

# Svetashvatara Upanishad- Swamini Svatmavidyananda Classes 1-15 - 2016

Class 1- 3

1. It belongs to Krishna Yajur Veda. Taught by Rishi Svetashvatara . common to Vedanta, Sankhya and Yoga

Sankara did not write Bhashya because this has things that are covered in other commentaries  
There is no primary /secondary Major/minor Upaniṣad.

This is one Upaniṣad that talks about Maya  
Same shaka / branch of Taitriya

Ashva - horse  
Sveta - white  
The one who has a white mule.

Class - 2 and 3  
Shanti Mantra

ॐ सह नाववतु ।

सह नौ भुनक्तु ।

सह वीर्यं करवावहै ।

तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Naav[au]-Avatu |  
Saha Nau Bhunaktu |  
Saha Viiryam Karavaavahai |  
Tejasvi Naav[au]-Adhiitam-Astu Maa Vidvissaavahai |  
Om Shaantih Shaantih Shaantih ||

Meaning Explored.

Sa- Bhagavan  
Ha - indeed  
Nou- we both or us both  
Avatu - protect  
**May bhagavan protect us both**

Sa ha nou

Bhunaktu- nourish

**May Bhagavan nourish us both**

Saha - **The two of us ( Together)**

Viryam karavā vahai - **Let us accomplish great things together . Great thing is the Moksha.**

It is great in magnitude, but you do it quietly.

I let go of the props. I become the holding of everything

Karṇa parampara- Ears. Mouth- ear resuscitation

Samsara comatose patient gets this CPR

May the teacher be able to transmit the knowledge

May the student seeking this knowledge become a teacher.

Te tam astu

The object of the study is 'Self'

**May the shining self make the study so brilliant .** May we be dazzled by the study

Illuminate the truth

Ma vid vishavahai

Ma- not

May we not hate each other - literal translation Meaning misunderstand.

**May there not be any misunderstanding between us.**

Difficult to penetrate

No matter how brilliant the student and how brilliant the teacher.

Everyone comes with their own infrastructure so there is room for misunderstanding.

Why dvi vacana- many students. But teaching is always one on one

No matter how many are there.

Shanti -3 times

Proclamation.

Obstacles are classified by 3

Adhyatmika

Adhibhautika

Adhidaivika

Prayer is a present karma to inoculate ourselves from the past karma

Dig bandha like in Laghu nyasa

Invisible fence - it provides protection. Esoteric

**Śvetāśvataropaniṣad (Śvetāśvatara-Upaniṣad)**

prathamo'dhyāyaḥ

***Oṃ brahmavādino vadanti***

***kiṃkāraṇaṃ brahma kutaḥ sma jātā jīvāmaḥ kena kva ca saṃpratiṣṭhāḥ /  
adhiṣṭhitāḥ kena sukhetareṣu vartāmahe brahmavido vyavasthām // 1.1 //***

Rishis, discoursing on Brahman, asks: Is Brahman the cause? When were we born? By Where do we live? Where do we dwell at the end? Please tell us, O ye who know Brahman, under whose guidance we abide, whether in pleasure or in pain.

Upa - Near

Ni - definitely

Śad- destroys, uproots and takes you to Brahman

Vedanta - end of Vedas

Isavasya is an exception. In the middle.

First portion - Karma Kanda

Last portion- jñāna Kanda

Rituals- Putrakamṣṭi yajña -Arjya- not ghee butter melted with baby sun rays.

If you have gray hair, you may not do it. Most yajña can be done only if you are married.

Only avahanti homa you can do as a single person. To renounce.

Known means with an unknown end

Sometimes known ends with unknown means.

Svargakamah somena juhuyat

Desirous of heaven may offer soma juice.

You do these rituals with Śraddha - You need faith pending understanding .

People who are attracted to the first portion of Veda are different from those who are attracted to the last portion of Veda.

Chandi homa - sarees

Preyas oriented people

Śreyas oriented people

Karma is always finite. Result is also finite.

So you repeatedly do these actions again and again.

Those who are seeking children, wealth, health etc can do that.

These rishis are not asking for that.

B.U has yajña for scholarly daughters. Sesame seed with jaggery

These rishis are aesthetically evolved. Paripakva

First portion is not a waste. Gives Jiva a direction to proceed in a dharmic way. They are doing rituals. Not planning to rob the neighbor.

It sees the human being as the essential desirer, wanter, seeker, searcher.

Desire is like hair. Keeps growing .

Like a child asking for a balloon. Balloon burst and the child cries. Parents can say I have a trust fund for you. Oh ok i will buy all the balloons from that money. That's all the child can think.

So adhikartvam is like that.

A hungry fellow from Kerala goes to a restaurant in Andhra. Language is a problem. Will this restaurant fulfill my hunger?

The waiter cannot wait. Rattles the menu.

He orders vada. One vada is 1 ana

He ate 7 vada and 2 L of sambar.

He gave 1 Ana..

His argument was that only the 7th vada satisfied my hunger so I am paying for that vada.

Can we say this towards the first portion of vada?

No. It does what is extremely useful. You are here means you have done whatever the first portion asked you to do either in this birth or previous births. You have lived the Vedas even if you are a westerner. You were either baby rishi or rishi baby in your previous birth.

Self ignorance does not drop until I choose it to drop.

## **Class -4**

### **Śvetāśvataropaniṣad (Śvetāśvatara-Upaniṣad)**

**prathamo'dhyāyaḥ**

**oṃ brahmavādino vadanti**

**kiṃkāraṇaṃ brahma kutaḥ sma jātāḥ jīvāmaḥ kena kva ca saṃpratiṣṭhāḥ /  
adhiṣṭhitāḥ kena sukhetareṣu vartāmahe brahmavido vyavasthām // 1.1 //**

Rishis, discoursing on Brahman, ask

Is Brahman the cause? Where are we born? By

Where do we live? Where do we dwell at the end? Please tell us, O ye who know Brahman, under whose guidance we abide, whether in pleasure or in pain.

There is refusal to graduate from the first portion of Veda to the last portion of veda.

Refusal to graduate from kindergarten, from Preyas to Sreyas.

The action itself is made into a means that prepares me for this knowledge. - Karma Yoga

Samsara is not outside. It is in between the two temples in my head.

So and so does not like me.

To be or not to be - Hamilton says that is Samsara

Jagat is benign. Everything is within

God is infallible is a setup for fall. But whatever that is infallible is God.

Start with wish fulfillment. Then you say wishes are like fishes, can't catch it all.

Unprepared person- Prakruta bhuddi - prakrute he bavam

Just like how nature made.

Boys raised by wolves behave like wolves

Wolf - acts only with survival instinct. Not interested in spiritual growth, charity , helping etc.

Child learns from the surroundings - like day care and school it behaves

Socialization - Inner desire to be better

Sanskrita Buddhi-

Learning to wait for your turn, learning to give and share

Home training.

Refers to emotional maturity

Take care of inner child

Move on from fulfilling wishes

Cultivated buddhi

That is ready to see the truth of one self

Trained by circumstances

Karma and moksha are like oil and water

Moksha is not a fruit of an action

Freedom from self doubts is moksha

Limitless

Spatially, unbound, no end

No beginning.

Un created

It is infinite

Action has a beginning, created, end, there is fruit of action. It is finite

Lowkika , vaidika

Mundane

Religious  
Spiritual action

Trained mind knows action cannot lead to self acceptance . therefore i need knowledge  
Newly graduated person

Graduation certificate  
Viveki- Discrimination between permanence and impermanent  
Vairagya - Ability to let go of the pursuit of impermanent things (Objectivity)

Subjectivity is of two kinds  
Superimposition- Adhyasa  
Positive superimposition - this is the best Shobana  
Negative superimposition - This is the worst ashobana  
Same person can bring about either wonderful feelings or worst feelings.  
This is how we negotiate the world

Vairgya is the absence of both kinds of subjectivity.

Nishta anishta upapathishtu sama chittam

Ishta  
Things that used to bother no longer bother you when you focus on knowledge.  
Knowledge itself gives you vairagya

Six pack

1. Sama- mind is quietened down(Not too many agenda, not too many irons in the fire)  
Impending hurricane when is it going to landfall?

Drinking tea - Swamiji offered to drink tea. She starts looking at benefits and negatives.. Storm brewing in the mind always. Turmoil no space.

This is the non resolved mind. Internal monologue.

Ability to quieten the mind

Sama cannot happen without Dama

2. Dama- Way to have a say over the organs of actions.

Vak- tongue is a sense organ and is also an organ of action

Karmendriya

Mounam does not do much.

Vak tapas is much more than mounam

Speaking carefully and the minimum amount.

Gift that one can give oneself

3. Uparati

Don't sweat the small stuff and big stuff  
Let go of control, micro management  
Ability to be right here right now

#### 4. Thithiksha

From Tij - Forbearance  
With regards to physical and emotional discomforts  
Ability to ride it out without a loud weil or silent worry

Train story - not having water keep complaining thirsty

#### 5. Samadana

Ability to focus single mindedly on the knowledge

#### 6. Sraddha

Eyes through which i see the Sastra  
Guru vakya, words of the teacher

Mumukshutvam

The desire for freedom when it is kept alive

This is what written in the graduation certificate  
Otherwise these questions do not come.

The equation is valid only on both sides it appears to be different

4 th grade kid

$5+4=20-11$

Confused

Single digit plus sign and double digit and minus

You transcend the single, double, plus and minus sign

Meaning is that which transcends the limitations of BMS and yield the jagat karana of the  
Universe

Limitlessness

Sages ask the question

Kim karanam Brahman?

Is Brahman the cause?

Pots- Clay

Clay cause- molecules - particles

Wave or particle

Observer is affecting the experiment

Quantum physics

Arriving at the final cause

Brahman does not have another cause

Causeless cause

It is uncreated

It is always there

It is eternal

That we touch, hear, interact is all because of that Brahman

How did Brahman 'become' all these things?

What form does it take to 'become' jagat?

2. Kutasma jatah?

Where have we come from?

Where were the raw materials?

For cake you need flour..

Once jagat is made Did Brahman run away?

Isavasyam idam Brahma

How come it is still running the show?

Milk once has become yogurt cannot be used to make payasam

Brahman has 'become' jagat without undergoing any change

You feel Brahman in the form of Karma

In the form of weather, rain , everything we attribute to Brahman

All law

Series of law

Manifestations

Jiva maha kena?

Who sustains my body mind sense

My body mind sense complex have no control on the law

By whom are we sustained?

The intelligence of the law

The infallibility of everything

In Fact the infallibility of the law is the intelligence

Kocha samprathishta?  
Where do we go? Where is the home?  
Chariot can swing low and pick me  
Song

Where did I come from ? Where do I go?  
While I am here how am I sustained  
Controlled by whom the sukha and the other one ( Dukha)  
Who is the controller of the mood swings in the mind?

Upanishad is shy of saying Dukha, sorrow etc

Duality  
Happiness /sorrow  
Sorrow is usually more and little bit of happiness

Why me?  
Karmic trajectory?  
Where is the blueprint?  
Can I write a different code?  
Decreed by whom?

**kālaḥ svabhāvo niyatir yadr̥cchā bhūtāni yoniḥ puruṣeti cintyam /  
saṃyoga eṣāṃ na tv ātmabhāvād ātmā hy anīśaḥ sukhaduḥkhahetoḥ  
// 1.2 //**

Should time, or nature, or necessity, or chance, or the elements be regarded as the cause?

Or he/she who is called the purusha, the living self?

Q and A  
Commitment Issue  
Not about stop doing Karma  
It is understanding karma is helping me to grow to get the knowledge  
Start looking at the deity differently  
Puja is for self growth  
Not about what they do  
It is about how they do  
The attitude with which it is done

**देहो देवालयः प्रोक्तः जीवो देवस्सनातनः ।**

त्यजेदज्ञाननिर्माल्यं सोऽहं भावेन पूजयेत् ॥

deho devAlayaH proktaH jlvo devassanAtanaH |  
tyajed agnyAnana nirmAlyaM sohaM bhAvena pUjayet |

Maitri upanishad 2nd chapter

Take out the old flowers of ignorance  
Evoke the non difference while doing the puja

**kālah svabhāvo niyatir yadrcchā bhūtāni yoniḥ puruṣeti cintyam /  
saṃyoga eṣāṃ na tu evat ātmabhāvād ātmā hy anīśaḥ  
sukhaduḥkhahetoḥ // 1.2 //**

Students of brahma vidya  
Brahmavadini- means talking about brahma  
They have received the knowledge  
But they still have some doubts

They are asking what is the cause for this Universe  
They are dismissing some causes

## **Kālah- Time**

Kala- Time  
Did it accidentally happen in time?  
Sukha ityadi - the other one  
Happiness and other elements- dukha and fear  
Fear of opening up to anything that world has to give me  
Insecurity is itself known as samsara

How come we are subject to that?

What is the truth of this Universe?  
Is it that things happen in time?  
Is time the master?  
Body perishes in time  
Anti wrinkle cream  
You open the bottle, that itself is rotten- has wrinkles gone bad  
Everything is finite  
Keep saving it from itself

Money - inflation  
Money has to be protected from itself

Manifest jagat  
Drushta nashta swabava  
Kalahasti and Kali temple

Born- gone  
Gone- born  
By the time you said born- it is gone- thought

Perhaps time is the ultimate

I asked a child  
Do you know how long is 1 hour ?  
No  
Do you know how long is 1 minute ?  
No  
She had a lollipop in hand  
Told her it will take 1 minute to finish it, 60 lollipop in 1 hour

Time is arbitrary  
Nandana- joy but nandana also means - natural disasters  
There is promise from bad things

Fortnights  
Waning - Krishna paksha  
Waxing- Suklapaksha

Nakshatra  
Tidhis  
Karana- 32 types  
2 of them are good for fighting. So not for marriage but for legal issues  
Marana yoga  
Siddha yoga  
Raghu kala - shadow planet was born  
He brings out the shadow side including unconscious mind out  
Yama kanda- danger and death  
Small time is good

1 hour- 1 minute, 1 sec- 1 nano, micro, pico etc

So what is the truth of the nano milli sec

Who is the one that is noticing the time?

Kala passes by

The one who watches Kala is never moving

He is conscious of time

Aham- I

Who is bigger than time?

Sakshi pratyaksha

15 minutes have gone by - you know without looking at the clock

What is the diff between you and Kali or Kala

You have to discover it and assimilate it

They have heard it but not assimilated yet

Niddhidyasanam is needed

Time

I am time bound

Everything is sagging

I am here, i am there

What is sagging?- body

What about mind?- never mind.

Who is the witness of the sagging?

Who is the witness of everything?

That witness Consciousness is not subject to time

You cannot say Time alone is not the truth

Truth of time is You

Time is arbitrary

9-5 is unheard of

Weekend /work day

Everything is westernized

We have become the servants of the whole industrialization

Sheep wool - take it out

Yarn - given to others

Whenever they felt like

They stop working when they made enough

Then factory came

9-5 started

Ancient time they worked with the sun  
Winter - sleep more summer more reactive  
Now with daylight saving we manipulate it.

## **svabhāvo niyatir yadṛcchā**

**Svabhāvah- Nature**

**Niyati- law**

**Yadṛcchā- by chance**

By chance- many atheists believe that. But the truth is they have their own concept of God and they don't believe it. All these molecules are intelligently somehow assembled themselves. Reason is they don't want to accept god was - the concept of god was stuffed in their throat.

There is a book I like Christ but cannot take churchianity  
This is how it is !  
They use Universe for everything- for Karma, poverty etc

Sandy storm- pasteur will say God's will  
Others will say it is nature, law and by chance

First you need blueprint  
And then build  
Blueprint- intelligence  
Building- raw materials  
How species take care of themselves  
Mother snake how it takes care of their offsprings  
Intelligence design - thinking - infallible intelligence  
Manifest

## **bhūtāni yoniḥ puruṣeti cintyam**

Where is the source?  
Random?  
Is this a cable TV reality show for God?

## **na tu evat ātmabhāvād ātmā hy anīśaḥ**

Individual- Jiva  
Jiva - individual who is separated due to ignorance  
If one is identified as Atma with Isvara - no longer Jiva

Cannot be random  
The separation of the individual from the whole is also not accidental.  
If separation is not accidental, the possibility of not having the separation is also not accidental

Anisah- overlorded

We say I am not in a good mood!

Why?

Swinging mood?

When collective manifestation is not random and done by chance then individual manifestation is also not random or by chance

It is all done by the overlord!

Same set of laws operate in collective and individual

What is intelligence?

1. Is it separate from me?

2. non separate from me?

1.- dvaita

2. Advaita

The eternal, limitless, beyond thing cannot be outside me!

Going along with human reasoning

Basic truth- that which is limitless cannot be outside me

Logically impossible

Limitless has to include me

Limitless cannot be created

If you say create - there is in time then has to decay

If it is one and same as me - it has to be discovered.

Class 6

Students get up and leave when they had enough

Svetaketu

Arjuna did that

It shows that students are enslaved to teachers

Knows, then gets up

Teachers also know they are non separate from students

Sravanam mukhya karanam

Consistent exposure is needed.

Habitual orientation otherwise keeps coming up

Tat tvam asi

Then atat tvam asi keeps sprouting

Sravanam eva jnāsyā mukhya sādhanam

Then what ?

I know I am Brahman .. then why do I get angry?

Why am I not happy?

Doubts

Mananam

Viparīta bhāvana

I have no doubt

But I don't feel like Brahman'

I am 5 foot so many inches

Brahman is pure, whole

But I am feeling guilty .. small

Then you need Nidhidhyasanam

Cows chewing food and regurgitates

Ruminates

Eager student grazes in the pasture of Vedanta

Leaf- Tat tavam asi -leaf

Aham brahmasmi -leaf

Ishavasyam idam sarvam -leaf

Sarvam kalvidam Brahman- leaf

Pramana gata sankā- doubts at the Shastra

Prameya gata sankā - doubts at the self

Sages are chewing the cud- That itself becomes this Svetashvatara Upanishad

*kālah svabhāvo niyatir yadrcchā bhūtāni yoniḥ puruṣeti cintyam /  
saṃyoga eṣāṃ na tv ātmabhāvād ātmā hy anīśaḥ sukhaduḥkhaheṭoḥ*

**Na** comes in the middle

Here the atma is the individual - not isvara

Dahali Deepa nyaya

Candle at the compound wall between two houses

Karta

Bokta

Who says so ? The individual

The more of me you are jiva and less of isvara

If you get disconnected from the source, then you cannot be called as the source.

King - for the whole of India ... Oh what about the village Barakpur?  
If everything is Isvara, then Isvara is ruling this BMC also  
If you say no i am only ruling this BMC- then you re creating a parallel kingdom  
Sad status of Jiva  
Anisha is the one who is grieving  
Purusha is the cosmic person included everything  
Purusha becomes Anisha if you associate with the individual

Anisha is used in Mundaka Upanishad also  
Greatest friends  
The split is mentioned  
The one that is not eating the berries is blessing

Kato - shadow and light  
You and your shadow come for tea.. How many cups do you need?

Who is the special person ?  
The one who needs a specialist

Purusha  
2 etymology  
1. Purou - puri - city - citadel 9 gated citadel - 9 dvara dehi  
Gated community  
The one who is dwelling in the gated community - Jiva  
Separated entity  
2. Sarvam purayati iti purushah  
That purusha who accommodates everything  
This is the purusha sukta purusha  
Going from first to second is the journey of Jiva

Because i did not know it is same - mula ajnana  
I come to various conclusions that I am the body, I am the mind etc

Taliban lady- dressed with a little window and feel oppressed and powerless

Come out of the gated community with multiple passwords  
Ninja with defenses and offenses  
Each class the bar come out from the gated community  
All obstruction comes down  
Operates at the Sukshama level

Na tu atma bavat  
Because of the identification with finiteness feels like not isvara, not bhuta yoni ( 2nd purusha)

For a child

Mother and Father are God !

Cockroach story

ME ME ME- separated- Anisha - then become subjective to Sukha , Dukha

**te dhyānayogānugatā apaśyan devātmaśaktiṃ svaguṇair nigūḍhām /  
yaḥ kāraṇāni nikhilāni tāni kālātmayuktāny adhiṣṭhaty ekaḥ // 1.3 //**

Te- they- the sages

Apaśyan -saw

Dhyana yoga - in the meditation

Anugata- going along with ( the teaching )

Saw In Contemplation

Nigudham- hidden by its own gunas

Nikhilani- all of it

Kala- beg with time

Atma- manifestation of Isvara

Beg with time ending with this BMC one source

Adhitisthati- overseas- supervises ( not micromanaging)

Cannot happen without this power

Cannot separate from it

You and your power

Shiva and Shakti - it is not like masculine oversees and feminine does all the work

There is no gender here

Transgender

Man , woman these are all our own dualistic conclusion and confusion

In every masculine body there is feminine properties

Same vice versa

3 gunas, genderize Bhagavan also

Everything in nature is feminine

Churchill said Money Money Money - Mother Lakshmi

Knowledge - Saraswati

The intelligence that supervises is adhitisthati

HE is inside SHE

He is She

She leans forwards, he sits abc

He watches

She moves

Cosmic dance of Nataraja

Power to create - Vikshepa

Power to hide- āvarana

Agatita gavana Patiyasi- Maya

Things that never happened are made as though happened

### **Class - 7**

***te dhyānayogānugatā apaśyan devātmaśaktiṃ svaguṇair nigūḍhām /  
yaḥ kāraṇāni nikhilāni tāni kālātmayuktāny adhiṭiṣṭhaty ekaḥ // 1.3 //***

*The sages, absorbed in meditation through one-pointedness of mind, discovered the creative power, belonging to the Lord Himself and hidden in its own gunas. That non-dual*

*Lord rules over all those causes-time, the self and the rest.*

***tam ekanemiṃ trivṛtaṃ ṣoḍaśāntaṃ śatārdhāraṃ viṃśatipratyarābhiḥ /  
aṣṭakaiḥ ṣaḍbhir viśvarūpaikapāśaṃ trimārgabhedaṃ dvinimittaikamoham  
// 1.4 //***

*The sages saw the wheel of Brahman, which has one felly, a triple tire, sixteen end-parts,*

*ifty spokes with twenty counter-spokes and six sets of eight; whose one rope is manifold;*

*which moves on three different roads; and whose illusion arises from two causes.*

Definition of Brahman

Sat Chit, anataṃ

Sat- Existence

All that is - IS

IS - Isvara- I

The only thing that is not subject to ending - as is not is Ananta- limitlessness

It includes time

With time age, senses decrease  
Before we need lot of dal and little salt  
Small katori of dal and lot of salt

Body is a SI on the IS ( SI- superimposition  
Prana is a SI on IS

Milk- yogurt  
Gold- ornament  
Clay and pot  
Parinama upadaana That undergoes a change  
Vivarta upadana (That which never undergoes a change  
Upadana- raw material

Sentient- how do you know  
Because I am sentient  
Chit- without boundary  
Conscious  
Sentient sat is jnanam  
Isvara and Jiva

Anantam - removes the limitation from the words sat and chit

I sit - intransitive verb  
I know - is transitive  
What do you know ?- pot- pot knower

That knowledge which does not need a knower is - anantam

If I say I know- i am identifying with knower  
If I say I don't know

Nikhilani karanani- many many causes  
All of them  
I the jiva relate to jagat as knower- duality  
I also want to relate to Isvara as something other than me

- They saw that this consciousness is incapable of acting
- Taittiriya Upanishad
- Akasha- vayu- agani-apa- prthivi- oshadeeyam (seeds)- Annam (food)- Purusha ( the first one who is locked in citadel)

I without transformation all these things have come to existence  
How  
Maya

Consort of Brahman  
Where did she come from?  
Inherent  
In- means not location  
This sakti is also 'As though'

Creativity- is maya  
I am not very creative! But you are creative in your dream

Like samosa you make  
It comes from you  
Maya came from Brahman  
From Maya everything came  
Devataru - tree species  
So many species - subspecies ... keep coming  
See the effect but don't see the cause  
Maya is invisible Sakti

That which has 'Treeness' is Tree  
Where is the Treeness? ( Question: Treeness comes from outside tree?)  
It is located in Non tree  
That non tree is Brahman  
Mediating power is Maya  
***Devātmaśaktiṃ- Maya***  
***Svaguṇair - Sattva, Rajas and Tamas***

***Primary colors- Red blue yellow***  
*All colors are from these three colors*

***Maya mixes these colors to get the various hue***

***Sattva- Shanta, Meditative, easy going, go with the flow quality***  
***Rajas- Activity***  
***Tamas- Inertia***  
***Different personalities***

That which gives that particular thing in tree that you and I recognise as Tree  
belongs to Brahman  
Maya makes that thing available on different trees

Brahman is the tapestry

Sattva, Rajas, Tamas are embroidery threads  
Maya is the seamstress.

Rajas- Activity - Anger, fear  
Tamas- Rest- sloth, Lazy, no motivation

Embroidery needle is constantly going  
See beyond the the thread  
See beyond the S, R and T

Adhikaratvam - then you see beyond

What is I  
It is not just S, R and T  
It is all like light and sound fountain show  
One button controls it  
The whole show is a trap  
The lowly little purusha gets into the trap.

Golden robe on Brahman = Isvara  
Tattered robe on Brahman = jiva

Different tunes  
I want I want I want  
Help me Help me Help me

Halloween- you were the mask, dress enjoy wearing it but they know who they  
are truly  
Do the same in life with this knowledge  
That's is what Upanishads teach you

Light and sound, taste show, smell show,

The whole jagat is a bunch and word and meaning

Well embroidered, we orchestrated show of word, meaning and forms  
Nothing else other than Nama rupa

Drk Drishya Viveka- 5 things  
Asti Bhāti Priyam Nama Rūpa  
Existence  
Comes to light  
Attractive to me ( or absence is attractive to me)

First 3 belong to Brahman  
Last 2 belong to Jagat

Jagat is in between the temples

Where is Jagat in sleep? ( it goes away.. The sukha and dukha, the samsara is gone in sleep) Resolves in to Isvara  
Jagat means other than I (including this BMC)  
Jayate gatchati iti jagat

When the observer has resolved the observed resolves  
When I wake up jagat wakes up, words and forms jump around

Adhitatha-- The one who oversees the embroidery of the tapestry  
Both are same Brahman and Maya  
Effect resolves in to the cause  
You are not caught in the Maya  
Even if you feel you are caught it is 'As though'

Everything resolves in the causeless cause  
Class -8

### **Verse 3 -4**

***te dhyānayogānugatā apaśyan devātmaśaktiṃ svaguṇair nigūḍhām /  
yaḥ kāraṇāni nikhilāni tāni kālātmayuktāny adhiṣṭhaty ekaḥ // 1.3 //***

*The sages, absorbed in meditation through one-pointedness of mind, discovered  
the*

*creative power, belonging to the Lord Himself and hidden in its own gunas. That non-dual*

*Lord rules over all those causes-time, the self and the rest.*

***tam ekanemiṃ trivṛtaṃ ṣoḍaśāntaṃ śatārdhāraṃ viṃśatipratyarābhiḥ  
aṣṭakaiḥ ṣaḍbhir viśvarūpaikapāśaṃ trimārgabhedaṃ  
dvinimittaikamoham // 1.4 //***

*The sages saw the wheel of Brahman, which has one felly, a triple tire, sixteen end-parts, fifty spokes with twenty counter-spokes and six sets of eight; whose one rope is manifold;  
which moves on three different roads; and whose illusion arises from two causes.*

The sages are not imagining how Brahman looks in this contemplation.  
It is after listening and knowing they are ruminating what they have received

D- Distractions

D- Delusions

D- Doubts

Turn off the TV if it is disturbing you while meditating  
Easy to say but in a common household it is difficult

Hidden in the qualities - Sattva, Rajas and Tamas - Maya

You can't see Maya

If you are able to see then no more distractions

Avarana- Covering the oneness

Vikshepa- And projecting other things

These are the two jobs of Maya

They work together and in tandem

Right and left hands of Maya

You can't see through Maya

Choices are really oppressing

Color palette she uses is S R and T

Yellow Red blue  
All of them are in everyone

Rajas and Tamas has positive and neg side  
Rajas-  
Tamas- Rest/inertia  
( new born baby sleeping for 22 hours)  
Baby conserves energy to grow  
Where as if an adult does it then it is depression - neg side

Rajas- Baby after that tamasic phase runs around all day  
Flip side is restlessness, inability to focus, anger etc  
Red meat

Sattva- Only positive  
No negative  
Godly state  
All positive qualities  
Compassion, thithiksha, sama, dama  
Vegetarian diet

We get immersed in these qualities and ignore the underlying source which is projecting these qualities  
Bhagavan with Maya  
Power of God is saying like Raghu's head. Raghu is all head.

Look at the cause  
Clay for pot  
Gold for ornament  
They saw that all these things in the world come from me - truth  
Seeking stops  
2 things can happen  
1. Become silent  
2. Become a poet  
2-8 are poetic  
Filled with technicalities  
Interpreted by different schools of philosophy differently  
5 - elements  
3 bodies  
7 and 10  
These numbers evoke things in our mind  
Don't go deep in to what the numbers mean etc because it may deviate you from oneness

Verse -4

Let us visualize that one truth

Under belly of the wheel to which the spokes are attached

Felly - the exterior rim or a segment of the rim of a wheel supported by the spokes

In the verbal language it has a different meaning.

1 belly to which 3 bands and has 50 spokes 20 counter spokes 6 sets of eight things 1 chain belt when moves looks like there are many belts and 3 roads for this wheel to travel Each turn gives rise to 2 more roads and gives delusion .

Eka nemim- Prakrti Maya

3- guna

16 shodasha kala

15 all Jiva will have

Last one belongs to Isvara - unmanifest form with all knowledge

Even jnanai, jivan mukta though knows he/she is not body/mind complex has to stay limited in that upadhi after gaining knowledge

16 year old Daksh, Goddess

But Isvara is the ultimate limitless

50 spokes and 20 counter spokes - multiple manifestations in the Universe

6 sets of 8

1. Eight forms of nature- 5 elements, manas, buddhi and ahankara- comes in BG also - Binna prakriti Ashtada
2. Eight materials with which this body is formed- Datus- tissue, blood, bones, marrow, skin, endocrine fluids, fat, reproductive fluid Sukra
3. Eight siddhis- anima, garima, mahima, lahima etc
4. Eight mental states- Dharma, Adharma, knowledge, ignorance, tyaga or vairagya, avaraigya, aishvarya, anaishvarya ( The siddhis and lack of siddhis)
5. Brahma, Prajapati, Devas, Gandharva, Yaksha, Pitru, Pisasa Rakshasa
6. Eight virtues- daya- compassion, Sama- forgiveness, anasuya-non jealousy, soucha- cleanliness inner and outer, anayasa- having energy, akārpanya- generosity, aspruha- desirelessness

The one thing that makes it go around- Kāma- desire

Desire for self is the root but manifest as desire for everything else

Brings out duality - 2 happiness and misery

3 roads- Dharma, adharma and jnana which is beyond both

When Isvara is set in motion an aspect of itself- deluded one which is Jiva the traveler is also in motion

Revolving form of samsara is a spin off

Class 9

#### Verse 4

This verse answers two questions.

##### 1. How one became many ?

One had 3 gunas, then 16, 50 spokes, then 100 many many

People think Brahman is like a big Pizza dough and out of that one by one jiva was made. What happens to Brahman then.. It will become no more

More and more jiva is born.

Expanding Universe

Balloon with polka dots. Dots are closer to each other, after blowing the dots get further and further apart.

What is causing that expansion ?

Isvara

Earth- Goldilock zone - neither too hot nor too cold for Jiva to live. What is making Brahman not to get exhausted? How can it be expanding forever?

Like Akshya patra of Draupadi, she can feed as many people as she wants

But creation is no as real as Brahman

Creation cannot be dismissed as non-existent but cannot be said as existent either

Existence is non-negatable. But in sleep this creation does not affect me. Then it is sometimes there, sometimes it is not available for me in the same way.

But I am there in my sleep . How do you know? After waking up I know.

So it is a funny kind of existence

That is Maya

Square shaped circle - non-existent

Rabbit horn-non-existent - Asat

But Maya places herself in between sat and asat - so it is more fun for us = mithya

Why ? so that we can come out of it,

You cannot ignore mithya

Drive over potholes in India saying it is mithya - then you have to go to chiropractor

Brahman is available as reality at once- I am

Non-separate material and maker . Two are one.

Example- dream

Everybody in the dream came from you and they fold back in you

If you say Brahman created and then is sitting somewhere else this will not be explained

##### 2. What is the relationship of the jagat to Brahman ?

Is there a creator : created relationship ?

Or is there a Ashreya - refuge being monitored relationship

Logical problem in the first theory - Because then we have two things creator and creation

Mother and child kind of things. Duality

Then you can never become a parent

Always mothered  
And smothered  
When can you be the mother which is always the desire  
Vasanas- karmic residue

Go ahead and visualize Isvara as your mother and father - super therapy transfer local mother and father to Isvara  
Safe refuge mainly to heal the winner split  
Given a pair of crutches for foot problem  
Given until the foot heals  
You don't keep using it after healing  
Dependency is given up  
You want to be independent

So here you look beyond the creator - created  
Discover but cannot discover without surrender  
Devotee now become devoted  
Everything is Isvara including the BMC  
Is there a relationship between rope and snake .. Do they go for coffee?  
Only if there are two things there will be relationship  
What is the relationship between you and the dreamer?

Verse 5

3. How did Brahman become a Jiva?  
This is not a Darwin evolution  
This is Karmic evolution  
Jiva is the one who has ignorance  
Animals are also ignorant. Dog does not know it is GOD  
But boktru shareeram - they don't have self judgment  
No clothes, no plastic surgery  
This is the difference between the sentience in animals and human  
No going away from isvara's programming  
Donkey kicks no freedom not to kick  
Kicks even if it is Swami or mami if threatened.  
Self non acceptance - looking like a curse is also a blessing  
God given capacity to search for the truth of oneself  
Brahman did not become Jiva  
Wherever there is disconnection there is jivahood  
Self ignorance= Jiva hood  
World of 5  
Five rivers - Sense organs . They have a force in the flow and keep in the natural law  
Five turnings- yonis- causes - five elements everything has an element

Five waves- five pranas. There is a sense of urgency and come and go Full moon you digest well, not on new moon day. There is resonance between the moon and prana and samana vayu.

Five ways of knowing - 5 buddhi along with the mind- pramana- pratyaksha, one step, multi step inference, similarity, understanding of absence.- The mind that observes all these five ways of knowing - here it means the chidabasa- not the emotional mind but the Isvara as chidabasa- Here is the Maha vakya. Atma shines in the mind not by the mind. I am awareness is cognized in the mind... not by the mind. Even in vegetative state can communicate through MRI The same place where I is cognized is where jagat is also cognized.

Mind is the cause for sense organs

Mind is the cause for jagat

This make sit a Maha Vakya - the mind, the observer - Isvara

Five whirlpools- sneaky sense organs - stimulations

Mine and not yet mine- that is the big land mine.

Water may look placid on surface

Desires are latent, undercurrent , they come and catch you and rattle you.

Even wanting to go to the moon . desires come from past lives. Minds also come from past lives.

Desires come and catch you suddenly like a shark. Like alcohol . I have quit 35 times, it is easy.

5 elements, 5 sense organs, desires all are manifestation of Isvara

When get addicted to desires- jiva

When not addicted - Isvara

Five rapids of emotions- whirlpool leads to Vega - rapids

Desires rapidly get converted to misery either fulfilled or unfulfilled

Death, sickness, old age, birth, prenatal

Birth after birth

5 branches and 50 manifestations

5 elements- pancha puthas and numerous forms

Basically the jiva is not separate from Isvara, the jagat is not separate from Isvara

The one brahman manifests as multiple forms

class- 10

Summary

Who is the real doer?

Please stand up !

What , why all questions asked

Why did one become many?

Pot space, room space, outside space, space

Where is the ignorance located?

It is located in the asker - I ness that is asking..

Ignorance is a notion  
Separation is notion

We read about the metaphoric wheel  
Milk- yogurt- cheese  
Parinama upadana  
But Brahman does not undergo change- Vivartha upadana  
Gold- smelts- ornaments  
All knowledge of Gold manifest as ornaments and take on ignorance  
Separation anxiety  
Maya- in this Upanishad and Brihadaranyaka Upanishad names it as Maya  
Being juxtaposed with body mind, I take the identification and come to wrong conclusion  
The 'As though' is taken as real.

Verse 6

**sarvājīve sarvasaṃsthe bṛhante tasmin haṃso bhrāmyate brahmacakre /  
pṛthag ātmānaṃ preritāraṃ ca matvā juṣṭas tatas tenāmṛtatvam eti // 1.6 //**

**In this great Brahma–Wheel, in which all things abide and )nally rest, the swan wanders  
about so long as it thinks the self is different from the Controller. When blessed by Him  
the  
self attains Immortality.**

In which all jivas, all inert things are staying - brahit- limitless  
Kumbamela  
Expanding Universe  
Moving and non moving  
Sentient and insentient  
Not a LLC  
Bhramyate- going through a maze  
roaming/wandering - reproduce ignorance life after life

Bhramyate and brahmacakre- juxtaposed-  
maha vakya  
Prthag - separate indeclinable  
Atmanam- one self  
Preritru- the one who impells all life (Cause, sustains and resolves)  
Seeing them separate one roams around

Hamsa- can separate milk from water  
Celestial creature  
Walks gracefully  
Slush does not stick to the wings  
Like lotus leaves

Hamsa- Maha Vakya  
Aham - Saha

Yoga kshemam  
Child - adoption  
If you have want to get rid off  
Wrong decisions  
Raga dvesa propelled life

Who is Brahman blessing? Choosing someone?  
Atma kripa

Human life - feeling of bondage is not there in animal - Manushyatvam  
Non meeting between sadana and sadya  
Means and goals are not matching- mumukshutvam  
I cannot do this on my own- i need Guru- Maha Purusha samshyaha

Also brings out the cage that revolves around with the bird inside so bird will not flutter  
Now the bird thinks it is moving  
This is how Jiva is by 'doing  
Ignorance and wrong pursuits are the bars of the cage  
They are own notions of the jiva  
Through the blessing this knowledge one can break those bars

The difference between jain and buddha  
Karma comes from Karmaphala dhata- Hinduism  
That dhata- gives the particular parentage, location,  
That is the Bhagavan  
Right on action but fruits are not in my hands  
Even obstructions , remedy to go over the obstructions - prayer  
Sometimes prarabdha is strong and takes over  
We differ from them because they don't believe in Isvara

class -11

Verse -6

*sarvājīve sarvasaṁsthe bṛhante tasmin haṁso bhrāmyate  
brahmacakre /*

*pṛthag ātmānaṁ preritāraṁ ca matvā juṣṭas tatas tenāmṛtatvam eti //*  
1.6 //

*In this great Brahma–Wheel, in which all things abide and )nally rest, the swan wanders*

*about so long as it thinks the self is different from the Controller. When blessed by Him the self attains Immortality.*

Atma + Ignorance = Jiva

Atma - Ignorance = Isvara

Ignorance has no beginning, but has an end

K of object can go away like dementia

But K of self does not go away even if jnani gets dementia

He may not be able to teach because there is no mind top remember the methodology.

Lost Jiva is the swan moving around in the revolving cage thinking it is moving freely which is an illusion

In order to be free, I have to do something is a bar in the cage.

Satvik, the godly characteristic of a Swan separating milk from water, is forgotten and the swan is moving around.

Purushartha Nischaya- Ascertaining what one wants

Some don't know the means to the end

Some know, but that little voice which directs them is stifled - bramya- lost

Patagatmanam - seeing oneself as lost one grieves

Homecoming

Jushtah- Gaining Grace- not like a powder from above

Has to be gained

Tap in to one's own previous karma- God's grace- **Deva anugraha**

**Ancestor grace-**

If you are pursuing knowledge the entire lineage get liberated so your ancestors are happy.

They get released as well.

Close connection with ancestors - a proxy come to class?

Karmas get expressed in families- dysfunction also occur in family

Bollywood film- long standing feud

The subtle body of the ancestors feel free - the worries are decreased

Promise

One person renounces 7 generations before and 7 generations after will be released.

Grace from ancestors- they are happy clapping hands  
Rishis are happy - they bestow grace - **Guru's grace**  
**Atma anugraha** - no more holding back  
Ok to let go  
Receptivity and relaxation

Verse -7

***udgītam etat paramaṃ tu brahma tasmimṣ trayam svapraṭiṣṭhākṣaram ca /  
atrāntaram brahmavido veditvā līnā brahmaṇi tatparā yonimuktāḥ // 1.7 //***

***It is the Brahman alone untouched by phenomena that is proclaimed in the  
Upanishads. In  
It established the triad of the enjoyer, the object and the Lord who is the  
Controller. This  
Brahman is the immutable foundation; It is imperishable. The sages, having  
known  
Brahman to be the essence of phenomena, becomes devoted to Him. Completely  
one with  
Brahman, they attain freedom from rebirth.***

Brahman is speaking now

Triad  
Past present future  
Waking dream, deep sleep  
Jiva jagat Isvara

The triad is falsified and told all there is one  
Rural drama- played by blacksmith as Lord Rama  
Different roles  
Rama , blacksmith, husband, son, father  
All the roles are the person but the person is not the role.

Roles are nothing but the person  
But the person is separate

**Everything is Brahman  
But Brahman is not one thing**

**Role is me, but I am not the role**

When difficulty comes, it does not belong to the person, it belongs only to the role

When the roles rolls in as person there is problems  
Roles should roll off  
Problem belongs to the role, but not to the person

Cobwebs of raga and dvesa

**Brahma vid- The one who is With Brahman ! Vetti iti vid- the one who knows Brahman as the subject**

Lina brahmani

Dispelling the ignorance by shining the light of vedas i know all the roles is me, but I am not any one of them

Subject object difference- like seeing orange

Here Brahman is not an object, but subject self

So there is no knower 'of' Brahman, knower is brahman

They become yoni mukta- free from the tomb to womb journey .

There is no disappearance because there is no appearance after the body drops

Verse- 8

***saṃyuktam etat kṣaram akṣaram ca vyaktāvyaktaṃ bharate viśvam  
īśaḥ /  
anīśaś cātmā badhyate bhokṭṛbhāvāj j.ātvā devaṃ mucyate  
sarvapāśaiḥ // 1.8 //***

*The Lord, Isa, supports all this which has been joined together—the perishable  
and the*

*imperishable, the manifest, the effect and the unmanifest, the cause. The  
same Lord, the*

*self, devoid of Lordship, becomes bound because of assuming the attitude  
of the enjoyer.*

*The jiva again realizes the self and is freed from all fetters.*

Why is it so hard to know brahman?

How many classes? How many Upanishads? How many years?

Let us know the reason first

Identification with Doer

Identification with enjoyer/experencer

These are twins

Identification with body mind sense complex

Curve ball

Bokta- I am the victim of circumstances.. Why me Raga ... this melody is very powerful  
Sometime it is whisper, sometime cacophony  
Together sounds like choir

Class 12

Verse -8

**saṃyuktam etat kṣaram akṣaram ca vyaktāvyaktaṃ bharate viśvam īśaḥ /  
anīśaś cātmā badhyate bhokṛbhāvāj jñātvā devaṃ mucyate sarvapāśaiḥ // 1.8**

Something that is put together.

Can be classified as Perishable and Imperishable

Brahman is already imperishable.

Then where is this imperishable coming from?

Need to look for another meaning.

Akshara - is the cause- unmanifest- not perishable

Kshara- is the effect- manifest

Once it manifests it is on a downward slide, perishable.

It comes with an invisible clock, tick, tick.

Body starts to age

Mind starts to age

Senses start to age

That which is manifested is indeed perishable.

Brahman is indivisible whole consisting of perishable and imperishable

Brahman is both unmanifest and manifest

Vyktam and Avyktam

The unmanifest is the Sakti

Brahman is a conscious sentient being.

I know I am

That brahman pervades the entire universe

Brahman does not act. It has no form,

Then where did all these forms in the universe come from ?

Where did these pots come from ? Clay

Clay is satyam, pots are mithya

Mithya does not mean non-existent.

Their existence is dependent upon here in this example it is clay.

Everything is dependent on Brahman.

Everything is nothing but Brahman

That which "manufacturers" this dependent reality is called the maya aspect of Brahman.

Maya is not a parallel reality to Brahman. Not opposed to Brahman. It is also mithya, mithya power. It makes Brahman Īśvara, gives the status of creator to Brahman, causes the jagat to come to being.

Splits into knower, known - then the whole universe comes to existence. Even in pralaya Brahman is left.

Maya is a sakti, it is in potential state, power so does not go away but comes back active in the next cycle of creation.

Maya is deactivated itself.

It resolves into Brahman

Sanyuka etat - non dually one

Manifest as cause and effect

Cause - Avyakta

Effect- Vyakta

Cause and effect all are Brahman

Effect resolves in to the cause

Here we are talking about brahman as Isvara- as the creator of the Universe

So in Maha vakya the equation is not between Jiva and Brahman. It is an equation between Jiva and Isvara.

By falsifying Isvaratvam, the grand gown of Isvara, by falsifying the jivatvam the complaining ragged gown, the ignorance, the equation is solved.

The magic power of 'āvaraṇa'- the covering which stops me from understanding as whole is removed through self knowledge.

**saṃyuktam etat kṣaram akṣaram ca vyaktāvyaktaṃ bharate viśvam īśaḥ /  
anīśaś cātmā badhyate bhoktrbhāvāj jñātvā devaṃ mucyate sarvapāśaiḥ // 1.8**

**This** composite Universe is protected - bharate - verb

The one that protects the cause and effect is the Isvara

That which is understood through many cognition like fruit, pot, computer etc is one thing alone- Brahman

All thoughts - Visva

Not the individual waker which is the technical term for Visva

Visvam bharate - this visvam is sustained by Ishah

This visvam is available for manyfold cognitions  
All am am - pink highlights are in 2nd case, they are adjectives for Isah.

What about me?  
It is in the second line

Anisah -  
An - negation- Jiva  
The complainer, the one string instrument  
Anisah ātma.. I knew this. I am not Isha.. even Upanishad agrees.

Wait wait  
Badhyate- bound  
Thinking it is Anisha Isha is bound

Why ?  
Bhoktru bhava -  
Do - cook  
Bhokta- eat  
First you do and then you enjoy

Considering itself as the bhokta jiva is bound  
Identifying as a conspicuous consumer  
It is a victim state

All are happening to me! Mam mam ! second case of aham  
I is always an object 2nd case for samsari, never a 1 st case subject

Some body is attacking me, taking away my rights  
It is a pitfall.

Like elephant trap -  
Forest pit , put all kinds of leaves and twigs on top. Hide the pit  
Elephant can fall in to it  
Even for other smalls animals and birds

Net is spread and on top of it false floor is created with leaves

Parrots- they put red chili peppers.  
Deluded as the victim. Taking the victim state to be real!  
Parrot story  
One man told the parrot .. 'Tell all the parents 'Don't come near, the hunter is coming'.  
The parrots go and get trapped while saying 'Don't come near, the hunter is coming'.

Jiva does same thing.  
No more of this victim hood  
I am going to cut the cord, the dependency, going to study Vedanta  
Immediately the inside says.. Why me? Why only I should study ?  
**Why me? Is the cage that binds..**

Why me! grows into a giant! Just like galileo and lilliput story !  
Sometime I feel like I am with lilliputs  
Sometime I feel like i am in the land of giants  
Sometime i have samtavam accidentally .

Bhokta brings in another ta- kartha

Victim feel victimized because someone did something  
Why do you feel this way?  
Because the seeds are there.. I did everything right, now this is coming to me!  
Then the regrets comes  
Why didn't I do it right in the beginning?  
Significant other helps in this to bring in the victimhood.. Vedanta goes in even more.

Victim is an ex doer.  
Your own doing you regret- guilt  
Other people doing - hurt

Guilty keeps on apologizing  
Hurty keeps on hurting  
Marriage made in heaven  
Guilt and hurt is all samsara  
Guilty - kartha  
Hurty- bhoka

**"kim aham sādhu na akaravam? kim aham pāpam akaravam?" Taittiriya Upanishad**

Why didn't I do the right thing?  
Why did I do the wrong thing?

The pin that holds one to samsara  
Kartha pin, bhokta pin, pin me down

They overpower me!

Anishaya soshati - M U

As though bhokta  
Bound by the ropes of doership and victimship,  
The agency of doer and victim  
The wheel of the hamster, going in circle

How to get out of this?

Jñātva- knowing  
Devam - self shining Isvara  
Mucyate- cut lose  
Pāśa- rope- shackles

The shackles of samsara fall away in the form of chain of doership, experiencership, the agent and victim fall away with the self knowledge  
Two dimensional constriction binds the whole life  
Time and space matrix  
Everyone buys in to it  
Relative agent, relative victim, one is incarcerated in one's own notions

To know-  
Guilt and hurt prison  
Guiltenciary  
Hurtenciary  
Go to zentenciary  
All wrong thinking  
How do you correct it?  
Catch the nose? Catch the toes?  
No only by correct thinking.

Sleep - no victim hood no doership. So everyone loves to sleep. But this shows that this victimhood is not permanent. It is not always there.

When you wake us the victim comes back.  
Along with dejection there are also projections.

Life after life of resentment, grudges, fear, sorrow, all goes away after knowing this knowledge  
Progress from aniśa to Isha.  
Shackles drop off because they are made of notions.  
If you continue to feed it with potions of support groups it only grows!

Seed of samsara is ignorance. Not the neighbor's ignorance. Your own ignorance  
The two sprouts - kartha and bhokta  
Few drops of tears of regret - it grows  
Few more drops of miracle grow of doership

Then it grows like a bamboo  
Samsara grows like that

One comes with the started seed of avidya  
Instead of dealing with it, you let it sprout to kama, karma, kartha, bhokta, then you continue  
with punar janma

Viveka choodamani - 145  
The tree of bondage

**beejam samsriti bhoomijasya dehaatma dheehangkurah  
raagah pallavam ambu karma tu vapuh skandhah, asavah shaakhikaah;  
agraani indriyasamhatih cha vishhayaah pushhpaani, dukkham phalam  
naanaa karma-samudbhavam bahavidham, bhoktaa atra jeevah khagah.**

Tree imagery  
Karmatu vapuh - trunk is actions  
raagah pallavam - raga dvesa- leaves  
Asava shaikh- five pranas are the branches  
Water - pushti karoti- actions  
Pushpani - dukham palam - sorrow is the name of the fruit  
Not mango- āmram but dukham

The sad bird helpless eating the fruits - is the ignorant jiva  
Mundaka Upanishad

**Dwa Suparna Sayuja Sakhaya Samanam Vriksam Pariswajate  
Tayor anyah pippalam swadu atti, anashnan anyo abhijakashiti. - M U 3.1:1**

**Samane vrikshe purusho nimagno 'nishaya shocati muhyamanah  
Jushtam yada pashyati anyam isham asya mahimanam iti vita-shokah - M U 3.1:2**

Two birds  
They are sitting in the same branch  
They are hugging each other  
But one bird is not participating in the action  
One bird is eating fruits, some are bitter, some are tasty, some are rotten, some are pungent  
One bird identify itself as doer, keeps on searching for tasty fruit, participate in the pollination,  
The other one is just watching not participating  
Anashnan abicagatihi  
Accommodates the kartha and bhokta without being kartha or bhokta  
Where ? in the head.  
One is Isvara and th either is jiva

Are there really two ?  
No  
Kathopanishad says  
Chaya  
Shadow and light

On a sunny day if one goes to a friend's house and says i have come with my shadow.  
Will the friend make two cups of tea?  
Jiva is the shadow of ignorance  
Ignorance casts the shadow of confused bundle of kartha and bhokta

Delusion causes sorrow

Another upanishad says the same thing  
All are saying same thing, not contradicting from each other  
The next line  
samane vrkshe these two birds are one purusha alone

Jiva drowns in the notions of separation, grieves in the form of thinking i am not Īśvara  
This is called as separation anxiety

Questions

**1. I noticed this past week that I was more reactive. How to correct it? Do more meditation?**

It is good that you were able to observe it. That means you are a witness. Meditate and keep listening, keep associating with knowledge, go to archives and keep listening . That is the only way.

**2. Can you comment on free will?**

Only when there is free will you have doership. Animals are programmed. No free will, no doership.  
Victim hood also comes only when there is doership. Cats do not think they are victims.

Class 13

Verse- 8

**saṃyuktam etat kṣaram akṣaram ca vyaktāvyaktaṃ bharate viśvam īśaḥ /  
anīśaś cātmā badhyate bhoktr̥bhāvāj jñātvā devaṃ mucyate sarvapāśaiḥ // 1.8**

Sam- welldone  
samyuktamyuktam - nicely put together.  
The whole jagat is put together nicely. Nothing is fallible. No dosha.  
Including one's own birth  
Really the question of Why me cannot be asked at all.  
Samyuktam etat- Very nicely put together..  
What about the war there? What about hunger and thirst ?  
That is also the order.  
But what about disorders?  
Disorder is also order.  
That is why there is no devil or evil. No saitan.  
Otherwise Bhagavan has to be afraid of devil. The parallel reality. Devil and devil minus d evil.  
We don't have it.

Bhagavan is not separate from Universe  
Tat aikshata .. tat abhavat ..  
He saw, he became the Universe  
Not like clay 'becoming' a pot. No change at all. No need to be baked in klim.. Without  
undergoing change Bhagavan is the jagat.  
The Is belongs to Isvara  
That is akshara  
Flower is, withered flower is, compost is

That never goes away.

The name and forms is kshara or sakshara

The entire world is nicely put together a mix of kshara and akshara.  
You don't see the akshara , you see only kshara  
Body, mind, sense are kshara.  
The one who knows is the akshara

You can never put together Isvara's flower

Flower- stamen, petal, pollen .. separate them, can never put together,

**Exotic jagat salad made of self combustible ingredients called sakshara , what holds together this salas is akshara.**

Maya is the magician who put this together.

You only see kshara. Bhagavan supports everything that is kshara.  
Flower is Bhagavn. But when the flower withers away .. bhagavan is not gone.

So all kshara draw their existence from akshara. All kshara is akshara. But akshara is not kshara.

Flower is bhagvan  
Mango is also Bhagavan  
But bhagavan is neither of them

You look at the canvas embroidery and forget the canvas  
Telescope - you look at the mixture of kshara and akshara

Samsari  
Samyak sorry  
Total experience of some sorry

Vyakta and avyakta- manifest and unmanifest

Anything that is manifest has to occupy time, space and object .. that is how it is limited  
A mango cannot become a donkey

Desha kala vastu - limitation make it kshara

Bhagavan the aham, the sakshi, the witness is imperishable

I alone is not manifested as a specific object

The truth of everything that is manifested is the unmanifest

Mango- tree- seed- tree- seed- goes on and on

Since the jagat is kshara, jiva assumes itself as kshara due to self ignorance.  
The brilliant jiva makes the mistake- missed take .  
The take is you are akshara.  
Instead of thinking that it is akshara, it takes itself as kshara

Sahasranama of sadness- jiva assumes

It is a shunting error.  
The jiva hitches itself to the wrong track- kshara track.. If you watch the goods being shunted in the train it is fun to watch. Jiva goes in to the wrong track and complaints.  
Then you get a panic attack.

Isha- akshra

Anisha- kshara

Jiva thinking itself that it is kshara, wrong thinking cap, dunce cap, i am anisha, i am subject to sorrow, i am limited.. Always wanting... want more health. Want more wealth  
Richest person - you can make him poor by asking donation

Wanting jiva is anisha

Moksha is not manufactured. It is a self existing reality.

Bandha is manufactured.

When you drop the wrong orientation, the bandha is destroyed. You are free.

How to get out of the mistake?

Knowledge - jñātvā

Deva- all that is brought to light including the sun.. That is deva

Question

Answer- 3 types of identification

Sahaja , karmaja and brandhi

Sahaja - body pain

Karmaja- particular body, in particular country etc based on karma

Brandhi is delusional which has to be dropped.

The other two need not be dropped and may not be dropped.

Class 13

Knowing Isvara is same as 'being Isvara'.

A guy in the sky is Isvara

What use?

So what ?

Judgment day - If you are bad- punishment

If you are good- you will be with god! With this kind of mind if you go to heaven you will be unhappy in heaven also.

Desire for progeny, wealth, loka experience

Heaven- you stand in line, there will be a tall basket player before you due to your bad karma.

Even if you get a first row ticket, you will be surprised to see who else are there ! You will see the roadside rowdy and you will be unhappy again!

Actor - hero non separate, but actor is not the hero or villain. Villain is the actor. Hero is the actor

Jiva is like that. In one life certain roles

Daughter, son or inbetween

Siblings

Then wife, husband

Then mother father

Series of roles

Role playing

Roles should on roll on to you

The problems of the roles are to the performer. Not to the actual I

Vibhu - powerful Maha vakya

Equating jiva with Isvara

1. Cause of the Universe - flower, pot, everything is Isvara . Have a sacred orientation, not a secular orientation.
2. Appreciate the order, biological order, psychological order. Dharma is an important order. Karma is an order . Manifest matrix of norms is Dharma . Not a mandate

Even a 2 year old knows about dharma. When it is caught with the hand in cookie jar, will make a story. Krishna story of butter.

People get hives when you say Isvara or Guru!

Cause of the Universe is non separate from you.

Karma acts in different ways. Neighbor getting promotions

I start the day fine. And then the mood goes off.

The doer is the one being impacted by the karma.

Sancita, prarabdha, agami

Uncomfortable situations are pāpa.

Results of wrongdoing, adharma comes back as karma

Morning you wake up and say Yay! Catch in the shoulder !

As long as I identify as a doer, the karma will affect me !

I have to bridge the distance between I and Isvara .

The one who feels away from Isvara has to bridge it.

Horoscope

Sani

Saturn is good if it is the 3rd, 6th, 11th house.  
He makes you feel like you are the best  
There is no saturn, it is all your own karma  
Macro time and micro time

Mother Maya is kind  
Āvaraṇa between births

Blaming the local mother and father is not going to help. They are not going to change.  
Ok, whatever happened happened.  
Mother will say, See you are strong to blame me. That is good. You're an adult, go deal with it.  
Therapist - will validate and see the pattern and say it is because of your background

It doesn't help either  
Unless you know that this psychological order is Isvara and you surrender to it.

You can do pranic healing, yoga etc.  
But surrender that is the ultimate help.

Yoga Sutra

Isvarapranidanam  
Without that no yoga

Act of worship has a power to inoculate me with punya

You can ask anything.  
People will say don't ask for small things and ask for big thing  
Like going to President and asking for pumpkin.  
But with Bhagavan you can ask anything, because from Bhagavan's view whatever you ask is small and silly like pumpkin.

All kapola kalpitam  
Skull is thinking instead of brain cells

Bhagavan knows, you don't have to ask.  
This is another wrong thinking

Bhagavan is like an underground spring..  
You can sit on it and be thirsty unless you tap into it.  
It is grace, not dispensed.

Act of worship is answered. Some time answer is no

You wish for it, you pray for it and let it go.

This is how to handle karma

Folk song - mina golden cage

Punya is like golden cage  
Punya coupled with Knowledge will liberate you  
Punya alone is not enough  
Punya ensure you don't go away from the teaching

Without knowledge it is like wearing tuxedo and staying home  
It is an adornment . it is auxiliary help

We can't be allergic to forms  
Forms are there in all religions in different grades

Knot in the heart has to be released.  
MU mantra

First link in the bondage chain is ignorance- avidya  
Second link is the desire - kama  
Third link is the action - karma

