

Freedom from guilt and hurt
Taittiriya Upaniṣad 2:19
Swamini Svatmavidyanandaji
2022 Year-end Vedanta course AVG Pennsylvania.



ब्रह्मानन्दवल्ली

यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह। आनन्दं ब्रह्मणो विद्वान्।
 न बिभेति कुतश्चनेति। एतं ह वाव न तपति।
 किमहं साधु नाकरवम्। किमहं पापमकरवमिति।
 स य एवं विद्वानेते आत्मानं स्पृणुते।
 उभे ह्येवैष एते आत्मानं स्पृणुते। य एवं वेद।
 इत्युपनिषत्॥

Transliteration

yato vāco nivartante | aprāpya manasā saha|
 ānandaṁ brahmaṇo vidvān| na bibheti kutaścaneti. etagha vāva na
 tapati
 kimahaṁ sādhu nākaravam | kimahaṁ pāpamakaravamiti
 sa ya evaṁ vidvānete ātmānaṁ spr̥ṇute |
 ubhe hyevaīṣa ete ātmānaṁ spr̥ṇute | ya evaṁ veda
 ityupaniṣat

Index

Class- 1

<u>Introduction - The etymology of the word Upanisad</u>	Page 4
<u>What is that I ?</u>	Page 4

Class-2

<u>What is the purpose of Upanisad?</u>	Page 5
<u>The story of Mind and speech</u>	Page 6

Class- 3

<u>Atma Anātma Viveka</u>	Page 8
<u>'As Though' projection</u>	Page 9
<u>Creation - What creation? Everything is I</u>	Page 11

Class 4

<u>Praveśa Stuti</u>	Page 13
<u>Steps of Isvarization</u>	Page 14

Class-5

<u>Three orders of reality</u>	Page 16
<u>Qualities of Jñāni</u>	Page 18

Class 6

<u>Meaning of Guru</u>	Page 20
<u>Preparation for the knowledge</u>	Page 22
<u>Guru- The Surgeon operates</u>	Page 24

Class 7

<u>One without a second</u>	Page 26
<u>Vedantic Sign Language -VSL</u>	Page 27

<u>Taittiriya Upanisad- A recap</u>	Page 29
<u>What do I get by knowing Brahman?</u>	
Class 8	
<u>Fulfill all desires by knowing Brahman</u>	Page 30
<u>What is Brahman?</u>	Page 31
<u>Satyam jñānam Anantam</u>	Page 33
Class 9	
<u>Definition of Definition</u>	Page 35
<u>Satyam</u>	Page 35
<u>Jñānam</u>	Page 35
<u>Anantam</u>	Page 36
Class 10	
<u>Let it rain , Let it rain, Let it rain.</u>	Page 39
<u>Vedanta in everyday life- Practical Tips</u>	Page 41

Class- 1- 12/24/22 9 AM

Introduction- The etymology of the Word Upaniṣad

The etymology of the word Upaniṣad has three meanings. They are as follows.

1. Remove all unnecessary things. - Remove the idea behind those things rather than the actual things. Removes the dysfunctional problematic relationships to the things.

Avasādayati (अवसादयति)

2. Uproots the ignorance which is the root cause for fear and sorrow of the samsārā in a way that it will not come back again. Samsārā is not a disease, it is only a symptom. The disease is self ignorance. - **unmoolayati उन्मूलयति**

3. Leads to Brahman- The true self . This is a positive definition. Brahma gamayati- **गमयति**

Where do I go? - Is it like a dog chasing its own tail?

Here the destination is Me; Goal is Me; The person doing the journey is Me

It is all about Me. That is why it is called 'MiMamsa'!

It is like ancient traditional medicine like Ayurveda, Chinese medicine, it removes the cause not just the symptom which is what western medicine tends to do. Like they say in Migraine- I wish it is not my grain and it is someone else's grain.

Now we will look at the prefix Upa and Ni.

Upa- Near- Nearest and dearest - You

Ni- Nischayena- definitely

You can't have the brahman

Why can't I have it?

Because it is not an object. It is you. The subject.

I am the one who is cognizing everything.

A rose that blooms in the dessert. No one is there to cognize its beauty.

If I is there, then the rose comes to existence because of cognition.

What Is That I? - Sat Chit Ānanda

I is self effulgent - Oh ! But remember when we say self effulgent, I is not an isotope- like a neon. The IS ness of everything is because of the I am ness.

'I am' shines independently. - that is called **Sat**.

I Know I am -That is **Chit**- I am a knowing being

This knowledge of my own existence is there in so many names and forms, some forms without names.

How long is it there?

Ananta- Ananda- It is limitless

Knowing being is the truth of the I.

This knowing being borrows the body mind for a short period of time.

Tables are now turned. You have to do a headstand!

All these years the assumption is that the body is real, mind is real, senses are real.

Now we say they all are anitya- impermanent. Body is a rented house.

Oh! What is real then?

That which cannot change. It remains the same forever.

The 'I sense' exists in that knowing being.

The check out date from the body is not known. Only Chitragupta knows. Gup means hide. It is hidden from us. **The main purpose of this body is to gain this knowledge.**

The secondary purpose is to exhaust the karma.

The I notion is attached to the body, mind complex.

'I notion' has to attach to the indweller of the body mind complex.

The cause of the sorrow is not recognizing this.

Awareness does not come to an end.

Walking over the I from home to Om as one's new home is the purpose of these classes.

Om

Class 2- 12/24/22 4:30 PM

What is the purpose of Upaniṣad?-

Removing fear and sorrow

The purpose of Upaniṣad is to get rid of unwanted things.

The main thing to get rid of is Fear and Sorrow. भय, शोक

We fear sorrow. And we are afraid of fear.

This is unique to humans. We may say even animals have fear and sadness.

True. but the degree to which we attribute is anthropomorphism.

We do this to Bhagwan also

Bhagavan is smiling today, Goddess is angry today like that.

Some upanishads focus on shoka nivarthi- Chandogya Upaniṣad chapter 7, Naradha approaches Sanatkumara.

Sanatkumara says '**Atmavit shokam tarati**'

The one who knows Atma crosses the ocean of samsara. If you don't cross, you are crossed by it and you become very very cross.

Also in Bhagavad Gita Krishna tells Arjuna, You are a mess! You are grieving over something you don't have to grief.

aśhochyān-anvaśhochas-tvaṁ prajñā-vādānś cha bhāṣhase
gatāsūn-agaṭāsūnś-cha nānuśhochanti paṇḍitāḥ 2:11

Brihadaranyaka Upanishad says '***dvitiyad vai bhayam bhavati***'- The cause of fear is duality. Avidya is the mataji. Fear and sorrow are offsprings of avidya- self ignorance.

I is known partially. Like a serpent in twilight. Rope is superimposed as snake- āropa. Snake on rope - your fear creates the snake

Now replace snake by self

I am known . What I am is unknown. I am Brahman is unknown Many many things are unknown. Put a full stop.

Instead we add many things: I am unworthy, guilty, hurt, imposter, worse than everyone, better than everyone etc etc. The unconscious mind is a factory that produces all these superimpositions. It is a storehouse for fear and sorrow. Lots of projections take place.

Anything you say is just a notion.

We have this **catch kill conquer mentality.**

It is a prākṛta buddhi. Catch, kill, eat and sleep - it is prākṛata buddhi.

Some scar or other that is samskara

Brahman says catch me if you can. You can't because it is not to be caught. It is to be taught. There is no agency here. From Alexander not so great to not so Great Britain we have been worshiping conquerors. Unfortunately there is a katru karma virodha here.

We can't catch Atma because it is You

The Story of Mind and Speech Not Able to Catch Atma

Vak and Manas are best friends. Vak- speech Manas- Mind

It is like a lame man riding on a blind man and giving directions'. They are great team players.

Vak is so appreciative of the mind that it can create, project so many things. Vak asks, can I be your scribe !

Manas is so appreciative of Vak , Wow you can articulate so well, you bring life to all my thoughts and ideas.

They both went on an escapade.

The mission is called **BBB- Bring Back Brahman !**

They were given a grand send off party by the entire village.

Mind puts everything in its mouth like a baby and categorizes them .Speech scribes and publishes them.

But they could not bring back brahman. Because Brahman is not available to objectify.

Because it is the subject. They returned quietly in the night to the village.

There was a Guru in that village teaching about Brahman .They decided to attend. But were afraid that villagers will attack. Guru pacified and welcomed them. Made them sit at the back.

Mind is not the agent here. Mind is an assistant.

Offer a place for knowledge to take place. That place has to be sacred. Knowledge is sacred.

Mind has to be cleaned and made pure. Mind can't have a lot of clutter in the form of wrong priorities. That is a penchant for fear and sorrow. It has to undergo a transformation.

It has to de hoard the excess baggage of notions and emotions.

Get to the place of certain emptiness of notions.

Get to the place of being present without presenting itself as the author of that present.

Get to the palace of being OK with itself. Then knowledge will speak.

Finally there is space. If the mind is silent, Vak is also silent.

Only the words by which this is known can be used.

Mind as a king is dethroned and made to enter through the service entrance, not the main entrance. Mind is not a king anymore. The kingdom is taken away. **Without embarrassment embrace the new role.**

Mind cannot manufacture this knowledge.

Anything that is manufactured is finite. It will be there in a particular time and will not be there after. We are talking about the knowledge which is infinite,

Anything that is put together will fall apart. I am looking for that thing which will never fall apart.

I already exist. Upon that existence a lot of superimpositions are there which have to be removed.

Mind is the cause for both bondage and liberation- Amritabindu Upanishad.

Mind that is steeped in all kinds of things other than itself is a potential cause for bondage.

But it also becomes the aid for liberation.

There are a lot of dysfunctional addiction. We are not talking about controlling desires.

When the addiction is not there it becomes an aid. Dependency is not only for the substances that can be abused like alcohol. Although that can be an overt example. It is also on people, things etc. I can't live without this TV show, without these people in my life. When the mind is freed from that dependency it takes you to Moksha

Ganesha Subramanya story .

A mango cannot be cut into half, metaphorically it means Atma. There was one mango and both Ganesha and Subramanya wanted it. So Shiva and Parvati said, whoever goes around the Universe three times first will get it. Subramaniya is the doer, mover, shaker and has vāhanā of Peacock which signify vanity. He goes immediately to go around the world in his vehicle.

Ganesha - He is big. Mouse is so small, which is his Vāhana. He realizes Mother and Father are the creators of the Universe. Ganesha went around his parents to get the fruit while Muruga went on his peacock around the world. Fruit-is Atma undivided partless whole.

With this we will see more tomorrow how the Upanishad can help us practically to remove fear and sorrow.

Om

Class 3 12/25/22- 9 AM

ब्रह्मानन्दवल्ली

यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह। आनन्दं ब्रह्मणो विद्वान्।
 न बिभेति कुतश्चनेति। एतं ह वाव न तपति।
 किमहं साधु नाकरवम्। किमहं पापमकरवमिति।
 स य एवं विद्वानेते आत्मानं स्पृणुते।
 उभे ह्येवैष एते आत्मानं स्पृणुते। य एवं वेद।
 इत्युपनिषत्॥

Transliteration

yato vāco nivartante | aprāpya manasā saha|
 ānandaṁ brahmaṇo vidvān| na bibheti kutaścaneti. etagha vāva na tapati
 kimahaṁ sādhu nākaravam | kimahaṁ pāpamakaravamiti
 sa ya evaṁ vidvānete ātmānaṁ spr̥ṇute |
 ubhe hyevaiṣa ete ātmānaṁ spr̥ṇute | ya evaṁ veda
 ityupaniṣat

Atma Anatma Viveka

With the background that we have covered, we are at a place now to assimilate the meaning of this mantra. We have looked at the conquer mentality. The nature of the one who wants to conquer, kill. The knower and that which is to be known is I. Both being the same is the problem.

The rub is How do I know myself?

Self- is not the body, nothing to do with the mind, senses.

They are unconnected, but there seems to be a connection.

One sided partial connection

Everything is I. Oh! Body cannot be I

The difference between I and not I is ABCD of Vedanta - gugu ga ga- baby talk
 I and not I.

But it is a diving board, you step off that.

You name the objects you see House, mouse, spouse - not I

I am studying Advaita- non duality. But when you separate there is duality.

Beginning point is to have this separation. Separate and extricate function .

It is a provisional methodology. Atma Bodha, Tattvabodha talks about it.

You have to take care of your body. You can't expect other people to take care of your body and mind. In friendship and marriage people expect it, others to take care of their mind.

There is enmeshment, confusion. Rope is confused for the snake. Between the fear and perception there is confusion. Two things that should not be joined are joined.

KinderGarten of vedanta is this separation - aham and Idam (I and this).

Idam shabdha gocara- This body, this chair, this table So many things.

Only One I.

In the beginning we need separation.

But if we continue there are two problems

1. Permanent duality

As long as there is duality there is no moksha. They don't go together.

Even if there is a slight difference- there is fear. We saw it yesterday. Fear ensures that's what. Upanishad says.

2. Then one is in a state of permanent dissociation.

There is nothing common between Aham and Idam

Idam is non separate from aham. Idam is aham. Aham is never idam

This is the strategic way to understand and comprehend. Then it becomes a wonderful play.

'As Though' projection

Everything that which is unchanging is I.

Idam does not occupy the same order of reality like aham.

It is like my shadow. Idam resolves into aham. There is nothing else.

It is an 'As Though' projection

Primary duality between subject and object is resolved.

By seeing everything that we give a status of object, and is never separate from the subject.

I am, so everything else is. I lend my presence so everything is present.

Everything comes to light because of myself alone.

In order to be in total sanity this is how to see.

Everything other than Vedanta is madness.

The inmates of an asylum- each one is in his or her own world. They look at Doctors and say they are weird! We sanction the dysfunctionality in the name of society, culture, progress, Individually, communally and collectively. The one who goes to Vedanta is now considered to be mad by the family and society!

Aham idam mix up is Svabhavika. If one has self ignorance it is natural.

To yearn to come out of this mix up is also natural. **It is an uncultivated desire.**

Desire for food is uncultivated.(Desire for gourmet food, blue cheese is cultivated.)
 Desire for air to breathe is uncultivated. Desire for water is uncultivated. It cannot be put off.
 If you tell a hungry person heaven has a lot of food. Wait, after you drop the body you can get
 food in heaven. They will make you drop the body. The desire for Moksha is also an
 uncultivated desire. It is hard wired in one's being, in the fabric of human being
 Some people say 'Calling has not come!' It is foolish. You keep suppressing the call.

The manda devotee, refusing all the help that came in the form of many boats during floods,
 kept waiting and refusing saying Lord Krishna will save me! After he died he asked Krishna You
 said my devotee will not perish! How can you do this to me? Krishna says idiot, who sent the
 boats? You refused it all. Life is full of missed boats.

The disgust for samsara comes. The unease comes. One has to notice it.

One need grace operating over time to notice the dis 'ease'

Sishya approaches the Guru.

On the side note, If any guru says come here, I will teach you, run far away.

You choose the Guru! It is an individual pursuit.

Not chosen by family people .

Pratyagatma Siddhi

Self ignorance is the cause for the mix up aham and Idam. Various methodology is used to
 understand this, The technical term used is - **Pratyagatma siddhi**

The mixup is understood and said innermost - Pratyagatma

Recall the question

Are you here ? Yes

What is that said yes ? It is not the body, mind or ahankara.

That source of existence, that awareness, non separate from existence that is what saying Yes

This is called Pratyagatma Siddhi.

Delineating Aham from Body Mind Sense Complex

The I which is aware of everything, including this body, mind, sense complex

There is a beautiful flower

A butterfly flits around and sits on the flower

A photographer clicks it and freezes in time . He even got an award for that photograph.

As we sit and look at the photo, we know that that butterfly is already gone from that flower .

I - It is existent. It is non separate from the knowledge of its own existence. It is there 'As
 though' sitting in this body mind complex. Mistake is believing the photograph to be real.

There is no inside or outside. It is all awareness. It is like the pot space.

Space is inside the pot. Is there a space inside the pot?

The pot space that is feeling confined to the pot needs a Guru .

Not a pot Guru- sounds weird. Pot Space Guru not a spaced out Guru!

The word guru means Big with no complex .

Guru asked one question

Is the pot in space or space in the pot?

'As though' pot space

'As though' room space

We had fun watching this auditorium being built . space by space , walls by walls.

All names formed hall space, kitchen space, closet space etc Intelligent planning

Space suddenly got as though 'divided' into many.

Same thing is for I . All effulgent I . Unchanging I . The I that is always is. In and through unchanging. It blesses 'As though' all names and forms.

It projects its existence, sustains the existence, it takes back the existence.. The body mind complex is taken back

Saha akamayatu Idahum sarva - Brahma Sutra

Brahman reveals itself . I - Body Mind Complex.

Saha - This great being Isvara . Sa also can be used. He is included in SHE. She is included in HE. It is beyond gender. The shakti force we say is she, the intelligence behind we say he.

Daksinamurti is also half and half female and male.

This being is created, Before that it is visualized, Before that it is desired. The same consciousness endowed with the ability to create, sustain and resolve. It is limitless, all knowledge

It is not Isvara's desire, It is not a binding desire- No pressure

Yet desire is needed for action . *Karma pravruttiḥ kamah syāt* . Desire creates action.

Creation- what creation ? Everything is I

Isvara is a knowing being with no pressure

Where is the pressure for desire

Can be answered in two levels.

1. What creation ? Where is the creation ? If it is not separate from you, can you call it creation?
2. It is the desire of all the Jiva to have the bodies, because of self ignorance, identification with IS, jivas wanted these bodies, and so karma bumi and jagat was created by Isvara. This second answer is from the standpoint of the jiva who is married to ignorance. Everyone seems to be satisfied with this answer. **Embrace the first answer wholeheartedly !** That will satisfy me. No matter how long it takes. Shastra indulges us. When we are married to self ignorance for a long time, divorce takes time . Cosmology is given just for that.

Bahusyam prajayeya - Chandogya Upaniṣad

Let me be many!

Let's have a party

Sa tapo tapyat

Visualized the previous cycle of creation. Recalling that idam sarvam asrusajatu .

Creating sarvam. Everything was created by Bhagavan alone. If it stops here, then dvaita is staring at us.

Organized religions and theology insist on this . And they say it is He.

Within hindu tradition we have duality. These beliefs run contrary to the yearning of human beings to be connected to embrace the wholeness.

Anupravishatu

That consciousness- pratyagatama. That I 'as though' it entered the entire creation.

Delightful but radically different from the conditioning that we grew up.

Worship is Dvaita

Dvaita is a provisional relationship

Having 'created' this consciousness, this existence, limitless all pervasive enters 'as though' entire creation

The problem is we see everything in time.

Desire then Visualize then Creation then Entry

The main thing wrong in this scenario is taking time as absolute. Time itself is created.

Time and space are part of creation. There is no T1, t2, t3, t4 . Grammar also has some problems. Grammar is also not absolute.

We have to read this as simultaneous expression. The creation, manifestation entry all happening at the same time - Yugapat .

Bhagavan is limitless. **Everything projection and entry is happening at the same time without a split second delay.** This understanding is very very crucial in looking at this mantra
The manifest Universe has the presence of Bhagavan in every name and every form.

Ask the Question: Where is God ? Ask a rural farmer in Indian village

The answer would: Where is God not ? Or where are you from asking this foolish question?

I have the privilege to take any object and invoke Bhagavan

Shaligrama - Maha vishnu - It is an amazing culture.

Invoke Bhagavan in a rock, a phenomenon, weather , mountain , sun, space.

Space- Chidambaram - they garland the space by hanging nylon thread. Space is garlanded

That is the beauty and mystery.

Invoke Bhagavan in a person, Guru, Saint or Child during Navratri, it is done.

That is the beauty of this culture, this Knowledge.

Assimilating which one is never alienated. What to talk of sorrow and Fear!

Om

Class -4

Prevesha Stuti

The so-called 'entry' of Bhagavan is called Pravesha Stuti.

What is this Bhagavan- Sat chit ananda Atma.

That which is awareness, all pervasive, unchanging nitya, limitless Ananta.

This Atma is equipped with the power to create, sustain, and resolve all names and forms . That which manifests itself we call as GOD . Everything else is odd for us. The name of this portion is called 'Pravesha Stuti'. There is no actual entering.. As time and space are relative.

Mind and speech are in a silent retreat, unable to catch, kill and conquer Brahman. This Pravesha Stuti is an important part of Vedanta. All that is here is myself alone. Really? How can I say, I am the neighbor! There are many differences which are painfully evident. All limitations are evident.

This stuti is important to understand, this consciousness that is projected itself as the universe is not separate from the creation. Connecting to the source makes us undergo the last frontier of duality. Here we say everything is Bhagavan . There is no me, everything is Bhagavan Sri Rudram says this.

My body - what body ? Did the mother make it? No

Body given, Senses given, Vak, speech -given

Speech is for complaining, given. Ability to complain is given . Ability to stop complaining is also given. Sastra given, Teacher given, All given.

In this set of all the things that are given, certain things I don't like are also given .

You can go and settle accounts with those things one by one. People, snakes, scorpions etc etc. But the entire lifespan will be spent on it.

Everything is Isvara- Isvarize everything

Isvarize is that a word? - Wordle game - without a hurdle everyone knows that word now.

We will create a word Isvarize, then everyone will understand.

Karmic force- It is basically those forces that make you say eik ..

Difficulties- Isvarize

You see that there is a universal truth beyond your own body, mind, everything else in the Universe. That is Isvara. You look at everything as Isvara.

You want to change them, change them. I can't change them. Then come to Vedanta

People have ideouas- Vedanta makes you passive. No.

Bhagavan has given you a head, brain cells and so you can change things .

You want to go after your desire and achieve your goals and ambitions.

Go for it. But there are hidden variables over which you have no say at all which determine the outcome. Everything is going well .. suddenly there is an obstacle. You were this close.... But then it is missed. Missed boats, missed opportunities. You understand you are not calling all shots. Then you take refuge in that force, that source that is calling all shots. Then you surrender .

There is a fictional character- donkey Kong, who fights with every character. You don't do that and surrender.

There is a Maxim- Nyaya - Pratama Malla Nyaya. Malla means wrestler.

If you want to be the champion of the village, you just have to challenge and win over the current champion. Similar thing is here, go to the source, Isvara.

You Isvarize everything. How to do that? Let us talk about the steps of Isvarization.

Steps of Isvarization

1. Step-1. Isvarize- going to the source is the first step.
2. Express your emotions, anger etc
3. Transformation happens . You went in a hurry to help Gajendra even without your angavastram and chakra. Please help me. Minting of Bhakta takes place. You understand that there is karmic load which is what is determining the outcomes. You stop blaming others, Bhagavan and yourself. You see that Karma is the law and it is the manifestation of Isvara.
4. Now a relationship develops. One graduate from the give me, give me stage (ārtha bhakta)
5. Now the next stage, you make deals with Bhagavan . You give me this, I will give you that as an offering. Even a 9 yard saree is offered. Arthārthi Bhakta
6. You graduate and surrender, you know what I want, Let me live with what you give me. Let there not be two parallel tracks. You know the program. You know what I am supposed to do. Bring me closer to that. Help me reduce the resistance. So that there is only one will. Let me discover who you are. Let there be more of you and less of me as me. Jijasu Bhakta.
7. Last step is jnani bhakta - One already knows that I am non separate from Bhagavan, still in this body mind complex continues to recognize Isvara without any wants. No wanting. There is no sense of lack.

I don't feel like praying. I feel like saying why did you do this to me? Go ahead and do that. Be free and talk your heart out. In our tradition it becomes a form of prayer. In other tradition it may be considered wrong. You can't do that to family members, significant other. The word significant will then drop and they will be othered. You can't even do it to a therapist. Vedanta is super therapy. God has Abhaya mudra. Don't fear, I am here. And a graceful glance.

How long can you be angry? You are shantha by nature. You get tired and then accept it. Results of Karma are of two kinds. That which is obvious and immediate. The other one is like a time release capsule. Sustained release.

Karma is always funny. Extremely hilarious. Scorpion- goes sideways. Crab- is just to grab. Jellyfish because in previous birth jiva has transparent issues. All existence is to exhaust karma

Adrishta phala - slow release karma is coming and denying me day by day.

I unleash another set of adrishta called prayer. It will neutralize the weak prarabdha or otherwise it will mitigate it.

'Give me', 'give me' is the Arhta Bhakta. Then the relationship with Bhagavan gets a little stronger. Now Bhagavan has become more real. It is not just an altar. There are also deal making stage happens. You give me something, I will give you something- Arthārthi . Jnatum ichha is jijasu . **Reduce the wants and won'ts**. The jiva's will ... my will, I won't do this, I won't have this resistance. Let your will prevail over my won'ts. How you are non separate form me! Reveal that to me. That's what Upanishads say ..

You cannot bypass Isvara. All bhaktas are exalted. Says Bhagavn in Bhagavad Gita. Artha and Artharthi bhakta are inferior is the general sense of judgment. But Bhagavan says all of them are exalted. You need not acknowledge Bhagavan. But you choose to do that. This is where the so-called free will is really free. Another area where free will is truly free is when you donate- daanam. Preying upon other people's resources and patience is what everyone does. Here one is choosing to pray so the will is free.

Once Isvarization is done, there is no fear. I am protected.

The daily worries are not there. The doership is the one that makes one guilty. Bhakti erases doership temporarily. Tenants of Karma yoga- From you results come. I take them a prasada.

Definition of sanity according to vedanta is Objectivity .

More and More of you. Less and less of me.

Prasada of isvarization- Relative security.

Great blessing of security. No loneliness. Feel connected to the whole.

Isvarization of the entire universe

Just one more step to Vedanta . We shall see that in the next class.

Om

Class-5

Three orders of reality

ब्रह्मानन्दवल्ली

यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह। आनन्दं ब्रह्मणो विद्वान्।
 न बिभेति कुतश्चनेति। एतं ह वाव न तपति।
 किमहं साधु नाकरवम्। किमहं पापमकरवमिति।
 स य एवं विद्वानेते आत्मानं स्पृणुते।
 उभे ह्येवैष एते आत्मानं स्पृणुते। य एवं वेद।
 इत्युपनिषत्॥

Transliteration

yato vāco nivartante | aprāpya manasā saha|
 ānandaṁ brahmaṇo vidvān| na bibheti **kutaścaneti**.
 na bibheti **kutaścana**.
 etagha vāva na tapati
 kimahaṁ sādhu nākaravam | kimahaṁ pāpamakaravamiti
 sa ya evaṁ vidvānete ātmānaṁ sprṇute |
 ubhe hyevaiṣa ete ātmānaṁ sprṇute | ya evaṁ veda
 ityupaniṣat

This mantra is repeated twice with a slight change.

1. Katacananeti
2. Kutascana

Katacana- at anytime - na katacana- no time

Kutascaneti - from anywhere- any angle

Na bhibeti- The person who understands this is freed of fear

At no time the person is subject to fear.

Fear can go away for 2 reasons -

You think somebody is there protecting you.

Child says monsters under the bed and refuses to go to sleep.

Parent then says I have driven away the monster and says I will stay here until you fall asleep.

Then the child relaxes and sleeps. Similarly the adult who is dedicated to Bhagavan is happy and protected.

But this is not advaita because there is duality here.

Some more growing to do. What if the protection goes away or the belief that protection is there is taken away ? That's why there is a need to grow.

This is Advaita hani because of two entities. So it is repeated twice. Kutascaneti -- from any source including Isvara.

Utaram antara kurte - Even if there is slightest difference between me and another there is fear I am under the umbrella of Isvara and then what ? Is Isvara pleased with me or not ? That thought is enough. This is illustrated very well in the 11 th chapter of Gita. Arjuna was so frightened. Because he separated himself from Isvara. Absolute fear, disgusting manifestation of Isvara, all teeth, all villains being hoovered up by the fiery mouth, they get stuck in between the teeth. Looks like Lord Krishna did not floss..

Oh My God, I treated Krishna like my close buddy..

Arjuna has lots of guilt now. He did many namaskar.

He was doing prāyaschitta karma. In the action of atonement there is immediate relief from guilt.

It is doing something proactively. Bhagavan himself/herself can become the cause of the fear.

So going beyond that is very crucial. This step cannot be bypassed.

Arjuna said to Lord Krishna to teach again after the war- Uttara Gita.

Maya has two shakti. 1. Āvarana - veil . This is on the individual level.

2. To do Vikespa - project subjectivity I can't see therefore I project

There are 3 orders of reality .

1. Absolute- paramarthika

In You everything is born and grows and resolves in me. In Me- Sat Chit Ananda Atma

2. Empirical reality - Vyvaharika- I have to do transactions. I learn in vedanta class. But I am not able to do everything that I learn in the class in vyvaharika life. You just outburst even though you had made a sankalpa. Now you have to deal with that person to whom you showed your temper and deal with your own guilt. It feels like a paradox.

3. Subjective reality - Prātibasika satta - The ingredients are memories and desires (Raga and Dvesa) Both pleasant memories and painful memories. Nivrutti - like avoiding

snakes. We want certain things to go away like wrinkles, gray hair, weight. Pravrutti -
Certain things we want to go after.

Manduka Karika - Gowdapatha says that Kashaya comes out in - memories and desires from deep unconscious mind. Nis Sango bavet . When you sit with yourself in meditation they come out . but don't go after them.

Mind protests in two ways in meditation. 1. Fall asleep- laya. Take a bowl of water, splash and wake up yourself.

2. Another one is Vikshepa - projects different thoughts. . *Laye sambodayet vikshiptam*
Buddha talks about Mara- difficult thoughts as a demon . Just shake it off.

Know that this is a set up . It cannot be any other way.

Sleep is a passive form of resistance especially in meditation, vedanta class, in a meeting.

You could be tired but often there is resistance. Or one does not know how to relax so promptly falls asleep.

This is how I see the world with my own colored glasses . Red, pink, purple glass. Through my own memories and desires.

You cannot alter empirical reality- Isvara's srishti

But pratibasika satta is jiva srishti . It is easy to know. Comes in two ways.

1. Nobody loves me
2. Why me?

Everyone has it except the loving happy child who is very trusting. That was everybody before the hurts and pain started .

Qualities of Jñāni

That is why shastra describes jñāni / Vidwan as- child like . Not childish, but childlike.

Care free, No suspicion whatsoever. Spontaneous.

Able to accommodate different things in life.

Ability to be pleasantly surprised.

Ability to try something new.

Ability to be excited.

Ability to be excited in the moment.

Small children and jñāni have them. In between is the problem.

How to get back there?

Regain the trust that was lost in childhood.

Parents - lost trust in them. I am on my own here this is what jaded faded jiva says.

Very offensive and defensive all the time. I have to do things for myself.

There is fear, scarcity in all things. Totally in the grips of fear and sorrow. This is the pratibasika subjective reality.

Shraddha has to be regained.

How to gain shraddha?

Sama veda says

Make a bridge of shraddha and cross ashaddha through that !

Only by developing daring to trust .
Se tu dustaran ...

Who to trust ?

When I went to see Lord Krishna what was worshiped by Meera bai,. I asked Krishna Show me what you showed to Meera bai. Without my knowledge when I wanted to take a picture of that Krishna, the camera flipped and he showed me my own self. That was beautiful.

Class 6 Dec 28 9 AM

Meaning of Guru

गुकारस्त्वन्धकारश्च रुकारस्तन्निवर्तकः ।
अन्धकारनिरोधित्वाद् गुरुरित्यभिधीयते ॥

*Gukārasvandhakāraśca rukārastannivartakaḥ
Andhakāranirodhitvād gururityabhidhiyate*

Gu karaha- syllable Gu
Andakaro - Ignorance (Darkness) Tamas
Vai - indeed

Ru - Syllable Ru
Tannivarthaha- Tatu - that
Nivarathaha- removes ignorance

Because ignorance is removed Guru is called as such. Function of the Guru is there. Shastra is there. The only job of a Guru is to remove the ignorance. Agent of remover of self ignorance. Antakara nivarthaha.

Guru has made it to English Dictionary
There is now a Guru for everything , Music, Stock market, Cleaning Guru - Marie Kondo. All kinds of Guru . We even have life coach
According to Shastra it means the one who removes self ignorance
Guru is eulogized in Panchadasi
Nama sri ...
Lord Siva or Sankara , The one whose feet when they are washed - The job of the feet is to swallow up the shark of delusion , shark of self ignorance.
Guru has an extremely important place in the tradition. Especially when making the journey from prātibasa satta from so-called subjective reality to objective reality .
Understanding that this is the whole. I am the whole . In both these steps Guru has an important role. Cannot even describe in words. Words fail one when you think of Guru.

What is there to gain and what is there to lose?

Shedding Self ignorance is very important.

We will see the absolute reasons why this knowledge is unavailable for the speech to describe as an object. Cannot catch, kill and conquer. In modern words kill means - you got it

A young man came to me and told me I killed it when he took an exam - That means I have done well . I have attacked it, conquered it. It does not work here.

It is a paradox- It is not away from you. It is you. You know it. You are able to tell that - take it easy. Another day someone else has to tell you. You are able to give the benefit of doubt to another person. You are able to do on certain days without any problem

You are able to be non-demanding - even for a long time - for example with airlines during storms. But It does not last. Suddenly it goes away. It comes as a blessing, and it goes away. It is who you are.

An appreciative, non-demanding, content human being.

To understand this one need help. There is no DIY- Vedanta. Do it yourself Vedanta.

There is no such thing. One is deluding oneself by saying 'I will do it myself' .

One person is sitting on a treasure chest- full of gold and diamond, stocks, bonds.

Bonds- causes bondage. But he is crying that I am the poorest in the whole world.

What do you advise?

Do alternate breathing?

Do Yoga?

Do Karma yoga?

Do dyanam, japa, tapa?

No

All these are futile.

There is a place for sadana- Doing But this is not the palace. In fact you are sitting on the treasure chest, you are the owner, You cannot produce that knowledge, it is always there.

Knowledge and Karma will not mix. It is like oil and water. Does not mix even in salad dressing There is a problem.

Non demanding, appreciative, contented, loving, expansive, accommodative.

No amount of doing will give this Knowledge. One is identified with the doership, so some amount of satisfaction one gets. You are in control, you have free will for that which cannot produce this Knowledge.

There is five means Knowledge

Pratyaksha, inference, multi-step inference, comparison, absence.

There is a fruit called Durian in Southeast Asia. You can say it is just like the jack fruit but much smellier. Keep distance from it so dooriyan.. This is upama- not upma

Then we have anupalabdhi - cognition of absence.

Concept of sūnya - absolute absence is immediately negated by the presence of your own presence who is cognizing the absence.

The one who says zero is the hero. You cannot deny your own presence.

These are pancha pramānani

Out of these, which one will work to know the Atma?

Can I see Atma?

Can I hear Atma?

Can I touch Atma?

Can I smell the fragrance of Atma?

Can I infer, do one step or multi step inference to Know Atma?

Atma is like what?

No you cannot. Why? There is only one Atma. You cannot compare.

Non dually one - Ekam evadvitiam . No fragments. Only one Atma

Even number 1 can have fragments

Vedantic poets compare Atma to sun and space. Because it is self-revealing and accommodative. That's about it.

Anupalabdhi- not absolute absence. Particular object is absent in a particular place. That will not work. Atma is ever present and everywhere.

What to do now? Go to sastra.

See them as a pair of eyes. Helps us to see what is being taught.

Because all pramanas that we operate are of zero use here, That why mind gets frustrated- comes back empty handed.

Yato vacho nivartante

Speech becomes speechless. It thought it can make a speech on Atma.

Mind was mindless. Because of which mind is mind, speech is speech that is Atma.

Speech can articulate. That is the I. It supports the mind, without being an object.

No other way. Only way is to approach Shastra

I will but Upanishads are here, many translations are there.

I will buy and read them . Countdown to enlightenment has begin

10, 9, 8 . Adi Shanakara has written Bhashya for 10 Upanishads. I will read them all.

I came to the last one. Now I am enlightened!

It does not work that way. Translation is helpful

But mind is like a goalkeeper. They don't let the other team put the ball in the goal.

Supposed to be an obstruction. They stop. Here the mind is the goalkeeper. It stops oneself by whining. Self-sabotage. Mind has no other function. It comes in the way constantly.

It will do everything possible not to get this Knowledge.

Why? Because it is afraid to let go of the control.

Preparations for the Knowledge

I thought you want to let go the smallness

Yes. But why is the mind obstructing then?

Because in the process of 'Becoming Big', I might lose all my smallness.

I like them. I am attached to them.

All Ananada

Movie ananda, TV show ananda, Nature walk ananda, and Coffee ananda.

You don't have to give them up.

Taittiriya says

The person who understands this enjoys everything. All small things and the Big things in whole and completely. Being Brahman which is limitless, which is all pervasive, I enjoy.

King of a small kingdom - Raipur was woken up and said you are the King of the whole country ! He had one doubt.Will I still be the King of Raipur after the ceremony? This is where the mind operates. Miered in delusion. Studying on your own, reading Upanishad is a waste of time .

You could be a Sanskrit scholar, know all grammar, still cannot study on your own.

You may never attempt- na kuriyat- Adi Sankara says

Why did he say that?

Is it to protect vedanta teachers? The lineage continues, need not be protected, it will protect itself. Even if one student is there the lineage will continue.

One's own infrastructure, all the deficits therein come in the way.

Maha Vakya - Sa Atma - Tat Tvam Asi

That Atma you are oh Svetu !

Which Atma?

Sat eve- That which is existent

Idam agre āsit- before the world existed it was already here.

What kind of Sat? All Knowledge sat. That sat which is equipped to create.

Oh Svetu ! That is you !

One when reading it, will say - Ya ya next . It is the catch kill mentality- There are lot of difficulties to overcome.

One may just gloss over or you will go down the road of self-pity.

Some other people can be Tat. I can never be tat . I had a terrible childhood. No one loves me. All the things I have tried and have failed. Vedanta is no exception. I will use this book as a prop for the wobbly table. That's what you will end up doing.

This is the power of the mind that is wedded to smallness. There is a correlation between I notion - Ahankara and mind. Ahankara guides the mind to masquerade as a very secure person. There is insecurity deep seated. Mind - that vacillates. Chittam - memories. They together make the subjective reality, they construct it brick by brick.

Mind constructs, speech adds, watered by emotions, wall around the heart. That is what is subjective reality - Brick wall. Nothing goes in. Self-built enterprise to keep everything at bay. Disenchantment at bay. Storing in all kinds of small, small accolades. Trophy from childhood. Everyone is a hoarder. It is not just a TV show.

My house is clutter free- Maybe. What about the head?

In the head there is an accumulation of a lot of accolades- Name, fame etc.

Social media is for that. Need to show off. Few people will validate also.

Seeking validation not for loneliness. I have to line up twitter, facebook, instagram - for instant gratification. Does not feel like a waste of time. You feel like you are getting something constantly. Some people like your posts. It is like I scratch your post you scratch my post. So people like each other's posts. Suddenly you feel happy I went Viral

My post went viral . Faster than the b7 variant of coronavirus. Very contagious and spread fast. You become a celebrity. For how long? 24 hours you bask in the viral post. Then something else becomes a hit . Memory is very very short. You scramble to be remember, scramble to leave a legacy, scramble to accumulate.

If this is not samsara what else is samsara?

To penetrate this mind ... studying on your own is impossible.

This is the fundamental difference . Five means of knowledge are deployed by the ahankara. Sixth means is Shastra - words of the shastra do not belong to this category. It is operated by the Guru. Guru does the operation. You will be anesthetized. You submit yourself to the operation. Surrender. Not surrendering to a person, to a book. You surrender to the way of knowing. Guru, shastra, pramāna- that is the pathway. A drowning person does not have many choices. A rope comes on the way, looks like a bunch of straw- he still grabs it. **Recognition that I am like a drowning person with no other options is a prerequisite to understand this knowledge.**

If you think this is one more pursuit then you may say I don't have time. As long as you think there are other options, I can dance on the treasure chest , I can do Pranayama , I can stand upside down on the treasure chest, then this will be one more pursuit.

That will lead people to say I don't have time .

It is not the one more pursuit . Whatever you do vyavahārika - transaction. Vedanta is paramārthika. Vedanta is not this or that. It is about me . It is different.

As long as one does not recognize it, the pratibasika satta proliferates. Things to do places to go, bus to transact .You keep doing all those things.

Guru - The surgeon who operates

The only way of losing self ignorance is through shastra, pramana activated by guru in a dynamic form, made relevant in the times you live. Otherwise it is only information.

Shabda Rāsi- Words, words, words!

For the words to make an impact , It has to be taught by the guru. Otherwise you go round and round like the mouse called guinea pig inside a cage where there is a wheel.

Jiva does the same thing. Doing the same thing again and again expecting different outcomes.

I can bring myself as a disciple- is an openness to receive this Knowledge . Understanding that I cannot do this on my own. Take your time. Don't come in a rush with FOMO- Fear of missing out .

Ubhayabrashta - not interested in worldly things movies, friends, Not that much interested in vedanta too. There will be a stage like that. Hang in there like a Thrisangu. Don't turn back. The discomfort is because of unfamiliarity. New things, new town, new house - Changes. This is exactly like that .

You are returning home- Om is the new home

Giving up the penchant of nonsense . Giving up the insecurities that you think will give security, returns to home, the cause of yourself. There is little fear. When you understand, this is the only way, then you relax. Guru has become the surgeon.

The one who operates and removes the tumor of self ignorance that is slowly killing you.
 Anesthesia is all the jokes in the class. - people relax and laugh.
 The excision of the tumor takes place. You are freed of the tumor- no more samsara!
 The pain of samsara is gone!

Guru Stotram talks about this in the form of cataract surgery.

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशालाकया

चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः

Ajnana TimirAndhasya JnanaAnjanaShalaakaaya

Chakshurunmilitam Yena Tasmai Sri Gurave Namaha

Tasmai Sri Guruve Namaha

My salutations to that teacher - The one who is full of abundance of bigness of thinking.
 In that bigness, my surrender, my salutations!

The guru- The one who removes the cataract of self ignorance through the scalpel of
 Knowledge. Now through which I have an undistorted vision of my own reality as glorious, all
 pervasive, ever present, limitless, free of guilt, hurt, fear, sorrow. Unto that Guru Namaha !

Class 7 Dec 29 AM class

One without a second

Because the nature of one which is One without a second, it is dependent upon the new means of Knowledge. The subject matter cannot be held. In short, it is not available for any means of Knowledge that we operate.

Atma is not available for means of knowledge you have.

It is already self evident

Does it need a means of Knowledge?

No . Even though the flicker of awareness is slow.. I don't need a means of Knowledge to reveal myself. I am already evident.

The means are needed only when the vastu is not self-evident.

The pramana is needed only then.

Pot- you need eyes It does not declare - gatōham.

But you can say that I am - Aham asmi!

Sada bami

I am always here, I shine as I, I, I.

In contrast pot is pramana siddha vast. An object that is established by a means of Knowledge. Somebody cannot see, you tap the pot and make a noise- oh something that is made of clay they know.

I know I exist, but will ask my significant other- not necessary, it is redundant to do so.

Yet we keep talking about Pramana. I is self evident

Shall we say bye bye to Shabda pramana?

No Not so fast.. Why?

What Shastra pramana is doing is not revealing the I. I is self revealing

There is a subtle paradox here.

I am the one saying this is Kathopanishad, Chandogya Upanishad etc . Shastra is not saying. It does not reveal the I. It reveals the nature of I as Sat, Chit, Ananda- ever existent, even knowledge and limitless. You don't Know the nature of I without the shastra.

We are talking of the nature of the one who infers, the one who concludes. That is how it operates. Pramana is not in a self operative mode. You cannot press the button to start.

It is dynamic . It is live.

There are layers of distress that have built the wall around the callused heart.

Every disappointment is a brick. Every dissolution is the concrete between the bricks.

I was right - I can't trust anyone . You become a Ninja- defensive and offensive . You find new weapons to throw at the world. You find people inimical to yourself. Little bit of self awareness is there. You patiently understand something. Yes, I suffer from self ignorance. When you know that it is not fun.

Ignorance is not bliss. Ignorance of ignorance is bliss.

The moment you know that I am ignorant, you cannot rest until you find out what it is that you are ignorant about. - This is even for a movie actor name, if you forget. You ask your smartphone. Smartphone means I have transferred my smartness to the phone. Even one's

own phone number people forget. That I don't know is intolerable. That sends me to the halls of Ashram. One's own subjectivity can still operate here too. Those who come from chaotic backgrounds could be attracted to a place where there is silence.

Vedantic sign language - VSL

But Dakshinamurthi was silent- mouna vakya - Chin mudra. Yet he taught in silence. Why do I have to come year after year to listen to you? I can be in silence and get it. Dakshinamurthi did communicate not through spoken language but through a sign language. It is not American sign language - ASL . This is Vedantic sign language - VSL
Chin mudra - nothing to do with your chin. Chit mudra- Chit- Atma =Jnana mudra
Sign lang of Knowledge.

Chitram...

Picture this. Banyan tree- Young entity sits there. Surrounded by elderly students flowing white beards. Guru was young and sishyas are elderly . Sishyas at the end are totally free of doubts This is the picture. Teaching is taking place. Sanaka, Sanatkumara all four. Don't ask which one is which ... Pick anyone. Why old souls , because of many life times. One lifetime after another . Then born as - Jellyfish because of transparent issues. A CEO ahd a very stressful life. Oh Lord, give me some rest stress free life- tadāstu. Next birth Water buffalo. Sits stress free in the middle of busy traffic. Like this so many life times.

Remove the self ignorance- ajnana nirasanam

Elderly nature is to describe the inner preparation that is needed, emotional growth, dropping of Raga and Dves, upping of shraddha, readiness to surrender. Knowing this is the only way.

This is what makes the Guru -Sishya relationship successful. Otherwise it is a hide and seek.

Sometimes Sishya comes out and hides away . Kabhi kabi doesn't work here.

There are various loci of errors. Need to be slowly removed.

Sometimes the teacher is named in the Upanishads. It is always in dialogue form .

Pippaladha, Yama Raja, Sometimes they are unnamed.

Taittiriya Starts without the name of the Guru and Sishya. But later one question is asked

Where do the jnani go after dropping the body, then we know it is a dialogue.

It is not a belief based system. Equation has to be understood.

Teacher has to teach the operations to the student. Everyone thinks this is for me during the teaching. That is the idea. It is meant to happen like that.

Taittiriya Upanishad- A recap

One Mantra- is actually one paragraph - It took us 50+ classes to unfold this.

Some teachings start with an advertisement. Like use this product, in one week all wrinkles are gone. Ākankasha is created.

Here the mantra starts like that.

Brahmavid Āpnoti param!

All desires are gained by knowing brahman .

Oh I want to buy Brahman!

Where can I buy it?

Kim tat brahman? -Satyam Jnanam Anantam

Three words are used.

Then Upaniṣad says yaha veda - the one who knows not as an object , *Nihitam guhyam* - location is given. That which is in the cave . Cave of the heart . Heart is likened to a cave because even though Isvara is sitting there, he is not illumined.

Because of Atma ajnanam. Covered by tamas- as though covered. Like the sun is as though covered by an eclipse. Ragu... Dakṣinamurti stotram is described for Self loath.

Let that eclipse pass. Uncover that eclipse. When it is driven away, what obtains in that cave is Brahman !

Braha- That which is limitlessly huge and big. Big is relative Big like what ? Big mustard or big mountain

Cave of the heart - it is like a traditional Indian temple- there is no source of electric light, go through various doorways

1. I think I am the body
2. I am the prana
3. I am the mind
4. I am the kartha
5. I am the boktha

You go through various doorways which are the loci of errors, Karma phala is the experiencer.

The temple has courtyards and doorways are crowded, people push you through. You go finally to the Inner sanctum - no light . Black walls made of granite, Devi is also made of black granite , pujari is also dark being for South India.

Mantra

na tatra sūryo bhāti na candratāraḥ

nemā vidyuto bhānti kuto'yamagniḥ.

tameva bhāntamanubhāti sarvaḥ

tasya bhāsā sarvamideva vibhāti..

There the sun does not shine, what to talk of the moon and stars! I am offering this light which I think is revealing you, but it reveals my own light. We do tea light not camphor in America.

Traditionally camphor because it burns without residue. Even oil light leaves some residue

That camphor light is the light of Shastra. Guru shows the inner Isvara.

What to talk of this little lamp. The light because of which everything is revealed

Free of all entrapments. This is what is called Guha nihitam . That guha is rehabilitated

Removes ignorance completely without any trace. The one who knows the Brahman in the cave of the heart.

Parame vyoman

No cave, no heart- it is that all pervasive presence. When I know myself who I have experienced as trapped in this body mind complex, as that all pervasive awareness, that lights up everything, that lends its being to everything that is when I can call myself Brahma vid.

What do I get by Knowing Brahman ?

Because jiva asks what do I get ?. Big Deal about Brahman

Jaded faded Jiva is never ready to be surprised.

It is a valid question though threaded with ignorance.

Upanishad wants you to study so gives a reason to know Brahman .

Saha ashnute- The one who knows experiences as Brahamn - *Sarvan kaaman yugapat*. Enjoys all the desires in one scoop

Chaat is a confusing recipe - salty, sweet, tangy. But it still tastes good.

Ice cream and tamarind sauce - no it will not be good.

We have to experience icecream first and then tamarind sauce. One after the other

Cannot do it together. Then how can knowing Brahman will be equivalent to knowing everything? Will see in the next class

Om

Class 8 Dec 29 PM

Fulfill all Desires by knowing the truth

Yo veda nihitam guhayam

The one who knows that Brahman is raining the heart -

Phala stuti- what do I get out of it?

Ok There is something called Brahman, i have to know. I know. So what ? Now what will I get ?

Out of sheer compassion Upanishad answers this question

Sarvaan Kaaman samastute yugapat

Don't take it literally

When you fulfill desire one by one, it never ends. Give me more, give me more, never ending .

Vedanta does not look at desire at all. It has nothing to do with desire. Teaching is not

interested in your mountain of desires at all. It is interested in the nature of the desirer.

Are you essentially a wanting person or not?

If you say yes yes, I have a bucket full of desires.bucket list before I kick this bucket. Hindus generally don't have it, because we believe in the next life.

During last rites, children say this- Better luck next time when you bid goodbye.

Am I essentially a wanting person?

First answer is yes

Because I am restless without the desires fulfilled.

Manduka says

But really it is only in the waking state. You are not a desirer in a sleeping state . So I am a desirer is false. Because it is always changing. These desires are imposter.

Your back pain will not go away after Vedanta , Your loved one if pain in the neck, they will not disappear after Vednata . What changes are not the circumstances. What it changes is You.

You become Big enough to localize the pain as a product of the body.

No question of Why me anymore.

The pity party- pity potluck, I am so hopeless, i am worthless etc And lived sadly ever after is gone. Vedanta analyzes the statement and knocks of the desirer. Does not do anything to the desires, but knocks off the desirer. The identification as a desirer is gone. Brahman is not a lonely entity sitting somewhere.

The person is re minted as a person free of desires naturally. The wanting person is a spoof as though projection. Very important truth. Desires are dependent on me.

I am independent of the desires. You will never find in the lost and found box - 'desires'

The desires always depend on the person who identifies with it. I don't depend on them.

Understanding this is a great blessing

Samyak ...astute. Happily eats up the desires. It is like a 2 month old bite- no teeth. Desires will be there, but no pressure, no biting . No unfulfillment. Very fulfilled life.

It is not along with brahman--- not true. It means in the form of Brahman I enjoy everything. The knower of Brahman is Brahman. The knower of microbiology doesn't become a microbe. In every branch of knowledge there is separation except this. This is not a branch of knowledge, this is the root of every Knowledge. You 'as though' become Brahman. There is no knowledge of Brahman, there is Brahman . It is like saying the head of Raghu. Raghu is all head
It is for upacara - 6th case upacara.
Knowledge that is Brahman . Head that is Raghu
As Brahman enjoys everything without wanting anything.

This another paradox of Vedanta

Less you want, the more you enjoy!

A story - there was a boy in the village . He was taking care of bedridden Grandfather. He usually sees swans, squirrels, ducklings, everything in the pond he goes to take bath in the morning. They will come and play with him in the water. He will narrate the story to Grandpa. One day, Grandfather will ask to bring one duckling. He will say sure. Next day, none of them will come , he will call out their names. No bird will come. He will say sorry to Grandfather. Grand Pa will now apologize, don't bring any duckling. I know why they didn't come to play. Next day all of them will come and enjoy with him. The less you want the more is the freedom to enjoy ! You are a free person. The wanting is a value added is a plus. Desires are sublated.

Another example, oncel was asked to bless the car. I didn't know how to bless a car. Then they told me to sit in the driver seat. There were empty buttons because the car was basic model You push the buttons of desires - nothing happens. It is not about removing the desires, it is just letting it to be. In the wake of this knowledge this is what happens. Not acting on them. Beautiful freedom.

Lord Krishna has a lot of desires. Yellow color, Radha, Peacock feather, flute. But he does not cry if you take them away. They become glory that others can enjoy. He loves butter, So we enjoy his play as a baby loving butter.

Knowing this Brahman, opens the heart to accommodate all the galaxy.

Big like Brahman. Anything that you confront is tiny.

Before knowing Brahman everything was huge, now everything becomes small.

Like the before and after photos. You can confront your own and neighbor's problems.

So it becomes of prime importance.

What is this Brahman?-

What is this Brahman?

Three words are given

Satyam jnanam Anantam

Words are finite. They come from the minds of people, grammarians. How on the earth can they confer infinity? Answer- They cannot. Words cannot communicate Brahman

What after 8 classes are you saying this?

The sentence is not complete. Words cannot communicate Brahman directly.

You cannot use unknown words because no one will understand. It is not an object, it is you.

You cannot use known words because they are finite

Words can communicate only 4 things

1.Jathi- nouns - tree, fruit, sky etc

2.Kriya- verbs -action- walks, etas, sits, talks etc

3.Guna- Quality - visesha adjectives - tall tree, redwood tree, bushy tree, flowering tree

4. Sambanda- relationships- Mine, yours, it's .

Beyond that there is no reach of the words..

What is the jathi of Brahman?

What are the adjectives of Brahman?

No nouns, no verbs, no adjectives - Brahman is akartha. No connection to anything else.

Because it is only one . Ekam eva dviteeyam . Therefore we say words beat a retreat

Speech beats a retreat.

yato vāco nivartante | aprāpya manasā saha|
 ānandaṁ brahmaṇo vidvān| na bibheti kutaścaneti. etagha vāva na
 tapati
 kimahaṁ sādhu nākaravam | kimahaṁ pāpamakaravamiti
 sa ya evaṁ vidvānete ātmānaṁ spr̥ṇute |
 ubhe hyevaiṣa ete ātmānaṁ spr̥ṇute | ya evaṁ veda
 ityupaniṣat

Words beat a retreat. Words are not able to bring to light of Brahman

Kenopanishad says this. That which is not lit up by words, in whose presence all the words light up , Know that to be Brahman, not that people worship. It is you- the subject.

If words don't convey why class after class after class?

Words do not convey directly

Shabda shakti has power in 2 ways

1. Direct deployment of the words itself - like a pramana
2. Bypassing the limitations by using indirect or implied meaning of the words

Here it is not an object so direct meaning will not work.

Sveto Dāvati- The White runs - Is it a color?. White actually does not run all other colors run...

But if it is whispered and another person nods away and bets the money on something that is running - horse.. It makes sense. But horse is not used here- Sveto Dāvati . So to asvavid- the one who knows the horse - it makes sense. For the person who know that horse make ssense

You retain the essential meaning . Something is taken away and something is added.
Sometimes you remove something. In this example, you **add- ajahat lakshana**. Adding
Implication - implied meaning

Drop a word - jahat lakshana

Example- Bring me water - -Water is dropped and alcohol is added.

In front of children you say something even if it is happening , you say it is not happening..
These are some everyday examples.

Satyam jñānam Anantam

Satyam is an abstract form of Sat . It simply means - IS

Pot is- rat is- hat is - finite

Brahman is - Infinite

Bhava sādhana- using the word abstractedly

Before the time bound constraints.

Pot is - time bound- then it becomes crackpot, shattered pot, gone pot. We put time for this word
Is. There is a lifespan for cats , dogs, humans, mosquitoes, and house flies . We know they all
are time bound. I was so young, body was so young. Is becomes very quickly was.

But suppose we retain the IS, wash off the time boundness, what would that IS look like?

That would look like I

Again this is Lakshana. No lifespan. ISness- abstractness

It is that which abides in all the things , in everything that is IS, when that thing gives up the life,
it continues in another name, another form

Clay IS- Crackpot IS- Shattered pot IS

Earth is- Bush is -Budding rose is -Blossomed rose is- Withering rose is- Withered rose is-
Compost is- Another rose bush is . The IS never goes away.

Everything arises from this IS, borrows the sustenance from IS, and goes back to IS. This is the
meaning of Sat.

IS will never become was. Always present tense. Because it is unchanging . Rose keeps
changing Everyday (roserose- hindi) it changes.

The definition of Sat is twofold.

1. Trikalepi thishtati- in all three periods of time it exist

2. The truth of everything - the satta of everything, non negatable

IS =I and S become silent

Chandogya Upanishad- sa eva somya idamagre aasit- ekam evadvitiam

Unmanifest form is sat Manifest form is Sat . We use the word is and then use was to denote
before jagat also it was . It was in the form of sat before the jagat came in to existence.

We are talking of time as real, but that which is timeless is the truth of time as well. There is
only one - non dually one .

Svetu blinks

Father gives an example - by studying or understanding an inquiry into one lump of clay the entire clay world is fully understood. No need to do PHD in one pot and PHD in another pot
 You recognize clay in all forms of pot, vase etc. Coolness, the touch, the weight etc belongs to clay .The whole pot is nothing but clay. Pot is clay . Is clay pot ? no . We should say pot clay not clay pot. We use it as an adjective because of our own self ignorance.

They are not synonyms, they have cause-effect relationships.

Clay is the cause of the pot. From the standpoint of pot, clay is intrinsic. From the standpoint of clay, pot is an incidental expression.

The whole jagat is full of incidental expressions - manifestations of Brahman

Is + name and form

What is the name and form--where the Is abides

Clay + name and form= vase

Clay + name and form = pot

Instead of clay put sat

Sat + Name and Form= donkey

Sat + Name and Form= person who behaves like donkey

Unchanging, non negatable, always present . The one that 'as though' becomes many.

In a potter's house if you walk by in the morning there will be a huge lump of clay - in the evening there will be numerous artifacts of clay - value added plus - so many pots came in to existence.

One sat - Uddalaka also says

Vacarambana vikaro nama devam Iritika ityeva satyam

Every word by which we recognise the things in the universe are just words.

They are dependent on speech, beginning with speech- vak alambanam . The whole universe - mind boggling . Everything is a string of words and meaning.

Sky, Earth, Space, Fire, Air, Table, Chair, Computer, Sun, Moon - Whole series of words and meanings. All of them lean on sat . You remove sat- you can't but hypothetically if you do, they all fall.

What is the relationship of sat to the entire world of name and form?

You can say- *Karanatvam praptam sahara*

Now the sat has gained a causality - As though

What is the connection? They all 'as though' lean on sat .

Sat is 'as though' imbued with causality.

The sanskrit word for as though is iva- the technical term is Mitya.

Not false, not illusion or delusion.

It clings on to sat like a baby monkey clinging on to its mother. Mother monkey jumps right after delivery, the young one clings on to mother without being told monkey grips.

Sat simple Is. Everything holds on to sat, borrows its existence form sat, resolves into sat Sustained by sat. Existence is timeless. But name and form are time bound. All things with name and form borrows from sat. Sat is independent

Mitya has 2 definitions

1.Adhishtana anayat- non separate from sat (the truth)

2. Neither say it exists nor can you say it is none existent (funny iffy definition) Cannot be denied can neither be affirmed . sat asabhyam anirvacya
Mitya hangs in between Sat and Asat . Existence and non existence . Mitya is nothing but Satyam. Satyam is not Mitya. We will see in the next class

Class 9 Dec 30 AM class

Definition of definition jagajagal Lakshana

Satyam Jnanam anantam appears to be difficult to understand . Because we are used to understanding direct meaning . Here there is implied meaning. We saw some examples. Here the meaning is indirect . They indicate rather than describe the attributes . That is why it is difficult to comprehend. Mind wants to lock it almost like attributes of Brahman

Example given by Adi sankara - Blue Big Fragrant Lily

What is wrong with this picture?

These words do not function as adjectives. Adjectives are important when you have differentiate one from another from its own class. In the class of lilies there are certain lilies that share these attributes.

I would like a lily.

Ok which one?

Big one

Which big one?

Blue big one.

Which blue big one?

The big blue fragrant lily

Same for trees- fragrant, tall, flowering trees. These are attributes.

Is brahman a class?

No

How many Brahmanas are there?

Only one

So it is not a definition like big blue lily

It is not an attribute. They are not attributes

Mind and speech are used to rattling off attributes. We are guna dependent society . We will come back to what it is if not vishesana. Popular paperback vedanta translates this as Existence Knowledge Bliss.

Then oh this is different from ice cream ananda? Bliss is overused creates a blister

Gives wrong understanding . There is 'ananda' which is regular and there is Brahmananda, which is different. Like cafe and decaf.If you think it is separate and special , it will become unattainable and limited because it is outside of you. You cannot exclude yourself from it.

In Bhagavad Gita 11th chapter Arjuna was a mess when he excluded himself . It cannot be outside of you. It is not different from Breakfast ananda and other objects of happiness. This will create more confusion. We are doing a dis service . It is like an elite club - like only for Brahma jñāni. These cannot be attributes. These are not qualities of Brahman.

These are definition of Brahman

It suits no other situation. There should be no avyapti . Technical term form in Sanskrit logic. There should be no ati vyapti. Not covering more than that either. Just Sufficient enough .

For example if I say I am going to define human being.

That which has 2 legs!

This has ati Vyapti - includes birds also .

We can say that which complains is human being. That covers, fits only humans. No other being does that

Adi sankara defines Akaśa. Space is one Space cannot be a beautiful space, because there is no ugly space. Cannot be clean space,because space cannot be polluted. Air can be polluted

Avkasa pradartu Ākāsah- That which accommodates. Nothing accommodates like space. This cannot be attributed to anything other than space. This is lakshana. It includes all space, room space, closet space , open space. The definition of Brahman is Satyam Jnanam Anantam. It is not attributes, qualities

Satyam

We already saw Satyam . It means a sense of existence. It has a small caveat rather a big caveat.

It is existence without time boundness. It is an ever present tense verb . First verb, primary verb in English . Primary verb in sanskrit also

Bhu- Satyam this is the first verb in Sanskrit. Meaning is 'To be'

We retain the sense of existence- **ajahat lakshana**. And give away the time boundness- **jagal lakshana** . Little bit of both . It is **jagajagal lakshana**. Time is totally scrubbed out . ISness is retained - IS ness. The IS is in everything . All that is here IS..

It is not a property of a single incarnation. Everything is IS. But not any one thing . Without 'becoming anything in particular.

Jñānam

Here also **jagaljagal lakshana**

Certain things retained, certain things given up

It is a Sakarmaka datu . Transitive and intransitive verb

Transitive verb- has a question of what

Intransitive verb - you cannot answer the verb with a question of what . For example when we say I sit- You cannot ask What you sit ?

I know - Then you can ask What ?I know what ? What is the object of Knowledge ?

The word jñanam is a fluid verb

Jna + anam

Anam - lends it meaning as kartha - Knower

Jnanam also means the object of knowledge

Jnanam - can also indicate the means of knowledge by which the object is known

Satyam jnanam

IS brahman the knower?

Yes and no

If you say it is only the knower, then that which Brahman knows will be separate from it.

Ok then it is the object we know is Brahman - again there is trouble . Known is insentient-jadatvam . Knower is sentient

Means of knowledge - then who is the ghost knower and what is it known?

The answer is It is none of them . Neither knower, nor the object that is known nor the means of knowledge.

Oh What is it ?

It is that in the presence of which there is a knower, there is known, there is means of Knowledge.

That which sustains the knower and known. That which shed light on the means of Knowledge.

It is like an ocean . Oceanic sentience is the meaning. Limitless like ocean Fluid like ocean

Can't say body of Knowledge. It is all Knowledge. It is huge Knowledge. It is sentience resting in a being. Being comes from sat . Sentient sat .

In this oceanic all pervasive sentience a wave let's call a knower wave. There is another wave - known . It waves and says I know you. Third wave is the pramana wave - eyes - by which a wave is seen. All the waves arise from the ocean , Sustained by ocean ,Resolves in ocean.

Kartha, -agent Knower-arises and falls-Pramata

Objects -thoughts, pots etc- arises and falls- Premaya

Means of Knowledge- senses - arises and falls -Pramana

All are from this endless limitless sentience All three are from it, but it is not any one of them Every wave is ocean .Ocean is not the wave .

Premata is jnanam

Premaya is jnanam

Pramana is jnanam

Jnanam is not any one of them .

There is usually 3 way split

Doer, action, act of doing.

Triputi is there - in all transactional reality Here there is no triputi

Go back to the promise- Sarvan kaman

The complaining pramata -knower is knocked off. That is why you need a teacher to understand this. It cannot be read, DIY- the knower will not be knocked off in those ways. In presence of the

teacher, knower is knocked off . The mind comes to vedanta class. Gets confused. Actually has resistance.

OMG knower is going to be knocked off. I am no longer going to be in the throne. No catch, no kill possible. The rug is shaken up . Surrendering the knower is needed. You won't get Advaita You have excluded yourself. The addiction to be sitting in the throne of knower deprives one from understanding oneself as the limitlessly whole.

What a terrible trade off ! Who went there? What happened here? Who said what about whom? This becomes a preoccupation. Why is this person in the class? I know how they behave, not ready for Vedanta .This is how mind and ego go together. Speech is also used here

Passing judgements

1. Against whole universe
2. Against one self

Why did I do this? Why did I not do that ?

Why am I doing the wrong thing? Maybe it is the fault of the stars? Cycle between the stars, blaming the Universe - Sani . 71/2 years of cycle . Lots of complaints And then come to Vedanta. Here the complainer is knocked off. Just like in sleep. You stop complaining in your sleep. Other people get moksha from you because you slept.

Jnanam upholds the complainer . It upholds even ignorance. That is why one can say I suffer from ignorance. That I am is all knowledge . Never turns into I don't know. When you say I don't know greek. You are saying I know I don't know. Aham is a Knowing being

Anantam

That which does not have an end- Limitless Translate in to Ananda

There is no concept of limitlessness at all . Eternity

Sp shastra in its benevolence and compassion changes it to Ananda so we can understand it It is not a special ananda. Brihidaranya Upansihad talks about it.

That whatever we experience as Ananda is all from this Brahmananda in a small, truncated measure. Things like Vidyananda, Yogananda Vishyanada all are within Brahmananda

1 ideal typical human measure of Ananda

Yuvasyad Young man with strength, not restless, not rebellious, Sādu well behaved

Son in law material. This whole earth and all her resources belong to this young man. This is one unit of human happiness. Strength, command, resources of wealth etc etc

Multiply this by 100 = 1 unit of celestial Ananda- gandharva

Multiply this by 100= 1 unit of karma deva celestial chai wala

The domestic help of deva lokha they enjoy 100,000 units of ananda than what you do

Multiply this by 100 = enjoyed by dharmic pitrus. Keep multiplying like that you get Indra

ananda. Multiply that by 100 indra's Guru ananda. Then finally ananda enjoyed by Brahma comes

If you desire to be in one of those lokha. You stay there for the entire kalpa.

$436000 + (436000 \times 2) + (436000 \times 3) + (436000 \times 4) =$ this is one Kalpa . You are stuck in the deva loka for those many years . Yama says in Kathopanishad to Nachiketa .

He laments about fire rituals to do to enjoy heaven. Mrs Yami told me not to do that, I still did it. Here I am enjoying this 'nitya' in a sarcastic way. You don't want to be stuck as chai wala. So all these levels of ananda are of no use. Ananda Mimasa- It is analysis of Me and My ananda

All these levels of ananda are fragmented by knower, known, experiencer and experience are included in the person who is sitting under a tree with not many possessions, but contented he is the Śrotriya- belonging to sound lineage . He is sitting with this body riddled with age etc but still happy. Akamahatah- the one who is not hijacked by wants .

This is called Vairagya. The less you want the more you get it. Immediately unwanted it sincerely you will get it . How ? We will see in the next class

Class 10 Dec 31 PM

Let it rain, Let it rain, Let it rain !

4 th chapter of BG

*Brahmārpaṇam Brahma Havir BrahmāgnauBrahmañāhutam,
Brahmaiva Tena Gantavyam BrahmakarmāSamādhinah.*

Who is doing the yagna? -Me as Brahman

What are the things used in yagna?Woods as brahman

What is offered in the fire ?Ghee as Brahman

What is use for the yagna ?-Fire pit as Brahman

What is the goal of the yagna ? - Brahman

What is the result of the yagna ? Brahman

Anantam Brhman - Brahman is not any one thing at all.

This is why Satyam Jnanam Anatam are not attributes, adjectives but defining words. Specific only for Brahman . Not any other thing is worth being called Brahman. Nothing else is there.

Sarvam Brahma Mayam re re- There is a song like that.

What else is there? Singer, song, singing everything is Brahman. This is called Paramartha satta.

The question comes how to relate this to day today life?

In this understanding all that is here is one non dual Satyam Jnanam Anatam.

It is a sign post, indicating that which is self evident.

It is like in the rest area- there is a finger pointing to the restaurant. You don't catch hold of the sign. Here the sign post is pointing to me . Why do they have to ?Because of self ignorance I don't recognize me as Satyam Jnanam, Anantam Brahman .

I - Nothing can describe all indicatory words. Atma, Brahman, Satyam, Jnanam, Anantam . All are indicating words. Because I is self evident.

What is the relationship of this Brahman to Jagat?

Same as you and your shadow. It is not for a thesis, not even a subject matter for a blog post. Nothing to talk about in this relationship.

8 th chapter of Panchadasi's last verse talks about this very nicely.

Maya...

The abidance in this knowledge is like this . Maya megah- Isvara's srishti . Included there is Jiva's srishti . All can be included in it . It is like a rain cloud . Jagat is like a rain cloud (both objective and subjective creation) Rain cloud is known to rain. Varshatu esa.

'Let it rain'- Here there, let it rain. Jagat is the rain, Maya is the cloud. Chidakasasya ka hani? Space that is Satyam Jnanam Anantam, that is equated to chit (jnanam, awareness, consciousness) When Maya rains in the space like awareness in the form of jagat , So many things wrong things in this jagat, day time robbery, everyone telling lies etc etc. You are like the chidakasha. You are that awareness- untouched, totally unconnected . Let there be rain, let there be a tsunami, let there be a delude called jagat .

Does that space get wet ? Not atmosphere, not humidity .

Space cannot get wet. Space does not get affected by other 4 elements . Chidakasa doesn't get affected . No depression, no mold, no mildew. No draught, no expectations for rain either Rain makes no difference to chidakasha. Earth, animals, plants want rain. But space is not affected. No labha no hani . No gain, no loss. Let there be 100 rains. Let there be the drizzle of Maya. It need not affect space. Space is like consciousness. It upholds the rain .

So beautiful verse. There is no relationship here.

The inner space - Vedantified, after inner transformation, after the steps of isvarization is done It doesn't affect me . I am chidakasha. I am not affected. I can rise above it.

Pratibhasika satta- subjective reality- I see therefore it must be there.

Vyavaharika- objective reality it is there, therefore I see it, you see it.

The Emperor's clothes is an example of subjective reality . The Emperor thinks he is wearing clothes. A child saying - no the emperor is naked that is vyavaharika. Both these realities get folded up in that awareness of I .

If it rains, It may be some kind of annoyance, that's all. If it rains somewhere where you don't live, or you are inside and it rains outside that is how it feels . That is how the impact of jagat is.

What jagat ?

Vedanta in everyday life -Practical Tips

To get here, You start from I. All subjective emotions like guilt, hurt all come under pratibasika satta. The resolution has to take place. Satyam Jnanam Anantam does not just function as the definition of Brahman. They are Maha Vakya. Jiveshvara yogo aikkyam . Oneness is unfolded here. It exist is Satyam- without Satyam nothing exists. Causality imbued upon it. Jnanam clinches it. That awareness, morphs, lends itself as Karta, karma or means of Knowledge. The word jnanam brings in I. The pramata, premaya and pramana. All are brought in. The I that was hidden in self pity is shaken off and brought up here. Everything is subdued All difficulties ,all emotions, are included and transcended .

1. Acknowledge there is pratibasika. The regret, guilt etc identify as the doer. Hypercritical I, self loathe, has self criticism. Identifying as karta is very burdensome . You carry a lot of guilt. Why didn't I do the right thing? Why did I do that? All these things lead to guilt. A big baggage of guilt. The recipe is doership plus pratibasika satta and give raise to guilt
2. Identify as bhokta - the experiencer of other people's actions , omissions and commissions.

There is a Kidault - truncated frozen child inside the sadaka. The unconscious mind is a child whose balloon was popped by sibling when he was 2. Still wanting it at age 92. These are frozen needs- Unfulfillable . The primary caregiver may be scare givers. Only due to karma.child is suppressed from age 0-4 . The brain is still developing . When there is a trustworthy relationship , a significant other gets the brunt of all . The blame starts. You are always like this. Always ? We have been dating only for 2 weeks.

No blaming others, no blaming self, no blaming Isvara either.

Understanding there is an order. This is all called Kashaya - unconscious mind brings up these difficult emotions.

Tips.

1. Reducing the pratibasika - consciously bringing down the unconscious mind.
2. Parenting inner child , children with help. Yoga, therapy, self love etc.

Learn to reparent the inner child, children. It belongs to you. You can't outsource to significant other either. If you give 3 brats to your spouse, you will get 6 from the significant other to babysit. Initially it may be fun because they are different. Soon you will be tired of them. you have to babysit your own inner children. Give them a little bit of air time .

Tell the Inner child, I will be there for you. It may say Let's see. You bargain, Don't burst out like a volcano. Don't come out as fear, lack of scarcity mentality, omissions, commissions during the meeting. I will be there for you later. Win the trust of inner child , it will oblige. Then you have to spend time with it. Along with Vedanta the inner child , children.

3. Look at the world as a spoof.

Meditation is the key thing to do. Chitta naisalyam and inner cleansing antah karana shuddi. We need to clean the inner instrument with soap. What is the soap here?

Om namo Bhagavate Daksinamurtaye mayhem, sreeyam medham pragyam prayacha svaha ...
The repetition of this mantra is the soap.

Pratibasika is a disease. Samsara is a symptom. Own subjectivity will arise .
Everybody has an opinion . Sometimes each one has 3 opinions. More one spends time in
meditation, the easier it is to let go of the jagat. Replace the thought with mantra.
Mantra becomes the thought.

Mind will go what am I supposed to do . Say Om Namashivaya . Next thought Om
Namashivaya. Third thought Om Namashivaya. It seems too boring. Mind wanders. Bring it
back to Om Namashivaya, this is what you do in meditation. Do OMM - one minute meditation

Find out when the unconscious mind is coming out. There are some general signs out there. It
includes Intense breathing , Tearing up, feeling heavy , Four letter words come to mouth.
As soon as you recognize it, you watch and clean it. You do deep breathing , watching the
anger, watching the mind. No one needed to know that there was a volcano about to erupt.
Some specific signs one may recognize like Jaw clench, fist clench . You do deep breathing.
Rain cloud goes away . Just breathe . Stop whatever you are doing , and breathe.

Yatra yatra mano yati tatra tatra samadhyah.

The gap between chants is the place where mischief happens. Mandukya talks about this
In meditation there is Chant consciousness, no chant consciousness, chant consciousness.
You pay attention to the no chant consciousness in between chants to prevent distractions.
It is at the individual level. Consciousness is always there. It comes as fear consciousness, hurt
consciousness. Watch it to decrease subjectivity. Through regular meditation practice, you
reduce it.

At the collective level you realize Brahman + jagat, Brahman, Brahman + other lokha . You
need not wait for jagat to resolve. You see everything, everyone as an extension of me. This is
where we get to . Subjectivity is rolled up and put away .

First you Isvarize everything. Everything is in order But I don't like this. That too is Isvara. The
fact you don't like is also Isvara. Firmly objectively live in the Universe without blaming self or
other . Do I have agency ? Do I have free will ? If you want to change, change it . Seeing that
as that, including everything, including acceptance and non acceptance.

Then you go to Satyam Anatam Jnanam. Little rain on buffalo. Let it rain. Buffalo is tamas. So
will leave that example.

'Let it rain, let it rain, let it rain .

No effect on me chidakasha

Catch, kill, box it , this cannot happen for Brahman. So mind beats a retreat .

The knower of Brahman knows everything . There is fulfillment. The desires are there only to
identify one as free. Look deeply into any desire. Do not try to catch hold of Brahman.

Na tapati . No regrets . No desires, so become an altar of surrender for all those who have
desires. Brahma vid becomes an altar of surrender. Atmanyam arcayam buti kamaha. Material

desirers can also worship the one who knows Brahman . You can worship for your desires to come true. This is both first step and destiny of the mumuksu and jijasu.

Om