*asaktir anabhiṣvaṅgaḥ putra-dāra-grihādiṣhu
nityaṁ cha sama-chittatvam iṣṭāniṣṭopapattiṣhu*

*mayi chānanya-yogena bhaktir avyabhichāriṇī
vivikta-deśha-sevitvam aratir jana-sansadi*

*adhyātma-jñāna-nityatvaṁ tattva-jñānārtha-darśhanam
etaḥ jñānam iti proktam ajñānaṁ yad ato 'nyathā*

Gīta Chapter 13 verses 8-12

By that time you are hooked, you want to know the whole, there is no way of dropping out, and so here also *Viveka*, *Vairagya*, *mumukstvam*, Śamā dama sadsampannaḥ group of six like I said, we don't have to dwell on these here. Because it's already going to be explained, what should we do now, let us go to the next verse.

Verse 4

So first the verse is going to talk about, he's going to talk about the vairagya definition, a short explanation of why vairagya is given here. This is a technical expression *Brahmadhi sthavarānthesu*, even Adi Śankara has it, in some of his writings of the bhashya, Brahmaji means the creator, or it could mean Brahma loka, we could take both ways, we can take, *Brahmadhi* so beginning with Brahmaji Brahmadi sthavarānthesu and then beginning with Brahma right up to *sthavarānthesu* means mountain, tree, unmoving things also, *sthavara* can also mean a small worm, it's a little bit of a stretch of the meaning, but it's possible *Brahmadhi sthavarānthesu*, sometimes they say *Brahmadhi keetanthesu* that is also possible, means something insignificant, I mean you don't have to parse the words here does it really mean worm or not, doesn't matter, don't become a bookworm about that, all right yeah, so instead just look and see what is it trying to say, it says from the biggest goal meaning going to Brahmaloḥka to the smallest little object there, either becoming Brahmaji or going to Brahmaloḥka whatever it is from the biggest goal, to the smallest little thing, one should have *vairagya*,

Vairagyam means, this does not really matter, this is not what I am after.

Vishayeshu means with regard to objects The *shu* is not there because there is no sandhi here, so *Vishayayeshu plus anu* is he qualifies.

Brahmadhi sthavarantesu, they are in *sāmanādhī* karanyain opposition.

So, with reference to this, it is a *vishaya saptami*, so with reference to all ends in life from the smallest to the biggest and the ends in life, it doesn't matter, with reference to all of them.

Anu means in keeping with what the *sastra* says, and in keeping with what is going to be said.

In the second line *Vairagyam - viragsya bhavaha*, the non-attraction to all possible ends in life, from the smallest to the biggest, has to be accomplished is said.

The *anu* is hanging, and the *anu* actually, is another way of saying *yatha* .

It means in keeping with what *yathaiva* that's going to be explained here, and this is not how I would explain things, this is not how we would talk about it.

What is that the author is insisting on using some kind of a revulsion therapy in order to produce *Vairagya* right now, *yathaiva*.

So just as *kakavisthayam vairāgyam*, this is kind of strange, to talk about in a Vedanta class, the droppings of a crow, *Vairāgyam*, generated from the example *kakavisthayam* that is what I suppose is being trying to convey, *nirmala* is impure. So, the droppings of the crow, nobody goes collecting the crow droppings, who goes doing that, nobody has a penchant or a desire, it's like something universally disgusting, mindly disgusted, so the crow dropping means you avoid it.

Pujya Swamiji used to always joke when somebody asked once in a satsang. This was a satsang question. Buddha sat under a tree and got enlightened, if I sit under a tree will Will I also get enlightened? For that Swamiji said certainly you will get enlightened and the enlightenment is never again will I sit under a tree because of all the droppings above, that is the enlightenment you will get. So this is the thing, so the crow droppings are avoided, you don't want that, and so just like one doesn't go after the crow dropping, Nothing there to recommend itself. But does it go after the crow drops? What is there? It doesn't have anything to recommend itself. And suppose tomorrow or sometime in the future they say they found out that let's say the crow droppings have some kind of a Siddha medicine or some kind of a medicine there and which cures asthma or something like that, even the asthma sufferers will try everything else, before they do this. Before they take this medicine of crowdropping, so therefore the crow dropping is not something that is desired, it's not desirable at all. The same attitude to the crow dropping that I have, that exact same attitude to everything else in the universe, starting with the biggest and that I know which is going to Brahmaloka or having the life of Brahmaji or having the life of Indra, it is said in Indrajī, the king of the celestials of heaven, it is said that you have to do a hundred *yajñas* from scratch make your own bricks, make your own ghee, collect the sticks and you do a hundred *yajnyas* without the mind going this way or that way, the mind is is concentrated, the heart is in the right place and all the *dravyas* you have you don't keep putting *akshata* in the fire because you forgot to buy this or that. Everything goes perfectly then in the next life you become,

in the next life, in the next kalpa you become the next Indra, you dislodge in this life or other Indra and become or maybe you dislodge the Indra immediately and then you become the next Indra. I forget what the puranas say about this. So that doesn't matter though, the details don't matter, but the point is, if you do a hundred yajñas you can displace the current Indra who is reigning over the heaven etc and Indra also being in the position of Indra, if that Indra does not have the knowledge of the self then what will happen? That Indra will not want you to complete the hundred yajñas, after 50 he starts sweating bullets, he starts getting nervous, this one has to be kept an eye on, and then, he'll say, hey crow go and drop something ..dropping because then the yajña will not be nirmala, it will be defiled, you have to start from scratch. I have kept I have marked the walls. This is the 52nd yajña, so I start from 53. No you have to have a hundred uninterrupted yajñas and so you go back to square one, you go back to number one and then you get tired of doing it and then you get repetitive stress, injury of keeping on finger like this all the time then, you need a little massage of the shoulders and the arms and still it doesn't go all this, even in sleep and dream you're going like this, and still that's not enough to get the coveted Indra's position, because Indra himself is nervous, and Indra is very possessive about his position, there are many stories like this. He'll ask a crow to drop something or some inauspicious things are dropped there. So that you don't complete a hundred yajñas, so that means that even after completing, let's say, you complete a hundred yajñas. Go and have Indrapada, the status of Indra, called Indra, and so you have indrapada, you become the next Indra. You look around and then what is the use because that same insecurity you *were* there in Bhuloka, there also you have you carry the same insecurity, you jump when somebody comes from behind and you're always afraid that they want something, that you yourself want, and it's a coveted situation, and a possession you're always afraid. You're always incomplete. We're always wanting, what is the use? It is perhaps for this reason, Indra appears as a student in so many upanishads. Indra appears as a student in the Kenopanishad. Indra is a student and of Heimavati Uma, who is the teacher, first female teacher, represented in the upanishad, and then Indra is also a student in the Chandogya upanishad, chapter 8, goes to Prajapati for knowledge, then finally we see him as a teacher in the *kaushitaki* upanishad, he is the teacher. But otherwise he's portrayed as a student, and in the Chandogya upanishad he stays with the teacher and he studies for 105 years. This is not mentioned to deter everybody from studying, it is to show that even if you are someone as exalted as Indra, you have to take this pursuit seriously. This is exactly the teaching. So therefore the vairagya, means the understanding that everything that I pursue is finite, and what I want is infinite. In the VivekaChudamani, *ihāmutraphalabhōgavirāga*, vairagya is defined as elsewhere, meaning in here and elsewhere, here and elsewhere, that I want to enjoy the fruits of my karma. That penchant to enjoy the fruits of the karma, the freedom from that penchant, and that

addiction to fruits of the karma is a very sound definition, and more about this definition we'll see next week's class.

Aparokṣānubhūti -Class 7

Verse -5

*sriharim paramanandamupadestaramisvaram. vyapakam sarvalokānam
karanam tam namāmyaham ..*

anubandha-catustayam (s)

(v) aparokṣānubhūtirvai procyate mokṣasiddhaye (p).

(a) sadbhireva prayatnena vikṣani a muhunnuhuh.. 2..

svavarnasramadharmena tapas haritosanāt.

sadhanam prabhavet pumsam vairāgyadi catustayam .3..

brahmadisthāvarantesu vairāgyam visayesvanu.

yathaiva kakavisthayam vairāgyam taddhi nirmalam.4.

nityamatmasvarupam hi drsyam tadviparitagam.

evam yo niscayah samyagviveko vastunah sa vai.. 5..

sadaiva vasanātyāgah samo'yamiti sabditah

nigraho bahyavrttinam dama ityabhidhiyate... 6...

The twins- Viveka and Vairāgyam

Last week we talked about Vairāgyam. Usually we say Viveka and Vairāgyam, but here the author wants to highlight Vairāgya first. Because lack of Vairāgya comes in the way of assimilating the knowledge. Viveka means the Discrimination, we'll see in the next verse. Vairāgya is the ability to drop all the things that do not serve the purpose in your pursuit. It is going out, and so this has to be correctly understood. And correcting these priorities and the ability to prioritize, this knowledge that is what is Vairāgya.

In order to prioritize the knowledge, what are all the things that need to go, this is Vairāgya. Because the shastra is not very tolerant of multiple pursuits at the same time, especially if the pursuit is not sajāti. Sajāti means the same kind of things that enable the pursuit. So if you are pursuing Vedānta and if you take the time to meditate, in between the classes, then that pursuit of meditation does not come in the way of Vedānta. In fact it helps but there are certain other pursuits that which Adīśankara, elsewhere talks about, as completely opposed to one another, *tama prakashavat virujjas svabhavo*. He says that sunlight and darkness cannot occupy the same place at

the same time. But what about on a sunny day, if you ask, if I'm surrounded by shady trees then there is a shade, where there is no sun. But there is no darkness. So the sunlight and darkness just cannot occupy the same place at the same time. Similarly certain pursuits and the pursuit of this Vedanta cannot happen, if they occupy the same mind, at the same time, it's just not possible. Something has to go. Usually what goes is Vedanta, because one can justify the other pursuits very nicely. Vedanta classes, what will the teacher be saying these pursuits are not conducive, that's not what the mind wants to hear, but the mind wants to hear the opposite, the mind wants to say everything is okay, everything is alright, etc. And so, there are certain categories of pursuits that are not conducive to this knowledge and cannot be indulged in by the same person at the same time.

Viveka, is knowing, it means discrimination. Viveka is knowing what pursuits are not conducive and Vairagya is dropping them. You see how the two go together, so now what are the pursuits that are not conducive? We can say in general what pursuits are not conducive, but then you can't take them completely, literally, because it all depends on you. It all depends on what you are ready for, and it all depends on the pace of your growth.

Vedanta is very beautiful, it should be extremely forgiving, not even forgiving, just generous, compassionate to include everybody. That's why we have classes on different days, some classes meet only once a month. Because that's enough for many people. Some people only want occasional retreats and the rest of the time they don't want it. Because they know they have other pursuits, they are not ready to immerse in this completely. They know that is good for them, this is good to know. What one is ready for, then certain other people have sworn off, especially after the pandemic, certain people have sworn off online, they will only attend in person, they will not be interested in online classes. That of course weeds out most of the classes, and that of course, depends on whether the teachers are available. Then whether they are able to go where the teachers come etc. So that already weeds out other classes. Too much of an engagement. Then some people say bi-monthly classes are enough, a little Bodhasara here and a little Mundaka there, more than enough for me, that is all I can manage. Good for them. This is intellectual honesty, this is a kind of honesty, because one is aware that there are many competing pursuits, number one, number two.

I am not able to give up on all of them. My life is crowded, my mind is crowded, and I just right now I don't have the Vairagya, means the ability to drop, and so what should I do? I should continue. I'm doing it, because I can't do otherwise. And so what, therefore, how much time I can give to Vedanta. This is intellectual honesty. Some people say once a week is good and some people say whatever classes there are there I'm going to take. That's also good. No problem. So therefore we cannot tell a person, how much

śravanam is enough, you cannot tell the person. Why? Because it depends on you. And this is exactly the thing because your mental and emotional availability is what is at stake here. And honestly meeting that and getting to know yourself from the standpoint of your mental and emotional and physical availability for Vedanta is Viveka. So before studying the verse on Viveka, we are unfolding it because it's impossible to extricate it from Vairagya.

So, Viveka is your honest assessment of your own ability. Like with every other thing, Vedanta follows the maxim, how much you put in is what you get back. And if you are putting in a lot and not getting back what you think you should be getting back, then it's a problem. That means, your heart is not there, that means you're stuck in two different spheres. That means you want to study Vedanta, but then you also want so many other things that are incompatible with the pursuit of Vedanta, with the philosophy of Vedanta. Then something has to go, and I said usually, what goes is Vedanta. That is normal. That is natural because all other pursuits have an object in front of them, they are objectifiable, Vedanta cannot be objectifiable, it is you. So between the pursuit of the objects and the pursuit of the subjects, the pursuit of the objects can generally by a person with low Viveka quotient be easily justified. Vedanta we don't want, I'm still young, I have a long time to live. That's what the person thinks, everybody in my family has lived up to 95. I am only 65, the person says, and some 30 more years to pursue Vedanta. This kind of justification comes. Because there is very little vairagya. Vairagya can only come when Viveka is there. When Viveka is mastered Vairagya comes naturally, or Vairagya starts to come, catch hold of Viveka and cultivate the Viveka, both ways it goes good.

Mokṣa is the pursuit

*nityamatmasvarupam hi drsyam tadviparitagam.
evam yo niscayah samyagviveko vastunah sa vai..5.*

hi is indeed. *nityamatmasvarupam hi, niscayah* is the conviction. What kind of conviction in what manner? *nityamatmasvarupam hi* - indeed, my *svarūpa*, my nature is *nitya* -unchanging, my nature is unchanging, my nature is not subject to change, it is free of death, it is free of old age, it is free of disease, it is free of sorrow, it is free of strife conflict, it is free of going back and forth, one day Vedanta, another day no Vedanta, that kind of a *sankalpa vikalpa*, is not there. This is myself and what is this I, that which cannot be objectified, which is not an object. That's what I was telling you in the beginning. Then that is one part of the *niscayah*, which means the ascertainment. Knowledge, the ascertainment that I am unchanging, and everything else is changing, but it doesn't say everything else is changing in this verse.

Look at the next phrase drishyam. Drishyam means that which is an object of sight, and by upalakshana -object of all the sense organs, object of inference, and object of comparison. An object that can be objectified with the means of knowledge available to you. So all that can be objectified, drishyam is called drishyam. *Drishyam tadviparitagam viparitagam, viparitagachati gacchati tam means, the atmasvarūpa, the nature of Atma, nature that I, has been ascertained, and that I is unchanging and that I is unchanging infinite thing, it is not an object that I can deduce, that I can infer, that I can stumble upon, that I can see, that I can hear ec. So, everything that I can see here, touch, pick up the smell, the taste and all these and infer is opposite of the Atma tadviparitagam opposite, which is the opposite of the Atma, *tevam yo niscayah*. What kind of unshaken ascertainment. It's not that today I know Atma is nithya, everything else is anithya. It's not that today I know this, it is all the time. I have carefully ascertained after looking at everything and after getting into so many situations. I have wanted the permanent and have permanently been left with the impermanent, and so sick of permanently confronting the impermanent, I decide to choose the permanent. This kind of a *drda*, means that I'm changing ascertainment even though you may not know the Atma, but you are pursuit of the Atma, your decision to pursue the Atma is unchanging, that unchanging ascertainment of that which is to be pursued, namely the subject, not the object. That is called *vastunah sa vai means that indeed is the vastunah sa vai*. Ascertainment of things, from the root verb, which *vij* to discriminate, it has a masculine *pratyaya* and then suffix.*

Nithya Anithya Viveka

Let's begin now and of course the word *Viveka*. It doesn't tell us much, discrimination between what and what. *Nithya* and *anithya* then *nithya* means that which is permanent and permanence is not very well understood in our culture and in our lives. Permanent is not understood at all, what is permanent means that which lasts for a long time, that is the masses understanding of permanence. Everybody understands permanence in their own way, so permanence means that which lasts as long as I'm here on the earth. That's enough for me, and if I am comfortable, and if I have a wonderful house. If I have some friends and family who love me and children around, that is my understanding of permanence. That is in fact, that's what people say, many people's understanding of permanence, money should be there and then the people should be there, house should be there and then vacations should be there, whatever I want should be there, well I act you know at my when I snap my fingers it should come. This is my understanding of permanence.

If this is your understanding of permanence, then why are you still searching, why are you unhappy, let's say you have all this, why are you unhappy, why are you searching,

you have a nice house, yes. When you have a nice house, you have a nice spouse yes, and you have nice children yes, and you have a nice stash in a non-failing bank, that also we have to say all right, you know in a non-failing bank that the bank that failed nobody had even heard of it except, if you are in California, if you are in startup, and that too if you are a techie and into startups and all these things nobody would even heard of it, so here one is having an account, in our accounts multiple is better accounts, why not? We are imagining here, so it doesn't cost money to imagine, we should imagine big, so visualize big, so there are bank accounts. Then food is there on the table, vacations are there whenever you want, whenever you want, you can go to the mall and ball and then why are you unhappy?

Why do you want more, why do you keep coming together for classes. If this should be enough, it should be enough. But it is not thereby questioning your very definition of permanence. So one wants more, you want more, this is not enough, if there was a little more, I would be happy, if there was even a little more, then I would be happy. If there were some more, some more, some more, then I would pick up. Then you'd say, okay, you'll get somebody I'm not. It's like that story of being king who wanted gold. He was so mad after gold and money that he wanted everything he touched to turn into gold. Was he happy? No. Then you know gold palace, gold bathroom, gold sink, gold toilet. Gold everything golden, then the young princess comes and hugs him, she also turns into a gold statue, whom he loves very much, unfortunately and that's when he understands. This is not what I really want, this is Viveka. Viveka sometimes comes at a cost, rushing after something, and then if you don't get it, then also Viveka doesn't come, because then you say better luck next time, I'm going to try now.

What's next? Viveka comes generally after a loss, and that too this kind of a temporary Viveka, comes after a loss, sometimes one loss is not enough, unfortunately the person has to undergo a series of losses. Then Viveka wakes up, one is reminded of the tests of king Harichandra.

Harichandra was the king, a very rich king, and a very dharmic king, successful. dharmic king minding his own business, ruling over the kingdom but then he got caught in a war of some gods Indira must have been there in order anyhow so then these gods kept on putting him these celestials kept on putting him to through various tests, he loses the kingdom, has to go to the forest, there also loses, one thing after another, he's robbed off whatever little possessions he had, by the forest robbers.

Problems and then reduced to nothing, but whatever the clothes they had on, and still they comforted themselves, it's okay, it's okay, it's okay. it's not okay, because the three, the husband, wife and the child. Seven-year-old child dies, that also happens, and this

fellow takes a job as a funeral groundskeeper and then he is so dharmik, he does not leave dharma, even then the wife says we need to bury our child, and he says okay, then we need a piece of cloth as the fees for the funeral ground, and she says all I have is a piece of upper cloth that I'm wearing, he says give that, you give angavastram and as she's about to take it off, then Maha Vishnu comes gives him darshan, restores the child, back to life. This is a story and then restores the kingdom etc.

So, Viveka comes at great cost, sometimes karma has to unleash itself, because if everything is more or less going one's way, if there are too many choices, how will we wake up? I love vedanta but then there are all these other competing things also that I love, and this verse gives a clue about the competing pursuits. It gives a very nice view about the competing pursuits and the nature of the competing pursuits.

Atma is I, anatma is everything else that I can objectify, so what do I have to choose? Ask why? Because choosing anything that is other than I, takes me on a dead end, detour and come back. You go to another dead end street, come back disappointed, go to another dead end street, this is what one has been doing life after life, after life. So, Viveka means this nishcaya, this ascertainment that there is nothing else that can give me what I want other than the pursuit of Atma, and then how the Atma should to be pursued is also part of this Viveka. Atma pursuit is not like the pursuit of other objects, other objects are away from you and you have to go get them. Atma is you yourself, its Nature has to be known through śravanam until knowledge takes place. That's what takes place. That's what it is. So, until the knowledge takes place, one is doing śravanam and then that is the idea, this is Viveka.

Switching to the right boat

Switching the boat, switch the boat and the other is going to crash on the rocks, the other boat is going to go round and round and reach its destination, which is yourself. And you have already chosen the wrong boat and Viveka means, viveka along with shraddha, means the trust, is to switch boats in the middle of the river. That itself is a little scary. Let's say you know, that's why, chanting 'Hare Rama Hare Rama Rama Rama Hare Hare, Hare Krishna Hare Krishna Krishna Krishna Hare Hare, are described as taraka mantra, crossing, crossing of what? Crossing the ocean of delusion.

View and understanding of oneself *samyagdarshanam* as not a finite object and not something to be gained it is a gain of something that is already gained a so-called gain through the uncovering of what is obfuscating the vision. This is the pursuit so then that's why Lord Krishna is seen as the Kaivarthaka, boat man. So you are in a boat that has a hole okay and the water is filling up and it cannot be steered and still you are

convincing yourself no somebody bought super glue, I have glued the patch, I've glued a patch of wood, where did you get the wood from from another part of the boat, I just harvested a piece of wood and then I put some super glue and then put it there is it working yeah yeah well it's working. It's working it's working it's working, oh oh it's not working because the force of the undercurrents that made that little piece that was holding in the Band-Aid of the boat left got dislodged water is filling up, water is filling up oh but you know we have lots of passengers what are they doing? They took their coffee mugs and they are taking note and throwing it out, taking the water, throwing it out, taking the water, throwing it out, taking the water throwing it out, and you have to do it in unison, so that everybody does it. You can have a little song about it. Take the water, throw it out, but wait for the samsara to dry out. That's all.

If you make a little song and a poem to keep yourself motivated to just keep on putting the water out, somebody blows the whistle , each time I blow the whistle some self-styled engineer say some self-style leader is heading this operation of course they are not doing anything, they are not feeling and doing the work, you are doing that along with all the other boat mates or co-samsarees, so this is taking the water throwing it out, waiting for the samsara boat to dry out, it never dries out, never dries up. Because it is filling up again, filling up with what is the water, your own raga dvesha is the water that's what it, is all these things, and that is the water of kama, krodha, and so you keep, taking the water, throwing it out, it's a futile and then there is a nice book, your boat may be very ornate and It is like a cruise ship and it's got bedrooms and it has a view of the ocean you have a balcony. I have heard I have not gone.

In fact somebody said when I went to the Bahamas for the first time, somebody said to me we should have a Vedanta cruise. We should just have a Vedanta cruise, I said that's just to lose, not a cruise, it's a ruse, not to study, that's what it is. So yeah cruise with R silent as a sea, silence it's just a ruse not a cruise. So, here the boat is filling up, an ornate boat with a lot of designs and ivory inlays and a nice sun deck to sun. Yourself and then one wonderful rooms every floor has some entertainment, you are so entertained that you are yourself floored by the entertainment, every floor has entertainment, and cuisine means world cuisine one day this, one day that, you can keep on eating all the time, what else will you do, and then exotic stops along the way, that is your boat.

Then it is filling up with water and then there is a simple boat, there is a big boat, there is a no nonsense boat, but this is which is looking so resplendent why because of Lord Krishna, the fairy person, the fairy man is, Bhagavan, Lord Krishna, come over here. I don't know. I don't know, it doesn't look very safe, don't worry. I'm going to guide you and take you across. I'm going to tell you how to change boats along the stream. Don't

worry, I have you, I got you, I have your hand, you just jump. I carry you across, don't worry come, come, and let's say the other boat has a thousand people doing this, taking their little coffee mugs in and pouring the water out waiting for the samsara boat to dry out, of 1000, one person, says this does not make sense, that makes sense. I want to get to my destination and quickly I don't want all these detours, I don't want to go crash against a rock, already so many things are wrong with this boat, yesterday we were told there is a hole, and we were told to pitch in, even though we have paid full fare, and then today we are told the boiler is gone, so there is no hot water today, no hot water to drink, nothing and then this way so many things will be wrong with it in the future.

This is Viveka and so out of thousands and thousands of people in, one person says okay I'm out bye bye boat. I'm jettisoning this ship, what kind of ship, to worship. I am leaving this. I don't want this anymore and then what then Lord Krishna puts me in the other boat yeah then I look around few other people are also there. What's the entertainment - Vedanta classes, ॐ सहनावतु सह नौ भुनक्तु सह वीर्यं करवाव है तेजस्वि नावधीतमस्तु मा विद्विषाव है mantras are the entertainment that is the start of the entertainment, the curtain rises, the curtain comes down with closing prayer, ॐ पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्य curtain down.

The classes are the entertainment, and that is what it is, maybe some bhajans, maybe some question and answers, Q and A sessions, and what else we know of meditation, this is all the entertainment. Oh I still miss that but that's a sinking ship, this is it, maybe it won't have sunk, because now that I have abandoned that, both had come out and come here then otherwise if I had been there they probably needed just one more person, with the coffee cup to keep on going like this and now that I have left it's going to sink. This could be a regret which hopefully is resolved in the compassionate glance of the upanishad through śravanam and then the majority of the people continue to stay on the other ship. This is too scary. They decide that they don't know enough about where it's going. They don't like this boat which is just makeshift. It doesn't seem to have all the things that I am accustomed to. It doesn't have cha cha-cha dancing. It doesn't have food. It has food but it is just simple food khichdi. Who wants khichdi? When I can eat whatever I want in this world. Whatever is there in any part of the world, anything is available to eat including octopus, good grief, so then why should I come to this boat? Some people, for them this Viveka is not there, Vairagya far from it, and so they decide to stay on the old ship, they have Nishta to the old ship. What if it sinks? Doesn't matter one day I have to die, let me try doing what I know best. Indulgence in the finite that is all that I know best. This infinite who knows, who cares, even though if there is such a thing or not, I don't know. I'm going to stay on this ship, my commitment is to this ship alone.

There are two more kinds of people. I want to come on to this board on a trial basis, I just want to come and sit and see if I have air conditioning and if I am comfortable doing it and if I have all my creams and lotions and potions for every notion that I have about myself and you know if I have everything and if I'll be comfortable, if I can phone the people in the other ship, if I can do what is that called, video calls, then I will come. I want to first trial twists. Why even computer programs and everything that you have you have a trial 30 days free, one week free. So can I come on a trial basis, and what will Lord Krishna say, sure.

Lord Krishna, is the very man as the guru of this boat tour workshop of the Moksha boat, he will say sure, can I drink my coffee, yes come on, can I bring my tea, yes, I can't live without this pillow, bring it all no problem. I have to bring along the spouse, although he or she may might, for whatever apathetic, for better or for worse is described as completely apathetic to what is going on on this boat. Can I bring them? Sure, if they want to come and obviously they don't want to come. But then Lord Krishna says yes to all the commands, all the demands. No but I want the seat right in front of the boat. I don't want to get seasick. I want to be right there in front of the boat and shew to whichever other mumukshu is sitting there, shew to that mumukshu. I want to sit in this boat and the front, Lord Krishna says, you can sort it out, sure no problem even though I'm not going to vaporize the person, you can talk to them, then you can maybe take turns sitting wherever you want.

I am coming for a three-day trial, seven day trial, 30-day trial, whatever it is and then after the aforementioned trial period is over, what does the person do? Bye bye, go back, now the ship has sunk a little more in the water, still goes back. Now the coffee cup taking the water out waiting for the boat to dry out is not enough. Everybody is given a bucket. So all you have to do is to keep pouring the water out with the bucket. Now still the person decides to go back because there is a missing, but video calls with them are not enough, sharing photographs was not enough, because the relatives and the friends shared the photograph of their last meal on the boat and oh so many items OMG and here I'm eating rice and dal one day and dal and rice another day and look at what I'm missing, when will the trial period be over, soon, okay one more day, scratch out, one more day countdown, countdown one more day, ah now I can go back, give Lord Krishna a hug, thank you that was very enlightening.

Can I come back another time, for a little visit? I'll just come, Kabhi kabhi mera dil me Vedanta khyal, so sometimes I just want some Vedanta and sometimes what I want is samsara. I can have that too, sinking samsara no doubt and I have a sinking feeling when I'm there. That's why I want to be able to come back here. I want to keep my options open. Then people will argue what's wrong with keeping the options open, what's wrong with being a visitor on the board, nothing wrong, but here the verse says *samyag niscayah viveka* if you're keeping your mind open for a certain length of time

until you decide, then that's okay, that's what the trial period is for. But here you're on a permanent trial and that is very trying, even for you, especially for you it's very trying for the pursuit. It is very trying on the emotions because you are unable to make a decision, permanent trial is not a possibility.

Why? Because it is when you are here, you miss that, when you are there you miss this, and because Vedanta is not understood. That is the lack of Viveka. And the fact that I want to keep going back to the other boat, that is *vairāgya*. This is the third kind of scenario, the third kind of person.

Now the last one is, I think, the most challenging of all of them. What does the last one do Lord Krishna says yeah take my hand put your hand in mine, just come what does the person do? Put one foot on that boat, and one foot on this boat, and then both boats are going through slightly diverging and the person refuses to go either of this boat or on that boat. He listens to the classes on that side of the ears, listens to the heavy metal music on this side of ears, you know half and half. Half and half he said oh and I will drop right through the person. Very sad. Nobody said that's why he has a lot of energy. I did not need to go over the dangers of this particular strategy of studying Vedanta like this. The dangers are obvious to anybody who has common sense, and so the fourth kind of person is permanently challenged by the inability to make a decision, the third person is, he knows this is really the way, but he's unable to commit, not enough Vairagya for the third kind of person, the second kind of person who decides to stay on the sinking ship, has neither Viveka or Vairagya and the fourth kind of person has a little bit of Viveka not enough by Vairagya. It is not enough resolve. But he has Viveka, not enough of.

The answer is very clear. Resolve comes only when there is conviction. That is the way. But if I am not able to see that. This is the ship of the finite. This ship is only finite, it is going to crash against the rock and then be out of commission for some time. I am hanging out and drying out on the shore, that is in between lives. Then again it is bandaged and re-crafted and put on the scene. Again I have to push it off the shore and get into the same thing. The ability to see that should be there. That is what is going to make the decision that resolves.

Otherwise what happens is that connection between śravanam and what it is going to give me, when it is not there, and why will you be interested in śravana, first one has to understand that, what I am looking for is not an object, so all my pursuits are based on object. They are object driven, meaning I am only used to going after things that are away from me. That's all I know. How to do so and so those tools will not come in handy for something that is already gained, what I am searching for I already have. I already have everything that this sinking ship promises, I have abundance, I have prosperity, I

have happiness, I have freedom from sorrow, I have freedom from fear. I am one with all the things this ship promises, I already have, this is *Nishchaya*, and therefore nothing is gained from being on this ship, because if I already have what I want. But I don't seem to know it, so the nature of the pursuit itself must be questioned. I have to have various other tools to understand that I already have. So the nature of the pursuit undergoes a complete revolution, what kind of a revolution, a spiritual revolution, whereby I see it clearly that I am just treading water in that first boat, it's not going anywhere, it's just going in circles and showing me the same things, every beach is like the other beach, and every port is like another port, everything has water, trees, and maybe mountains or a combination thereof, these things fail to delight me after a little while. They make me restless, they make me angry, they make me upset, because I really know that I really want this, not anything else.

This *nischaya* should be there and if I really want this, my pursuit should take a different turn, if I have what I want and if I don't know this, then the antidote is not some more running after something, the antidote is known. Viveka, is knowing self ignorance is the problem, and *śravanam* is the solution. Listening to this is the solution, that is Viveka, that is discrimination, that is *nischaya* and therefore I can abandon the other ship. In fact everybody I think starts off as the third type of sojourner, what was the third type of sojourner, can I please come in between and listen to this, and be in the other boat, and then over the rest of the time I'm in this boat. No problem, no problem, in fact if you come to this boat even once in a while, and it translates in the real movie, in the empirical world, as coming to a few retreats, taking a few classes, if you do that well, then you will increase the desire for sure, it will definitely increase. How can it not work, because what you want is yourself, this is what the Upanishad says. What you want is already what you have, and it is keeping with the human quest. It is keeping with the universal human pursuit, university humanities and if while you are here you miss that boat then you pray. It is what you pray, you put yourself on a diet of *śravanam*, and pray we pray for this *vāsana*. And that's the next verse, *sadaiva vasanātyāgah vāsana* means these old and difficult orientations are sometimes used forever.

Advaita is also a *vāsana*. Advaita *vāsana*, the desire for advaita. But generally it has a pejorative connotation. We are going to be told in the next verse, but this *vāsana*, these orientations which have become habits from many many many times, long long ago, they'd have to be loved up, they have to be allowed, you allow them to drop, that is you work with them, you work with the fallout, the anger that comes, the pain that comes, the FOMO, the fear of missing out, that comes, the resistance, there is a wall of resistance that stops the Viveka and Vairagya. Therefore one starts to think I'm doing too much *śravaṇa*. How is that possible? The world of resistance and fear is so extremely predictable, one is convinced this is not the right way. Vedanta is making me

unhappier. Vedanta is giving me bad thoughts, Vedanta is making me upset, so therefore dump Vedanta. Vedanta is not making you upset, what is making you upset is all the things you feel you are missing, you are in between, permanently in between, and that is not going to be a viable way of life, that is what is making you angry, that is what is making you upset, the time has come for a choice. And you don't want to make that choice or you feel you cannot make the choice that is what is making you upset and so that resistance is dropped by cultivating devotion.

That devotion, clearly making the object of devotion, that is the one, that has put all these obstacles in my way. Vigneshwara the creator of obstacles, the Lord Ganesh's name, it's not that Lord Ganesh is creating obstacles, the organization is just pointing to what is already there, which is already karmic, which has made me into the fourth kind of sojourner in between two worlds, permanently feeling quartered, feeling pain, feeling sorrow, knowing that I have to make a decision. But not wanting to or feeling incapable of it. So for that prayer you need intellectual honesty, the ability to say, okay, I have to choose one boat. What if it is the wrong boat, doesn't matter right now, I am here, let me at least convert myself into the tourist number three, which wants to come once in a while, let me be honest about it, let me not try to be a full-time. When I can't right now, I can't maybe tomorrow, I can maybe next week, I can maybe next year. Maybe next month. I can but right now, I can't knowing that is actually being you, that's one option, knowing that and being true to yourself, that this is what I can manage right or saying yes I just feel very afraid very terrified, but I'm going to do make this decision, make this switch anyway and then dealing with the pain and the sorrow of missing everything. That one has known everything, that one has desired, that is also an option. But some option one has to choose because permanently being on the fence is being on the defense, the two are connected, so permanently being on the fence makes you be on the defense and so therefore I have to choose. That choice is called hopefully with the help of prayer, with the help of the teacher, with the help of the teachings, I will make the correct choice, but if even I'm able to make the not able to make the correct choice, I still will make a commitment to myself to continue this study in whatever way is possible for me right now. That is the choice that will see next week effect.

Aparokṣānubhūti - Class 8

Verse -6

sriharim paramanandam upadestaramisvaram.
vyapakam sarvalokānam karanam tam namāmyaham ..
anubandha-catustayam (s)
(v) aparokṣānubhutirvai procyate mokṣasiddhaye (p).
(a) sadbhireva prayatnena vikṣaniya muhurmuḥ.. 2..
svavarnasramadharmena tapasā haritosanāt.
sadhanam prabhavet pumsam vairagyadi catustayam .3..
brahmadisthāvarantesu vairāgyam visayesvanu.
yathaiva kakavisthayam vairāgyam taddhi nirmalam.4..
nityamatmasvarupam hi drsyam tadviparitagam.
evam yo niscayah samyagviveko vastunah sa vai.. 5..
sadaiva vasanātyāgah samo'yamiti sabditah
nigraho bahyavrttinam dama ityabhidhiyate... 6...

What is permanence?

Nityam atmasvaroopam - nithyam atmasvaroopam hi- So, the main thing what the text says, *Atmasvaroopam*, is truth of self, truth of yourself, nature of oneself that alone is unchanging, *tadviparitagam* everything else is opposite to the Atma, namely, Anatma. Anatma, which is opposite of *atmasvarupam*, meaning other than myself. *atmasvarupam* the nature of I, not the one that is the body, mind, senses, not the body mind sense complex, but the I the indweller, the indweller is what we are talking about here, and that is the *atmasvarupam*. *nityam atmasvarupa* which is unchanging, what I want to discover, which in fact is already myself, it is an attained thing, so Vedanta is not asking you in a way to do something or to believe in something that is other than yourself. It is basically a journey of self-discovery to self, that you always wanted to be the self, that you already are, its message in short, but this is not understood. How can it be so easy, how can it be that I already am, what I seek, because the seeking has been excruciating. So if the seeking has been excruciating, then how can it be that I am already, how can it be so easy, how can it be just simply about letting go. So this is sometimes, it is *counter*, not to counter one's understanding, but it runs the message of Vedanta, runs counter to one's habits, the habitual orientation of a doer, that doing is in order to gain. No pain, no gain, we have heard this, and there is some at least on the empirical level this seems to be true, if I work hard then only I get this, and in order to get this I have to put some effort, because everything I want is away from me. This is

the regular maxim in life but here we come upon *atmasvarupam* which is already myself, which the shastra says, it is *nithyam*. Is it *nityam*? How do you know? it's *nityam*, you don't, that's why we need the shastra. This is not something logical, but in a way it is not outside of the ken of my desires, because everything that I want and everything that I do appears to be what? Appears to be very much in keeping with unchanged, something permanent, that seems to be what I'm striving for. It is like sitting on a treasure chest and then applying for small jobs, part-time jobs, but here I am sitting on the treasure chest that is exactly what this quest is like.

So, the quest of self-knowledge is really the attainment of something that you already are, something that you already have. It's an as though attainment, very different from the habitual orientation of running after things that appear to be away from you. In fact Viveka is understanding this and Vairagya is directing the quest to the discovery of whatever that is already there, that is needing to be understood. Vairagya and Viveka are together, directing the journey from being a doer to a knower of the self. Because I am away from myself, the self is away from me the ahankara, not for want of doing, but for want of understanding. That it is a gain, 'as though' gain, of what is already there. So therefore he says very succinctly and beautifully, *nityam atmasvarupam*, an important key.

Because by contrast *tadviparitagam hi* means that which goes opposite to that, opposite to *nityam*, that which is forever and then that *viparitagam* means that which is finite is contrasted with the *atmasvarupam*, the nature of the self. That which is infinite that which is *nithya* and so the infinite and the finite are there. The pursuits in life are the things that are objects of desire that are finite, whereas really the only object of desire is the subject itself, and that happens to be infinite. That is in keeping with what you want, as we said earlier, what you are. So the quest is not one of pursuit in the sense of chasing after something or avoiding something, but more in a sense of a discovery of that glory of the infinite I. So then how do I know that, *tadviparitagam*, that everything other than the Atma is finite. What is my clue, the author is very helpful here, he gives a one word clue to understand. What is the difference between the finite and the infinite, and how do I tell the difference, I mean I don't know what the infinite is, where should I find my infinite. I don't know what the infinite means. Teenagers say to the parents who have gone to pick them up at the airport or somewhere, where are you? I have been infinitely waiting for you, so our understanding of the infinite itself is finite. So how do I tell the difference, how do I know that the things that I am pursuing are finite.

What is the clue, and that clue is in the word *drishyam* means it is objectifiable through the means of knowledge that I have at my best. It is objectifiable. I can point to it as a product, it is a product that can be objectified, through the eyes, ears etc *prathyksha pramanani*. And also through the various other means of knowledge that I have, such as inference, and then comparison is there, *anupalabdhi* is there. We have talked about

all these various means of knowledge. They are the single and the most important clue that helps me distinguish between the finite and the infinite. The finite will always be *drishya*.

Objectifiable is the clue

Drishya means it's an object. If it is an object it can be two things, inert number one. It is inert. I say this is a microphone, microphone doesn't say stop talking, I'm always amplifying what you are saying, I also have a few things to say about Vedanta and also about you. It is *jadah*, so here the single observer confronts a world of inert objects, this is really fascinating. So all that is anatma is *jadah*, if it is *drishya*, if it is objectifiable it is *jadah*, but then I objectify you, I say hello, you are going there, and you say hi back, and you are objectifying this Swami, and Swami is objectifying you. What are you talking about, what are you objectifying, Swami's body? Let's say you're a mind reader and then you somehow read my mind and say, the Swami wants a cup of tea. Then let's say you somehow intuit that, because you're a mind reader. But you are not objectifying me, you are objectifying the body of the Swami, the mind of the Swami, and similarly when I say Namaste to you, I am not objectifying you, I am objectifying your body, that is moving in space. I cannot objectify you, because the I in me is the I in you, is the I in he, is the I in she. How can you say that? Because we are all talking about this from the standpoint of that singular source of sentience, which is non-dual, which cannot be fragmented. It is not that the part of I is in you, the part of I is with me, there are no parts, we have to part ways with this part by part psychology. And say bye bye, that which is objectifiable, bring it down to an understanding, the first thing we have to see is that it is inert. That's why it's an object, it requires a sentient subject to bring it to light. That requires a sentient subject to bring it to light is called an object and that is exactly the idea. So many objects and one subject. A subject that is self-evident, a subject that is not subject to objectification, this is something to understand, a subject that is never subject to objectification, that can never ever even after a thousand lifetimes be objectified. This is something beautiful.

So, *drishya*, if we unpack the word *drishya*, two things come to mind, first is that which is *drishya*, that which is objectifiable is inert, it is not sentient, whereas I the sentience is never *absent* and I am not a borrowed. I am not borrowing this sentience, I am sentient, the mind is borrowing the sentience, the body is borrowing the same sentience, but I am lending the sentience to the body mind sense complex. That's the next place to go, the I which is self evident I, the I that says I am here and I know I am here, a knowing that never becomes a not knowing. Because at the ontological level, even though I am able to objectify my knowledge, I am able to objectify and observe my ignorance also. So when I say I don't know Greek, I know I do not know Greek, that I know which never becomes *I don't know*. That is what I am, and that is the source of existence.

That's the only thing that really exists on its own, and we cannot even say it. I am the only thing that exists, without any props, no props, whereas everything else exists because I exist, because, it is all dependent upon me, every part, every thought is dependent upon me to see the light of day, to bring to light. This is just so fascinating, absolutely very fascinating. Therefore my existence and the existence of the pot are very different. They do not belong to the same order of reality at all, my existence is self-existence, and then the existence of everything from pot to thought, rat bat, mat, hat, everything is because of me. 'I' is the cause, and the rest is because, this is one way to understand.

I am the cause of everything

I am the cause, everything else is because, So, what is the connection between cause and because, because depends on the cause, that is what it is, because can be because there is a cause. That's the thing and so that because is not self-existent, because happens to be self-existent .

What do you mean to say I am the cause of the pot, I don't even know how to handle clay and throw it on the wheel. Here we are talking of not literally the cause, we are talking about the nature of this I, which is self sufficient, which is self-existent and which never comes to an end, which is forever, and all the things that I encounter are not outside of this I at all. It is just like the shadow a person casts while walking. Similarly the whole world is, 'product', so to speak, an extension so to speak, a projection of this earth. So, the I is a causeless cause, doesn't have another cause but everything else has a local cause. Pot has a local existence, clay has a local cause, because of clay, and what kind of a cause? It is a cause that quickly becomes the effect, when seen from another angle in a nice infinite regress.

Let me explain what I mean, if you take the ornament what is the cause of ornament, gold, silver or whatever you want, some metal, and the metal itself has a cause you can say, that it is because of the smelting process. that it has undergone. So, the cause of gold is the earth, because gold has been mined from the earth. Then what is the cause of earth and again one has to say atma. It all ends up on atma alone. As stated in Taittiriya Upanishad, *tasmadva etasmad atmana akasah sambhutaha*.

This Atma alone is a so-called cause, and as though cause, because if the causality was permanently imbued or connected to the I, then the I is stuck between the cause and the effect, cause will be separate from the I, and then we have to say bye bye to Vedanta itself. Because this is all about non-duality, so the first distinction, that we make between the I and the not I is just a cognitive exercise, first we separate in order to see that there is no separation, the separation is just so that the confusion in thinking, that I

am, I am the house, I am the pet, I am this, I am that, I am my stress, that in that mix up should go. So in the beginning the separation is useful, because then I have some clues, this is I, this is not I. I am getting too entangled in not I, let me just wash my hands off, and get to a place of objectivity so let me be separate a little bit, but that's not the permanent vision. It cannot be, otherwise, we'll be hanging with two things.

Atma is the refuge of everything. It's Ashraya and everything else is *Ashritha*, so we have duality. The beauty of this non-duality, is that which is opposite to the I, that which appears *Viparithaga* to be opposite to the I, is not outside of the I. That is the second level of understanding, but in the beginning somewhere, we have to start, we have to make a separation, otherwise we won't know, we'll be entangled in everything like the kitten in a ball of yarn, what you are petting, are you petting the kitten or are you petting the yarn, because it's all one, it has become one with the ball of the yarn. That is not the oneness that one seeks, oneness with finitude, oneness with all the finite things in the world is the cause of sorrow, is the cause of fear, it's the cause of pain. That is why in the beginning a little extrication is needed, because there is a dysfunctional and often a co-dependent connection with all the things.

Problems of co-dependence

People in the universe and this co-dependence was talked about a long time ago by the sages in India. They came up with wonderful maxims *puthre pushte aham phustaha, puthre nashte aham nashtaha*. If the child is well nourished and doing what is supposed to be doing, if the son or daughter are fine, they are healthy, they are long lived and they are going about their day, then my day also goes very fantastic. They are alright, I'm okay. *Puthre nashte*, supposing something happens the child, god forbid, has a disease, terminal diagnosis or some rare disease, for which the parents have to scramble all their resources and everything to get some more some respite, so that there is cure. They don't know of any cure, but they can extend the child's life, or even if the child is a grown adult, this fellow, useless fellow has gone off into some, fallen into bad company, and has some addiction issues etc., Then parents feel like, life is no longer worth living, and one may argue of course, it is natural. It is natural, but then what is natural is not always easy to benefit oneself. It is natural in the sense of *sahaja*, is the way of the world, but here we are trying to look at the world and one's place in it, from a standpoint of objectivity. So, there is a connection to the child, I mean it's all an interesting paradox, unless the mother and the father bond with the child, then it cannot grow up. It needs that bonding, the parents also have to shower affection and everything and consider the child their own in order to raise it properly. But then after a while the child stops needing the parents, in the same way that it did when it was young and at that time, the parents also have to let go in a certain way. When that letting go doesn't

happen from the standpoint of the offspring, Carl Jung has a wonderful word for it. It is called individuation, individuation means *jivathvam*. So, the child sees itself as a separate individual, having its own karmic trajectory, and maybe it doesn't understand this is my own karma, having its own trajectory. But has the ability to follow its likes and dislikes, the ability to go forward and have its own world, its own ambitions. Most of all the freedom to make its own mistakes, not always be crowded out and dominated by the choices of the parents. In a healthy upbringing, Carl Jung says this individuation happens, sooner or later, some people are late bloomers, and some people blossom early. Doesn't matter, but this kind of an individuation, the ability to make one's own decisions, one's own mistakes happens in a healthy child rearing atmosphere, and then after that still there are even after that happens, still there can be *CORDS* of dysfunctionality within the family etc. But still since the individuation has happened, the person has a little more objectivity at least that is to behold, sometimes the individuation does not happen or it happens in an inhibited way, because there are a lot of expectations on both sides in the native family and in the offspring. There is a kind of, for lack of a better term, a failure to launch one is always somehow, just even after the parents are long gone, the parents are carried in the heart, in the head and one just re-lives their life and so this is what is very dysfunctional codependent. All these things, these are all new terms but our sages knew this a long time ago, and they said that this is inimical to spiritual growth, it may be a natural outcome of having children or having a family etc., but it is ultimately inimical to one's spiritual growth. Why is it inimical? Because one is not really understanding the truth of this I, outside of what we call *anatma*, including the voices of the parents, including the various connections that one has forged, and so therefore, this extrication is the first spiritual instruction, is to extricate oneself from these kinds of dysfunctional connections, no matter how fierce.

We are not trying to, Vedanta does not say, stop loving your family or you should not have a family. That's not the point. The point is to clean up the dysfunctional ways of associating with the people around oneself and reproducing the same family dynamics everywhere, That is what happens. That's why I keep saying family, because the native family, becomes the first impressions of how to deal with the world, which becomes one's own fears and tears. It extends far beyond the fact, and so this is what is interrogated at the beginning of the spiritual instruction, while talking about *Viveka* and *Vairagya*. While talking about opening to oneself, understanding the difference between the I and the so-called not I, the distinction is important. Because there is a mix-up, and once the distinction is made, it is no longer necessary to keep on upholding the distinction. That is the idea, and so therefore the I and the not I are connected, it's an 'as though' connection. Because the not I is, 'as though' projection, and the 'as though' connection, when they are sanctified and made real, then sorrow, confusion etc all of them end. So let's go back to the definition of *drishya*. So, the first definition of *drishya* is

that which is objectifiable, is that which means inert. The second definition of *drishya* is that it is changing all the time, it is inert, and it is changing all the time. That is what we call finite. The definition of the word finite is that which is an object. That which is an object means that it is inert, and that it is changing all the time. These two things really give us the definition of the word *drishya*, which means finite. How do we know this is finite, *viparitaga* means opposite, opposite of *nitya*, which means unchanging. *Drishya* means it is an object, it is inert, anything that I can objectify is inert, and then it is changing all the time.

evam yo niscayah samyag, evam yo samyag niscayaha. Samyag means well ascertained decision, decision here means the understanding, a well ascertained understanding. Determination, in this manner, that the I is unchanging, permanent, and my *swarupa*, my nature, is permanent, infinite and everything that the I encounters is inert, and changing, this kind of a determination, this kind of an understanding, as a well ascertained understanding, is called *Vivekaha sa vai*. Indeed this is *viveka*.

Viveka vastunah was of the only thing that is worth being talked about which is the I. In fact the word *vasthu* means thing and this word is used in the vedanta shastra only for Atma, all other things are no thing, nothing. Everything else is nothing only, the Atma is worth being called a thing, So the nature of this is the *viveka* means this is the discrimination, the determination of the vastu as *nithya* and this vastu is myself alone. That owning up has to take place and then in the beginning how is this owning up, how does this happen? It happens by understanding everything as opposite to that, and whatever is opposite to that, is changing and inert. Therefore whatever is changing and inert is finite, so this is then *viveka*.

Vedanta six Pack

Then after viveka and vairagya the six pack is discussed with six other qualities and in verse number six the two of those qualities of a person who thrived for spiritual instruction is being discussed. *sadaiva vasanätyägah samo'yamiti sabditah nigraho bahyavrttinam dama ityabhidhiyate*- So the second one *dama* is discussed here. *Dama ityabhidhiyate- dama nigraho-* *bhidhiyate* means, management, *bahyavrttinam dama* punishment of what was external, external here it means movements, the movements of the organs. The management of the movement of the organs of action is called *dama*. This is the translation of *bahyavrtti*. What are the organs of action? They are five in number and even though it is tempting to say, two hands, two legs, four and then something else, it is not that. It is a technical definition. There is a technical definition for organs of action. Organs of action means, the two hands count as one, legs two, speech three, organs of elimination four, and organs of reproduction five. These are called the organs of action, and we distinguish them from the other organs, which are

beyond the sense of action, *Jnanendriyas*, the organs of knowing. Since these are organs of action they are called karmendriyas. The management of these organs constitute what is called dama.

Dama- Management of organs of actions

Why is this dama important? It's the sole thing that distinguishes us from animals, that's why it becomes important. What a donkey does, kicks you also, has the freedom to kick. What's the difference between a human being and a donkey, you have the freedom to not kick, a donkey does not have the freedom to not kick. That's the distinction everybody has the freedom to kick but you say, I really feel like giving this fellow a good kick, but I'm going to desist, why because I don't want to be arrested, simple. I don't want to have a lawsuit on my hand, there are consequences, the donkey doesn't see consequences. The donkey just kicks, because I'm just having a bad day. I just feel like giving somebody a good kick, that's it, that's all.

As Pujya Swamiji would joke, If a person is standing behind the donkey, the donkey is not going to say, oh this is a person in orange I have to be respectful, I must not kick, it's not going to sit. In fact we have to wonder about the sanity of the sadhu. It is a sadhu standing behind the donkey, we have to ask the sadhu why he is standing there, not the donkey. So, the donkey does not have the freedom to kick the human being, that is the difference between the donkey and the human being. The donkey does not have the freedom not to kick whereas the human being has the freedom to not kick. This is *Dhama*, I am very cognizant of the consequences of my actions, and therefore, I learn to use the organs of action carefully. Speech is another example, I can't say whatever I want to say. I often do but I can't. I must not really. I can't say what I want to say, because so many things come into my mind, so many thoughts come into my mind, this idiot, these thoughts that come to mind, this person is an idiot, but standing in front of them, I don't say that. So again, I don't want to go to jail, I don't want to be sued for defamation, I don't want this person who I think is an idiot, he is stronger and bigger than me, so I don't want to cause a lack of *Dhama* in them. They just can make me into chutney, I don't want to do that, because my life is dear to me. So, therefore, in this we already know *dhama*, we already managed to the best of our ability, our organs of actions. We have learned to manage, sometimes the hard way, the hard way growing up, one has said whatever one wanted to say and the parents have said go and clean your mouth out with soap. What are you talking about? This is not the way to speak, this we have learned and we have learned the hard way by losing friendships, because somebody got hurt, because one said something that one, who did not think, one just spoke before thinking. The organ of speech again with no more or less we know how to manage. We know how to say hello even when you don't want to say hello, so you just

gripped your teeth, Hi how are you doing, you can just say like that. No it's not a wholehearted smile, it's not a wholehearted hello, but there are certain societal cues which everybody follows. Otherwise one doesn't belong and there's nothing more painful than not belonging, so one learns to manage even organs of elimination. I mean nobody just goes wherever they feel like, that's why there are certain things called bathrooms, unless of course, there's some kind of an unfortunate emergency, you just you know, there are certain codes of how to behave. Where certain actions are appropriate, and where certain actions are not. That's again the distinction between oneself and animals, you don't find that with the animals, the pet animal will go wherever it wants to. That's why the owner has to go behind them with a bag, for the sake of public codes, whatever there is, you have to clean up after the dog. The dog doesn't know what to do, it will just go wherever it feels like. Human beings have the ability to manage with these organs of action. That is the difference between the organs of action and how one deals with the organs of action or the main way in which one is distinguished is different from animals. One is already doing all these things. Then why is the author mentioning this, if I'm already doing this, then why should I be told to control your organs of action, if you want to study Vedanta, I'm already doing it, I'm not already kicking people, I'm not already saying things that I don't mean to say. So why is this injunction there? It's a special form of cultivating, like fine tuning *dhama* cultivating meaning here fine tuning *dhama* from the standpoint of reprogramming oneself as a student of this knowledge. This is a kind of a very sophisticated fine tune. An extremely sophisticated fine tune, that is what is called *dhama*, then so what do you mean by fine tuning, Bhagavad Gita puts it this way

Yukta ahara - Learning to eat right

*“Yuktāhāravihārasya yuktacēṣṭasya karmasu |
yuktasvapnāvabōdhasya yōgō bhavati duḥkhahā” (Bhagavad Gita 6:17)*

Duḥkham hanti means that which gets rid of sorrow, kills sorrow, so karma yoga, meaning a committed lifestyle of yoga is the killer of sorrow. And that has certain ingredients and here it is called *yuktā*. The person who is in this lifestyle is called *yuktā* meaning the person who is put together.

The definition of *yuktā* given in the sixth chapter *yukta āhāra* means in relation to food, here in fact one can learn from the animals, not to eat too much. If an animal is full and you offer its best food, it will just walk away. Even the tiger will walk away, will look at you and go home. Yes you may look tasty, but not right now, I'll come back later, and it will walk away. But not human beings. By extending the meaning for what is taken in, we can also include, what one takes in through the internet, what one takes in through

the social media, what one takes in, what one allows to go with him, *yukta āhāra* means this is it kind of an extended definition, strictly ahara means what you put in the body. It is not saying fast all the time, no that is also not good, as the Buddha himself pointed out. Buddha experimented with many different things and first he thought you know the way to understanding the truth is to just starve oneself. He starved, there are certain very nice statues very well made with all the ribs showing statues and reliefs paintings. But then he said this is not the way to go, because an empty stomach is not the answer. Mind also will be affected by the body, and has to be well nourished and this is what is talked about in the Chandogya Upanishad. It is also talked about, where as an experiment Svetaketu was asked to fast for 10 days and then after the 10-day fast he was asked to repeat the veda, he didn't even know, V for veda, he could not understand anything. He could not repeat anything, and so it's not about fasting or it's also not about eating extremely, it's about a healthy relationship with what goes in the body.

Yukta Vihara- Learning to move right

Yukta vihāra means mood, in fact, we have a state in eastern India called Bihar, actually it is Vihar, it used to have a lot of gardens and everything, where people could take walks, now it has a lot of Industries that's the difference. So this is the *yukta vihāra*, vihara means the person, who has got a healthy relationship to exercise, this is very important in the modern, the contemporary time. We have devices that track how many steps we have taken and then there is a recommendation, a CDC recommendation 8500 steps per day. You have to walk in order to be healthy, and in order to avoid cardiovascular disease, and dementia. That's another thing, if you want to avoid cardiovascular disease and if you want to avoid dementia 8,500 steps. That becomes an obsession for people who have fitbit, a thick bit and what else is it called, some apple watch they track every movement. And so you have to have the device closed or strapped to your body. So that you can get these 8,500 steps becomes an obsession and then it even tracks how many floors you have climbed. So you have to keep climbing floors or walking in hilly areas, but if you live in a flat area, what are you going to do, well you have to just climb floors, you have to do this, you have to do that. It is a lot of pressure, and then of course it's not enough to just walk, you have to build up the muscles which are a loss against time, the older you go, the muscles wear out, and dissipate, you just feel like something hanging everywhere. Something on the coat hanger and it's how it is. So better go to the gym, do weight bearing exercises. Nothing wrong and be healthy. Walk your 8500 steps, no problem. Be healthy and go to the gym or do yoga, whatever it is we do, but here we are talking about excess. We have especially in the contemporary times, a case of too much or too little. We don't know moderation, we really don't know how to go on the middle path, which we really don't know. We have no idea of moderation, we deter between not eating at all or and stuffing

ourselves. People climb 27 floors, somebody told me recently very proudly. I have climbed 27 floors today and so between climbing 27 floors and being completely floored, we just have this kind of a yo-yo pendulum mentality. When you do too much, the next day of course there's no other option except to do too little, and then after a few days of not doing enough, then you will err on the side of too much. Yukta means one who is got a consistency in movement. There is consistency, same kind of gait, same amount of movement, whatever is possible 8,500 may not be possible. It is not the end of the world if you can just do 6,000 or 5,000 at least, you're doing something. On the day that you can do 8,000, do 8,000 no problem. But if there is an unrelenting pressure that one puts on oneself, that is actually a distraction. *Yuktahāra* you're taking and then *vihāra* the kind of movement, one's relationship to movement and exercise.

Yuktacēṣṭasya- Restrain from exaggerated movements

yuktacēṣṭasya karmasu - I don't know how to define, but in English it means activity literally but it has a kind of a pejorative sense. It is just a kind of meek needless activity, needless actions like they say the Italians use their hands to talk all the time. They are also using their mouth, but in addition there are exaggerated, that's a good word, exaggerated movements are called *chesta*. Sometimes you need exaggerated movements, somebody is far away, and they cannot hear you. You may have to jump up and down to gain their attention, to get their attention, some exaggerated movements are needed. One is lost at sea, so one needs some exaggerated movements to draw the helicopter to you, or other ships to you recently. There was a story about one person, whose ship got a drill and he survived I think for three weeks on ketchup packets, he survived out. So the ketchup company gave him, I think after honoring him, and because of him, they got a lot of publicity. That even after being marooned at sea, one can survive, so the ketchup, which will just take over dressed condiment, had got a new lease of life, because of this fellow and so they honored him, and gave him ketchup for life. So in addition to other presents, because who wants ketchup for life, that's not really anything to talk about. So sometimes you need exaggerated movements, you need to communicate to somebody, you're in distress and you can't talk, you better jump up and down, draw their attention. I'm not feeling well, I'm feeling like fainting, something is wrong, help but the rest of the time the exaggerated movements are not necessary. *Yuktachetasa*, that is the idea and refraining from exaggerated movements is called *dhama*. What is the connection between *dhama*, the management of exaggerated movements with regards to the organs of action and spiritual growth? Let's find out next week.

Aparokṣānubhūti - Class 9

Verse-6

*nityamatmasvarūpam hi drsyam tadviparitagam.
evam yo niscayah samyagviveko vastunah sa vai.. 5..
sadaiva vasanātyāgah samo'yamiti sabditah.
nigraho bahyavrttinam dama ityabhidhiyate § 6..
visayebhyah parāvrttih paramoparatirhi sã.
sahanam sarvaduhkhānam titiksà sã subhã matã .. 7..
nigamacaryavakyesu bhaktih sraddheti visruta.
cittaikāgryam tu sallaksye samadhanamiti smrtam .. 8..*

In verse number 6, first *śama*, and then *dama* is discussed. We already discussed what *dama* is, so now we are going to say what *śama* is and then we will look in great length what *vāsana* is.

*sadaiva vasanātyāgah samo'yamiti sabditah.
nigraho bahyavrttinam dama ityabhidhiyate 6.*

No more temper tantrum as an adult

We saw this last time, what is the word *dama* that talks about, the management of the external organs, organs of action, to how to manage the organs of action being in their unbridled state. Unbridled state is like that of an animal or a baby that hasn't learned yet to manage its limits and its way of them. But generally babies cry, if they feel like crying or weaker, they will not say oh the mother is busy, she's doing puja, I have to wait till she comes out, there is no such thing. There is an impetus and it will use its lungs because it needs the attention now. Similarly a toddler will have a tantrum, not at home, but at the entrance of a toy shop or near the checkout counter of the toy shop, because whatever it wanted, the parents did not buy and so it will have a tantrum, there is no *dama*, and *dama*

at age 2 and 3 is not expected. Slowly the parents train, this is not appropriate, this is appropriate.

So, because it's a tendency, it's in keeping with one's nature, one has this meltdown or tantrum even as an adult. One doesn't like to have that tantrum, One doesn't want to have that tantrum, one doesn't want to lose it in public places, one doesn't want to do that. So therefore, even though the organs of actions are there, and they are useful, the legs help me walk from place to place, the hands help me do this and that, and whatever I want to do in life, the speech of course is so invaluable, I have to manage this speech and other organs of action. This is how they are. But then what happens is that there is a kind of an impetus to be able to keep the organs of action with oneself. Not really throw them everywhere. Throw it everywhere. No. Keep this and the organs of action with yourself. There should be freedom in how I deploy my hands legs etc., So there is an impulsive nature, which seems natural as a child, as a baby, and then there is one's nature, even though we are not even talking of satchitananda, here one's nature in the empirical world that one aspires to live up. So that is all about impulse management.

The extent to which one can manage the impulses, is the extent to which the person is able to have freedom in, with relation to their, raga and dvesha, relations to the strong preferences and prejudices. They are in the form of our first encountered impulses. Sometimes we don't even know, because those desires are very latent, they are not obvious, there is a latent desires, and when the hand has gone to grab something, then you say oh this thing wants to come home with me, and it doesn't belong to me, it belongs to somebody else, and already the hand has gone, long fingers, one is a fingersmith, and the hand has gone and then taken it to be mine, and now it's already gone in the bag. You see this a lot with dementia patients and it's not kleptomania, it's not suddenly they have become thieves, these impulses were there. But what happens with dementia is that because of the plaques building up in the brain, whatever this variety is called, frontotemporal dementia, they have become like children. There is no impulse management filter, which is inhibited.

Children also don't say this toy belongs to that boy, it's not mine, this feeling is not there. I want it, give it to me, and so as one grows, if this impulse management is not there, then it's a cause for misery, strife, conflict. We like to

think of ourselves as a civilized people, and so this impulse management is their part of every child's upbringing. Every mother, and every father will say, this is not the way to behave, come on sit up straight, you're not at home, here you are visiting somebody, you can't convert their couch into your bed. Sit up straight don't do this, all these things the parents tell, because there is some kind of a standard to uphold, and also the parents have their own personal reasons, because they don't want to be credited, if that can be called a credit, credited with the dubious distinction of having given birth to animals. You hear this in stories sometimes, that the queen gave birth to puppies, so no mother wants to say, that I have given birth to some wild dogs, and they're not having any home training, no manners, nothing. So therefore this impulse management is part and parcel of everybody's upbringing, and then it is also part and parcel of societal expectations.

Society expects that by the time you reach a certain age in adulthood, etc., you know how to conduct yourself, and what is this yourself? Yourself means how you manage the organs of actions, that is who yourself is. Here we are not talking of self as Sat Chit Ananda, consciousness. Yourself means the ahankara, the mind and all these things. How do you manage? First, how do you manage your organs of action? For the mismanagement of organs of action, there are consequences, primarily legal consequences. You go and hit somebody then you will be taken away, arrested on the spot. You can't do that. There are laws, you go to a place and define a place with graffiti and other things. You are arrested, there are laws against all these things and then there are also social consequences, let's say you're not so gone as to cause violence, but then that is slightly off, some strange things. There was one person who used to come to see Pujaya Swamiji, and then as soon as he entered Pujya Swamiji's meeting room, he would not do namaskar, he would not sit down, what he would do is he would immediately start arranging everything that Swamiji had. I should say, everything on Swamiji's table, the bookshelf and everything else, there was some kind of an OCD pattern, perhaps. But then that also has consequences. If it is not managed, meaning you will not have friends, you will not have anybody to relate to, they will all think you're a weirdo, so therefore in the society, this impulse management is very much expected, and cultivated.

Public private split

In Vedanta as well, impulse management has a very important place, because for the one who does not have a say over the ways of their organ of action, this knowledge will not speed. Why? Because as I said that, this impulse management is connected to the management of desires. So when there is no impulse management, there is no desire management. When there is no desire management, management of the desires run you amok, they derail you from your quest. So therefore in Vedanta, this impulse management has a very important place. It is the first line of defense or the first line of interrupting desires about which one may have no idea. It is some deep rooted desire arising from the unconscious mind and so this is what is called *dama*. *Nigrahoha* should not be translated as control. It is better to say management, *bahyavrttinam* means the activities of the organs of action. Organs of action include legs, speech, organs of elimination, and reproduction, these I learned to manage. Now you may ask me what is the problem, you yourself said the civilizations of society and upbringing already take care of this, why does Vedanta also talk about this. If I already have *dama*, because I have learned it in society, then why is this being discussed as a big deal? Why are you spending two classes on this? Well really there is a reason for it, because like everything else, one learns to have a kind of a veneer, a patina so to speak of a patina, a persona, that is very well put together in public. But when one is with the people that one lives with, and people who are familiar to oneself, those kinds of societal rules do not apply at home. There is a kind of a double act. So in public, I know how to conduct myself. I nod my head, I don't push somebody out of the way and rush to whenever we are taking a photograph, shove somebody aside, and go and rush there and stand there. I don't compete at least when other people are looking, I don't compete unfairly because looks and appearances are very important. As long as there is self ignorance, looks are very important. And how I conduct myself, and how other people think of me is very important, because the whole world, as long as it's self-ignorant, suffers from what will other people think of me. That is where the disease of samsara is, what will other people think that itself becomes a syndrome. So, that pressure of public opinion and the fear of public invalidation makes me draw the line in terms of managing my emotions, my physical reactions and the reactivity. But then that seems to be a certain discrepancy in the public persona, and the persona when one is at home or

among the closed circle of people, where one tends to take things for granted, where one tends to just not worry about all these rules, etc and then one says I'm after all human. I just don't deny that these things do not apply, I'm after all human, and so this feeling I have to let go somewhere. Let go doesn't mean, you just do whatever you feel like, especially if there are other people around, whoever it is, so these double standards that we have is to be noted. That when one is by oneself or when one is amongst the people one knows, there is a different set of rules operated, and then when one is in public, there's a public persona that is very carefully groomed, pruned and cultivated. If one doesn't have this Integrity, it's very difficult, because there are cameras everywhere and many great politicians are brought down by many accusations. I mean in private, children complain, and the spouse complains, domestic abuse, violence, and then in public the person is on the committee of world peace. He is in some kind of a committee on world peace and has cultivated a very nice persona in public.

Unfortunately even spiritual leaders that have great big big followings are not exempt from, in public, the person goes with the blessing. They say, I don't *need* anything, everything is alright, nothing. I am just here for you. I don't want anything at all, and then all the allegations come out: money laundering, flandering, extortion, and worse, all kinds of things come out, because the persona doesn't match with their real behavior. How they behave is different, from how they have cultivated this persona to make people think they behave. So, *dama* means this kind of a discrepancy is not there. That is why in Vedanta we have to revisit the *dama* even though we have understood *dama*. *Dama* is part of our upbringing, Vedanta fine tunes this *dama*. *Dama* in us that the ancient sages want us to cultivate is to remove this public private divide. Because otherwise, there is a split, how I am in public is different, from how I am, how I behave when I am by myself. So there is that split and that split means it's a duality, how will the knowledge of non-duality come in a heart, when there is a split. In fact, you will reproduce the split every day in every way. Then how does such a person get this knowledge? So *dama* becomes the first order of a business in the study of Vedanta.

Then of course, the question arises at home. I'm just lounging around, I don't wear the same clothes that I wear when I'm outside. So that means I should be just like a slob outside too. We are talking about a kind of consistency, whether people are looking or not. I have a certain set of values, which guide my organs

of action, the organ *dama* is always informed by a set of values to which I am responding, which I am upholding. Those values are consistent, whether there is one person or no person, or a thousand people, or one whether one is surrounded by a thousand people, it's exactly the same. There's not much of a difference between the public and private. That is the *dama*, now the next question, what are these values that conform *dama*, what are the attitudes that conform to the *dama*, what are the beliefs, and what is the mental makeup that informs, and how do I use my organs of action, *that is called śama*. So just like *viveka* and *vairagya* are twins, *śama* and *dama* are also twins. Let us look at the text again, that's why they are discussed together.

Śama-

'nigraho bahyavrttinam dama ityabhidhiyate'

So here, we can respect the author for wanting to discuss *śama* earlier before *dama*. Because the attitudes and values that back, the behavior is *śama*, so without the attitudes and values how can I have *dama*. So, should we discuss *śama* first? That's what the author says: yes we should discuss *śama* first, but it is easier to understand when we discuss *dama* first, and then look at how it is connected to *śama*.

So what is this *śama*? According to the author, it is *sadaiva*, ever always, *vasanātyāgah*, the giving up of desires and impressions always, even as they arise in the mind, *samo'yamiti sabditah*. Always giving up, the desires that arise in the mind, and this is something which seems like a tall order, so many desires arise in the mind, and then if I'm giving up all of them, may as well wear some orange and go off to the Himalayas. This is the feeling that one will get. What's the point of being in this world? The world becomes so boring. I have all these desires, I'm not allowed to pursue anything, that is why the word desire here has to be understood. It is not *kāma*, because *kāma* is the word that we normally have for desire. *Kāma* is to be understood as a valid *puruṣārtha*, something that people can pursue. *Kāma* here means *puruṣārtha*. Dharma, Artha, *Kāma*, Mokṣa - these are seen as fourfold pursuits. so here the word is not *sadaiva kāmātyāgah* - No. The word is not even *kāma*, here it is *sadaiva vasanātyāgah*.

Vāsana- Latent desires

What *is* the word *vāsana*? *Vasana* means actually, a smell, it's a very subtle smell, yeah it's very subtle, you say oh this is maddening me, I have smelt this

wiff somewhere. What is the name of this flower? What is the name of this dish? I think it's potatoes cooking, something like that. You have a kind of smell and so the word smell is also used figuratively for an impression, a subtle impression, which means the raw material for *kāma* in its fetal state is called *vāsana*. It has not yet given birth, it is still in a gestational *state*, that is *called vāsana*, like even a little with somewhere.

Morning walks in India are very entertaining, because as you walk you can smell people's breakfasts, whatever they are cooking. You can smell it, you can get all these rich wonderful Aromas, and so going through the streets and so just like this aroma doesn't really fill up your stomach, similarly the *vāsana* is not a full-fledged car it's an impression which has the ability to cook up the *kāma*. Impression which cooks up the cup means it is the raw material for *kāma*.

Where is this impression? The impression is latent, meaning it is under a tent. It is laying under a tent that's why it's called latent. The tent is the unconscious mind. The unconscious mind is the nursery of various *vāsanas*, various embryos of what is to be fully fledged *kāmas* lying in a gestational state, yet to be formed, yet to be born, but still alive, yes still alive. They get to people. But you can say, I am going to follow this particular desire it may not be good. Because the last time I went down this road, I was not very happy. It was not a very happy experience, so this time, I'm not going to go. You can do this. Even animals have this understanding. The animal gets up to the kitchen counter, it is not allowed there, what do you do, you have a spray bottle, spray a little bit. If the dog gets up on the couch, you spray a little from the bottle. Of course, even though it doesn't have a big memory, it still knows something terrible happens each time when I get up on this nice comfortable sofa to sit down, so this I should not do. This is the kind, even the animals have this. But the thing is that, with *vasanas* it is very difficult to have that connection. Because the *vāsana* is not a full-fledged desire and since the *vāsana* is laying flat under the tent of the unconscious, that's why it is latent. It is lying under this unconscious mind, that means it is not able to, it doesn't have expression just like the baby in the mother's womb, it may have feelings but it cannot express them, it doesn't have a mode of expression, the brain is yet to develop the manner of expression. It is yet to develop, so the *vāsana* is an embryonic form of desire that is arising from the unconscious mind. So, the unconscious mind, a storehouse of wrong impressions from childhood, a storehouse of things that should have happened but did not happen, complaints,

a store house of insecurity. It is a warehouse of feeling alienated, dissociated, unloved, a warehouse of misunderstanding. So why did you change the word, storehouse to warehouse, because you don't know where exactly it is. That's why. It is where it is. This house of impressions, that's why it is a warehouse and so here this is the problem. There is this understanding or rather a misunderstanding, this which has piled up, piled up, piled up, why? because it is not resolved. Why is it not resolved, because I don't know it is there. How can I resolve something that I don't know is there? I don't know, it is there. It is hidden from childhood, as it's growing up. Because if the child were to reckon with its childhood as a child, then it would not even grow up. It would not even have the impetus to grow up. So therefore that distance, that houses the unconscious is a blessing from Īśvara. This unconscious mind is Īśvara Sṛṣṭi.

This is the āvarna on the individual level, we are not talking about collective āvarana which is maya śaktii which everybody has until they encounter self-knowledge. That is being away from one's own nature, not knowing that one is Īśvara that is the āvarna, which everyone is trying to remove. We are trying to remove through these teachings etc., But this is the individual āvarana. Those pains, those unfulfilled things, frozen needs, unfulfilled and unfulfillable, what are you going to do for that? How are you going to deal with the loss of the balloon which the sibling took away at age 3, it is not possible. At age 93, even if somebody presents the person with 93 balloons, there is a frozen need, that balloon only I want back, that is the unconscious mind. So the unconscious mind is full of misapprehensions, wrong impressions. There are wrong memories there. Mother wanted to take a bath and said I'll be back in 10 minutes, sit here, play with your colors or play with this toy. The 18 month old doesn't understand the meaning of bath, doesn't understand 10 minutes, it has no concept of time, and then there is this impression, mother doesn't love me, she has gone, separation anxiety, and that anxiety is *the vāsana* here. But that anxiety, because the child has to grow up, it has to go to school, it has to experience things, it has to learn and so Bhagavan does not permit the vāsanas to be understood until adulthood. It is hidden in the unconscious mind. It's like a court order that is under seal, so there is sometimes you know we find in India, and other places, the verdict has reached the court, court has already given the verdict, but it is under seal. Because they fear that there will be a riot, until there is police presence and everything, then on a particular day, usually friday evening, when people are wanting to, people are planning, which movie to see and which

relative to visit, that is when the verdict is released. So that they don't really fight over it. Similarly here, Bhagavan has put a seal on the unconscious mind because it is not fair to the child to ask it to process it without having the ability to process. Child doesn't have the antahkarana to process that. It doesn't have the brain, it doesn't have the mind, none of the processing tools are developed, they are yet to develop, so the unconscious usually comes out in a kind of a trusting relationship, or a friendship in adulthood. Why should it be a trusting relationship? Because it's how it works. You finally feel safe enough to feel unsafe. You are feeling safe enough to feel unsafe, that is how therapy also works. That is when the unconscious comes out and generally sometimes if one has bypassed any kind of relationship and the unconscious mind hasn't come out. They come to Vedanta, definitely, it is a safe place, safe enough to feel unsafe, and the unconscious really comes pouring out. Guaranteed. That's when people come and tell me Swamiji, I was very fine until I started to study with you, I was fine. And now there is a bad feeling, some guilt, some pain, some hurt is coming, until I studied Vedanta I was fine actually. So, the unconscious mind is actually a gift, because it is the presence of Īśvara that has protected this child from a painful growth. Then in adulthood one becomes cognizant of one's triggers, the trigger is vāśana. Suddenly I behave badly, because of the lack of *dama*. Why? because I felt scared. Since I felt scared, I thought let me hit this person, even though the person is showing no sign of aggression, and no plan of aggression towards me. Why did I get scared? Unconscious mind, ingredients of fear are there.

First they connect to the hand, they don't connect to the mind, and they say what should I say, it's a kind of a slapstick kind of a knee-jerk reaction, that's why the person who behaves like this is called a jerk. The one who has a knee jerk reaction, many of them are called a jerk. And this is how this *dama* and *śama* are connected. And in *śama*, the invitation is to be able to kindly look upon these vāśanas and make peace with them. If you go searching with a flashlight in the warehouse of vāśanas, you will not find them. It is just like you can't go searching for cockroaches, you'll never find them. But you leave the house for a week and then come back, they're all there. They're all surprised that you're back so soon, and they all, you know, as soon as the light shines, they hide away. Similarly the vāśanas are all hiding, lurking you, only experiencing them. You only come to know of them, when you are confronted with these triggers, sudden anger, you want to throttle the person in front of you. Or you want to take a whole stack of

plates and break them. Sometimes you want to do something mean to the other person. You think they have done something mean to you, even though they did not mean it. And so, the presence of the *vāsana* is always coming in the form of impulse. It is understood in the form of impulses. So, therefore the first level of the management, is the impulse management, but the impulse management soon can deteriorate into an empty exercise of impulse control, because it is not accompanied by the next thing *śama*. So impulse management is the first order of business, so I don't hurt myself or others, and the next order of business is to query these impulses and to make peace with them. Come to a place of acceptance, come to a place of *ksānti*. Come to a place of 'I am'. Yes this is a difficult issue, yes this is a core issue, yes this is an important trigger, and yes I am a work in progress, my mind is a work in progress, that is the level of acceptance. How one deals with the triggers is called *śama*.

Dealing with triggers

Dealing with the triggers calls for a few steps. First step is to distinguish oneself from the triggers. I am not the trigger. I seem to have this trigger and right now I am under its spell. I appear to be under its spell, even though I am not this trigger, the trigger is other than I. The trigger is other than I. But right now I seem to be in a hopeless spell, this is already acceptance. Then I take recourse to prayer, please remove this trigger, before I hurt myself or somebody else. This is not an elaborate prayer, going to the altar and bowing down, there is no time for all that, this is just a silent prayer, silent spontaneous prayer. I am seeking help, please help. I feel very angry, I feel anger coming up right now, please please help me, get some space and then one does whatever it takes to get space from that trigger. Since *dama* you know, since the hand it was going to cuff the other person has been cuffed itself, and then it is slowly with you. You have handcuffed this hand, and slowly it has been asked to release the fist and just be there, then the trigger. When you do this then the trigger is isolated, you are able to then deal with the trigger, because you have not acted on the trigger. And with that trigger is isolated, then the sorrow comes up, the fear comes up, the pain comes up, the anger comes up, and you are able to delineate this particular emotion, even if you're not able to delineate, you just say I'm feeling at not at ease, I am feeling a sense of dis-ease, that is what you see. I'm feeling a sense of distance, that itself is kind of an enlightenment, a mini enlightenment, if you say, you will. Because one is doing the first ultrasound of the first trimester of this gestational

vāsana. Oh that's what and the parents to be, even though they are very excited about this ultrasound, only the technician and the doctor can make out, they'll say that, here is a foot, here is the face, otherwise the whatever the parents to be can just see some blurry images, they have to kind of joy.

Oh this is the baby, oh well I can't see anything, I can't make out anything, that's exactly how the vāsana is. You know there is something there, you know something is pulsing there, it seems to have a heartbeat, it seems to be alive, I can't make out anything which is there, that itself is a mini enlightenment, because this vāsana which is very difficult to objectify has been objectified. So then looking at this vāsana is like allowing yourself to have an ultrasound and make this come out to the extent that it can be recognized, and even if you can't see it properly the only thing to say about this ultrasound photo, when it comes out is how cute, even though if you don't mean, it it's okay, you can say yes this is an angry baby yet to be born, the emotion of anger is embodied in this helpless little infant, who was, who felt neglected, who felt unloved, who felt cold, who felt that, who felt hungry without food and given this it's a particularly valid response. So a perfectly valid response. But as there comes when one is deprived of the bare necessities, anger definitely comes. When one is deprived of love, anger comes. Why was one deprived of love, because the sibling was born. Sibling was born, it is not that their parents did not love this child, but this child was three and this child could take care of itself, and here was another helpless baby in the mother's lap, that itself was unbearable, and so from the standpoint of the child, it is absolutely valid. That mother's lap is now shared. It's a shared lap, before I had all this, this whole lap to myself, now this idiot is occupying this lap and then I'm supposed to be kind. Oh it's your younger brother, no, this is your baby sister, be nice. I don't want to be nice. I can't stand the sight of this being. I don't want to be nice to this being coming in the way of me and my parents. Why did it have to even come to the world, take it back, leave it somewhere, this is the feeling, this is the child's feeling, and from the standpoint of the child this is valid. This is totally totally valid.

All vāsanas are valid at the time that they were born or they were formed at that time, tatkala in that time. Every vāsana is valid. So therefore the child feels unloved, not that it is loved. It's an impression that may correspond with the reality or that may not correspond with the reality, and already that feeling of unloved is there. Then when one is feeling unloved, what does one do, one looks

for more clues to make this belief strong. For the child sees that whenever I cry, the mother says come on you know better, then whenever that sibling cries, your mother just gives whatever it wants, so the memory that the same thing was done to me, when I was that child's age is not there, the understanding is not there. So therefore, now the child is convinced, more and more, mother favors that one more not me, because that child must be cuter, that child must be more wanted, I am not wanted, this is that, this is how because of *ātma ajñanam* strong Impressions called *vāsanas* have a stranglehold in the unconscious mind, and if they are not attended to, they come out and dance in public. They make a havoc of one's goals, one's ambitions and even the exigencies of everyday living.

Vasanātyāgah means two things, *tyāgah* giving up, but you can't be really giving up on, you can't be giving up, unless you clean it up first, you have to clean it up and then give it up. Why can't I just give it up like that, you can't. Because it is holding on to you. I can't even say, you are already gone to it. It is holding on to you, therefore you have to clean it up, and look at it as separate from you, and at that time the *vāsana* had given rise to some coping mechanisms, you don't love me, Mom! Dad!. I don't care, I'm going to be strong. I'm going to go about life and the parents think, this is such a low maintenance child. It's not low maintenance at all, it is a pretense, it's a veneer, it's a presentation of self as low maintenance. The spouse will know later on. So the parents won't know at that time, it's actually not low maintenance but it pretends to be not needing anything, because I'm not getting anything anyway. So I'm going to be strong. I'm not going to need anything. So that I don't have to beg you anything because what's the use if you don't give me anything anyway. All this is the child's feeling, and it's again abandoned, coping mechanisms. So first you have the *vāsana* of being unloved, on top of that is the feeling I am going to cope without this, I'm going to be strong, I'm going to grow up, don't worry, no thanks to you, despite you I will be successful, despite you I will grow up. Why? Even though there are people, still stories say, are raised by wolves like the brothers, who founded the city of Rome were raised by wolves so if they manage fine, so I will also manage, fine I'll fend for myself. I will defend myself by fending for myself. This is the *vāsana*, on top of that *vāsana*, it is another coping mechanism itself is a form of *vāsana*. Then in adulthood, you do not need that coping mechanism anymore, you are loved at least, a few friends you have, I hope. So otherwise you know so at least a few friends are there, some loved ones are there, if nobody loves you, at least the pet dog wags its tail no matter what, thumbs up, gives a feeling people love, so then

that coping mechanism of feeling unloved and not wanting to need anybody, now becomes a moping mechanism. It's no longer a coping mechanism. It becomes a moping mechanism that inhibits your way of being in the world.

It inhibits the way you reach out to people. There are psychological terms for that, this is what is called an avoidant personality. That means one doesn't want to be disappointed, so one avoids being vulnerable, one avoids loving anybody fully. Very difficult for such a person to get married and to raise a family etc because they keep avoiding all their loved ones. Four types of attachments are described. The most ideal one is a secure attachment. In this scenario, the child feels when parents goof up and mess up sometimes, when he or she grows up, they don't have a problem entering into friendships, relationships, etc generally speaking, of course. Some problems will be there for everybody. Whereas there is another attachment type, insecure attachment, it means the child develops a coping mechanism to cling. I am going to praise myself, I'm not going to depend on them for love. I don't need love. I can grow up without feeling connected. I can do that. This is another kind of example. The more the parent is unavailable, the clingier the child becomes; this is called insecure attachment. There are two more types within the avoidant types. I forgot the distinction, but it really doesn't matter, and so this becomes very important in understanding Vedanta. Because without a certain relative security, the absolute knowledge that one is the only secure thing in the whole world, will not come. So there has to be a certain relative security which calls for the management of these emotions, the emotions that do not have to deal with adulthood, and with the present circumstances, even though one says, I'm angry, because you exist. It's not the existence of the other person that's making one angry, the anger comes from early childhood memories, it comes from that, and the fear comes from that, the pain comes from that. The other person's presence has been safe enough for you to feel unsafe. It helps to get to know one more aspect of the unconscious. The other person is just a placeholder for these triggers, which were latent and now they have escaped out of the tent. That's all. They are no longer dominant, they are active. They are disruptive. They are destructive, and so that's why they have to be managed, *sadaiva vasanātyāgah* means I don't let them have a hold on me. I make them, if I make them inactive again.

They go back to being latent after they have been resolved, so then how do I resolve them? Do I go one by one? You cannot. You can just resolve them as and when they occur, each time you say okay now, I have learned how to

manage this particular trigger. I'm no longer activated, even if I am, I know how to go and take care of this. I have a master's degree in managing my loneliness, feelings of loneliness. Then what, when another feeling comes up, okay now back to school with the next film. There are certain main things and there are certain other things that are interconnected with them, Śama means cleaning up, and resolving these triggers by understanding that you are now an adult and the other person is not. The cause of your trigger. They just happen to be there in the wrong place, at the wrong time for them, and in the right place, at the right time for you,

There is a question here. How do we explain vāsanas related to other incarnations?

In this incarnation itself there are so many vāsanas, countless vāsanas and then you will be so occupied with dealing with things in this life. But you don't have to worry about other lives. There are so many unresolved things in this life itself, why worry about other lives, doesn't matter where they came from, it doesn't. You don't. Sometimes people like to say, the vāsanas came from a past life, because that is also a manifestation of a vāšana. Why? Because of a feeling, my parents are wonderful, I didn't have a bad childhood, what are you telling me? So it must be from another life. So if your parents are fine now and then, are you accepting that the parents are terrible in another life? Yes. Because I don't know that in other life, this is just another way of that child trying to justify, But I truly don't remember what the parents did, but the impressions are there and that's okay, and as I said the parents may not have done that, but this is the feeling in the mind. This is how the feeling was internalized, regardless of the parents intentions, or behaviors, and we are not interested in the parents' behavior, we are interested in our own triggers. We are interested in the triggers that happen and how to resolve them. This childhood has plenty of raw material to work with, and then if you say I want to take care of other childhood also, then next time this class meets nobody will come, because we will focus on this life.

Aparokshanubhuthi -10

Verse -7

*nityamatmasvarupam hi drsyam tadviparitagam.
evam yo niscayah samyagviveko vastunah sa vai.. 5..
sadaiva vasanātyagal samo'yamiti sabditah.
nigraho bahyavrttinam dama ityabhidhiyate. .. 6..
visayebhyah parāvrttih paramoparatirhi sa.
sahanam sarvduhkhanam titiksà sa subhã mata... 7..
nigamacaryavakyesu bhaktih sraddheti visruta.
cittaikāgryam tu sallaksye samadhānamiti smrtam .. 8..
samsārabandhanirmuktih katham syānme dayānidhe.
iti ya sudrcha buddhirvaktavyā sã mumuksuta .. 9..*

Raw materials of Antahkarana

Let's see where we are in the text, *śama* and *dama*. We have been talking about that at length, *śama* and *dama*. Just to summarize, *dama* is the ability to manage the organs of action because they are the first level of engagement with the world, with others, and also with oneself. Sometimes one hits somebody else, sometimes one is so frustrated when hits one's own head, that also has to be managed, and then related to that in fact its twin is *śama* resolving the issues, which caused one to literally act out. The management of that is called *śama*. But not just management, the resolution, because the lack of the *śama*, is the raw material for *dama* in the *antahkarana*, inner instrument. These are the raw materials for acting out. The raw material for acting out is already there within. And the raw material is the unresolved mind, the mind that is full of doubt, despair and wrong impressions from the unconscious mind, the subjectivity. So that kind of inner instrument, that kind of a thing is the one that gives further fuel for the organs of action who retaliates against real or perceived threats, hurts, and other such situations. So therefore there are two ways of going about it.

Either one sits down and resolves whatever is within and therefore the organs of action are rendered mute. So they don't retaliate, because the ingredients, of whatever is making them retaliate, are taken care of.

Or the second possibility is that you work on *dama* first, you work on just keeping the hands and legs to oneself, to work on keeping the hands and legs to oneself. And then as a result, by keeping the organs one takes care of whatever is inside, or you can do both at the same time, it doesn't matter, as long as it is done. So these are the twins *śama* and *dama* are qualifications for gaining this knowledge. Gaining this knowledge is impossible, as long as there are pet peeves and beliefs, very strong orientations, opposite orientations to what the teaching is all about. The teaching is telling you, you are already free and whole and you are of the nature of God, and the mind, the heart are giving so many reasons why not to believe this, why not to understand this, and so there is always a skirmish feeling. So even if one has the best teacher in the whole world, still even if Lord Dakshinamurthi came and taught directly, still there are leftover residues of opposite tendencies that do not allow this knowledge to take place. They do not allow this knowledge to have a hold in the heart. So *śama* and *dama* is freeing the heart from negative emotions, a little bit of an inner housekeeping, dusting the cobwebs, and the little dust bunnies that are there clearing it out, to make room for this knowledge.

Story of the rich man with three sons

There is an ancient story that is told about a very wealthy man that had three sons and he became rich because he had a fabric business. He had looms of cotton and everything and that is how he made his money. But he was a little concerned about his children. Wife thought that all their money and the business had to go to the eldest fellow. Because that's who that's the one that was the wife's favorite. The mother loved the eldest son beyond words and she said he is the best one to inherit this business and the father said I don't think so. Prove it to me, she said. Okay, so we will have a test for them. So for each of them he bought a house, and then said "I'm giving you one week to fill it up with something nice, something nice, useful whatever, it is. And then I will come and inspect it and based on that I will decide who to leave the business to. And then the eldest son filled it with cotton, bales of cotton, do you know big bushels of cotton and all kinds of things like cotton, yarn cotton, cotton, cotton and cotton.

And the middle son filled it with all the machinery, the looms and everything that was needed to spin the yarn. And so the third one was a little bit of a fix but can I fill it up with? What should I do? How should I go about it? How should I go about this? And he also saw that his eldest and his middle brother had shifted all the things from the factory to their houses and filled it up with cotton and the looms and everything equipment. So he just decided to clean the house thoroughly and invested in some interior decoration and bought a nice Ganesha idol, and some nice flowers and constructed a nice altar and little makeshift altar and had some places for the guests, his parents and his brothers to sit when they came to inspect. He thought he would just fall at their feet and say I have failed this test because I really didn't know what to do. I really didn't know what to fill it with, because it is already such a beautiful house and already full, and what should I fill it with, that's what he thought and so the parents came to inspect. The first house. and they entered, it was all right but they came out asthmatic, coughing, because of all the fibers and the dust generated by the cotton and fiber. Then the other place they could not even enter because the house was just equipped with all machinery on top of one another. If they had entered the house, something or the other would have fallen on them but you would have fallen on them. Or some piece of equipment would fall on them and then they came out in a hurry from the second one and the third house they could really sit, enjoy, have some tea and have whatever the youngest son had arranged and prepared and everything. And then of course the wife was convinced that she said yes yes yes I should have not questioned your judgment this fellow is of course the most worthy.

And so to appear in matters of Vedanta and assimilating Vedanta it's more about emptying than filling. One is already filled up with all kinds of notions, with all kinds of wrong understanding about oneself about the world, about Isvara and about God so therefore it is about emptying, emptying. That's really what Zen Buddhism also highlights. Zen is very very close to Vedanta. Extremely close to Vedanta. We just come at it from the opposite end. Zen talks about emptying oneself of notions and everything. Vedanta talks about understanding one's own fullness and then, it talks about emptying too. Same thing really and so it is in terms of matters of the heart, and matters of the heart, means all kinds of notions that one is filled up with all kinds of things. that one is having, and all kinds of issues etc., It is all about understanding that each one is a notion, and it can be proven. Something objective like the sky is blue is a notion from the standpoint of earth. In fact there is no such thing called sky, and neither is it blue, to both those

notions, about the blueness and about there being a sky, bye bye. Any kind of a little bit of a physics lesson will tell and neither is the ocean blue, or green, and we have all these colors, Mediterranean blue, Indian ocean blue, Pacific blue, all these things but that is all just a play of light atmospheric particles, in the atmosphere, that's atmospheric. It's an atmospheric illusion. So too it's the same thing: the wonderful sunset, sun is not setting, so how can it be wonderful? Wonderful comes later, first if we accept that there is a sunset. sunset it's a perception, a perception and it has a certain amount of objectivity, because we all share this perception, but a shared perception doesn't make it right, it is still a projection. It's a collective projection, because we cannot dismiss what we see and so we can wax eloquent about it. You know the evening is spread against the sky like a patient etherized upon the table. This is T.S Eliot, the LoveSong of Alfred J prufRock, there is one poet, so this is from his poem. So it is a poem about sunset, you can enjoy the sunset too. It's not that you become a red rag and say, oh there is no sunset, and I'm not even going to look at it, you can take photographs and you can have a fun time. But it is fun only. And precisely, because we know the truth of it. That's why it is fun. When you know the truth of anything, then the projection becomes fun. You can enjoy it, So this word is mithya. All these projections, these dependent realities depend, whether the reality depends on a pair of eyes, or whether the reality depends on so many things. still cause effect, cause effect, like this, still which is called mithya.

Mithya- Satya

Empirical mithya meaning like the sunset, and many other optical illusions, moon rise, blue sky, blue water, all these things are all optical illusions, these are all certain kinds of a play and so this is called mithya. And then this is again a shared empirical reality and, similarly like that we can extend the definition of mithya to all the objects that one sees, anything that one sees, you can see that it is mithya, pot is mithya, why? because it depends on clay. Clay also mithya, why? Because it depends on molecules, particles, what not, whatever you say, where you see. Cotton mithya, fabric mithya, and yarn is mithya, molecules mithya, and it all ends up in Brahman, consciousness, the single non-dual source of everything in the universe. This is what it is. This has to be understood, and this has to be understood as the that mithya, is emanating from, as it were, is sustained by and it resolves into that single non-dual causeless cause and as though cause, that consciousness, that's lending its presence to so many names and forms without, being any one of them. That is what it's ending up in. This

cannot be proven like science, science proves so many things. This is proven because this is in keeping with the human quest to be one with everything that is the proof, the proof is in seeing. This through a consistent understanding of the teachings. So the moksha, freedom, liberation, nirvana, whatever you want to call it, is in or is in understanding that this mithya is dependent upon something that is not mithya, that is really what liberation is, and that which is dependent upon is you, as the conscious being. That consciousness which is all knowledge, which is never ending, all knowledge, sentient, presence, that is what it is and that is what you are. And so we have lot of teaching tools to impart, this vision in order to impart this vision, we have a lot of various kinds of tools, we have pedagogies, and just like the pot clay, etc., gold and ornament, to show that everything is just one, we have all these pedagogies. This is not a problem. This can be taught very easily, but it seems the hardest thing in the whole world, what is satyam, what is mithya, we don't know. This is very hard.

It is hard, because of the presence of another kind of mithya lurking and this lurking mithya is called mithya, within mithya. There is already a mithya and then I have my own projections on top of the world which is itself a projection that is why it becomes difficult to see the world as a projection. Because on top of the world which is itself a projection, I have my own personal projection, this is good this is bad, this person is an idiot. There are all the projections and because I have mithya within mithya, the sanskrit word is pratbhasika, and so because of this pratibhashikam that is what makes the understanding that everything else is a projection difficult. Because of my own projections, that is mithya within mithya and my own insecurities, sets of beliefs, strong notions, convictions about wrong things etc etc etc. And so this is exactly the problem. So what to do now, tackle the mithya within mithya that is what to be tackled.

You cannot become blue in the face, by proclaiming the sky is not blue, it is useless. Whether it's calling you or not it's not harming you, you stop getting in the blues that's what it is all about. It is all about you, it's an inside job, it really is all about yourself, no one in the universe, no thing, no person, no event, no situation, no place, no time is capable of making you unhappy. The seeds of unhappiness, the seeds of despair, the seeds of sorrow are because of this mithya within mithya. Seeds of sorrow are because of wrong notions one suffers. And the inner house is filled with wrong notions or dangerous beliefs piled upon one another precariously balanced, like the first two sons in the story. Therefore it's all about emptying, tools for emptying are called shama and dama.

The effect of these notions is in the form of reactivity of the organs of action. One is tackling themselves and allowing the heart to be emptied of these notions so that it can understand that it is already fully contented and whole. And that is what shama and dhama are. Further some more qualifications are given,

The twins- Uparati & Titiksha

*visayebhyah parāvrttiḥ paramoparatirhi sa.
sahanam sarvaduḥkhanam titikṣā sa subhā mata... 7..
nigamacaryavakyesu bhaktiḥ sraddheti visruta.
cittaikāgryam tu sallakṣye samadhānamiti smrtam .. 8..
samsārabandhanirmuktih katham syānme dayānidhe.
iti ya sudrcha buddhirvaktavyā sā mumuksuta .. 9..*

Let us look at them. Two more qualifications are discussed here. One is called uparati and here it is all mixed in with the sandhi. It is hard to see it but it is. The second one is called the titiksha.

visayebhyaḥ parāvrttiḥ paramoparatirhi sā.

sahanam sarvaduḥkhānām titikṣā sā śubhā matā.

One is *uparati* and here it is *paramoparatirhi*. *Paramoparatirhi sā*, all mixed in with the sandhi. It is *uparati*, we'll see what that is, and then the second one is called the *titiksha*. *Visayebhya* what kind of objects, objects which are addictive, that's what it is. Not objects to which you have, with which you can be objective, that's not what we are talking about. Objects which fuel the subjectivity within, objects which are objects of love, dysfunctional love, and objects which are objects of hatred, which is again the opposite of love, but again a strong notion attached to it. Objects which make one annoyed, objects which irritate, objects which give a reaction, a strong reaction, either positive or negative. Doesn't matter. So from those objects *parāvrtt* means making a U-turn, coming back from those objects, leaving those objects on the side of the road and turning away, it is a metaphorical turning away from environments that are addictive, people that are addictive, objects that are addictive, situations that are addictive, places that are addictive. Because that addiction is the cause of sorrow. And why

is there the clinging, because there is this feeling that this person, this situation, this object, can complete me. I am insecure about the premise, the belief and so if I have such and such a thing, if I have such a person and that will help me. That will complete me. Wrong. Because if you have tried it, we have tried it, we have tried everything, and nothing you can enjoy. When there is freedom in the heart, everything can be lovable and everything is enjoyable, because it is mithya. But here mithya is taken for the infinite, satyam, and so that infinite being oneself it is a problem, when I constantly want to make the finite into Infinite, this is the problem.

Visayebhyaḥ parāvṛtti returning again and again, coming back from the objects that to which I have a dysfunctional engagement, those are the objects that are being talked about. Not anything else. parama means, of the best kind, of the highest kind, uparati means letting go, this is the best kind of letting go. *Sā* means feminine because uparati is feminine. Let us discuss this, before we come to the next one, which is called *titiksā*. So this is a very wonderful form of letting go mentally, just giving up the addiction to all kinds of situations, all kinds of things, giving up the addictions, turning away, this doesn't mean that you don't enjoy things in life. This means that one has the intellectual honesty to know which are the situations, which are the things, who are the people that bring out a kind of a frenetic anxiety in me, that I am not able to survive, a feeling I cannot be without them, then this is not me, this is not the same, because that's not true. That's not true.

Uparati- A mini Renunciation

Swamiji, my teacher, used to tell a very interesting story, unfortunately a grandma lost her life partner. Grandpa went ahead before, grandma was still there in the world. And at first she said to Lord Yama you idiot, how could you have taken him before me, we've been married for 70 years, and you took him before me. How could you do that? How dare you do that? And she said I don't have any reason to live, even though she was relatively healthy, I have no reason to live, I don't, I don't want to go on without him. I can't go on without him. Crying crying she woke up the next day, after the funeral crying crying she went to the kitchen everything reminded her of him. Oh we used to do this together, and we used to do this together, we used to have so much companionship, so saying crying crying lamenting she went to the kitchen, lamenting about how he liked his coffee, she put the milk on the stove, lamenting she heated up the water, lamenting she made the coffee, lamenting she had the coffee, lamenting she went for her walk,

lamenting cooked the lunch, so it continued. So it continued, nothing came to an end. Nothing comes to an end and so it continues. It's like this is exactly what this belief is that I cannot live without X or Y or Z. XYZ can be an object, a person, a situation, whatever it is, one can and one does and recognizes this, before one is driven to a point of needing to live without it. It is a very healthy way of going about life, a very very healthy way, and this is called *uparati*, a mini renunciation. So one can become a baby swami by practicing. So one can become a baby Swami. So then one small girl asked me. Why is your name swamini? Are you a mini Swami? And that's what she asked me. And so like this, one can be a mini swami, a small swami is cultivated in the heart. The one that says, how beautiful, please have it, touch it. No I don't mean to touch it, I can enjoy it from afar. I can enjoy it afar, meaning it's a little space, a little bit of space, I can enjoy things. when there is a little bit of space, when that enjoyment turns into wanting, then what happens, one is left wanting. The wanting person is a projection. The wanting person within me is *mitthya*. That wanting person within wanting is Mithya. It is a belief. There is no such person at all, because if the wanting person, belief is true, if that notion is true, then you will be wanting in sleep, you are not wanting in sleep, you don't want anything even if someone puts a gold biscuit or bar in your hand, it drops away, you could care less, that even if someone tells you you have won the lottery, here is the check, you care less, because you have checked out. And then, even when you are awake, sometimes, some days, are such that there is some grace operating over time, and the non-wanting I appears. You are at peace with yourself, a peaceful person. You are at peace with yourself. You are at peace with the jagat, the world you are, at peace with everybody else. Some days are like that. And you want to extend those days, you want that day to come all the time, day after day, you want to be in that kind of peace, that is moksha, and we say that is the truth of you. Not this wanting madness, that wanting is a madness. It is an 'as though' super imposition, wanting person, all the non-wanting I which is covered by, powered by all the wants and so the wants are interrogated here.

It is not that one becomes stoic or some kind of deprivation. Here also is a middle road, being objective. When you go to a shop, something sometimes shines, and says come over here, buy me right now. And you badly need retail therapy and then you look at the price which is very affordable and then you almost put it in your basket or you're taking it to the counter, many people have done this, so many times they have told me this. And then on the way why do I need one more of these things, do I really need this, and then you just hang it back where it was

or put it away, or you just lose it on the way this is *uparati*. This kind of conversation which one has had with oneself, many times, in many situations, is the beginning of *uparati*. That is exactly what it is. You can appreciate it without holding on to it, you can appreciate it, and then let go, let go, let go, let go, let go and that letting go allows there to be space, for that fullness to emerge through this internal churning of these wants, through this systematic churning of the wants, like, do I really really need this, do I want this, is it good for me, is it good for the environment, that is also very important question, these days. Is it really will I be able to be without this, is it okay not to have this, let me see what it is like to not have this. This is the churning. And so just like, when you, churn, churn the milk, the butter which is already hidden, it comes out. Similarly that fullness of the atma, the oneself is like latent, is hidden like the butter, this is a very nice imagery from the shvetashvatara Upanishad, just like in the in the yogurt, the milk is hidden, the butter which comes out after being churned. Similarly this kind of a churning of self-inquiry, brings out that fullness. The fullness is there. but it is latent, it is hidden. So this is *uparati*, a mini renunciation, and again to play on the word mini where one becomes a minimalist. So because what is a minimalist everything you want you get mini, mini. You want 100 things, you get 10, that's all it is, 90% of the wants are hung out to dry, and they are not entertained and not entertaining them brings up insecurity, go back to shama, resolving the insecurity. That is shama, that is resolving them. Allowing that to write it out, talk it out, and reason it out, all this is Shama. So everything is connected. All of them are connected. All these qualifications are connected. Further let us see the next one: Titiksha.

Developing the muscle called Titiksha

Titiksha means *Sahanam sarva dhukkanam sã titiksã*, the ability to put up with all kinds of difficulties, challenges, challenging situations is titiksã. The auspicious *titiksã* means forbearance, *subhã mata* means auspicious difficulties, being able to put up with all kinds of auspicious difficulties, mental, emotional, physical. For what, why, will I do this? Why will I put up with all kinds of difficulties? For the sake of these teachings, for the sake of these teachings putting up with the difficulties, because this is not about becoming a doormat. Yes, beat me up on this side, beat me up on that side, and I'm putting up with all difficulties. No. This has to be understood properly. It is within, it is a contextual definition putting up with difficulties within a certain context. When does a person put up with the

difficulties? When the difficulties cannot be removed, That's when the person puts up with difficulties, where this is something to understand. If you can change your situation you don't have to put up with difficulties. It is very very cold, you have a thermostat at home, you have a heating system at home, nobody is saying you have to sit and tremble all the time. Naturally you will put on the heater and the *titiksha* is operational when the heating system has broken down, and there is time for the repair person to come, that is when you have to learn to be cheerful in the face of difficulties. Because there is not a thing you can do about it, you have already done whatever you can, and you are waiting for the repair person in fact, you could even go to a friend's house, but you are waiting for the repair person who is on the way, we don't know when they will come, they will come between any time within the next hour, so this is something you have to put up with. Same thing with the air conditioning breaking down etc etc etc *uparati, titiksha* go together, because when I depend on fewer and fewer things then I am able to be cheerful despite the difficulties. And this also is like when you go on a retreat to an Ashram, first you do, you Google the ashram to find out how the rooms are? Perfect. What is the nature of the rooms? Are they well equipped, will I get my coffee and tea in the morning? So the ashrams that do not serve morning coffee and tea, better have some other shops, like the Bahamas, which is right on the beach. I am willing to forgo or I can pack it and bring or even if I have forgotten to pack it and bring, there maybe there are certain shops, little joints that seasoned visitors to the Shivananda ashram will know. Oh there is a Starbucks right there and you know it's very funny because near every Shivananda ashram there is a Starbucks. I think that it must be deliberate. It must be really deliberate. Some enterprising person has taken up a franchise and started a Starbucks, which is again near Yoga farm. And then I find when people are driving with me, suddenly they are lost. First you go, the last exit before you go, before you take a turn into the wilderness of the ashram. Same thing in the Bahamas, there is a Starbucks, you can enjoy your walk on the beach, get your favorite brew and then come back. Same thing everywhere and so like this you know the people do all kinds of things. And then suppose there are surprises, here everything is your world, this is America, and you're able to control everything, and you can do this. But then there is a tendency, ashrams are again minimalist places, because that's where you are taught that you don't need anything other than yourself to be. But people don't even want to engage in that teaching, people want to know if there is wi-fi streaming right into my room, then only I'm coming. This is not a hotel, that's what the whole idea is to let go of

the things that you are accustomed to, but no. I have to have those things and only, when I have those things, then only I will pay attention to what you have to say. And this is why the ashrams had to invest in wi-fi, they had to invest in coffee makers and hot water heaters in every room for the tea. All these things because then only people will be ready to sit and listen. Whatever it takes we say. That's why if you come to our ashrams there will be not three but five or six meals a day. So there are three meals of course, then there is something with the morning tea and then there is something served with the afternoon tea and then all day long there are freely flowing rivers of coffee and tea, along with fruits and snacks. They are permanently kept. There, whoever wants, can go at any time and take whatever they want and so then the fact that Vedanta still works. Because despite these, people still work. Some are indulging a few comforts that is okay, that is fine, no problem, but when the creature comforts becomes some other kind of a creature like a Frankenstein. If it takes on Frankenstein proportions, this is very very difficult. Then *titiksha* becomes very very difficult and a very important qualification. It is important in order for the knowledge to come for both individual situations and also for group situations.

We have talked about that one day something is not there, just like your favorite food is not there, you say it doesn't matter. I have come here primarily for the teachings, one day I can forgo something. If there is something that is served which I do not like for me, I just fast or I can eat some other things on the side. I don't have to have the main dish so this is an individual situation. *Titiksha* is also operational in the collective situation. Collective situation means you go into the lecture hall, in the ashram, and then what happens, the place where you were sitting, somebody else has already taken your seat. You are a little late, because you were having a cup of coffee, just before the class, so you were outside and you're a little late and then what, then one is chasing field, this was my favorite favorite seat, right next to the heater, right next to the fan, right next to the AC vent, they don't know anything about V for Vedanta. I should be sitting there, not them, you can't unseat them, the opening prayer has already started and the decorum demands that you just settle down in whatever seat that you can get. But still one cannot listen, sometimes through the entire lecture, because somebody else's behavior one is lamenting about. One is lamenting about it so much about somebody else's behavior, so much that even the maha vākya, the vision that you are the whole is just missed, it goes above the head, like an airplane, noisy all right. You don't know what was said. *Titiksha* means being in the present and having the forbearance, having the ability to rise above the

difficulties, in the form of things that you wanted, but you cannot get right now in the form of people that irritate you or annoy you. In the form of other situations that cannot be altered, you put up with the difficulties to grow. Because adversity builds characters. So here that is what it is. You go through adverse situations, without necessarily trying to alter them, all the time, it is like an uphill battle, it's like rolling a boulder up the mountain. It is not going to be anything, it's like the task of this ancient character in the Greek mythology called Prometheus and his task was to roll up a big boulder all night. He would get to climb up the mountain with the boulder, only to have it roll out the other side in two minutes. His 10 hour task was gone in two minutes. It is futile trying to change situations, trying to change people that are not changeable. If a situation was changeable, change it. But if you cannot change it, one learns to bear with it cheerfully, bear with it not lamenting about it all the time. This person took my seat, this person took my seat, I neither talked about it, lamenting loudly, nor chasing inside. So this is *titiksa*. And the author describes *titiksa sa subhãã* as a very very auspicious development in one's growth.

In another exalted text Viveka Chudamani, means crown jewel of viveka, discrimination, says about Viveka. There it says *sahanath sarvadhukhãnam apratikãrapãrvakam, cintavilãparahitam sa titiksa nigadyate*. The ability to put up with difficulties mentally, emotionally, physically without retaliation, if I don't retaliate, I have eaten up inside with worry and regret. No;. I do not lament loudly to anybody who is willing to listen, I am ready to talk to them about it. *vilãparahitam* means loud laments. Without lamentation and without internalizing that worry, and getting eaten up by it, this is called *cintavilãparahitam* and this is called *titiksa*. We see how easily it is connected with self growth, it is definitely connected with self-growth, because it is increasing the threshold, everybody has a low threshold of being able to put up. With *titiksa*, especially if one has grown up in a western context, if you want to develop *titiksa*, come to India and spend few months here and the situations here will make you have *titiksa* whether you want it or not, whether you like it or not you will develop *titiksa*. And so therefore it takes some effort to cultivate it. Because of the orientation of always complaining or being eaten up alive because of one's worries depending on the personality type, some people are extroverted and they want to share everything. They complain on the blog, they complain on Twitter, because nobody else will listen. They have exhausted people in their life to listen so therefore they have to vent, and some people they don't share but then inside they are being eaten up

by the worries. So increasing the threshold for physical and emotional pain because there will be painful situations in life is called *titiksa*.

Aparoksānubhuti

Class 11

Verse Number 8

*nigamācāryavakyesu bhaktih sraddheti visruta.
cittaikāgryam tu sallaksye samadhānamiti smrtam. 8.*

We have seen that we need two qualifications, one is Uparati and the other one is Titiksa. Titiksa means the things that one has to go through, the difficulties that one puts up with, for the sake of knowledge. For example, going to an ashram and then the ashram is not your five star or hotel and neither does it have room service, so that is the thing. And then of course food will be there, bed will be there, everything will be there, but it will not be the kind of things that one might be used to, this kind of memory foam mattress, and this whatever else from creature comforts will not be there. They will know that this kind of particular coffee will not be there. And so rising above these kinds of needs, or rather putting these needs in a certain place, suspending these needs, and focusing on the knowledge and that is basically Titiksa. Because we have the bigger things to gain and here is a chance not to sweat for the small stuff, even if we are not at an ashrams, what happens is that the more one studies the Vedanta, the less time one spends reproducing the daily needs, and samsara.

And then this is what people have said, people have seen this, and what have they said that everything gets simpler, the cooking gets simpler and if the cooking gets simpler there is not an explosion in the kitchen after this cooking has been done, so cleaning gets simpler. Life in general gets simpler because one wants to spend the time reveling in the teaching and the study, rather than trying to reproduce in a myriad of various kinds of relationships, things that do not need to be reproduced. They can reproduce on their own. You don't have to sit and reproduce them, that is what the idea is. So therefore life gets a lot simpler. Titiksa means putting up with whatever you want, which is not there, why? Because your sights are set elsewhere. This we have seen. So now with that we can look at verse number eight verse number eight and nine I think covers all the qualifications:

*nigamācāryavakyesu bhaktih sraddheti visruta.
cittaikāgryam tu sallaksye samadhānamiti smrtam.. 8..*

Nigama means Veda, there is also a long ā and that ā for ācārya. Nigama + ācārya so much *nigamācārya*. Ācārya means teacher *nigamā* means veda, including Vedanta and *ācārya vakyesu*, vishaya saptami also veda, *vakyesu* with reference to the words *Vākya* means sentences, words and sentences, *vakya* words and sentences uttered by the teacher and uttered by the shastra. Two things are pointed out, shastra and then the ācārya.

Ācārya is the microphone of the shastra which is the ācārya, now ācārya is the microphone of the shastra because that's what ācārya does, it is like the ācārya magnifies, amplifies the shastra. And if one asks ācārya to say something new and original, there is nothing new or nothing original, nothing at all. Indologists will talk about how old this civilization is and, how much research has gone into showing that it's really really amazing, and so somebody if they tell us, that the world is 3000 years old or something like that, so we will respond by saying some of our buildings are 3000 years old, how can you say that the world is 3000 years old, and so here is nothing new. What the ācārya's words are saying, or what the teacher is saying, those words are just what the shastra says. So therefore, there is bhakti, there is a reverence towards the shastra, and towards the words of the shastra, towards the words of the teacher, and that is known as *śraddha* that is famous *visruta* as famous as *śraddha*. *Śraddha* is the next qualification, we are just seeing the translation, then we'll see everything in detail. Then it is then the next one is called *samadhānamiti smrtam*, this is remembered, recalled, known as *samadhānam*. What is the *samadhānam*, *cittaikāgryam* *cittaikāgryam*, means single-minded focus, of the mind, citta, the heart, the emotions and getting together, single minded focus *tu* indeed. *Sat laksye* - *Ta+ La* converts to *la* that is why you have double *la*. *Sallaksye san lakshye*, here a very famous sandhi. So it is a consonant sandhi, and so, *sat lakshye* - *sat eva lakshya*, *lakshya* means the goal. What is the goal, the goal is *sat*, who is *sat*- you, you is *Ísvara* and that towards that goal, there is an unswerving focus, *cittaikāgryam* with the mind and the heart, and the senses everything coming together to focus on That. So whenever the mind goes, you bring it back, this is not just in the matter of paying

attention in one class, but it is also lifelong. In life so many things come, then curved balls come, what are they called challenges come, fears come, so many things come, but then I'm unswerving in those times of situations, even though I may be taken aback briefly, I come back on the wagon which is headed towards *sat*. That is the idea. That I don't get derailed from Vedanta no matter how tough the situation that I have to currently face in my life, so this is called *samadanam*.

Let's look at the next one also and then we'll come back and see both:

samsārabandhanirmuktih katham syānme dayānidhe.

iti yā sudrcha buddhivaktavyā sā mumuksutā... 9...

Samsāra bandha nirmuktihi, nirmuktihi is freedom, *nir* means definitely, the definite freedom, the total freedom, the complete freedom, freedom from the notion of bondage, and what kind of bandha of samsara, or even better the bandha, that is samsara. It's not just that notion, samsara is in the form of this notion that I am bound, that I am connected to a whole lot of people, situations, and events. Yes that is true, but that is only empirically true, not absolutely true.

In fact, even the thought that I'm connected to this body is empirically true, not absolutely true. And so that has to be understood slowly, and then dwelling upon this freedom, and again it's an internal freedom. It's not like you're trying to get out of this here, trying to get out of this body. No you're not trying to get out of this body. We are not trying to get out of any relationship. We are not trying to get out of this world. We are not trying to get out of our duties. We are not trying to do anything. We are just having cognitive freedom in relation to the manifest empirical world of names, forms, people, situations, duties and growths. They are all objectively seen as being inhabited, not subjectively inhabited as something that one has to do without me, this cannot go on. That is some kind of a wrong understanding. And so that me itself, that ahankara is interrogated here.

So one may be having many different kinds of roles, many different relationships, friends, significant others, employers, employees, all these things will be there in life. One is doing the things that one has to do, and then with the sense of freedom, that is mukthihi. Here this kind of an inquiry is done.

katham syā. katham syānme?

me means for me.

How will it be achieved?

What should I do?

Dayānidhe. Hey dayānidhe. Nidhe means treasury. Treasury of what? Treasury of compassion. *Dayānidhe* means the treasure, One who is the treasury of compassion. So here, the guru is being addressed, in this mock-up, of how to understand the next value *mumksutā*? Coffer of the embodiment of compassion, the coffers of compassion. You, who are the embodiment of compassion, please tell me, I am wondering how will I, who is surrounded by so many obligations, and who is wondering how to free oneself of those obligations, how will this freedom take place for me?

This kind of thinking brought in, why is the guru brought in, because there is an acknowledgment that without Guru this is not going to happen. That kind of thinking, this kind of understanding, *iti* means this kind of understanding.

Sudrcha buddhi means unswerving understanding, that which is well convinced, *drdha buddhihi*, well entrenched in this kind of inquiry. Understanding that kind of an intellect, that kind of thinking. *Vaktavyā* one should say. This kind of understanding should be said. *Mumksuta*, freedom, the desire to be free, the desire to be free is the next qualification. This is the last qualification here.

Let us go back here, and just refresh ourselves, so first four qualifications are presented. They can be confusing, because we had four and then obviously there are more than four. So how to understand this, and how it is presented here, let us look at that. So first *sadhanam prabhavet pumsām Sadhanam catustayant bhavet* . It was true for four fold qualifications, and then out of these four, the first three were discussed. *Viragya* was discussed and then we had *Viveka* number two out of the four. Then we went to the third qualification, which is not clearly mentioned here, but it starts on verse number six, and that is the third qualification which is actually a six pack. So here we suspend the counting.. So we have one *Vairagya* and then we have *viveka* number two, then the new number which is called *samādi-satka-sampatti* means a group of six. Number three is actually a group of six. And what is the group of six? Then we start counting, sub counting here, *samā* and then two *dama*, *uparati* three, then *Titiksha* four, *śraddha* five and then *chitta ekagrayam samadhanam* six.

So from verse number six to eight we are counting the number, which is all number three of the fourfold qualifications. And then we come back to the other counting this is number four, this *mumuksuta* is number four. So there are four qualifications and there are only four. But then the third one is split into six. So then let us look at verse 8 and 9 in a little bit more detail.

Nigamācaryavākyesu bhaktih sraddheti visruta. So this is something which is very nice to ponder, and very beautiful to understand. What is this *śraddha* that is being talked about, because the word *śraddha* is not properly understood at all, because there is obviously some kind of a block, resistance, fear. So therefore it's very easy to mistake this *śraddha* and not understand it properly. And so what is this *śraddha* if we dwell upon it, *nigamācaryavakyesu* it's a very simple definition, it's not a big definition, *nigamācaryavakyesu bhaktih sraddha visruta.* It is talked about. *Nigamācaryavakyesu* The words of the teacher and the śāstra looked upon with reverence. Why? This is a very important question. Why should I look up all the teachers' words with reverence?

If the teacher says go jump in a well, should I go do that? Obviously not, but that's not the point here. The idea is that what the teacher says is not different from what the śāstra says. So then why should I receive the śāstra with reverence? Because there is no other way of losing self ignorance. If self ignorance has to be lost permanently, then I have to bank on the śāstra, Because I can't do it on my own, I need help as an acknowledgment. That one needs help is not something which is a matter of shame. In fact it is an acknowledgment of one's own intelligence, that I need help is an acknowledgment of one's own intelligence. It's the intelligent person who seeks help. One who doesn't seek help, feels like, knows it all and does things on their own. Where has that led one into? A big soup, that's what it is. And so therefore, seeking help is a sign of intelligence. Why is it a sign of intelligence, because the person has found out that I can't do this on my own.

Because there is a discrepancy, Karthu karma virodha is there. What do I want to know? me. Who knows this me? me. And what kind of me? A 'me' fraught with a lot of not me, means, everything is internalized, all the series of wrong notions etc. These notions have to be dropped, and then who is dropping them? The one who is holding on to them tightly. Or perhaps I should say, the one who's being held hostage by them, and you have to tell your captors, release me, they will hold on to you tightly, even more tightly, this is the contradiction. And the captors what they are making you do, first they make you feel good. They kind of stroke,

strike the ahankara right way and say, hey you know without you, this would have never happened. This is a lie and without you the world cannot go on is another lie, and you do things so well is a third lie. Oh but what's the lie in that? I do these things very well. But yes, You may do these things very well, but then that's just true, it's not you who's doing that, and if you're not convinced, please go read the 10th chapter of the Bhagavad-gita. I will trust you to just read the translation, because it's very easy and what does it say there,

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तद्देवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ 41॥

yad yad vibhūtimat sattvaṁ śhrīmad ūrjitam eva vā

tat tad evāvagachchha tvaṁ mama tejo 'nśha-sambhavam 41

Whatever is praiseworthy within you, that's not you, it's me. Lord Krishna takes back the intellectual copyright, and he says nothing belongs to you, nothing is you, if you can sing well, that voice is not you, it is me. Then what is the one who is creating everything, what do I create, don't worry, you create lots of confusion for yourself. That's the only thing you can create, nothing else. And so I am confused and anyān confucedāyanthi.. Here we can make it in Sanskrit. Oneself is confused and confuses others also. And so therefore, this is the problem is that the reason why śraddha is not understood. Because the problem itself is not understood, the problem is that I cannot dig my way out of this. It's easier to dig the way out of a prison complex. People have done that, even recently two fellows were in the lab, and then, had a desire for pancakes. The escaped convicts, literally, began hoarding spoons in their room and using a spoon and using some small toothbrush and other tools that they are allowed to have in the prison, with which they dug the hole. They found some kind of a weak spot in the wall and then they dug a hole there were no reinforcement bars, so that wall was a little compromised, they dug the hole, hitched a hike and then they were apprehended after having their last supper at IHOP, last supper means, before they were taken back to prison food. And so they were in some pancake shop, eating pancakes, and the restaurant itself, called the police. That's why orange is a very important color, easy to spot anywhere, and that's why prisoners wear orange, construction workers wear orange, and if you want to say there is some danger here orange coloured cones, so orange stands out all right, yeah. Famous color not just for swamis.

So this is what has to be understood. That there is no match. I can't manufacture the understanding that I'm already home. I need help since my last life, I have been needing help or even before that. I can't manufacture this knowledge. I cannot dismiss this ignorance on my own. The ignorance has to be dismissed, dismissal of ignorance is contingent upon knowledge. Knowledge not by action. Knowledge and action are like oil and water; they don't even mix in a salad dressing. Salad dressing, they put oil and water and lemon juice and everything and you will see even if you shake and then you pour it over your vegetables, it will still not mix, oil and water don't mix. Action is action, Knowledge is knowledge. Action is finite and here how can the finite action lead you to the understanding that you are infinite or not, regardless of whether you act or not. Not possible at all. And so therefore this is something that is a different realm of operating. Actions lead to finite results because the actions themselves are finite. Then the second problem with action is that it is dealing with objects. Because there can't be any other kind of action, any action deals with the objects and the objects themselves are finite, actions are finite.

Actions are four in number, generally speaking.

samskāryam- You clean something that is dirty.

Vikāryām- You modify something like adding Yogurt starter to milk and then the whole milk is modified into yogurt.

Āpyam- Something is far away from you, you go get it.

Janyam-you somehow bring it forth through, some formula etc, you create something.

Which kind of action will you use, for knowing Atma? For getting Atma, it can't be cleaned, because it is never dirty. It cannot be made into, it's not vikārya means it's not you put two things together, because there is no second thing. It can't be put together, you cannot. It is not subject to modification. It cannot be created, because it is uncreated, and it is never away from you. So you cannot use the action of trying to go get something, like getting a glass of water from the kitchen. It's not like that. So the actions are useless. This I have to know, before *śraddha* can come, no matter how refined and how complicated, the actions will not have any effect at all. This is the understanding, and that's what leads one to the

teacher kicking and screaming. I mean not out of choice, nobody wants to be told you cannot know this, and you need help, especially, in matters of self-knowledge. One doesn't have a problem seeking help in worldly affairs. Everybody has a stock market guru, music guru, cha cha dancing guru, ballroom guru and then there is also this life guru, life coach, you call them and you ask them, you tell them how your day is going etc etc., so many gurus. So little time, and there nobody has a problem. But here in the matter which is so intimate, where the costs are so great, where one is losing time every day, here you need a guru. No, no, no that is very scary, why is that scary? Could people have guru allergy, as soon as you say the word guru, they are gone, they disappear, or if they stay for long, they get hyped. That's what happens, they have to take antihistamine and then come to the class, and this is what happens. Why? because then it has to do with the old infrastructure. An infrastructure of wrong relationships or unresolved issues with authority figures aka scaregivers. The primary caregivers in one's life and that is what leads to this, some authority issue, conditional love while growing up, I love you, therefore sit down. And then some kind of an over emphatic definition of duty, that is the environment one was raised in. If you do this, I will love you, that's the hope of the child. You have to be good, you have to do this, and your whole life, your job is to please me. This is what, both for parents, this is what happens, to please me. It is not said overtly, very overtly in the upbringing itself, in the fabric of the upbringing, these beliefs are woven inside. And so therefore the child feels. so I hope to do this, because this is what is expected of me. But then there is some kind of a chasing, because if there is some kind of a fear, resistance, because this is contrary to the child's dharma, dharma means, here the way of life. Whatever the child is supposed to achieve in its life, this is completely contrary. So, therefore one is leading some kind of a life, where there is an outward fear, with regard to the authority figures. But then inwardly one is feeling bound, one is chasing the same kind of infrastructure, one comes with, brings to the guru situation also. Ironically, the agent that frees is the guru. This is due to lack of understanding. So somebody who is giving you a rope for the one who is in quicksand, somebody is offering a rope, and then one suspects this is not a rope, what is this? This must be āropa, supposed to be some kind of a superimposition. I am not going to trust this, what choice do you have? Take this, choose whatever you want, it's not like that, because in fact the other quick fixes that are offered out of samsara are quick. Because they quickly put you back in the quicksand, that's what they do. This is what it is, false ropes, false assurances, false prophets, follow me, why? We'll

have a good time. Follow me, why? Because I'll give you vairagya, how are you going to give me vairagya? When all I'm going to do is, tell you to give me all your money, and you will have vairagya, simple. That's all you have to do. Give all your money and vairagya is free. You got it freely, and so like this there's all kinds of people in the marketplace, unfortunately, the spiritual marketplace that has become that. Thanks to Kaliyuga.

Who to trust, who should I give my trust to, the answer to that is, the one who is not desperate to receive your trust. The one who doesn't say come trust me, that is the correct one, Pātra, the Pātra means the correct recipient of the trust. The one who does not want your trust, who is not desperate to get, gain your confidence, and your trust. Anyone who offers this knowledge free, the one for whom there is a free relationship with this knowledge, the one who does not have the pressure even to have partake, that is the one, that is the altar, where your trust belongs. That is what *śraddhā* is.

And of course do some research, do some guru googling. Google the guru. Somebody told me that they have compiled a list of sketchy teachers with whom some scam or other is associated. And it is on some website, I forgot the name of the website. This person told me that we, a group of people, have compiled a website, where you can google, where you can just see the most wanted list, like the FBI is most wanted. It looks like that you can do in this case the least wanted gurus, if the ones who should not be sought after. And then you can type the name by which they are going and then all the details of what they should not have done come out, because it's a matter of public record. Anyway, quite a lot of effort, and all those things. So then I said how did you collect this list, they said that, oh it took a lot of research and everything and then of course Google also helped us on the internet. How did it help? Because they would type the name, and then say something like show me the scams associated with such and such a person. That's how they compiled all these things. And then it will say what is the problem with this successful teacher at least on the face of it. So many felonies and so many problems will wave or just out of jail so many things. They have compiled this. So you do your research, do the homework.

Mundakopanishad says find somebody from a proper lineage, who does not destroy this, looking for a teacher is like buying a mirror, first when you go to the shop to buy the mirror, you are checking up the middle. You're looking at yourself of course, but you want to have an idea of what you look like and then you want

the mirror to be reproducing the image without any distortion. So when you're looking into the mirror at the shop, you're not looking at yourself, you are checking up the mirrors, we're checking up the mirror. It should show you a slim trim and 10 years younger than what you really look. That is what you are trying to do here, so checking up the mirror, you're not looking at yourself. Then you buy the mirror after selecting it from 50 other mirrors. You buy the mirror and you hang it in your house and get in the big bedroom. Next morning you look at yourself, what are you doing now, you are not checking up the mirror, you are looking at yourself, a looking glass, becomes an agent for being able to see yourself, the guru is like that. In the beginning there is a little trepidation, wondering, where this will lead me? Is this the right person, is this the right way to do, is this the right person where I can place my trust. That is the question, When one is convinced, and has no other option, than to use the guru to look at yourself. Just like the mirror is used to look at the reflection of the body, Guru is used to look at the reflected *prathibimbha chaitanya*, reflected atma in the mind, 'as though reflected chaitanya atma in the mind. That is the truth of which the guru is going to reveal, just like it was revealed for her or for him from the beginning of time, that is the idea.

So the lineage becomes important with the seeking of the teacher. And so this *śraddhā* is established. *Śraddhā* here is the reverence for the knowledge because the knowledge itself freaks the words of the upanishad. Upanishads are the means of knowledge to be able to look at yourself. And just like you trust the mirror after hanging it in your room, similarly you trust the guru who is going to reveal the knowledge, because if you don't trust the guru, then the knowledge will not take place, simply.

But why is it that knowledge does not take place? This is part B of my talk on *śraddhā*. Because that trust was eroded, when? In childhood, children are clever. They figure things out and some scary situations. The child was with her parents, failed to protect, from cockroaches, and the child ran to the mother and grabbed hold of her clothes. What did the mother do? Climbed on the dining table and left the child down there, what did the father do, father didn't even come into the room, father just said call pest controls, and the child is left alone. I thought these were the protectors, Kartha *Dhartha and Samhartha*, They created me they're supposed to take care of me. And here I am, they are gods for me. In fact that is how it is so the father is the creator from the standpoint of the child. Mother is the creator child, the child thinks of the mother and father as some kind

of gods, they are infallible. The child has put all the trust in them, and that trust slowly gets eroded. The Holy Spirit gets eroded when for example the parent says, 'speak the truth always!' '*sathyam vadha; dharmam chara;*. But then the parent is doing things completely contradictory to this. Bell rings, Father says to the child, 'tell them I'm not at home, this is how it used to be. Now of course nobody comes and rings the bell. So we are spared these kinds of lies. But this used to be like this all the time, and what will the child say? The child is saying that the father said that they are not at home. And of course the visitor is very amused, the father said to tell you he's not at home? Where is the father hiding? Behind the pillar and that's where he is hiding and lurking in his own house as though he's a thief. And this is a kind of a contradiction. Children are clever; they notice these contradictions and the trust in the mother and the father is totally eroded. Mother unavailable, father available but inconsistent. All this makes the child not trust anybody, anything, but somehow it has to grow up, and even in this atmosphere of distrust, it grows up somehow relying on things, but not quite trusting them grows up. The trust that was lost with the mother and the father has to be recovered before the knowledge of Vedanta can begin. The trust that was lost in the mother and the father has to be recovered and replaced in the mother and the father of the universe. In the discovery of the mother and the father of the universe, the trust that was lost in the local mother and the local father is regained, because you see the inevitability of the parentage, that you were born into this family is inevitable, karma. It is a karmic connection. I wish I was the eldest but I was the middle child- karmic connection. I see the inevitability of this childhood along with all its joys and its challenges, however it was, this is how it is, this is how the childhood was, this is a fact, this is how it was. And what is *Ísvara*? So the circumstances of the childhood is *Ísvara*.

Here is where Vedanta differs from Psychotherapy. Psychotherapy stops at the parents, well the fact that you are walking around is itself good the therapist will say. I would have been under the covers if I had this kind of a parentage. The heart is not really happy, one knows this is not the place to stop. There must be something beyond this. That's why Pujá Swamiji used to call Vedanta super-therapy because it transcends this. It transcends this local relationship with the local mother and father, it goes from *vyavaharika* to *paramarthika* right then and there. It's just amazing. Because the trust that is lost in the local mother and father is regained by understanding, by discovering the mother and father of the universe as *Ísvara* and *maya shakti*, that goddess. This is what is the real

meaning of the terms in the Taitriya Upanishad *Maathru Devo Bhava, Pithru Devo Bhava, Acharya Devo Bhava, Athidhi Devo Bhava*. This is usually translated but wrongly consider the father to be God, consider the mother to be God, it's a tall order when neither the mother nor the father behaves like God. In fact that behavior is very very odd G silent .So, if you take away G, God becomes odd. That's what it is. So how can they be God, it's not about them, it's about you, *Maathru Devo Bhava*, ingenious term, one to whom the inevitable presence of the mother, however she was, the manifestation of Bhagavan. Be the one to whom *Athidhi Devo Bhava*, Athiti literally means guests who drop uninvited. They just come and we learn to be flexible, we learn to go with the flow that is the idea. Going with the flow is *Ívara* and when you go with the flow, when you practice going with the flow, accompanied by this knowledge, what happens is you know you are the flow. You are the one with the flow and so therefore this is something very beautiful, you see beyond the local mother and father. You discover the mother and father of the universe, this is just wonderful. Very very lovely, that this local mother and father, whatever their omissions and commissions, it culminates in the inevitability. That which is infallible, infallible means inevitable. That therefore we don't say God is infallible, that's a setup. That which is infallible is *Ívara*, that is the understanding. And so *śraddhā bhakti* comes because I see that there is something here for me to understand that I cannot understand. So the words of the guru become a stand-in for this knowledge. Because the pages of the book do not reveal anything; they have to be turned into live seeds of the means of knowledge and that live transmission alone makes the difference. That's why it is not recommended to read Upanishad. Why? Because the reading of the upanishad is done by the same infrastructure, the same infrastructure, the one that is doubting oneself, the one that is afraid of oneself, the one that fears oneself. Somebody said I tried reading it's very boring, of course possibly boring, because you don't understand and so reading the Upanishad gives just a bigger complex than one had before. It's not going to help. Because the person reading the upanishad has the same infrastructure that has to be dismissed. How can you have the same infrastructure, use the infrastructure that needs to be dismissed. There is a contradiction. That which is imbibing the words of the upanishad is the one that needs to be dismissed, as a super imposition of atma, knower, *pramata*, status of knower is being dismissed. So how can you say, how on earth can you say, the status of the knower is going to be dismissed, the dismissal of the status of the knower, is what we are talking about. In all branches of knowledge, the knower,

can comfortably be in place. Known is separate from the knower. Here the knower itself is called into question, because the knower, known, means of knowledge, this triputi, this triad is dissolved, resolved by understanding. That it is that same consciousness that morphs as the knower, the same consciousness that morphs as the known and the same consciousness that connects the knower to the known through eyes, ears and any other means of knowledge. So therefore this śraddha alone will give me the knowledge.

In fact it is said in the bhagavad-gita *śhraddhāvān labhate jñānam*. One that has *śraddhā* gains the knowledge. *Śraddhā* is the ability to give the benefit of the teacher and the śāstra to prove itself. It is the ability to give the benefit of the doubt to the teacher. Whatever you are saying sounds incredulous right now, but I'm going to give the benefit of the doubt, maybe there is something to see here, that is *Śraddhā*. That openness is that reverence and bhakti is *Śraddhā* and then that is the fifth qualification out of the number three, that we talked about.

The last one is *samadhanam*, it is getting on the wagon no matter how many times one feels derailed, something happens, one goes away but it is as though going away, when one comes back. As though coming back, the pursuit of this knowledge requires a commitment, and that commitment is called *samadhanam*, a single-minded focus. Not letting distractions come in the way as far as possible, that includes in class, not looking here, not looking there, not going off into some happy place, imaginary place, starts to think about other things, not being present. That is *ekāggratā*, in the class and also after the class, the longer term. The definition of *samadhanam* is always being with knowledge. You may be doing a hundred things, but you are focused on the knowledge. We we're not focused on doing the things, other than to gain qualification, gain spiritual growth, emotional maturity in order to qualify for this knowledge. That is the idea, like and an ancient story describes this as a person who is young and newly in love, so then wherever that fellow goes he sees the face of his beloved. He looks up to see the sky and sees the face of the beloved in the cloud. Oh this cloud looks just like this one and he sees everything, everywhere goes he sees that, that is *ekāggatā*. And that's what happened to Saint Tulsidas. He was besotted with his wife and could not be away from her. Once she went to the parents' place. There was a flash flood and he was so worried. Oh my God, her arrival is delayed, I have to go in search of her. He braved the flood, risked his life to go find the house in a village, where everything was under water, and then he found that she

was there. She was there and then he knocked at the window with the pebble, he threw a pebble. She came out, she looked out of the window, and then instead of saying, oh he will catch a cold. How nice that you came in search of me, how sweet of you, she just said, Are you crazy? She said if you devoted one tenth of the attention that you are giving me on to God, by this time you would have understood yourself. You would have gained this knowledge. Go back. She said go back and do what you're supposed to do. Great lady. And then he went back and applied himself to the teaching, to the rightful knowledge of his life. And that is basically *chitta ēkāggatā* that is what is called. And then one more qualification is left out of the four which we'll see next time.

Aparoksānubhūti

Class 12

Verse -9

nigraho bāhyavrttinām dama ityabhidhiyate.. 6..
visayebhyah parāvrttih paramoparatirhi sã.
sahanam sarvaduhkhanam titiksa sa subha mata . 7..
nigamācāryavākyesu bhaktih sraddheti visrutā.
cittaikāgryam tu sallaksye samādhānamiti smritam.. 8..
samsārabandhanirmuktih katham synme dayanidhe .
iti ya sudrdhā buddhirvaktavya sã mumuksutā.....9

We have finished all the qualifications, '*nigamācāryavākyesu bhaktih sraddha iti visrutā citta aikāgryam tu sallaksye samādhānam iti smritam* in verse number 8. Under the category of *śraddha* the teacher is introduced, ācharya. This is important. It talks about the centrality of the teacher in the gaining of this knowledge. Knowledge cannot be gained without the teacher being mentioned here, because the *śraddha* of the shastra. The words of shastra do not come on their own, or they are not talked about by themselves, they need a teacher, it is understood. Words of shastra are basically dependent upon the teacher. The

teacher is important here. The importance of the teacher is kind of slowly introduced, without anybody noticing out here.

Nigamācārya vākyesu bhaktih śraddha iti visrutā.

Visrutā means, it is famous, it is heard, it is very known, that *śraddha* is *bhakti*. *Bhakti* is directed towards a teacher, devotional, reverential attitude towards the teacher, towards the words of the teacher and towards the words of Shastra. *nigamā* is Veda, towards the words of the teachers and towards shastra. So, child prodigy Mozart composed his first composition even before he could speak. He was nine months old. He was just using the piano to balance himself and then he played something that made sense, not like a cat walking on the pier, not like that, he played something that made sense, he was only lying, 10 months old, before he could speak. He composed out of purva punya and the same purva punya, punya from previous life can also be there for this as well. Meaning either one has to gain the qualifications in this life or one has already gained them in the previous life, lives and so in this life one seems to be ahead of the rest of the pack, here not wolves, but the pack of Vedanta students.

So here somebody is struggling with the basic Panini Sutra, one is struggling with that, whereas another person who may be in the same class is already ahead. *Apara vidya*, in other branches of knowledge like cooking, music, math all these things are very possible. And then the mind, of course, the human mind goes to the prodigy, if he can be like this, if she can be like this. why, not me? why? I have to do everything this way. The argument is that Ramana Maharishi gained knowledge and had no teacher, just went and sat in a cave and gained knowledge. The one who doesn't have a teacher says this. Meerabai did not gain knowledge without a teacher. In fact all her songs and poetry are all about Guru. She talks about Guru all the time, '*mori lagi lagan Mohe Lagi Lagan Guru Charnan Ki*'. So do Kabirdas, so do all these people. In the popular imagination they just woke up one day and then already had the knowledge. Now you are telling me that you have to study Vedanta day after day, class after class. How come these people did not even have a guru, or if they barely had a guru we don't see them having *śraddha*, we don't see them cultivating *bhakti*. We don't see them doing all these things, we just see them suddenly gaining knowledge, but really speaking they all had teachers. The life with the teacher is not extended for them, they went through a short period of apprenticeship, through a short period of study, they appear to have gained the knowledge. So this kind of thing is more of an exception than the rule. In our imagination we want to focus

on the exception rather than the rule. The exception does not really dismiss the rule. In fact every rule has an exception. It only serves to certify the rule and it does not dismiss them.

And so here *ācāryavākyesu bhaktih* and that bhakti, the cultivation of a kind of a reverence, devotion towards the words of the teacher, and the words of Shastra. There was no mention of teachers until verse number 8. How can I develop bhakti without there being a teacher? So first the teacher has to be existent. Then, I have to choose the teacher. Teacher is not going to choose me. Because, teachers have better things to do. Teacher is not going to choose the student, in any tradition, whether you look in the Hindu tradition, Buddhist tradition, Jain tradition, Sufi tradition, wherever there is Guru Shishya parampara, It's not that the teacher comes and stands on the street corner and says come to me, come to me, come to me. If anybody does that, don't go. That is wrong. That is not the way it should be. So, the student approaches the teacher because of what is said in verse number nine.

*samsārabandhanirmuktih katham synme dayanidhe .
īti ya sudrdhā buddhirvaktavya sã mumuksutā...*

Let us look at the final qualification here is *mumuksā*, *mumuksutā*, the desire to be free. People don't know what samsara is, they think samsara means oh family Life. They think it's family life, in fact in Tamil, samsaram means wife and children. They are called samsaram, very interesting. So that's not samsara according to Vedanta. In vernacular languages, they have taken one portion of it, they think that having a spouse, having a house, having children, dog, cat, etc is itself samsara. That's not samsara. If you are an enlightened person, you can have so many things, and when you don't, you are neither possessed by them, nor do you possess them. So that is not samsara.

Then what is samsara? The difficulties in life- are they samsara? That I have to go to a job every day, that is samsara, that is also not samsara. You do what you have to do. Why should it be called samsara? If you look at the job objectively, it's not samsara. It is a role that you play, neither are the relationships samsara, those are again roles that you play, say son, daughter, brother, sister, wife, husband, and then child, all these are roles, these are all roles, employer, employee, then that is not samsara either.

Then what is this samsara? What is, why do I have the feeling that I am bound by all these relationships, and all the things I have to do, Aha, that is Samsara, the feeling of bondage is samsara. Bondage is not real, bondage is a notion. So even if we keep on talking poetically about the ocean of samsara, what we are trying to understand is that it is but a notion of samsara. When the ocean is reduced to a notion, that is liberation. There is no samsara, show me samsara. Show me the money, there is an expression. So, show me samsara, where is samsara, it's in your own head. It's right here in the temples between your own, in your own head. Samsara means, some sorrow or the other, based on a wrong understanding of life or relationships of everything. Totally wrong understanding. That these are the sources of bondage, that is samsara, that is wrong thinking. *samsārabandhanirmuktiḥ* It is not that you have to leave them, because they are not the cause of bondage. Your relationship to the things are the cause of bondage, your feeling that you are bound is the cause of bondage. But why do I feel bound, because one wants things. That's why there is bondage. In fact the bondage, the notion of bondage, can be directly traced to a sense of want. So that one thing is a notion of bondage, the notion of bondage is nurtured by that understanding, misunderstanding rather, that I am a wanting person. That is the notion of bondage.

'I am a wanting person' is the notion of bondage. Nothing else and that is a notion. Because really speaking when you are happy, Are you wanting anything? No. There is one children's song 'If you are happy and if you know it then you have to do a few things, clap your hands' or do something like that' and that's how it is. Even the most miserable person, even if the person who had the worst *prarabdha* karma possible, the world's most miserable person according to the Guinness Book of Records, even that person has some joy at some point. There's some joy and so in that moment of joy or moments of joy there is no wantingness, there is nothing to want. In fact the joy comes from a sense of I'm free. I don't want anything that is the joy, that is the joy. Even though we think the joy is produced by me wanting something and me getting what I want, that is the joy. That is not really the joy I'm seeking. There is some joy in experiencing the objects of delight and objects of want. But that joy is finite. I want the infinite. If you ask the person, who is eating their favorite dish, what do you want? They will say I want to feel like this all the time, but I can't, because the stomach is finite, and the digestion power is finite, *Jataragni* is finite, stomach is finite. At least if one was a cow they would have four stomachs but no one was given that, we have only one stomach and that is also finite. So after the dish finishes, then

again one is in the doldrums. Because one wants that to be infinite. The same joy is experienced in sleep, when in vedanta class. One gets the best sleep in Vedanta class, one nods off. Either one nods of thinking I have been here before, I have studied this, I don't need this anymore, they are discussing samsara. I can write a PhD thesis on samsara, you drift off, because you feel like you know. You've heard this before or you drift off or one drifts off because one is not connected to that. One is unable to connect to it and one drifts off. And then the closing prayer

Om Pūrnamadah Pūrnamidam Pūrnāt-Pūrnamudacyate |

Is chanted, which becomes the *Suprabhatham*, a wake-up call, like in the temples when you wake up the deities, and then you say, oh I slept so well. I didn't even know, oh that the class was over, no, I didn't even know that, but most of all I didn't even know that I was miserable, I forgot that I was miserable. How can you forget If you are really miserable, how can you forget your misery? The fact that in sleep there is no misery itself, calls for giving *Aparokṣānubhūti* a chance.

We have to give the text a chance to prove itself, it is after all the means of knowledge, it has to prove itself, that's why there are 140 plus verses. The text is not in a hurry to prove itself, because it has a methodology, it has a purpose, it has a way of doing this. So there is *Vyabhichara*, a contradiction between the happy moments, in and out of sleep, and then the misery. The contradiction shows that there is some *gadbad* here, *gadbad* means some problem here. Everything is not as real as it seems, which is more real? the happy me or the unhappy me. Naturally the happy me, because that's what I want to be. That's why it is real, that's why it is real, because every single activity in my life is to bring about the 'Happy Me'. There's nothing else that I want in life. That's why perhaps It is time to give the text a chance, a text that says that you are already what you want to be. Therefore it has to be discovered, like the eclipse, eclipse means the brightness of the sun is eclipsed by Rahu. Who is Rahu, that is ignorance, self ignorance, morphed into a series of wants, I want, I want, I want, I want, I want want want, want ,want, want , series of wants and series of don't wants are the series prasada of self ignorance.

What a series of these prasada of self ignorance! What a prasada really!

That is why this samsara. It becomes a sense of bondage, with regard to relationships and possessions in one's life. But then why is it a sense of bondage directed towards relationships, people, and objects, in one's life, because one

has collected all of them, thinking that they will make me happy. That's why everybody gets married. Then after marriage one finds out, this is limited plus limited. What is limited plus limited it equals doubly limited, private limited. That's what it is, limitations don't go, even though, in the film songs, they sing, you complete me, no one completes, no one completes anybody, because one is already complete. Complete plus complete, it is already infinite. The one who is complete does not need anyone to complete and that's the complete knowledge. So then why did I get married, you tell me why should I answer all the questions! So that's what happens, and so really the institutions and relationships in one's life which have already been acquired in the state of self ignorance, can be purified and used as stepping stones in the pursuit of knowledge. That is how to redeem oneself from samsara. It's not that the relationships are binding, relationships appear to be binding because I did not get what I wanted from them, the hope was that the significant other would fill all the gaps in my life, poor significant others! So what a burden to have for this person, who is a poor significant other. How can this significant other feel everything in your life? The significant other also is hoping that you will feel everything in his or her life. Then you feel burdened. It's a burden of both ways, that's why the wrong idea in which these relationships were entered into, that is the cause of samsara. It's not the relationships themselves that cause samsara. if you get to the point of appreciating people for whoever they are however they are, you are free. By giving them the freedom to be who they are, you can enjoy them, no problem. That's why the word samsara is used to refer to only the near and dear close ones. Samsara is not referred to for strangers. So for example if you just go and look, think about a group of people, or you are walking somewhere, and there's a group of people like at a train station you're getting ready to board, the plane, or the train, there is obviously a group of people at the station, or at the airport. But with regard to these groups of people, you don't have a feeling of bondage, We don't. They are going about their lives, you are going about your life, and then you see you're sitting there waiting for your bus or train or plane, a little toddler little child is just coming and going and playing around, because a child is restless, it cannot sit in one place. So it walks around and the mother or the father behind it comes to you, it just smiles, you are able to smile, you are able to pet the child, you're able to enjoy the child, and then you know the parent of the child takes it away. Then again it comes, it plays, and you are able to enjoy it freely, whereas your own child who immediately thinks, oh I have to make it better than all the other children, I have to discipline it. I have to tell it what to do.

I have to tell, what to do and what not to do. You're not able to enjoy your own child as much as you enjoy the child of another. That's why people enjoy being grandparents, rather than parents. That's the idea. So then there is a sense of willingness only focused on those who are called near and dear ones with regard to strangers; there is no sense of hatred or anything. Unless one is a serial killer or a mass murderer, unfortunately that's because of some mental problems or some indoctrination, just suddenly they go into a school to open the fire on young children, or suddenly going to a mall and open fire on unsuspecting bystanders, simply people who are going about their day and shopping. Here they thought they will have a good time and then they will shop in the mall and go eat something and come back. Then whatever happens, instead they have to run for their lives, if they survive the shooting. Barring that, generally speaking, if you see somebody in a shopping complex you don't have any animosity towards them. We don't have that. So, that itself shows that there is some difference between the people from whom I expect things and from the people from whom I do not expect anything at all. And so the point is that the samsara, the notion of bondage and disappointment with regard to the people and possessions in my life is because they were unable to deliver my raga and dvesha. They were unable to deliver my own likes and dislikes, my preferences, my prejudices, and they were unable to fulfill the expectations. That is what is called samsara. So, if this is understood properly, there is freedom from samsara, freedom from the notion that I am bound to these people. If people are not fulfilling your expectations, then get out of the relationship. No I'm hoping that they will see me, how can I get out like this? There is a sense of bondage that is what is being talked about here. Let us look at the verse again now and what are the questions the student asks the teacher. So, the student says:

samsārabandhanirmuktih When will I be freed from this samsara?

katham syath

How will I be freed from samsara?

When will I be freed from samsara?

All these people who keep on disappointing me, all these people I trust and who betray my trust, all these people I want in my life, but only one problem, they don't want to be in my life. I want them to be in my life but they are not so interested. And all these people that I want to influence and then I want to have a say over and they don't really care. How will I be free of them? Can't have them in my life. Can't leave them in my life. What to do with them? How can I purify myself to understand this? When I have this whole basket full of wants, how to

purify myself and then *samsārabandhanirmuktiḥ*. How can I purify the relationships so that every relationship that I have is free of samsara. Free of that notion of bondage, how can I do this? How can I leave people to be who they are without wanting something from them in return? *Samsārabandha* notion of bondage how can I be free? *Vinirmukthi katham synme*.

For me it is important, because it's not like mass samsara freedom. It's not like if one person gets freedom from samsara, everyone else gets freedom from samsara, no.

Samsārabandhanirmuktiḥ katham synme, so, when will there be freedom from samsara for me? How will I get this freedom? For me it is important, Hey *Dayanidhe* Oh you, the treasury of compassion, the kosha of compassion, here kosha is not the locus of error, for those who are studying Taittiriya. This is KOSHA, is a treasury of compassion, treasure *Dayanidhe* means treasure, so you always be who is reigning compassion, that is the teacher.

The teacher is nothing but compassion. Why is the teacher only compassionate? The teacher is full of compassion, because the teacher need not be the teacher, can say, I am out of here. I gained this knowledge, see you and the teacher can go. Teachers need not stop and listen to the sobbing stories of everyone, and say, you want to be taught, all right, I'll teach, You don't have śama, all right cultivate it as you are studying. Teachers need not teach. But the fact that the teacher is ready to teach here, is only due to compassion, because as we know this knowledge being priceless there is not a price put upon it. You don't charge anything for it, and then there is no charge there and people can freely come and drink off the nectar of the vidya.

And so therefore how will this happen without the teacher? There is something to be understood, this cannot take place without the teacher. *iti ya suiti ya sudrdhā buddhi*. These desires *iti ya sudrdhā buddhi iccha* - buddhi means outlook.

Thinking, this kind of a well ascertained inquiry, that without the teacher this knowledge cannot take place and then I really want to be free. I really want to be free, that kind of a longing is what is called, *mumukṣa* - and this longing happens in various stages, generally speaking. It does not mean that everybody has to go through the stages, but the longing is there first, it is like a small flickering *mumukṣa*. *Kabhi kabhi moksha iccha*, once in a while, I get the idea, oh, this would be nice, let me see what's going on, let me see what is being taught, let me see what's happening. I just dipped my toe into the śāstra pond and I'm pondering about the śāstra, that's what it means. Dipping my toe into the śāstra

pond and wondering what will happen? Are there alligators here or are they just lotuses blooming, lotus of Mahavakya blooming, what is there, what is here for me, that is the rumination, that is the wondering, that is what is called *mandha mumukstha*. Once in a while I think about it when life is not going well and other times I just go about my life. Once in a while when difficulties hit, then Vedanta is resorted to. This is just the general *mumukstha*. When the understanding comes, the next stage of this, is that with the help of the knowledge the understanding comes, that there is an inextricable connection between *mumuksha and atma jnanam*. *Atma Jnanam alone can give moksha. iti ya sudrdhā buddhi*, that is the second stage of mumuksutvam. In the beginning everybody wants *moksha*, to be free of samsara. They have some doubts, samsara is not understood properly that it is a notion, it is unknown, but everybody wants freedom that is without an exception. Then what is unique about the *mumukshu* that is described in the Vedanta śāstra. That is about a person who has already gone to the next stage and connected the freedoms from the notion of bondage through atma jnanam, self enquiry. The person has now gained the maturity that not many people have, and the maturity thinking, now the emotional maturity, that I cannot gain this other than through knowledge. Because think about the problem, the problem is not that one is in search of the infinite, the problem is that one is already infinite. But one has to understand it, one has to know it. That is the problem. It's not that one is not infinite and one has to become Infinity, in fact it is this life of endless becoming is what is samsara. There is no becoming here, the thought of becoming is unbecoming. That is samsara, and so therefore I have to look at my life and see that it's not that I have to become anything. I have to know. Because I am already what I want, I already am what I seek, what I want to be, I already am. I already am what I want to be. Then what? Then there is nothing to pursue, nothing to want, nothing to be. This I have to know. And for that I have to sniff into the pages of the sastra, like a dog looking for a bone or a treat or something. It is right there, but it cannot find the treat and it sniffs around, sniffs around, this is the second stage of Mumukshatvam. Knowing that without self-inquiry and without gaining atma jnanam and then there is no freedom at all. This is the second stage of self-inquiry, second stage of emotional maturity, which leads to self-enquiry.

Is there a third stage? You bet. What is the third stage? Third stage is knowing that it's not enough to have a desire for atma jnanam, it is to recognize that this atma jnanam cannot happen without the teacher. That is the third stage. *ācharya iccha*, first stage *moksha iccha*, second stage *jnana iccha*, third stage *ācharya*

iccha. *iccha* means desire. So the first stage is just desiring freedom, moksha, freedom from all these annoying people in my life, who don't give me what I want, starting with the parents, and then freedom from all. That is *moksha iccha*, very auspicious. It's wonderful, but what are you going to do about this? Oh I'm I'm going to change my house, no, wrong answer. Because changing your house you're not going to get anything other than a different house. Why? Because the problem is not with the house, okay. I'll change my spouse. The problem is not with the spouse either. Not with the house nor with the spouse. And then so where is the problem? The problem is centered on the wrong understanding of the I. The problem is centered on the I, it's not centered on the things that need to be shifted like a house that needs to be shifted, a spouse that needs to be changed, until a child that needs to be given up for adoption immediately, because I cannot handle it, all these things. It's based on the next level of maturity, the next level of understanding. And so therefore, there is a contradiction here. If I'm already free and already whole and this is what the śāstra says I better understand this because I don't know. There is a contradiction. I'm supposed to be the embodiment of happiness, yet I go about my day miserable, I am supposed to be already free, yet I go about my day feeling bound, I'm supposed to be free of fear, yet I go about my day feeling afraid all the time. This is the contradiction. And so since the feeling is not in keeping with the reality of what this śāstra espouses, I better get familiar with the śāstra, this is the second stage of *jnana iccha*.

mumuksha = *moksha iccha* is in three stages.

First is just a general desire to be free of all notions of feeling bound, then the second stage is connecting that sense of bondage and connecting that desire for freedom into the words of the sastra which says you are already free. You just have to know it. So then the solution becomes *atma jnanam*. Second stage of *mumuksha*. So therefore if *atma jnanam* is the solution, what should I do? I should study the upanishad. Thankfully there are so many translations, so I'll just pick up one's translation and read. Wrong again wrong. Because reading only gives you a headache, especially *Brhdharyaka Upanishad* if you start to read, just keep a big glass of water, and a couple of Tylenol, and then start reading, because a headache is definitely going to come, *atma jnanam* will not come in the head. What will come is a headache, if you start reading. Why? Because it's not supposed to be read, it's supposed to be expounded. It's not supposed to be read, it is supposed to be fed to you by the teacher. That is what it is. And so knowing this, well there's no point in reading, because reading just gives me a

headache and then reading all is also confusing “*manasā eva idam āptavyam*”
This is to be known through the mind - says in the Kathopanishad. And then say
I have made the notes. Then go to Kenopanishad

“ *yanmanasā na manute yenāhurmano matam |tadeva brahma tvaviddhi
nedayadidamupāsate*”.

There it says it can never be an object of the mind. Here it says know it through
the mind. There it says it cannot be known through the mind. Which is correct?
There is a contradiction. There is no contradiction to it. The mind is needed for
this knowledge. The mind is a receptacle, a bright receptacle, of that conscious
being, blessed with that consciousness, blessed with self-inquiry, blessed with
the ability to receive this knowledge, mind is a receptacle for the knowledge, the
mind is not an agent of the knowledge. All this you have to know, how are you
going to know this without help?

I need help. I need an acharya. I need to surrender this ignorance, at the feet of
the guru, and ask to be taught. That is the final stage of *mumuksha*. *Jnana iccha*,
acharya iccha. *Moksha iccha*, *Jnana iccha* and then finally *acharya iccha*. *iccha*
means desiring. Very important to know this threefold the growths and that has to
happen without that one will just be dropping out of the classes. Slowly
incrementally one grows, and then one understands the connection between my
sense of bondage and my own self-ignorance. And then since it is self ignorance
that is the kind of cause of bondage, the self ignorance has to be removed, and
then the self ignorance being removed is through the śāstra which is self-inquiry
which is the words of the primary text called the upanishads, Bhagavad gita etc.
So, then my attitude already undergoes a change and then I understand that I
cannot understand on my own. So I succumb to letting go of my resistance for
the need of a teacher in my life. So I go to the teacher, ask for the knowledge.
This is the third stage. So then the converting the *mumukshu* into a seeker of
knowledge is what is being talked about here. *Mumukshu to Jignyasu, jignyasu*
means seeker of knowledge.

Let us move to verse 10

*uktasāadhanayuktena vicārah purusena hi .
kartavyo jñānasiddhyarthamātmanah subhamicchatā....10*

Uktasāadhanayuktena vicārah kartavyo these two words are in opposition. *Vicārah kartavyo* the inquiry has to be made, passive voice construction passive sentence, *vicārah kartavyo* so the inquiry must be done by who? *purusena hi* by this person. He means indeed, by this person indeed. What kind of a person? These two words are in opposition. By the person who *uktasāadhanayuktena*, by the person endowed with what *uktasāadhanayuktena* by the sadhanas that have been outlined above, equipped with the above mentioned sadhanas, that person who is equipped with the above mentioned sadhanas. What should be done? Inquiry has to be done.

Vicāra kartavyo this particular suffix has the force of an injunction, because having gained these different stages of moksha iccha - what are you going to do? You have to study. There is no other option and so must be done. *Kartavyo* there is an imminent kind of urgency here. For *ātmanah jñānasiddhyartham. atmanah jñānasiddhyartham* enquiry of the self. *Siddhi* means the accomplishment, for the sake of the accomplishment of the self-knowledge this kind of an inquiry has to be done by the person who is well endowed with all these qualifications, values and attitudes outlined earlier, which was already mentioned, means already discussed.

Subhamicchatā - That which was already discussed, what is the motive for this inquiry? Why do I need *jñānam, ātmajñānam*. Why do I need *ātmajñānam*? It is because I have that *subhamiccha*, an auspicious desire to be free of samsara, free of the notion of bondage, I want to be free off and so therefore, I set this inquiry into motion, the self-inquiry. I set into motion, because I have gained the qualifications and *ātmajñānam*. See now there is a direct connection between the qualifications and this *ātmajñānam*. Without the qualifications, *iccha* also does not come. *Anthakaranashuddhi* is very important and so then this by that person who has gained the qualifications, may the inquiry be done for the sake of freedom from self-ignorance and inquiry into accomplishing the knowledge of the self. And why? Because one has the desire for life. Knowledge and that desire is the only desire *subhamiccha*. This is the main message here. This is the only desire no other desire is there, all other desires are literally spin-offs of this desire. When the desire for *ātmajñānam* is not recognized then it springs off into the desire for is that of the other. Because one does not recognize what the desire is really about. In other words the desire for objects is the symptom for the desire for the subject, and we mistake the symptom to be the disease and then we'll just try to patchwork the symptoms. It's not curing the disease. It's only taking care of the symptoms. All modern diseases are like that. There's nothing

you can do, you can just alleviate the symptoms, so this is what is important to know, and then verse number 11 makes it very very clear.

*notpadyate vina jnanam vicarenanyasadhanaih .
yathā padārthabhānam hi prakāsenā vinā kvacit.*

Very interesting you get the word *notpadyate*. So you have a little synergy between Sanskrit and English. 'not padyate' does not arise, has not arisen *not padyate* does not arise, *not padyate* does not arise, what does not arise? *Jnanam Atmajnanam* does not arise, Self-knowledge does not arise. *Vina* is without vicarenanya self-knowledge does not arise. *Vina* is indeclinable *Vina* is third case sometimes and fifth case sometimes even used as second case. So here it's in the third case. *vicarenanya vina jnanam notpadyate*. Knowledge does not arise, one is not blessed by knowledge, without this kind of an inquiry, it has been talked about, one is not blessed by knowledge. Without this kind of inquiry talked about in verses number 8,9, and 10 etc.

Go back to:

*samsārabandhanirmuktih katham synme dayanidhe.
īti ya sudrdhā buddhirvaktavya sã mumuksutā*

Without this self-knowledge, without exposure to acharya, upanishad etc this knowledge cannot take place at all. And then it's not just enough to have ācharya, it's not just enough to have books, then what do you need? All the other sādhanas that were talked about *anyasadhanaih*, sadhana means practices.

Practice means various values, attitudes, meditation, doing whatever one needs to have a calm mind etc. That is what is very important. So without these auxiliary practices, the primary practice *atmajnanam*, the pursuit of self-knowledge will not happen.

yathā padārthabhānam hi prakāsenā vinā kvacit Notpadyate - it goes for the first line and second. You have to borrow it and bring it down.

What is the illustration here? It means objects that are very interesting. The word *padārthabhānam* *padā* means word and *ārtha* means meaning. So the word *padā* means object and it is described here as the meaning of a word. So beautiful, the object meaning of a word, a word and its meaning together is called an object, just as *padārthabhānam* of an object. How does the object come to

light of knowledge, that's that. I have given away the clue here, without a source of light, the object does not come to light. That's what you mean by, object coming to light. So you need a source of light. How is the object if I need a source of light, even the eyes, I spy with my little eyes, this *ghata*, this pot. But light which has traveled to the eyes, which has traveled to the *ghata*, all these things are if not illumined by the sun or the moon or some other source of light, it cannot be seen by you. Therefore there is a connection between the objects being seen, and the presence of light. When there is no light, there are no objects, we don't have the ability to see the objects. Similarly without *vichara* and without all these *sadhanas* you can kiss goodbye to this knowledge. Whether you kiss goodbye to this knowledge, or not, it's time to come to say goodbye to this class.