

## Swami TV quotes

### Four Mistakes

1. **First mistake, the appearance is taken as real.**
2. **The second mistake, the plurality is taken as real.**
3. **Third mistake: among the plurality some are good and some are bad. That is rāgadveṣa.**
4. **The fourth mistake, out of the content you take out one piece that is nearest to you, and say this is me and mine. Fourth mistake, now this is called guṇasaṅga.**

### 4 Wrong buddhi

**1. Dehatma bhava.** I am the body and I am what the body is. The body is white, therefore I am a white person. Like that. The body is born in India, therefore I am Indian. Something like that. So this dehatma bhava, identifying with the physical body and deriving the sense of self from the body and its attributes. This is overall it is called dehatma bhava. And we live in it. That is wrong buddhi.

**2. Ragadvesha.** Likes and dislikes. To be very frank about it, nothing of this world deserves either our attachment or aversion. It is like that. So, in fact, the Gita advises us not to be attached to anything whatsoever.

*\*5-nabhinandati na dveshti na sochit na kankshati.* It is just be like that. People think that to enjoy, you should be attached. That is a wrong notion. Attachment is not enjoyment. Attachment is bondage. And aversion is even worse bondage. And therefore the wrong buddhi is entertaining raga and dvesha. T

**3. Kartrutva bhoktrutva.** Namely, I am a poor papi, punya. I am a punyatma, I am a papi. I am sukhi, dukhi. Kartrutva bhoktrutva corresponds to papi, punyatma. I am virtuous, I am sinful. Bhoktrutva. I am sukhi, I am dukhi. I am pleasant, I am in pain. I am samsari. So a person taking birth and death, etc. And I am limited. This is kartrutva bhoktrutva roopa buddhi. This is the third wrong buddhi.

**4. Not knowing the reality properly.** That godhood or whatever you call it, reality. We take the plurality of the world to be real. So our understanding of the reality is all problem. This is the fourth wrong buddhi.

#### **4 Right buddhi**

1. **Dharma anushthana.** You have to perform the right kind of actions and avoid the wrong actions so that the deha abhimana will be neutralized. Dharma anushthana. This is called karma yoga. So as you live a life of karma yoga, gradually the kartrutva bhoktrutva will be neutralized and also the dehabhimana also will be neutralized. The identification with the physical also will be neutralized. The identification with the physical body.
2. Then as we **inculcate vairagya, dispassion**, then the attachment and aversion will be neutralized.
3. Then when you **inculcate devotion, bhakti, parabhakti, supreme devotion**, not convenient devotion, shopkeeping devotion, no. **Nishkama bhakti yoga.** So a bhakti which has no reason, which doesn't seek a reward. So I am devoted to Ishvara, so he should reward me. Like I am devoted to my boss, he should reward me. Devoted to the king, the king should reward me. Devoted to Ishvara, Ishvara should reward me. This is shopkeeping devotion. Not that way. A reasonless reward, not seeking reward, bhakti. Nishkama bhakti yoga. So that eliminates the abhimana, the ego. Because the bhakti is a negation of the ego. And correctly understood, bhakti is the negation of the ego. I told many a time, harikarta, naham karta. That is bhakti.
4. **And then self-knowledge is, it negates the ignorance of reality.** So four kinds of wrong buddhi, they are neutralized by fourfold right buddhi.

1. In the world there are only events- Nothing good nothing bad
2. Who are you to say the weather is good or bad? What is your measuring stick?
3. Bondage at physical level is less painful and can be easily freed. Bondage at subtle level is imagined by you and you need this Samyak

vision for liberation which is listed above as the right buddhi.

4. I am ness- It is real and unreal. I am ness is sat chit . It is the window to the truth. I am - I it is one and the same . Abide in it. Mind plays tricks- don't fall for it
5. First, you take up sādhana. And then leave the world alone.
6. Start with the sthūla, resolve it. sūkṣma, resolve it. Just abide in the awareful being. Just abide. AUM
7. Give up Me and Mine
8. Definition of Mithya- ***Sva sva atyantābhāva adhiṣṭhāne bhāsamānatvaṁ mithyātvam.*** That is the definition for mithyā. So sva means that thing, itself. **Sva means itself.** That itself, bhāsamānatvaṁ, it is shining. That itself **becomes** mithyā. That is the mithyā definition, you know? **So sva is mithyā.** When? bhāsamānatvaṁ, it is shining. Where it is shining? Sva adhiṣṭhāne, on a substratum it is shining. On something it is shining. What is that something? **Sva atyantābhāva adhikarana. It is the substratum for its own total absence.**
9. **"I am" stops spinning. I am. "I am" resolves in Ātmā.**
10. There are things and things in the world that appear. And **with reference to those things, none of the things is me, none of the things is mine. Number one.**
11. **The things are there in the world. They are neither beautiful nor ugly. They are neither good nor evil. Why should you judge like that? Because they are all appearances. There are only events. They are neither favorable nor unfavorable.**
12. **In the world questions happen, answers happen. Nothing ever happens to me. I am. prapañcopaśamaḥ. Nothing ever happens to me. Everything just happens. Because movement is in prakṛti, that's it. Nothing ever happens to me. Everything happens.**
13. **Māṇḍavyah- When your mind is ready and enthusiastic to do a thing, that is the best time. Mano javantu māṇḍavyaḥ.**
14. **When you stand on the earth, you move with the earth. And then you have a day and a night. This is how \*6-puruṣaḥ prakṛti stohi**

*bhuñkte prakṛti jān guṇān* Body-mind is prakṛti. You are the atma puruṣaḥ. If you are in the body-mind, prakṛti-sthah means you identify with the body-mind then you will have birth and death.

**When you stay with the sun instead of with the earth there is no birth and death, there is no day and night. In fact, you will not know what darkness is.**

15. evaṁ yathoktavijñānavatā prayukta oṅkāra- **prapañcopaśamaḥ**. So resolve, **sthūla sūkṣma**, into the silence and abide as **sat-cid-atma**.
16. There is no brahma jnani - only Brahma jnanm. Seeker merges with the truth. Like Ganga is no more Ganga after merging in ocean
17. Pratipanna sadaka bavanam- Student and striver - Manda , Madyma buddhi. Enthusiastically pursuing. I am a stirver, I am a yogi is useful. It is like saying I am a family man, so I cannot come to parties and will stay home and spend wisely.
18. Knowing is Satva guna, desire is rajo guna, hatred is also rajo guna, neither knowing nor projecting, kind of dull is tamo guna
19. 100% sattva is sarvjna - omniscient.
20. When you get caught in the opposites, rajo guna starts.
21. Suddha-sattva-pradhana-mayopadhi-kaha Īśvara, malina-sattva-pradhana-avidyopadhi-kaha jīvaha.
22. You are neither knowledgeable nor ignorant. You are the impersonal awareness. That is what you are. **So as impersonal awareness, you are always the knowingness only.** When there is knowledge, you know the knowledge. When there is ignorance, you know the ignorance. You are always the knowingness. So that's why **when you identify with the mind, you are a jīva, an individual, a samsari.** But instead of identifying with the mind, you just **be a witness to the mind.** How do you do that?
23. **Don't identify with a given state of mind.** Suppose there is some **sorrow in the mind**, which is quite common, not unusual. So when there is some sorrow in the mind, don't identify with it. **If you identify with the sorrow, it acquires so much power. All power it acquires and it tortures us. It draws its power from me and then in**

return it tortures me, makes me suffer. On the other hand, I don't identify with it. So how not to identify? Watch the mind. Watch the state of the mind, the sorrowful state of the mind.

**24.** So another technique, another practical way of not identifying is do not resist. Because while resisting, there is identification in resistance. Resistance is the direct outcome of identification.

Because you resist. **Why you resist? Because you don't like it. Why you don't like it? Because you are that.** You identify, don't like it and resist. Therefore now, to break this vicious cycle of identification and then getting all the suffering, so break it by not resisting. Don't resist. **Become neutral at once.** Don't resist pain. You see, **resisting pain is the important characteristic of ego. And when you stop resisting pain, you are just neutralizing the ego. So therefore, you are no more ego.**

**25.** That center, your **ego is the center. You are no more the center.** You are, you already transcend the center. **You are the centerless attention. Attention is something very special. It is impersonal. It is centerless.** And as such, you are already in the, you are already one with the impersonal reality. Where there is no impurity whatsoever. Nitya-śuddha. Impurities of opposites are absent. Nitya-buddha. So **as the mind, you always, you are always ignorant. Even after getting a PhD, still you are ignorant as the mind. But as the attention, as the witnessing awareness, you are never, never ignorant. Even an illiterate village farmer, if he becomes, if he watches his mind as a witnessing awareness, he becomes buddha.**

**26.** Maya is defined as space, time and causality. Space, time frame work is in the mind only. Child does not have it, but learns it. Retina sees only two dimensional figures.

**27.** Time is memory. Spreading knowledge across time is memory.

**28.** Division is only in mind. Then you see wave. But there is only water

**29.** As long as we are attached to names and forms which are the waves, we will never know the depth and width of the atman- it is infinite and it is everything

30. The difference between deep sleep and Turia silence- the potential to think is retained in Turia but resolved in Deep sleep
31. Pranava- Prakrushtam navah pranavah. The word that makes you feel fresh when you pronounced again and again. Nithya Noothanam- Always fresh.
32. What is that is always fresh? Now - that present moment is always fresh. Past is not fresh. Future brings tension. Be present that is always fresh, never stale . Abide in the present . Anchor that roots you in the present is Omkara
33. Omkara is the midrib of the leaf from which the leaf gets the nutrition.
34. Whatever appears without being really there it is maya. With magicians there are 2 sides performing and receiving .
35. We all appear to take birth.
36. Universe - cause - sattva, power- rajas and matter - tamas. Trigunatmika mayam. (jnana, kriya and dravya)
37. Om - is the name of the nameless, formless reality. Para Brahma. That includes the manifest and unmanifest.
38. Om- Nirguna and Saguna together. Movement is Saguna, when still it is Nirguna.
39. Being- Nirguna manifests as Saguna. Saguna resolves in Nirguna.
40. Impure mind will pull you away from the truth. Abide in silence and be pure in your psychic life.
41. When you abide in it, you will know it. You will get an insight. You don't need constant goading. All this is just a show.
42. I found my enemy, it is myself.
43. Drop all the resentments! No one is responsible for your misery. Mind can be your best friend and your enemy. The obstacle for realization is your own mind.
44. Apurvah- svayambhu- Manifest consciousness came from unmanifest Brahman. No cause for Brahman.
45. All divisions are in mind. When the mind is silent, there is no other, no opposite. Antara- other. Anantara- no otherness.

46. Single solid block of reality - being. There is no other in it.
47. I am is the proof for everything. Sun is there because I am. Moon is there because I am. Galaxies are there because I am. I am is there because I am . Self evident.
48. Sajatiya beda, Vijatiya beda are not there.
49. Resolve body, mind, ego in Omkara.
50. Mental dyspepsia- if you don't digest what you listen and hold on to old notions you will suffer from mental dyspepsia. Gives a wrong notion, I know.. When it is just collecting information and storing in mind.
51. First step Brahman is Karana and jagat is karya. What cannot exist by itself is karya.
52. Jagat is only appearance and so Brahman is neither cause nor an effect. Na ca matsani b̄tani.