

# Self Inquiry

*A series of talks given by James at Westerwald, Germany, March 2014*

*Transcribed by Myuri*

## **Talk One: Rules of Self Inquiry**

Welcome. Lovely to see you all. We should take our time to introduce the rules. Just like you have ashram rules, we have rules for self inquiry. Vedanta is an ancient tradition, science of self inquiry and there are rules that we have to abide by or play by. We call them dharmas. So I need to explain to you what these are to make it work properly. If you grow up in India we wouldn't have to explain the rules necessarily because it would just be part of the culture. But here these rules are not always part of the culture so I need to make it clear to you how you can participate because I'm not just here to give you a lecture. Understand. It's like a class but it's not a class. I'm not a professor. I'm a teacher. I'm not giving a lecture.

This is called a science of self inquiry. We're going to think together. I like this room better than the other room cause it gathers everybody together and I can see your faces. It's important that I see your faces because then I can tell if any idea is going in or not. If you have a problem with an idea a question mark will come on your forehead and then I understand you haven't understood. So I can express it in a way that you will get it because we're all going to go together on this. Everybody may have slightly different level of self development but if you're capable of just listening and paying attention, we can all go together. It works best that way. That way we build up a kind of group energy that helps the inquiry.

This is not going to be easy okay. I'm not an entertainer. I'm not a professor and I'm not an entertainer. I will try to make this entertaining. I will try to make it attractive to you, but I'm not here to just entertain you. I'm going to ask you to work. You've got to do some work. I'm working hard over on this side, so you've got to work hard over on that side. Understand? Just passive

listening is good but it's not quite enough. You need to be an active listener. You have to pay very careful attention. Self inquiry is a very subtle topic and requires a quiet mind and an intellect that's capable of thinking.

We're not going to promise you any particular kind of experience. Although you will have various kind of spiritual experiences during these talks. But the basic purpose of this is self knowledge. The topic of Vedanta is you. It's who you are. Not you as a person but you as you're true self as who you really are. So it's a challenging seminar. I say challenging and difficult because over the years we have developed ideas about who we are that are not in harmony with who we really are. We have beliefs and opinions about ourself that are not true to who we really are. And this causes a conflict in us. It's not even a conflict that's known to us. We feel the conflict but we don't know why we have this conflict. It's only because the way we see ourselves, the way we see the world, is not actually how it is. But we're very stubborn people. We hang onto our own views, our own ideas. We believe that the way we experience things is the way reality is.

You're going to hear some ideas that are going to cause you to be upset, angry. You will be challenged. I'm not going to try to provoke you. I'm not going to try to make you angry, okay? I'm a good person. I love everybody. I'm just a teacher and when you teach you have to tell the truth. And sometimes the truth is difficult to accept. So on your part, you need to manage your mind, manage your reaction to some of the things you'll be hearing.

And this is the first unpleasant truth. If you're interested in freedom or enlightenment and were able to get it on your own, you would be free and enlightened already. But you're not. You need to be taught what enlightenment is. It needs to come to you from the outside. You cannot figure it out from the inside or from reading books. It doesn't work that way. That's how we learn in the world. But in the world of enlightenment, in the world of self knowledge, that's not how you learn. Because it's already known who you are. We already know who you are and we can show you who you are. We can teach you who you are. We can point it out

to you very clearly. Vedanta is like a mirror. It holds a mirror up to you and you see yourself in the mirror. It's a word mirror. When you look in it you'll see yourself as you are. It's not as you think you are, not as you want to be, not according to your fears and desires, but as you truly are.

Normally when you listen, when somebody says something, you immediately form a reaction in your mind. The person will start talking and before that person even finishes his sentence you will have an idea how to respond to that sentence. You'll already know what you're going to say before they've completed their statement. There may be information important to what they said but you won't be taking that information in because you'll already be reacting immediately to some idea that they have presented. And you'll look at what they tell you in light of what you believe or feel. This is just normal. Everybody does it. I'm not saying it's bad. This is just how we have learned to learn. This is how we have taken in information. We react.

And we look at what we have heard in light of what we already know and then we judge it. Because we're looking to put that information in a little box in our mind. We have a lot of little boxes and we want to store that information in a little box, 'She's a this, he's a that. She said this. He said that. I don't like this. I don't like that.' Well that isn't going to work for this teaching. Sorry, that doesn't work. If you're thinking like that, you're wasting your time. You have to learn to listen carefully and the way you listen is this.

You need to take your ideas of what this is, what reality is, and just put them aside. Only for one hour okay? You can't do it for more than an hour. I can tell when your own ideas start coming in and I know it's time to take a break, go and have some coffee, chat a little bit and relax. And then you can assimilate what you've heard. It's too long in one big session so we'll break it up. Because I'm going to feed you with a lot of knowledge. That's my job. It's a big feast of knowledge. And we're going to feed you with a lot of knowledge and you need to digest this knowledge and assimilate in your body and turn it into living energy. So when you get filled up we'll take a

break, relax, let it all clear up, let things take place inside, then do it again.

Now this the important point that you need to remember. When you've heard what Vedanta says, then, and only then, are you to bring up what you think and look at what you think or feel in light of what you have heard. And discard those ideas of yours that are not in harmony with what you have heard. Some things you already know. They're already part of your knowledge. Very good. You can keep those. But there will be ideas that you have that are not true to the nature of reality. And those we ask you to discard. Now yes, you'll discard them little by little and they'll come back. Mind you, it's not like you can just throw away your ignorance all at once. You can't just throw it away. You can throw it away but it will come back and then you look at that again in light of what you've heard and you throw it away again. You understand that why that ignorance that you thought was knowledge has to go in light of the teaching.

It's very difficult to do. That's why it's challenging and hard work. This is not a glamorous thing. I'm no famous world wide and thousands of people come. Thousands of people go to Mooji and Ammachi. They get thousands cause they don't ask you too think. In fact most of the gurus just tell you 'don't think. The problem is you're thinking. Stop thinking. Just be. Stop your mind, destroy your mind, the mind is the problem.' Well you can't do that. You can't stop your mind, destroy your mind, kill your mind. our mind is there for a good reason. God gave us a mind for a good reason and it wasn't not to use it. We're suppose to use the mind. It's a tool, an instrument but it needs to think clearly and properly. Understand.

So we will unfold this teaching. I will take my time. It's a patient thing. We're not in a hurry. We'll unfold this teaching step by step. It's a logical teaching. It's a complete teaching. It starts at A at the very beginning of life and it goes right on to the end to enlightenment. From the very beginning when you start to think to the day you're set free, this teaching covers the *whole* spiritual life. And it needs to be presented systematically. I think most of you are Germans and I think you'll appreciate systematic thinking. Isn't it? Cause this is a great culture. Really, seriously, I admire German culture

because it's very, very rigorous systematic thinking. And Vedanta is the same. That's why it's gaining more and more popularity here in Germany. You're capable. You're educated. You can think scientifically and systematically and you can logically consider ideas and come to the right conclusion by thinking properly.

We're going to give you this whole logic of the spiritual life. For it to work, by Friday morning I'll have given you a basic outline. Obviously I can't fill it all in in four days but in that eighteen or twenty hours of thinking I can help to give you a really clear outline of the basic structure of the spiritual life. Because before you just dive into the spiritual world, you should know what you're doing. Most of us don't. I didn't. I was just suffering and I had a vision of God and I just ran off into the spiritual world, changed my clothes, change my dress, change my hair, and went to India. Everything that was coming along I did it. And I was very inspired, very crazy. I spent four or five years but didn't really gain anything except a lot of experience which I could not put together. I finally gave up after four years of doing nothing but seeking. I didn't have a job or anything. I was just only fascinated with this idea of enlightenment.

Then by God's grace I met this Indian Mahatma, teacher, and I realized I was approaching the whole problem in the wrong way. That I was trying to *transcend* my mind, to go *beyond* my mind, and had all kinds of wonderful transcendental experiences. But I wasn't looking at my mind carefully and thinking scientifically about my own mind and my own life. I wasn't examining myself properly. And this teacher I could see was a free person. There's nothing like seeing a free person. it will inspire you so much. I became so inspired because I realized it was possible to live free here in this world. And he said you need to think clearly cause your intellect is the closest thing to your self, your spirit. There's the bedrock of your existence and the closest thing to that is your intellect - the thinking part. Then your feelings come, your senses come, and your body comes. We'll have a chart. It's a science. I'll explain it all to you as we go.

Reality starts from within and flows out and so the awareness that you are

illuminates your intellect, then your feelings come and the senses go and the world reacts to you. So if you don't take care of that very, very subtle place inside yourself where all of your life begins when you're thinking, if that's not organized properly, you don't know how to think properly, your life will just be confusing. It will be hit and miss. Sometimes you'll be happy, sometimes you won't. You'll be up, you'll be down. You'll be confused. The reason there's some much problem is because the ignorance and knowledge are sitting side by side together in the human beings.

You know the snake and the rope story? There was a man walking along in the evening. A weary, tired traveller. The sun was going down. It was becoming a little dark. He was thirsty and tired. And he saw a well in the village. So he walked to the well to get a drink of water. Near the well was a bucket. He reached down to grab the bucket to put it in the well and as he reached he saw a big cobra snake coiled right beside the bucket. He came toward it and suddenly he saw the snake and he just froze in fear. He looked around and thought, 'Oh my God. If I move forward he'll strike me. If I move away he'll strike me. Any movement will set this snake off cause he's very disturbed because I've entered his environment and he's going to hit me. He can't move. He's paralyzed.

And just then, a little old man... there's always a wise little old man in these stories... he comes along and says, 'Hey what's up? You seemed disturbed.' And the man says, 'Quiet. There's a cobra here, big snake, get a stick, kill it. I'm afraid. I can't move cause if I move it will strike me. And the old man looks and says, 'Ha ha ha, take it easy. That's not a snake, that's the well rope. In India in the old days they coil a rope next to the well. You don't see it anymore. In my day when I lived in India you'd see it. And they would coil the rope and it would come up over the edge of the bucket so in the twilight, the man is tired and thirsty, it looks like a snake and becomes frightened.

This is a very subtle story. It's a beautiful story. It has many, many layers of meaning to it. But the idea that we're going to take from it right now is this. When did this experience occur? In the *twilight*. Twilight means it's a little

dark and a little light in the sky. Now if he had walked to the well in the middle of the day when the sun was bright would he have seen a snake? No, because it's clear seeing. There's no obstructions. It was easy to see. You can't make a mistake when the lights are on. If it was the dead of night and he walked to the well, could he have made the mistake? No, he couldn't make the mistake cause he's totally ignorant. There's no information coming to him that would allow him to make a mistake. But the human beings, they're a very funny part of the creation. Human beings are called *minutia*. It means the ones who think. All the other creatures don't think. They're just programs. They do what they're suppose to do. Some of them have a rudimentary kind of thinking and we think it's all wonderful, like dolphins, monkeys, and chickens. There was a video of a chicken on youtube. It was the smartest chicken you ever saw. It's smarter than dolphins, smarter than monkeys, but they don't really think. They just can learn some small things. But human beings are the ones who think. They live in their minds. We're just animals with thinking. Understand. We're just a pile of meat like an animal, and a program. You're driven by all these urges and inclinations and desires and so forth like an animal, i.e. food, clothing, shelter, sex and so forth. And off you go, but you're thinking all the time, isn't it? You bet, you're always thinking.

So these human beings are the ones who think and they live in a *twilight zone*. When I was growing up there was a radio program called the *Twilight Zone* and it had spooky music. Cause in the twilight zone you can make a mistake. Where the knowledge and ignorance is all mixed up it's easy to get confused, make the wrong decision, make the wrong choices, do the wrong actions, and cause trouble for yourself. So this is the situation we find ourselves in now. We're confused. Who am I? Are we free, limitless, actionless, non-dual awareness? Or am I this small little person worrying about this or that? Who am I? Am I a great luminous spirit free being or am I this little worm munching my way through the samsara, through the tough hard world, taking my knocks here and there? Who am I? I'm confused. I've got all these beliefs and opinions that don't stand up in the light of day.

So your job is just to listen. I only take an hour at a time. Then we'll take a break and come back and do another. Put all your beliefs and opinions aside and compare the two later on. Then throw away those things that don't work and keep those things that do. And in the meantime you will learn the method of self inquiry—how to think properly. How to use your mind to remove your own ignorance. See I'm guru right now. When I get off this chair I'm not a guru, but now I have my guru hat on so I can teach you how to think. I can teach you this science. But I want you to become your own guru. Understand. In Vedanta the relationship with the guru is what? You can tell if you have a good relationship if you're becoming more and more free all the time. Not only of your funny ideas but free of the guru itself. I don't want you hanging on me worshipping me. I've got a good life. I don't want to collect a lot of people coming to me every second saying, 'Swamiji, what should I do? Should I do this or do that?' No. I have my own problems.

So we can teach you properly. When I say we I mean the whole tradition. I'm not speaking for myself, James, the person I look like. This is not my stuff. I didn't invent this teaching and I didn't invent the method of teaching either. I didn't have anything to do with this. It was taught to me and I'm teaching you Vedanta. It's an ancient science thousands of years old. It was revealed in the *Upanishads*. They're the source text of this knowledge. They're the original revelations that make up this knowledge. And over the years thousands of great souls, great minds, studied this knowledge, put it into practice and developed this teaching. This teaching tradition is several thousands of years old and it doesn't belong to any person. It belongs to all of humanity. And it has nothing to do with India or any other place.

This is just the knowledge behind the whole of reality. It's the knowledge of the individual person that you think you are. It's the knowledge of the physical material world that we live in. And it's the knowledge of consciousness, the self. These are the only three factors in existence: *jiva*, *jagat*, *Isvara*. I just throw in a few sanskrit terms to make sure you understand it's not my teaching. Please don't say it's my teaching. If it's my teaching, if a human being has a teaching be very suspicious, okay? Because



this is not a philosophy. This doesn't come from a mystic or somebody who had a big experience and went off and created a religion or something like that.

This is just a science. Just as you have the physical sciences. you had individuals who had revelations, like Madame Curie who figured out penicillin, or Thomas Edison who figured out electricity, or the Wright Brothers who figured out how to fly. These were just normal people who paid close attention to experience and life and understood something about reality. Cause knowledge is always present. And slowly, slowly, slowly they investigated reality and came up with physical material science, psychology, and so forth. But a long time ago in India... it just so happens it was in India... a science of consciousness developed. And Vedanta is a science of consciousness. You're a conscious being aren't you? Good. That's pretty wonderful isn't it? Because you are conscious and this is the part of you least known to you. You're busy looking at all the things in your life, all the things out there, and nobody's paying attention to who am I. There's no science at all. They don't teach it in the schools. Your mom doesn't teach it. Your father doesn't teach it. Who knows anything about consciousness? Nobody. There's no science of it around.

But a long time ago in India they developed it. And just as you develop a psychological science, Freud particularly, in the Vedic system of knowledge the psychology of human beings was well known. We're going to explain that psychology to you. That's part of the science. We call that *jiva*.

So our psychology will be carefully examined. We'll unpack all the little bits and pieces inside ourselves here and have a look at them, what they are, how they fit, and what they do and how they relate to the material world outside and how they relate to consciousness inside. Going to lay this all out carefully. It's a discipline. You'll see as we go. You'll be quite surprised at how deeply these thinkers have gone into this topic and have developed a methodology. Again, I'm just teaching according to the method. I went to guru school you could say. There's no guru school but there is a guru school in this sense. I stayed with my teacher and watched him using the

knowledge on me until I could use the knowledge on myself. And the knowledge worked. It set me free. And then I can also teach that to you.

You need your own guru here. You need to set yourself free. I can show you how but you've got to do the work. Cause the ignorance is there, mind you. And you have to be humble for this teaching. You have to be able to admit I don't know. That's what happened to me. The first time I met my guru, it was the first time I was really humble cause I was always a really smart person and a bit arrogant. I always did well in school, made lots of money, and did alright with the ladies. I thought I was a pretty wonderful person. Then I bumped my head up against this knowledge of reality and I realized I wasn't smart at all.

And when I met my teacher I realized, 'now there's an intelligent person.' And I felt so ignorant and innocent like a baby. It was really good. I was able to just admit to myself that I didn't know what I was doing. *Zen Mind Beginner's Mind* – I need to have that innocence, that pure mind, that allows me to actually listen. And I can tell you that you're not listening to James, okay? You're listening to Vedanta. I'm like the mouth piece and this tradition comes through me to you. I'm not adding anything of my own or taking away from it. I'm going to give you the whole teaching as it is. Understand. Cause you can't trust people. In the spiritual world it's a big mistake to trust. You should always keep your discrimination going. You should always thinking carefully. And the more the spiritual person is, their longer the beard is, and the more glowing their eyes are, and the more slowly they speak and transcendental they are, the more suspicious you should be of their words. These words will work. They do work. Understand. So that's your job. It's just to listen. I'll do most of the work but on your side you're going to have to do some work also. And then we'll go step by step logically through the whole teaching. So that's good.

I will unfold a particular teaching so please hold your questions while I'm giving the whole teaching. Save your questions. This is the way the teaching works. It's a particular method. It's called super imposition and negation. In other words what we do is we create a problem then later on we solve it.

And when we create the problem then we give you the logic and the logic solves it. So even though you'll have a question at a particular point, if you just hold on and follow the teaching, that question will be removed later on so don't worry.

Oftentimes it will still not be clear to you, so at the end of a session, we can have some small questions and answers. Mind you, keep them on topic. I don't want to hear your personal story. I'm sorry. I don't want to hear about your problems and your troubles and all your spiritual worries and all that sort of thing. I can't do that. I'm not a psychologist. If I did that I'd be a hopeless wreck. And I don't know what your problem is anyway. I can't solve the problem for you. Only knowledge can solve your problem for you. So we can give you that knowledge to solve the problem.

This will develop into a communication. We'll all get friendly. We'll be able to talk normally here and work out the problems around these various ideas, various teachings. It's very, very nice how this works. People love this communication. But just take it easy and see if your question is not answered. If in the first talk the question is not answered, then in the second talk it will be because there's a logic here. If in the second talk it's not answered, the third talk it'll answer it. If the third talk there's a problem, the fourth talk will answer it. So it's very systematic scientific thing. I'll try to make it entertaining and easy for you. So take it easy and have a good night's rest. The first talk is called Motivations and it's about what do I want in life.

Lovely to meet you all and I'll see you in the morning.

### **Talk Two: Motivations, Four Pursuits, Objects and Happiness**

Going to start at the beginning. These teachings are inquiries. You're meant to think about them. You're not meant to just believe them. You should have faith in the teaching but you should also investigate using your own common sense and reason to see if it makes sense. Vedanta is

just practical, common sense knowledge. There's a great statement by the Buddha. I love this statement. He said believe nothing you have read or anything you have heard, even if I have said it. Buddha was the big spiritual genius master of his day. He says don't believe what you've read or what you've heard even if I said it, unless it corresponds to common sense and reason. *It should make sense. It's got to be practical. There has to be logic to it because this whole universe is a very logical, well put together, well thought out creation.*

The human body, human mind, material world – it's all a projection, a creation, made out of knowledge. And it works so beautifully because it's completely logical. There's nothing mysterious about it. I know that may sound, 'Oh my God, he says there's nothing mysterious. Well the self is very mysterious.' People in the spiritual world love this idea of mystery. There's nothing mysterious here. Everything makes complete sense, perfect sense. This is why enlighten people relax and enjoy themselves because they know everything's beautifully taken care of. It's all logical. And once you understand the structure of reality, the way it's created and set up, you'll just relax. You'll see it's a beautiful creation and you're a beautiful being. And you're doing your part here whether you know it or not.

So I want you to question this but take it on board with faith if you can't accept it immediately and then keep working with it until it makes sense to you. This first teaching should make good sense. But it's very difficult to accept and you'll see why as we go. *Because all of our belief is based on duality. On our belief that reality is a duality. And Vedanta says just the opposite. It says that reality is non-dual reality. Now if reality is non-dual you're going to have a completely different vision than if reality is dual. We want our vision to be based on the nature of reality, not upon the basis of our own desires and fears and conditioning and so forth.*

*This teaching is called the **Purusharthas**.* Again I'll remind you I'm giving just a few sanskrit terms to refer to the source of the teaching to show you this is from Vedanta not from me. You'll understand as this teaching

unfolds how logical and sensible it is. Please try to follow the logic.

Now what this teaching says, this inquiry, there are four human pursuits. In other words there are four things human beings want in life. **There are many more but this is just four basic categories of objects that we pursue.** Our life is basically centered around the pursuit of objects. We want things. Is there anybody in this room that doesn't want things? That's right, no hands go up. There's nothing wrong with wanting things at all. It's just natural. If you say, 'Well I want things, that's the problem.' Well no. You don't have any choice about wanting. You don't wake up in the morning and think, 'Well what should I want today,' do you? Your wants are already laid out for you. You immediately want to do this and want to do that. You have all your desires already set up and they're causing you to act and go for certain things in this world. It's the way it is.

So there are four broad categories of objects that people want. All we're all the same. Don't think, 'Oh I'm different. I'm special. I don't fit into this.' **This is true for everybody. This is why I can talk to you all as one person because we'll all just one person.** You may think, 'I'm special, I'm unique, I'm different, I'm not like everybody else.' No, you're just like everybody else. Vedanta talks to that deeper person that's the same as everything. It's the same as everyone.

### **Four basic pursuits**

**And the first thing, the most want that we have is called *artha*, security.** Does anybody want to be insecure? See, no hands go up again. Nobody wants to be insecure. Everybody wants to be secure. Now why do I want to be secure? Because life is insecure, isn't it? Life is very uncertain. I never know what's going to happen next. And that's not a good feeling. **Enlightened people don't have a problem with security. Why? Because their sense of security is not based upon what's happening in their lives. Their sense of security is coming from themselves. And since the self is always present, they're always secure.**

But worldly people, you and I, we always feel insecure so we're always looking for objects that will secure us. We want a good job. We want a loving relationship. Emotional security – you want a relationship. If you're emotional secure you wouldn't be interested in a relationship. You'd have lots of people who would love you and you would love lots of people but there wouldn't be any need for a relationship.

You go to work everyday, why? Because you want to have money. You feel insecure if you don't have money in your pocket. You don't have proper food, a proper place to stay, and life is very difficult without money. Isn't it? Yes, it's natural to seek security.

When you feel secure, let's say financially. That's the big one isn't it, the money business huh? Where's the money coming from? Money is a strange thing. It seems to always disappear. Even when you have a lot of it, it's always going out. It's the way it is. So I'm always worried about money. Why? Because I feel insecure. And I feel by gaining this money I'll feel secure. That's just our fundamental psychology. Everybody is like that.

Now when I get enough money, and you'll see that here in Germany and in the West, these societies we're living in. When you get enough money do you feel good and secure all the time? No, it doesn't end the problem does it? The problem doesn't stop. You still have desire. You still feel unsettled. You still feel incomplete.

Okay, I've got enough money to live the rest of my life. I know some people like that. They couldn't spend it all in this life. Their children and their children's children will be fine because they have so much money. But are they sitting at home or sitting in the park under the tree relaxing? No.

What do I do when I feel secure financially? I go for *kama*. *Kama* means pleasure, entertainment, luxuries. Look at these societies. I mean it's unbelievable. I just came through the transportation grid and I think more than half the people were sitting there like this (on their

smartphones). On the plane in front of me was a woman and she had four young boys, maybe ages 4, 5, 6, 7. And all four of those boys had their own game consoles. I was amazed. I looked over the seat watching them play. They played the whole flight, all three hours. And they fought with each other over the things and one was teaching each other *Grand Theft Auto* or something. They're just obsessed with these machines bumping each other. Their mother is yelling at them. And they had a big bag of potato chip crisps. And they're just stuffing their faces with those chips. And when they're finished she gets another huge bag out of her bag and puts it in front of them and they're just eating away. And then the chips make them thirsty and they want a coca cola. So they get another coca cola.

Pleasure, entertainment, luxury. Look at the sports. Sex - that's a good one. Soon as you got enough money the sex thought comes in your mind. Look at the internet and pornography. Look at the billboards and so on. Why are we so interested in entertainment? Walking through the terminal all these luxury goods. Unbelievable. They've set these airports up in such a way that to get to your gate you have to go through this shop. They have everything—perfume, alcohol, chocolates—useless things that nobody needs at all. Things that actually make you sick and are hard on your body. All those things that are not good for you, people are buying right and left, stuffing them in their bags, duty free, carrying home all these luxuries. Useless goods to make them *feel* good.

Now why do I need those things? I feel that I need those things because I don't feel good. I'm not entertained, I'm bored. I'm secure, okay, I've got my job whatever it is. Got my secure relationship. But I don't feel good in myself so what do I try to do? I try to do activities and gain objects that make me feel good emotionally. So even though I'm satisfied materially I'm not secure emotionally. I search for pleasure.

Power. You know in the ashrams. This ashram is obviously an exception. In the ashrams they have the people with the clip board. They go around checking people. The boss. People gravitate to positions of power –

politicians, policemen, various occupations. In all occupations, in all walks of life you have people looking for power. They want to control other people and control situations. Why? Why is that interesting to you or to me to gain power? What is the psychology operating here? I feel weak, small, incomplete, powerless.

There was a guru from India years ago and he obviously felt very small because he needed ninety three Roys Royces to drive him. See luxury and power. He only got ninety three before his ashram collapsed, but he wanted three hundred and sixty five so he could ride in a different Roys Royce everyday cause he was bored. He wore puffy robes. He was a little person. And he had big shoes. He wanted to be big and powerful. He had thousands of devotees all over. He flew in fancy jet planes. Had a Cartier wristwatch. Taught thousands and thousands of people. Inspired many people. But inside he could not be comfortable with everyday things because he felt powerless. He tried to manipulate the political system in America and that didn't work.

So we have this desire for power. We want to control the people around us. We want to control our families, our children, our husbands, our wives. If you look in any relationship, there's always a power component. There's always a struggle between the man and the woman. They're two different conditionings. Man is a particular kind of conditioning and woman is a another kind of conditioning. And I identify myself as a man or a woman and I feel I'm in competition with the man or woman, depending on who I am. So I'm always struggling for an advantage, for a power, to see if I can my way. Isn't it? Because I feel powerless. I think if I can get the power than I'll feel good.

And knowledge, some people want to gain knowledge. That was my particular pursuit. I grew up from very young age loving knowledge. I just wanted to know everything. I read books on everything. I talked to people. Just so crazy. Why? Because I just felt ignorant. You know people who just accumulate knowledge, the perennial student who's forty or fifty years old still hasn't left the university. Taking another degree and



another degree and another degree wanting to gain more and more knowledge. Makes them feel secure, feel happy, feel whole.

Now if we look at other pursuits, there's so many things we chase in this life. But those are the basic things: money, sex, power, knowledge... can't think of anymore. That's enough for now.

Oh yes, I know an important one I forgot. Virtue. It's called *dana* or *dharma*. People want to be good. You know, spiritual people particularly, they want to be kind, they want to be loving, they want to be sweet, they want to be nice. So they do all these things. Psychological people, they go to a psychologist. They don't feel virtuous. They feel there's something wrong with them. You know in these cultures when you're first born your parents are just hugging and kissing you and taking good care of you. But as soon as you're able to think, just takes a little while, then they start telling you there's something wrong with you. These are the people who loved you as long as you were just a little blob of fat and energy. They loved that. They saw themselves there. As soon as you start to think they tell you there's something wrong with you.

In Christian cultures isn't that right? Original sin, you're born a sinner, a bad person and you have to do all of these things so the world will love you and you love yourself. You've got to redeem yourself by doing all these good actions. Why do I search for virtue? I don't feel virtuous. I don't feel I'm a good person.

Now when you look at those pursuits, they're all object oriented. Good definition here. We have to stop and get a good definition for to build our inquiry we need to be on the same page as far as the words are concerned. When I say tree you've got to understand what a tree is. If I say tree and you see a cat it's not going to work. If I say dog and you see an automobile that's not going to work. So we have to be on the same page with the words so I can teach you.

So when I said all of these pursuits are object oriented, we need to define what an object is. And this gets right down to very basic nature of

my experience. **An object is anything other than me.** There's me. In the statements we've made so far, there's me, the one who searches security searches pleasure.

*Artha, kama, dharma.* Dharma (dana) means virtue in this context. It has many meanings we'll explore as we go along. The pursuit of security is an object. The pursuit of wealth is an object. The pursuit of pleasure is an object. It's something other than me.

My life as I understand it now... and by the end of this teaching you may look at your life very differently one hopes. **My life as I understand it now is me and various objects that I pursue; try to gain or get for my happiness to make myself feel good about myself; to give myself pleasure to remove a sense of boredom; to make myself feel secure; to make myself feel powerful; and whatever other thing.** Always, every minute of the day, me, I, the person, the subject, is pursuit object that will complete me and fulfill me. This is just the bedrock psychology of all human beings.

The animal kingdom doesn't bother with this sort of thing cause they're not self conscious and they don't feel insecure. They're just programs, so they just follow their programs, their dharmas. Isvara, or God, programs with certain nature, puts them in a certain field, and they just do what they do. They don't pursue things to make themselves feel good. They don't have a problem with themselves. They just do what they do.

But humans are different because we have intellect. We're self reflective. We can look at ourselves. Animals can't look at themselves and say there's something wrong with me cause all their consciousness is extroverted. It's outside. And they're not thinking beings. They're programmed instinctual beings.

When I pursue an object I feel it's essential for my happiness. I believe that the objects are the source of happiness. Now an object doesn't mean just a physical object. It also means a situation, a circumstance, an experience. *Remember* – anything other me is an object. Got to get this

very clear.

A relationship is an object. It's something other than me. It's not tangible, you can't touch it like a chair. It's intangible, something other than me, or something I *feel* is other than me. And the whole purpose is to complete myself because I feel incomplete. I feel separate from the object. And I feel if I can draw that object to me, I'll erase this sense of separation or duality that's motivating my actions. This fundamental sense of duality.

So I believe that the happiness I'm looking for... and everybody wants to be happy. Does anybody want to be unhappy? Nobody raises their hands, why not? Cause everybody wants to be happy. So I feel by getting this I will gain happiness. **Therefore I believe that happiness actually is there in the objects. I think objects are real and the source of happiness.** If you knew they weren't the source of happiness and they weren't real, would you chase them? Would you go for these things if you knew they weren't real and they don't have any happiness in them? No you wouldn't. You only do it because you think those are real things and if I get them I will be happy.

For example love. Okay let's do the love thing. Cause everybody wants love don't they? That's a big one. I want to love and I want to be loved. And that generally involves getting love from another person. Everybody wants somebody to love them, isn't that right? Nobody says no I don't care. You care. We all care. We all want to be loved by somebody else. So I feel lonely. That's a natural feeling to feel lonely. I feel separate. I feel if I could only find somebody. let's call it Mr. right or Mrs. right. There is some magical beautiful wonderful person out there. If I just meet them and could just magnetize an attract them into my life then we'd connect and we'd be happy. Isn't that right? Yeah. And you have in your mind a fantasy person don't you? You're always scanning... I know men are. Don't know about the women. Men are always scanning around. They have this perfect woman in their mind. And if she doesn't fit they don't look at her. They're always looking for the next one. And women do too,

everybody does. Everybody has the perfect person stuck in their mind somewhere. And they feel if that perfect person were to come then I could be completely happy.

So you're a spiritual person and you go to a satsang, go to an ashram, and suddenly you see somebody, a beautiful woman or beautiful man. Oh my God. And they look at you. You fit their fantasy too. That's the problem with love, both fantasies have to work together. So you look at them and they look at you and *zap* it's like an electric current, like you've been switched on. Suddenly you're high and there's a glow around that person and a glow around you. And you come together and start talking. And it feels so good, so wonderful.

One thing leads to another. You've already fallen in love and then you start hooking up your lives and so forth. And when you have your relationship, you're all happy there. One day, you're having your breakfast, your musli, your bread and your cheese and yogurt if you're German. You're going to have your coffee and suddenly you realize, 'Oh we're out of cream.' Your husband or boyfriend says, 'I think I'll go to the store and get some milk cause I can't drink my coffee without my milk. It's just not perfect that way.' And the store is just five minutes away, so off he goes to get some milk for the coffee. After five minutes you look at your watch, you're thinking he should be here now. After ten minutes he's still not there. After fifteen minutes he's still not there and you start to think, 'Oh my God, that girl that's selling that in the store, she's a serious babe. I'll bet he's hooking up with her right now.' And he doesn't show up.

Something else actually happened. He wasn't chatting up the girl at the counter in the store at all. but some other weird situation happened and he couldn't call cause he forgot his cell phone so he couldn't call you. What happens when you think the thought that you've lost your love? You know all of these relationships are just full of anxiety because you always feel that the lover or the love can go away, can be lost. This is why you're so nervous and possessive and controlling in relationships. Cause

you don't want to lose that object. Even if it looks like the object's going to go, even if you're worried the object is going to run away from you, what happens? You collapse emotionally. You get incredibly unhappy. Now what does that prove? That proves that you think the joy is in the object. The happiness you're feeling, the satisfaction you're feeling, you believe it's intimately connected to the object. That that person is necessary for your happiness.

Now listen, mind you, you can't be blamed for feeling that way. You shouldn't feel bad for feeling that way because it actually looks like the joy is coming from the object when you get the object. Before, you weren't happy, now the object comes and I am happy, and I believe the happiness came with the object. Mind you, this is very important psychology to understand. We're not on and off, we're not saying good for relationships or bad for relationships or anything. We're just trying to understand our own psychology and this is just a good example of that psychology.

Now we've come to an important and crucial point in our first investigation or first inquiry. When I get what I want, it does seem the joy is coming from the object. Is that true? Mind you, don't say yes. If you to keep dreaming don't say yes because now we're catching you here. Cause if it's not true you're going to have to give up on the objects aren't you? If it's true then you keep chasing objects. But if it's not true then you're wasting your time chasing objects. So we have to determine whether or not it's true that the joy is actually in the object. And what is the source of the joy, the happiness, the peace, contentment, satisfaction, power, or whatever you want to call it. Whatever that subjective feeling of well being is we're all searching for - that happiness. Well it seems like it is in the object. Sorry to say, it's not in the object. Why does it look like it's in the object? Because when I get what I want what happens? What is attracting or holding the object to me? This is the law of attraction. What is attracting the object to me, keeping the object in my field? My desire – either my fear of loss or my desire to

gain, one of the two, either way. This desire that I have is magnetizing or holding the object in my field of energy isn't it? And that's what attracts the object. When I see you and you think I'm beautiful, if I desire you, then you're going to come close to me and if you desire me I'm going to come close to you. That energy is pulling us together is called desire.

Now when the object appears and is close to me and it's clear that we're attracted to each other and love each other, connected to each other. When it's clear that we're connected, what happens to the desire? I've been lonely. I've been full of this desire for a relationship for a long, long, long time. And now Mr. or Mrs. right appears and we connect and what happens to the desire? It disappears, doesn't it? When you got what you want you don't want what you got. Isn't that right? Why would you want what you already have? You only want what you don't have. But now you have what you want, so what happens to your desire? Your desire disappears and you start to enjoy the object. Before you just wanted the object. Before you were just in a state of desire for the object. Now the object is there you're enjoying the object and the desire has disappeared.

Now this is the key point. Is the enjoyment actually coming from the object. This is a point you need to understand very clearly. It's counter intuitive, means it's against all of your beliefs. What happens is this.

If the object is producing the joy for you, then that object should produce the same amount of joy for anybody else shouldn't it? But does it? No, it doesn't. Think about it. If it's food or pleasure or sex, power, job, whatever it is you name it. If the joy was in the object the object would supply anybody with that joy. Could do that but it isn't that way at all. Things that make me happy don't make you happy and the things that make you happy don't make me happy. That's just a fact. Which means what? The joy, the happiness, has to be coming from me, not the object. Think about this now.

What has happened here? I am the source of the joy. In other words, the happiness that I'm seeking out there, actually I already have that

happiness, that fullness, that completeness, that satisfaction, that enjoyment. I've already got everything I want everything I want right here in my own self. But I'm not seeing it, I'm not appreciating it, I'm not enjoying it because the desire is separating me from it.

And when the object comes, **the object is like a catalyst. A catalyst is something that takes away the desire. And when the desire is removed the joy I am, I get in contact with the joy of my own nature. We call it *anandam*. The bliss or joy or happiness of my nature suddenly floods my mind. My mind before was agitated with desire. Now the object comes, my mind becomes quiet, and the joy or the bliss of my self fills my mind and my mind feels happy.**

Vedanta psychology 101. That's the first teaching. Understand this very well, cause you can't proceed on the path to enlightenment, it's just not going to work as long as you think that the joy is in the objects. It's not going to work. You just stay right in samsara, keep chasing the objects over and over again until you figure it out. A smart person will learn from this teaching and take the teaching to be true. But stubborn people, and many spiritual people are stubborn, very rebellious, we don't want anybody to tell us anything, 'That can't be so. I'll do it myself. I'll prove that it's not true.' Isn't it? Yeah. Well you go right ahead and keep trying to find happiness in objects.

Even if you say there's happiness in objects, okay we'll give you that. You say there's joy in objects. Well tell me this. Does that happiness last? Anybody think that it lasts? Again no hands go up. **Cause everybody knows that joy that comes from objects doesn't last.** We say there's no joy in objects in the first place, but okay we'll give you that. But does that happiness last? No. So are you satisfied with temporary happiness? No. **Nobody's satisfied with temporary happiness.**

**Now, understand this. There's still a little more to get with this teaching. When I get what I want, I don't really want the object. Get this clear. I don't really want the object.** You name it. Everybody's got different objects they want. You don't really want what you want. **What you**

**want? You want freedom *from* the sense of limitation that that object implies.** You don't want security. You want freedom *from* insecurity. You don't want pleasure. You want freedom *from* the craving for pleasure. You don't want to be good. You want to be free *from* the feeling that you're bad. That there's something wrong with you. **It's never the object you want. It's freedom *from* the subjective sense of limitation that that object implies.**

This is a tough one. This is a hard one. You can get over this one than you're good to go. Well actually at every stage of this teaching we have more problems. You know I could just talk to you, seduce you and talk all sorts of nonsense and you'd love it. I'd make you feel spiritual and high and great and we'd all go off walking like angels and fairies feeling wonderful. But Vedanta is not that type of teaching. We tell you the good side and we tell you the bad side. You know, for my ego, for me, it's bad news that there's no happiness in objects, isn't it? Why is it bad news? Cause all I'm doing all my life is chasing objects for the happiness. You see? This is what we call a mature person. A mature person understands there's no happiness in objects. Kids, think there's happiness in objects. Children. You can't expect them to not think that way. But as you grow up, as you analyze your life and analyze the situation, you discover, 'hey, the joy that I thought was there in the money, sex, power, education, fame, all those various things, isn't actually there at all.' It's a big disillusionment isn't it?

Usually we're chasing spirituality because we actually don't believe the joy is in the objects. We tried in the world. We tried in relationships and jobs and all those things and we realized it doesn't work. But we still have the tendency to look for another object. The tendency to seek objects outside to complete ourselves is incredibly powerful. It's really, really strong. And this is the fight or the war that we're going to have with ourselves when we practice self inquiry. We have it anyway, but at least self inquiry has a solution and you can get out of this conflict in yourself through understanding. If you understand what is happening.



Knowledge will set you free. Knowledge of yourself.

Now we're talking about the ego, the *jiva*, the individual person. This is where we start. I'm going to leave the self out it and all that wonderful stuff. That comes later. Right now we're talking about the individual person pursuing objects to complete themselves.

So just to repeat. Education is like that, you have to repeat it over and over. I want you to get this idea firmly fixed in your mind cause the next teaching is going to depend on this idea. The next teaching won't make sense unless you can accept this idea.

If the freedom from limitation... this is what we call *moksha*. Moksha means freedom. That's the sanskrit word that comes from the root *muc* that means free or freedom. So moksha or freedom is freedom from the dependence upon objects. That's our definition. Freedom from the sense of limitation that causes me to be dependent upon objects for my happiness. A lot of people think, 'Oh I don't have to worry about the objects, I'll just get this other thing called the self. I'll just transcend and I'll have all my objects and now I'll get the self. I'll experience the self or whatever it is. I'll gain that and that will be a wonderful thing to have. I'll have all my normal stuff, my everyday objects will keep me happy. Then I'll get the spiritual happiness on top of it. We're going to examine this notion next and it's going to be even more painful. Sorry I shouldn't laugh, I should feel sorry for you (*more laughs*).

I want to be free of my dependence upon objects. And even if there's temporary happiness from objects, that's not good enough. So doesn't it stand to reason then, doesn't it make sense, isn't it logical... we want to run our lives with logic, with knowledge, not with emotions. Emotions are all wonderful and all that but they're not all that wonderful.

We want to run our lives from knowledge cause knowledge is something you can count on. Knowledge is always present. It always works. That's knowledge. Knowledge is what you can't dismiss or negate or remove. Knowledge is good and what's always true. We want our lives to be

based upon knowledge, not just on feelings and emotions that come up here and there. If you're just jerked around your emotions right and left, you're an unhappy person. 'Oh knowledge... it just feels so wonderful to feel. Life is all about feeling you know. It's a warm fuzzy thing.' Feelings are okay, but they're not okay too. Basing your life on how you feel is the wrong way to go. It will only produce more pain and suffering for you. Base your life on knowledge on what's true, what's good, and what's real. And you'll never go wrong and always be happy.

So, I want freedom from a sense of limitation, why not go for freedom directly? Why go indirectly through objects? I get an object and I feel free for a little while. That's indirect experience. Why not go directly for freedom?

So in our system, the Vedantic system, we have kama, artha, dana, and moksha. These are four *purusharthas*. If I am the source, if I am free, if the freedom I seek is me, if I am free, then why not go directly for freedom? See the problem with objects is they're sometimes present and sometimes absent, isn't it? Objects are not constant. But what about me, am I always present? Yes I am. Have a look, is there any time when you're not present? No, there's never a moment when you're not present. If there's never a moment when you're not present, and you're nature is freedom or satisfaction or completeness or love or whatever you want to call it, and that's what you want - you want to be free. Then why not go directly for understanding or knowledge of myself? Since it's only lack of understanding or knowledge of myself that's causing me to chase objects. Why not just go directly for the freedom? That's caused moksha. That's the fourth pursuit: artha - security, kama - pleasure, virtue, and moksha. Doesn't that make sense? Look at the logic. You cannot argue with this logic. It's the common sense logic of your own experience.

You know your ego may have reasons for not appreciating this logic simply because you're attached to the belief that the joy is in the objects. But if you're really honest you'll say, 'Hey that's true, what Vedanta is

saying is actually true.' It's just the universal knowledge that comes from the experience of everyone. It may take you a while to come to this conclusion. Take your time, think about it. You will come to the conclusion at some point that there is no lasting happiness to be found in objects outside yourself. **Remember, reality is me, the subject, and objects. That's all life is.** Is there anything else to your experience than that? Look at your experience. No. There's me, conscious being and objects that presents themselves to me: experiences, people and places and things and circumstances, feelings, thoughts... these are all objects. All these things are constantly presenting themselves to me and I'm the witness of those things. I'm the one that experiences those things. That's all there is to life.

See how we're reducing, making it simple now, because self inquiry is very simple. It's difficult. As one of our President's said, 'It may be simple but it sure ain't easy.' it's a simple problem but it's not an easy problem, simply because of my beliefs that are standing in the way. And this path of inquiry is a path of losing, of getting rid of something. No of any object, not of any relationship in the world or situation in the world. But getting free of the ignorance that's keeping me tied to the objects. I'm always in a dialogue with this ignorance cause ignorance is hard wired. Ignorance is built in. We call it Maya. It's ignorance of my nature that causes me to chase objects. That's what Maya means –ignorance of my nature, my self. That ignorance is called *tamo guna* or *tamas*, darkness. It's an energy that hides reality of myself from myself. And the other aspect of ignorance is called *rajas, rajo guna*. And that rajas projects the idea that the objects are the source of happiness. And Maya is operating in every human mind. Denial and projection. Everybody's got it. It's universal. It comes from Isvara, God, Maya. I don't see what I am and therefore misunderstand that the objects can complete me. *Tamas* and *rajas*, denial and projection, ignorance and desire.

Okay, I want to be free. I'm going for freedom directly. Now, and this just happens. Everybody in this room must have come to this conclusion I

want to be free, I want enlightenment, I want moksha, I want samadhi, I want nirvana, who knows... 'I want my kundalini to go up, I want Shiva and Shakti to have a big orgasm, I want to be happy,' whatever it is. That's when I leave the samsara. Samsara means what never stays the same from one moment to the next. That's the meaning of samsara. Samsara's like a whirlpool. It just keeps going round and round and things keep changing all the time and I keep doing actions. We'll see later on when we get to karma yoga and other various teachings what samsara is. But I want to leave samsara and I want to go in the spiritual life and get moksha. Now that's where we find ourselves. Most world people are just out there, they don't know anything, they're just chasing objects. You know that. Just look around, talk to anybody, 99% of the people are just chasing stuff. They want security, pleasure, power, virtue, whatever it is. That's the world.

But now I've realized there's no joy in those things and I want moksha. I'm spiritual now. I've given up on that. Now when you come to the spiritual, again there's another problem here and this maybe be more difficult for you to accept. Spiritual people don't like to hear this teaching. Please don't blame me. I'm really a nice person. It's just my duty as a teacher to teach Vedanta and this is what Vedanta says, so don't blame me.

When I come to the spiritual world I'm told there is a special object that I can gain that will set me free. Remember we said, an experience is an object. Experiences are objects. Understand this clearly. Your experiences are known to you aren't they? Cause you can describe your experiences. You are the witness of your experiences. So whatever experience you're having at a given time is known to you. Which means it's not you, isn't that right? Does anybody have a problems with that? It's very difficult one. Mind you, it may see on the surface very easy to say yes but it's very difficult to say that. Why? Because I'm very much identified an attached to my experiences. I actually think what I experience is real and is me. But experience is just an object. Now we're having the satsang experience and Ram is teaching Vedanta. And in

twenty minutes we won't be having the Ram teaching Vedanta experience. We'll have the breakfast experience or whatever the next experience, won't it? I'll be the same person, I just won't be having this experience. I'll be having another experience and that experience will be known to me, so it can't be me. I'll always be the same but experiences will be happening in me, around me, through me, however you want to look at it.

So now I'm told that if I want to get out of my suffering. Suffering means I'm just not happy with myself and the world. Not happy with life. If I want to improve my life and make it better, there is an object I can get that will make my life happier permanently. There's a permanent happiness object to be gained. And what is that permanent happiness object? Moksha! I don't have freedom but I can get freedom. I can gain freedom by what? How would I gain freedom? How would I do that? I'd get nirvana, samadhi, transcendental consciousness, I'd get my kundalini to zip up my body and out and get me to that higher state of consciousness, into that perfected transcendental state of consciousness. I would jump out of or leap over or destroy my ego. Get my ego out of the way and experience oneness, wholeness, and completeness. And how would I go about doing that? How would I achieve that? Well I'd take up some kind of spiritual practice wouldn't I? Yeah everybody says. I'd chant a mantra. I'd meditate. I'd pray. I'd fast. Whatever. You very well know the spiritual world everybody's got a path to enlightenment don't they? And that path to enlightenment involves what? Doing certain actions. Any path involves doing certain actions.

Vedanta is a pathless path. Because we don't tell you what to do. We're not going to tell you what to do, so thank God for that. Let other people tell you what to do. We'll leave that to them. We're just going to teach you knowledge, give you knowledge. Knowledge doesn't imply doing anything. Knowledge is just knowledge, just understanding. Knowledge will just set you free.

### **Experience and Knowledge**

This is Inquiry #2. Will actions set me free, is the question. And the title of this talk is Experience and Knowledge. If you've read my book you'll know it's Chapter Two in the book (*How to Attain Enlightenment*). If you haven't read my book I suggest you get the book and read it. Even though I'll teach it to you now, it's good, you'll have all the arguments, they'll all be fleshed out carefully there. It'll either be a free and enlightening chapter or it will be very irritating chapter and you'll throw the book away. Because, again, this idea is going to hit at the heart of my seeking. It's going to strike right at the heart of my spiritual pursuits. We're not saying there's anything wrong with pursuing spirituality. You're here. You're suppose to be here. Bhagawan has put you here and that's the way it is. So you're fine. But there's still a problem with this spiritual seeking and spiritual doing. Understand.

So I'm told if I practice, let's say meditation or yoga or something, I can gain this experience of oneness or wholeness or completeness. We're not saying there's no value to meditation and no value to yoga. We're going to endorse yoga. We're going to endorse meditation. Believe me, it's very good, absolutely perfect. You should not give up on your spiritual efforts. Mind you. But we're saying this. Let's analyze the situation carefully and see if action can produce the results that we want. This is a matter of action and its results. This is a talk on karma.

Now, what I want is limitless, isn't that correct? Freedom is limitless. Freedom means no limits. I do not want to be limited by objects, by my dependence upon objects. That feeling of limitation is killing me. It's wearing me old. That's why I'm getting old and grey and tired. Cause I have this dependence. It's like a child. Even I'm an adult with grey hair I still feel dependent upon objects. It's driving me crazy. So I want to be free of that. I want to be limitless - no boundaries, no borders, no limitations on me.

Now, when I do an action whatever it is. When you do an action, is the result of that action limitless or is it limited? What's the answer? Limited. The doer, the person I think I am, that doer, is that doer limited or

limitless? It's limited. If the doer was limitless then it wouldn't have a freedom problem would it? If the doer was limitless it wouldn't be seeking freedom cause the doer would already be free. But the doer is that part of yourself that feels limited, feels small, feels inadequate, feels incomplete. So whatever actions the doer does...and we're not saying you're the doer. We're just saying you probably think you're the doer. Whatever that action that doer does is only going to produce a limited result isn't it? That's your own experience. Everything you do has a limited result. Has a limited result but as time passes it disappears and I'm forced to do another action to produce another result. And my whole life is doing actions to gain results. That's why I do what I do cause I want results.

Unfortunately the results that I really want is limitlessness. I want to be free. So can I get free by doing anything? No. Short answer, no. Long answer, no. All answers, no. I'm sorry to say, more bad news isn't it? Cause there's a part of me that believes if I keep doing these spiritual actions, i.e. praying and meditating, chanting, going to satsangs and doing all this sort of thing, I'm going to experience wholeness, experience completeness, experience freedom. I'm going to gain this amazing wonderful transcendental thing that's going to end my search for happiness.

This is the myth of enlightenment. The myth of experiential enlightenment. This is why I work so hard spiritually. Get up early in the morning, 'it's 5 o'clock, got to get up and sit an meditate, watching my breath in and out.' All the efforts doing and doing, but at the end of the day am I free? No. 'Oh, I just didn't get it. It didn't happen. Tomorrow it will happen.' And to be fair, just like in the worldly world when you get something you want, you get love or money and you feel good for a minute. When you do a spiritual action, you do these meditations, you get these various samadhis, various satoris, various nirvanas, various epiphanies. You'll get them. And there are moments when you feel whole and complete and satisfied, 'Oh I'm in the zone. Nice. It's all inside

and I feel so free and loving and whole and everything's great.'

Cause what? These actions produce spiritual results. They produce the feeling of wholeness and completeness and satisfaction. And what happens to that feeling? 'I'm going to make it permanent.' Why do they always say in the spiritual world, 'Yes you experienced yourself, you experienced samadhi. You got your nirvana no doubt. But now you have to make it permanent.' Isn't that belief we have that we can make this state permanent? You can't do it. You can't make this state permanent. You know why? Because this state of experience is a *state* of experience. It's experiential enlightenment, and experiential enlightenment is in samsara. It's just another experience. Yes it's a spiritual experience. Yes it was caused by different actions but it's only experience. And experience by its very nature is going to change. Bad news. If I'm pursuing experiential enlightenment this is bad news cause I want an experience that doesn't change. There's no such thing as an experience that doesn't change. By its very definition experience means change. It's *anitya-ha*. *Anitya* means impermanent. And even if there was a permanent experience could I generate or make that experience happen? No because experience is not under my control. Discrete experiences, special experiences, immediate experiences, I have some control over. But experience itself I don't have any control over. Who's controlling the experience that I have? Isvara. Bhagawan, the self in the form of the Creator in the form of action.

So experience is not under my control Very simple daily experience I can change. Those come and go but experience itself, by its very nature, is impermanent. Whether you call it a spiritual experience, a wordily experience, it doesn't matter. It's just in the realm of time, and it will not last. That's why you get your satori, you get your samadhi, you feel good for a day or a week or a month. I met a fellow years ago In India. He was quite a famous Japanese person. He was an artist and was known nationally in Japan. He was wealthy, a nice looking man. He had everything. And one day he was skiing down Mt. Fuji. It's a beautiful



volcanic mountain in Japan. In the winter it snows and he was skiing down this mountain, and entered into a state of nirvana or samadhi or whatever you call it. He said it was the most amazing experience. It was so great. You know people in extreme sports, they're samadhi junkies. They love that experience of oneness and completeness and wholeness. That thrill of being present and alive and alert. That's what extreme sports do to you. My nephew was like that. He was one of these extreme sports guys. He broke his body about twenty times doing all these extraordinary things. He liked to get in that state and that state was so exhilarating and wonderful. He was working a normal job and it wasn't all that much. But he could go on the ski slopes or his mountain bike and jump out of airplanes and do weird things that would make him give him that experience.

Well this Japanese guy was skiing down Mt. Fuji and he had an experience that gave him nirvana or samadhi or satori or whatever you want to call it, and it lasted for four years. He said it was the most incredible thing. He thought, 'I'm enlightened. This is enlightenment.' Japan they know all about enlightenment. It's an old tradition there. And he said, 'Life was so cool. I mean I had everything before there were always problems. But now everything flowed so smoothly, like being on a magic carpet. Life was on grease wheels. And it just went on and on - the women came, more money came, fame came.' Everything he wanted just came. He's enjoying, enjoying, enjoying. Four years it went on and one day, off it went. Suddenly he's back down there as a little normal person, picking his nose worried about 'where did my samadhi go?' I met him in India, in an ashram of a saint, trying to get his satori, his samadhi. Four years he had it.

I've been in the spiritual world for long time and I've heard everybody's stories. And I had all the same things myself. I'm talking from experience now. If you want to read my autobiography you can get that and read it. I had more samadhis than you could shake a stick at. I had satoris and transcendental experiences you can read in the book. You'd think my

God that's a lucky person. I was lucky but I wasn't lucky. Why? At the end of the day, after four years of these intense amazing experiences what happened? I was still the same old guy. I had no money. My girlfriend had left me. I hadn't finished my education. I felt miserable after all those lovely experiences. And that very day I met my guru. I decided to give up spirituality altogether. I said, 'I can't do this anymore. This is just too much. I'm working my ass off, working so hard. I was meditating, I did pranayama, I did every possible thing. I swallowed yards of cotton. I had kundalini experiences. I went to a kundalini yogi. I had all kinds of amazing experiences. And at the end of the day nothing. Still the same old jerk.

And I said, 'I can't do it anymore. I'm going to try and be a normal person.' That was a hard decision to come to cause I was never a normal person. We're not normal people us spiritual types. We're quite different, quite unique as people.

So the point is what? Anything I do is only going to give a limited result. This is the point. And since moksha, or liberation, is limitless, action will not solve the problem. Now we're not saying you shouldn't act and do your spiritual work. You should. In fact, spiritual work is absolutely necessary or you won't get free. But the spiritual work will not *set* you free. It will prepare your mind to understand that you're already free. Mind you. (*chants a verse*) 'Not by karma can you get there. Not by acts of charity can you get there. Not by having children and offspring will you attain immortality. You will get that knowledge of yourself as an immortal being—changeless, infinite free being—by letting go of the notions, the ideas you have in your mind about who you are. Because we say you're already free and if you're already free actions is not going to solve the problem, is it? It's not going to work.

### **Talk 3: Reality: Duality Non-Duality**

So I'm looking for happiness, for satisfaction, for freedom, for joy in objects. That's called samsara. That's called duality. You all heard the word duality? Okay good, everybody's heard that word. Now we need to have a definition for duality. Duality is just a very simple definition. Duality is a belief. Duality is not a fact. Reality is a not duality. Reality is non-dual. But it seems to be a duality.

Remember there are only two components to my experience... me the subject and the objects appearing in me—the objects or experiences that are presenting themselves to me. That's all my life is—is me and the objects and the main object is just experience itself. I'm a witness to my experience. And duality is the belief that the subject and the object are actually different. That the object is different from the subject. That's called duality.

And Vedanta, which I said is an ancient science, made this statement in *Upanishads*. The *Upanishads* declared that reality is non-dual. The *Upanishads* are the source text for this knowledge—the science of Brahman or the science of consciousness. They start with the very statement that reality is non-dual. The whole Vedanta means of knowledge, the whole Vedanta tradition is based upon the fact that reality is non-dual. That's counter intuitive. Counter intuitive means that's not how I experience it, is it? Do you experience reality to be non-dual? Do you experience objects to be one with you? Or do you experience the objects to be separate from you? You experience the objects to be separate from you. I do too, everybody does.

But generally, if the objects were non-separate from you, you wouldn't be pursuing objects would you? Why would you chase this experience, chase that experience if you already had it, if you were already one with it? Why would you go for an experience, for an object? You wouldn't. You would only chase an experience because it's separate from you and if you get it it will make you complete. It will become one with you. The whole thing about love is becoming one with somebody else, isn't it? Worldly love. It's that feeling of being one, being connected, being non-

separate from the other person. That's what joy or happiness. So my experience is the subject and object are separate. In other words I take reality to be a duality. And Vedanta says it's a non-duality.

*(Muller-Lyer illusion chart shows 2 lines with fins, one line has the fins going outward and the other one has the fins going inward.)*

Now look at these lines. Which is the longer line and which is the shorter line? Go by your perception. The line on the top is longer than the one on the bottom. Looks that way doesn't it? But if you measure them, they're exactly the same length. Just subtract the fins and you'll see the lines are exactly the same length. This is called the Muller-Lyer Illusion.

Now what does that tell me? Experience tells me one thing and knowledge tells me something else. When I actually investigate and get out my ruler and measure the lines I see they're actually the same length. So knowledge is those lines are the same length but experience tells me they're not. Experience tells me one is shorter and one is longer. Think about it. Have to think now.

Experience tells me that reality is a duality, and knowledge, when I investigate it, measure it properly, I discover that reality is non-dual. Now non-dual means what? Non-dual means the subject and object are one. It doesn't mean they're the same, it means they're one. We'll explain this as we go.

Non-duality means there's no space and time in causality. See now, we're sitting in this room and wouldn't you say, just superficially, that I'm sitting here and you're sitting there? You would say that. If a normal person from the outside walked in the door they would say that man is sitting there and those people are sitting there. And Vedanta says no it's not so. You're not sitting there and I'm not sitting here. There is no separation between you and me. Where is the line actually between you and me? Is there some magical point where you're there and I'm here? Now this is a very important teaching. If you can get this teaching here, we can quit this seminar and we can go sit in the sun.

## Location of Objects Teaching

This is called the location of objects teaching and this will show you what non-duality is. Duality we know well enough. Duality is just our own everyday experience. But non-duality it takes a certain amount of inquiry, brain power, investigation, science, to understand.

Okay... where is this pen located (*referring to pen he's holding*)? Did somebody say in my hand? Don't be afraid, I'm not going to bite you. It's normal, you say it's over here in my hand. I say no you're wrong. This is not in my hand. This pen is in me. I'm making a non-dual statement and you're making a dual statement saying it's in my hand. Observation, i.e. using my senses it certain seems to be here. But if we analyse perception we can understand what non-duality means. And how are we going to do that?

When you experience an object it looks like you're experiencing the object over here but actually you're not experiencing the object over here. Where are you experiencing the object? In your mind, isn't it? As soon as this object appears, the experience of a pen appears as a thought in your mind. If I put my hand here now what do you experience? You'll experience hand knowledge. If I put my finger here you experience finger knowledge. If I put my pen here you experience pen knowledge. If there's a dog here you experience dog knowledge. If there's a tree here you experience tree knowledge.

Where do you experience it? In my mind. You're not all coming over here to experience this object. You're staying right where you are and the object is appearing your mind as the thought pen. **All objects appear as thoughts in your mind.**

And the way it works is this. It's scientific. I'm not making this up. It's common sense but we have to work through it because we don't think clearly through this whole process of perception. We just take perception for granted. We don't think about it. You're just born here and you start perceiving this way and you assume that the objects are

there and the subject is here and that's how you function your whole life long. But when actually investigate and inquire into our experience we'll see that the object is not outside ourselves. Is not away from us as it appears to be. What happens?

Light from various sources strikes the object, reflects on the object and creates stimuli... little light energies... and those energies pass through the retina in your eye. The retina is the little hole and those light waves pass through the retina of your eye and the pen appears on the back of your eyeball, upside down. Then the information—the pen... it's just information, just knowledge... passes down the optic nerve and during that process it's reversed, so it appears right side up. The mind takes the shape, the form of the object and the knowledge of the object is illumined by awareness and the object appears, comes to you. You have no *choice* about it. If your eyes are open, all of your senses are open, you have no choice but to receive knowledge. It's not a will-based phenomena. It just happens that way. That's how knowledge happens for everybody. There's another kind of knowledge but we're just talking perception knowledge or experiential knowledge.

The mind takes the shape of the pen. How can it do that? Now it's taken the shape of pen. What happens now when the pen goes and my hand comes? How can the mind take the shape of the hand when it has just took the shape of the pen? How can it do that? Because you'd think the pen would just stick there wouldn't you? And then the hand knowledge comes in and there's a conflict between the pen knowledge and the hand knowledge. The mind doesn't know what to do, "I want to keep the pen knowledge." 'No, you have to get the hand knowledge.' No, it's not like that is it?

The mind has no form. The mind is just consciousness and it doesn't have any form so it can take the form of anything that appears in it. It's like water or air, it's flexible, it's plastic. You put one thing in front of the mind and it takes that shape. You put another thing in front of the mind and it takes that shape. It can take any shape cause it's limitless. It has no

limits to it. It can modify to anything, to any feeling, to any thought, to any physical object it can change.

So what is the pen actually made out of? Is the pen made out of plastic? Is that what the pen is? Well I suppose you could call it plastic. But where does plastic appear? In your mind. Yes okay it's atoms, quarks, protons, electrons, neutrons, space, waves of particles. They're all playing in space. And where does space exist? In the mind. It's only a thought. Did you ever see space, touch space, feel space, taste space? No it's not possible. It's subtler than sense organs. It's just a thought in your mind. So knowledge of space is just a knowledge of a thought... a space thought.

Even if we want to get back to consciousness like science is doing, we can dig down down down into matter but at every level in which you investigate the matter, the matter changes and disappears. The object we saw one minute isn't there at the next level and that object disappears at the next level and each object keeps disappearing as we break this down. We can't actually find that this solid entity, object, existing in a particular place at a particular time. It's a *potential* object science says. When they get down to a 'cloud chamber' and they're looking at these elementary particles that are appearing making little traces through the cloud. The cloud chamber is how they determine these particles. The particle appears then suddenly it disappears and they don't know where it went. It appears and then it just disappears – poof! Then suddenly it comes up again and disappears again. Where's it going?

So is this a solid object in my hand? Well science tell you no but we don't need to bother with science because we're teaching something else. Science is going to figure out one day, maybe, that reality is non-dual. It won't change anything because it won't make you happier. You're just read in the newspaper, reality is non-dual, and then you'll eat your breakfast and go to work and that's it. We're telling you reality is non-dual because if you can understand what that means it will remove your

suffering and remove your sense of limitation.

So now, we have this pen (object) appearing in me, in my consciousness, in my mind, as a *pen thought*. Now how far away is the pen from the mind? It's not far away at all. There's no gap. In other words, my mind is not here and the pen is just floating on the surface of my mind millimetres away from the mind. It's not just floating in space in the mind, is it? I don't have to get on a bridge and go from my mind to the object do I? Or dig a tunnel to get to the object. Why? Cause there's no separation between the mind and the object.

So the experiencing entity called the mind...we call the subtle body...and the experienced object are actually one.

So now, next step. How far is my mind from me? Is there a gap? No. My mind *is* me. Duality means there's a gap, a space, so the mind is here and I'm here. But from your own experience you're telling me there's no gap between you and your mind. Your mind is you appearing as an experiencing entity or as an experiencing instrument. So how far am I from this object?

If there's no separation between my mind and the object, and there's no separation between me and my mind, then there cannot be any separation between the object and me. That's what non-duality means. That's what knowledge tells us.

Experience tells us that these lines (Muller-illusion) are separate. Experience tell us it's outside sitting in space somewhere and existing in time somewhere. And knowledge tells us quite another story. Knowledge tells us that there's no separation between me and the objects. Now don't get depressed okay.

The most natural thing to think at this moment is this. Well then enlightenment must be that I experience the objects and myself to be one. Does anybody have that belief that the objects and me have to merge in some kind of experience and as long as I'm seeing objects as separate from myself I'm not enlightened? You know something... that's



not true.

Non-duality which equals enlightenment is just simply knowledge. It's knowledge that while it looks like the subject and object are different, in fact they're not different. And there's no way to change this perception at all because there's some factor other than myself that's creating this illusion of subject and object. And the object doesn't stand in the way of the subject at all. The object doesn't limit the subject at all. The subject can take any form. It can have any kind of knowledge instantly. It can gain any kind of knowledge. Why? Because it's not conditioned by or modified by the experiences, the object, that take place in it... in me awareness.

So non duality is just knowledge and duality is just a belief that the subject and the object are different. And the only reason I have that belief is because I have not investigated properly the relationship between the subject and the object. So if you meditate on this teaching carefully and think on it carefully you'll understand what non-duality means.

Q: So the reason for this confusion of this whole subject and object is just one thought... I'm the body. And when I realize the notion that 'I'm the body' is just a thought in me, then I realise that time and space and the illusion of subject and object is just thoughts in me and the illusion is gone.

**Ramji:** That's absolutely right. You're anticipating the next statement. Very good.

Now, if you say that this pen is here, that's true also... assuming what? It's correct to say the pen in my hand is over here if assuming what? In other words, I'm making a particular assumption when I say that this pen is over here and what is that assumption? I'm the body. If it's true that you're the body then the pen is over here in my hand. That's true.

Now let me ask you this. Are you the body? No. Where and how do you experience the body? You experience the body in the same way and in

the same place you experience the pen. The body is made of exactly the same material as the pen and the body is an object known to me. As soon as I pay attention to the body, the body thought appears in my mind, in consciousness, and the body is known.

See what the problem is? I've been taught that I'm this body. I've been given that belief. We call that *ignorance, avidya*. Avidya means ignorance. We take it to be knowledge. Why? Because we're told by the people we love—mom and dad and everybody else we trust in the world—you are this body. But on analysis, on investigation, on inquiry, this idea suddenly destroyed. I cannot be the body and if I'm not the body then the objects are definitely not out there because it's the body that's objectifying everything. Understand.

Now, if that's true that reality is non-dual then let's have a look at some of the enlightenment ideas that are floating around in the spiritual world and see how those ideas stack up.

The first idea that we need to investigate is enlightenment is no mind, no thoughts. Nirvana-ha. You've all heard that notion? It's the Buddhist notion that enlightenment is nirvana. *Vana* means flame or desire or thought, cause all thoughts come out of desires. And *nir* means not. So it's a state of desirelessness or thought-free state. Is that true? Do my thoughts have the same degree of reality that I do? So that when I have a thought, 'I don't exist and when I exist I don't have a thought', is that true? Like sickness and health... when I'm healthy I can't be sick and when I'm sick I can't be healthy.. Those are opposites. Is thinking and my thoughts are those opposite me? No definitely not.

Same is true with ego... that this idea that enlightenment is egolessness, that I have to get rid of my ego to get enlightened. Same logic applies to my ego. Does my ego cancel me? If I have an ego do I cease to exist? And when I exist as myself is my ego gone? No. The ego is just the same as any thought or any object. **It's** just a thought appearing in me and it doesn't change me, does it? For me to say I have an ego means that I exist prior to my ego. That I exist prior to my mind. That my ego is only

an object appearing in me. That my thoughts are only objects appearing in me.

It's easier with the pen isn't it? It's easier to see non-duality with a pen but when we get down to the inner world, into ideas, then it's more difficult to separate myself from the idea. See, for an object to exist I have to know that it exists, don't I? **You can't have an object without knowledge of an object. And to have knowledge of an object, you need consciousness. You have to be conscious.**

Now when you experience a thought, when a thought comes... just look at your own experience. I'm here, aware, and a thought appears to me. Do I disappear when a thought appears? No, I don't disappear do I? Now the thought goes. When the thought goes do I disappear? Do I go? No, I don't. I remain observing the absence of a thought. Now the thought is gone but what am I seeing now? The absence of a thought. When the next thought comes up, I didn't appear along with that thought. I was already here wasn't I? And the the next thought appeared. So I'm constant. I'm always present. I'm never not present. And thoughts, feelings, experiences including ego and so on... all of those things arise in me, are manufactured out of me and dissolve back into me and they don't change me at all. Isn't that right? Don't look so confused. I told you this was going to be hard. Cause if you feel you're changing then you've got a problem, because we're telling you don't change. You never changed. You're never going to change. You're not born. You're not going to die. There's no change for you whatsoever.

So if you *think* you're going through changes and you're going to be different or something is going to happen, then you got the wrong you. Then you've got avidya or you're ignorant of the truth.

Yes, Andreas.

Q: I think I'm the mind, that's the problem?

**Ramji:** That's the problem... I think I'm the ego. See there's this whole notion in the spiritual world that if you kill your ego you're going be

enlightened If you kill your mind, get rid of all your thoughts, you're going to get enlightened.

Q: If I think I've changed I'm getting more conscious of myself, is that right?

**Ramji:** No, you can't get *more* conscious.

Q: Yeah.

**Ramji:** No you can't. Consciousness doesn't change. Consciousness is permanent. It doesn't change.

Q: But the way to get aware of this consciousness.

**Ramji:** No, you can't be aware of consciousness cause reality is non-dual. There's only consciousness. You're saying that I'm this person who's going to *be* aware of consciousness, isn't it? 'I'm getting more aware of consciousness', you're saying like that. But it's not true. You can't get more aware of consciousness.

Q: But if I meditated I get more deeper into knowing about me?

**Ramji:** No, knowing about you... those are just thoughts. You just have a different kind of knowledge. You have more knowledge of consciousness but you're not more conscious. You may have more or less knowledge but the more you get that kind of knowledge the more ignorance you discover isn't it? Vedanta is the knowledge that ends the quest for knowledge. It's called self-knowledge when you understand what non-duality means.

You see your statement is based upon duality. You're taking duality to be real. You're saying that 'I' and consciousness are two different things and that I'm getting more knowledge of consciousness. Here's consciousness (higher up) and then I'm here (lower down) and as I go deeper and deeper, the deeper I go the more I get of consciousness.

So that implies that there's two you's... a you that is consciousness you're understanding and there's the you that is understanding it. But that's not how it is because there's only one consciousness and there's

not two you's. You cannot become aware of consciousness. why not? Because consciousness cannot be objectified. That is... you can't turn yourself into an object to be known. We'll get to that later when we talk on Maya.

So whether or not I have thoughts it doesn't matter as far as my existence is concerned... as far as who I am is concerned, does it? Cause thoughts don't change me. Experiences don't change me, do they? I just remain always the same—aware, and then the experiences appear as objects in me, constantly coming and going and I just remain the same. Isn't that your own experience? Yes it is. If you say no, as Andreas said, then you've identified with the mind. The mind is the part of consciousness It's in consciousness. It's a part of consciousness that allows consciousness to experience objects. We'll get to that when we explain Maya and how that works.

There's another enlightenment myth... the *Power of Now*. In my day it was *Be Here Now*. It was Baba Ram Das. He was a famous guy, a PhD professor from Harvard University who took LSD and then started the psychedelic revolution in America. Then dropped out of acid and went to India and wrote this book called *Be Here Now*. It was the *Power of Now* like forty years ago. Then later on about ten or fifteen years ago Eckhart Tolle wrote the book *The Power of Now*. The idea there that if I can get in the *now* then I'm free, I'm enlightened. I'm not in the *now* cause I'm always in the future or the past or I'm too agitated about something that's going on in my mind. And if I could just experience the *now* then I'm free. Is that true? Does anybody believe that? Yeah, a lot of people believe that. Millions of people believe that concept. Tell me how you get in the *now*? How would you do that?

Q: Not think about the future or not think about the past. Just be here in the moment.

**Ramji:** Are you not doing that right now?

Q: Of course.

**Ramji:** Then you are experiencing the *now* all the time aren't you?

Q: Yes, but I could imagine how things could happen.

**Ramji:** Yeah, but those would just be thoughts of the future or thoughts of the past. But no experience takes place in the future or the past, does it? No. You're always experiencing now. You never go to the future to experience and you never go to past to experience. You're always only experiencing now because there is only now, because now is just a word that describes consciousness—yourself. It's an extremely bad word for that. Why? Because consciousness is not in time. So we're describing enlightenment or the knowledge of consciousness in terms of time and that gives us a misleading notion that we can gain this thing called the now. We can experience this thing called the now when we're always experiencing the now. We're never not experiencing the now. We're always experiencing the now because the now is us. Understand?

The idea of the now is a thought. The idea of the past is a thought. The idea of the future is a thought. The idea of space is a thought. The idea of time is simply a thought. And all things appear in me, in consciousness, and disappear out of me leaving me unchanged.

And if you say enlightenment is an experience of the now, we've got a problem don't we? Because we got duality again. Who is going to experience the now? How are you going to experience the now when you're already experiencing the now? So I don't have an experience problem here, I've got an ignorance problem. Understand. I think I'm not experiencing something that I'm already experiencing. And I'm trying to experience what I'm already experiencing. My God what a problem. You see why it never works? You see why Eckart's book always ends up on the shelf about six months later collecting dust. And nobody reads it any more. Because you can't get to the now because you are the now. Or let's say you're not the now, the now is you. Let's put it that way. There's a little difference between saying you are the now and the now is you. We'll get to that when we talk about satya and mithya.

We have to take apart these notions because we want to stop you from getting what you already got. Understand. When you come to the spiritual world, you're told that you need to experience this thing called enlightenment. You need to gain enlightenment. You need to do something to gain enlightenment. And that enlightenment is going to be an experience that's going to take place at some time as the result of some things you do. That's what we're told. And it turns out that that's not true.

So we have to analyze these experiences carefully to stop this notion. Otherwise you're going to persist in this notion you're the experiencing entity... the doer, the mind. Understand. We have to get rid of these notions. I know it's painful because we all believed these things. I believed these things. I tried to stop my mind. I tried to get rid of my ego. I tried every one of these things. I tried every spiritual path you could get. I was like a fanatic. I had time and money so I could waste my time doing this. It wasn't really a waste of time but in a way it was cause I wish I'd had my teacher years before. It would have saved me all kinds of problems. But evidently I wasn't meant to meet my teacher until I tried to gain enlightenment as some kind of experience.

See when I come to the spiritual world this is what I'm taught... I can do this and get this moksha, this enlightenment, this freedom by action, by spiritual practices. And you can't, why? Because action cannot produce a limitless result. We said that earlier, didn't we? Because the one who's doing the action is limited and the results of action never lasts. So any enlightenment that I would get through action is not going to last. We call that experiential enlightenment.

There is experiential enlightenment. That's very wonderful. It might last for a day, a week, or a month or two or three who knows however long but off it goes. Because that notion of enlightenment is based upon the idea that reality is a duality. That's why it doesn't work. It's contrary to the nature of reality. If reality was a duality there would only be experiential enlightenment. There would only be temporary

enlightenments. People would have all of these epiphanies, satoris, and samadhis and so forth and then they'd get frustrated when those things went out and they'd try to get it again. Try to produce that experience again, and try to make that experience permanent, and so on.

If reality is a duality that's the only other choice you've got. But reality is not duality. Reality is non dual. If that's true... now understand this, it's the key here in this teaching. If that's true, then I don't have an experience problem. I only got an ignorance problem. I think reality is a duality. I think I'm separate from myself... myself being limitless freedom.

My self is limitless. It has no boundaries, no barriers. It isn't modified, doesn't change, is everywhere. That belief itself is separating me from myself. I can't be separate from myself but I take myself to be separate from myself. And therefore I try to gain freedom when I'm already free. I'm trying to get what I've already got by doing something. Think about it.

We're not saying there's no place for action in the spiritual life. There definitely is and you don't have any choice about action anyway. It's not up to you. Action happens. As far as you as the doer, the doer person you think you are... this experiencing entity making some actions that are going to set you free, forget it! People get quite angry at me for telling this sometimes. It's a good thing I don't take it personally. I just teach Vedanta so it's fine. But sometimes I get these nasty emails from some of the neo advaita teachers. They really get angry because this just strikes at the very heart of all these actions we're doing to try to gain an experience of ourself.

See, when are you not experiencing yourself?

Q: When we point our attention outward into the objects, into the physical world.

**Ramji:** You're not experiencing yourself then?

Q: Well yes the focus of my attention would then be on the physical world.



**Ramji:** On the world of objects.

Q: Yes, so the material world is always changing.

**Ramji:** That's true but the always changing material world is made out of me. So you're actually experiencing yourself apparently changing. isn't it? whenever you're experiencing a changing object you're actually just experiencing yourself seeming to change. You're not actually changing but it looks like you're changing when you're experiencing something that's changing. This is tricky. It's not complicated but it's very tricky though. It's so subtle. See enlightenment is a very subtle thing. It's something you grasp in your mind. That's why we have these teachings to make your mind subtle so you can understand it.

When are you not experiencing you? Never.

Q: When you sleep, would that be?

**Ramji:** No. Do you disappear when deep sleep happens?

Q: I'm just not aware of it.

**Ramji:** Your jiva... we're going to get to that shortly. Who is the 'you' who is talking here? Let's put it that way. You say you're not here when you're in deep sleep. The 'you' that you're thinking about isn't there in deep sleep. But the 'you' I see sitting here is there in deep sleep. Because you can't sleep unless you're conscious can you... unless you're aware? How can you say you went to sleep unless you're aware? How can you say you slept well or slept badly unless you're aware? Even as a jiva, as an individual... now you're this waking individual... but even that waking individual turns into a different kind of experiencer in deep sleep and you get a very nice experience for that person. We call that prajna or the deep sleeper in deep sleep.

This is why you're worried about your bed, worried about the noise, you're worried about the light. You want to have a good sleep. Why? Cause you're there. One, as a deep sleep entity... a limited entity that is going to change into a dreamer or a waker. And two, you're there as

awareness making it possible for that experience of deep sleep to take place. Because you cannot have experience without consciousness. And experience, as far as jivas are concerned, individuals are concerned, has only three forms: waking, dream, and deep sleep. That's all experience is three states: waking, dream, and deep sleep. And none of those are possible without consciousness. If you remove the consciousness then there's no deep sleep, there's no waking state, and there's no dream state. Experience disappears because experience depends upon consciousness for its existence. It is consciousness, you, apparently changing... seeming to change, seeming to go through these different states or experiences. Understand.

So, we don't need to go through all the enlightenment myths. You can read my book in chapter two and be thoroughly disappointed and disillusioned because I list about eight or ten enlightenment myths, or stories. And all of those myths or stories are believed by 99% of the people in the spiritual world at some time or another. They labor very hard under these illusions and these myths believing these stories until they eventually understand there is something wrong with this narrative. That's when you really start to grow up and get mature.

And listen, there's nothing wrong with it because my whole orientation when I move into the spiritual world is what? I'm an individual, I'm a jiva, I'm a doer. Jiva means a doer... an individual person, a thinker, a feeler, an entity. And my whole life has been nothing but pursuing objects, so it's just very natural that ignorance is still with me. Just because I'm spiritual doesn't mean ignorance has gone away. So ignorance just carries right on in to my spiritual life and makes me believe that I can do this thing, these actions, and get this called enlightenment or get myself. It's just so natural I don't even think about it. That's why when you go to the spiritual world 95% of the teachers are teaching that you need to do this to get enlightened.

You need to follow me, you need to change, you need to meditate, you need to pray, you need to raise your kundalini, whatever it is. They all tell

you that. And how are you to know any different, so you sign up for their program and you get your satoris, you get your samadhis, everything is lovely for awhile and then you're off to the next teacher, 'That one didn't work. Maybe I just have the wrong technique.' So you try another technique, another guru, and you become a Buddhist or you become a yogi... as many paths as there are people out there. Everybody's got a different idea out there, "Well that didn't work? We got just the thing for you."

All they are all based on the notion that reality is a duality. And Vedanta says that's not true. Reality is non dual. We already showed you what non-dual means so you can't say you don't know what we're talking about. Now if that's true, I've got an ignorance problem I don't have an experience problem. We'll get to this later, the value of it.

So that's teaching number two.

The first teaching is, the joy is not in the object. That the happiness you're seeking in the object is actually your own experience of your own self. That you're already happy, you're already free, you're already okay but you don't know it.

One little teaching I forgot in that first one. One more sad, miserable fact... life is a zero sum game. What does that mean? That means you can't win. Zero sum means when you add everything up on this side and everything up on that side, it equals zero. Like a balance sheet for a business. The assets always equals liabilities. You don't have a balanced sheet if there's more assets than liabilities. That's how it is... cause that's duality. So in the world of duality, in the thought world of duality, for every gain there's a loss, for every up there's a down, and for every in there's an out.

For example, you're lonely. Let's say I'm lonely. That's not good, I don't want to be lonely. So I meet you and we fall in love. What happens to my loneliness? Gone. I'm not lonely anymore. No problems. You say no problems... big problem. What's the big problem? Attachment. Now I'm

attached to you and now my happiness depends upon you. So now I got a whole other problem. I get my intimacy, yes, but I lose my freedom. When I'm alone at least I'm free but I've got no intimacy. Isn't it?

I got a thousand dollars and I got a t.v. Okay I got a t.v. but where's my thousand? Now I have to go and get some money to pay my subscription for the t.v. cable hooked up and all that sort of thing.

There's no gain here without a loss. You don't lose more than you gain - you don't gain more than you lose. It's all zero sum. When I was a kid my father used to say... I never understood it because I was a kid. I thought you could win. He said, "You just can't win here." He used to say that often, several times a week. I loved my father and we did a lot of things together. All the time he'd say, "Jeez you just can't win." Because he was a mature person and understood you don't win here. My dad was like an enlightened person without the enlightenment. Yeah he was very dispassionate, very clear. He wasn't chasing anything. He was really cool to be with... a very jolly, happy guy basically. He didn't know why he was jolly and happy, but he did know you can't get anything there. That you can't lose anything and you can't gain anything. That's like enlightenment without knowing it.

So teaching number one - the joy is not in the object. That reality is not a duality, it's a zero sum game. A duality is a zero sum game, let's put it like that.

The second teaching is that I'm already free and any attempts to get free by doing actions is not going to work. The idea that I can do actions that will produce results that will make me free is just a frustration. I'm just frustrating myself. It's just ignorance. And I keep trying over and over again, "Just one more time. If I just meditate a little deeper. I just need to meditate a little longer. I only meditated five hours today. Maybe if I meditate seven hours then something will happen." Huh, you know that one? You keep waiting for that experience—boom, that big explosion. And when that big explosion comes, "Oh, peace and bliss, ahhh, finally enlightened." Until what? There's this little tickling in your mind and the

desire comes up and you start thinking of this and thinking of that and pretty soon you're all disturbed and agitated and the subject-object duality comes back and your enlightenment goes away and you say, "Oh well...why couldn't I hold on to it? Why couldn't I make it permanent?"

Well there's no permanent experience. Experience is by its nature impermanent. There's only one experience that's permanent and that's the experience of myself. And that experience of myself is not by someone or something other than me. In other words, I'm always experiencing myself all the time without doing anything. Now that's nice. Since my nature is whole, complete, and blissful, so when I know who I am I just feel good all the time. Even when my mind feels bad I feel good. Even when duality is operating in me I feel okay. I feel satisfied. I feel complete. I understand.

#### **Talk 4: Means of Knowledge**

Because I'm already free and don't know that and understand that, I take myself to be limited. I need knowledge...self knowledge. The only thing that's free is the self and there is only the self and so I can't be anything other than the self, so I must be free. But I don't feel free, isn't it? It's all very well and good to say that I'm free but I want to feel free. Well tell me what what freedom feels like? Tell me what your self feels like? Is it an experience like an object, you experience or is it a different kind of experience? Well it's a different kind of experience. The joy that you get from an object is just the joy of your own self as it reflects in the object. But that joy is going on independent of the presence or absence of objects. And the only access to that happiness or that joy or satisfaction or that fullness and completeness is through knowledge because it's already a fact. I'm already free, and I'm already happy. I just don't know it. Therefore I need a means for knowledge. Knowledge doesn't just fly in out of the sky and talk to you. It comes through a means, a method.

if you want to see my body you need eyes. Your eyes are means of knowledge for the body, for object. If I want to see that light I need eyes. They're my means of knowledge. The light is there and I gain knowledge when I open my eyes and see the light. It appears in my mind as light knowledge.

If you want to know what I'm feeling, what's your means of knowledge? Can you smell or taste or touch my feelings? No, you can't. You need a heart. Everybody's got a heart, a feeling function. There's an instrument in every human being that allows them to gain knowledge of feelings, emotions. We call it the heart.

If you want to understand what I'm saying, you can't see what I'm saying with your eyes or feel what I'm saying with your heart. You need another instrument to understand what I'm saying. What is that instrument? Intellect. That's what an Intellect is for... gaining knowledge of ideas. Ideas are objects. Feelings are objects. Physical objects are objects.

So for all our basic experiences in life we have only three instruments. We have senses, we have a mind. Mind means feelings. In our system we call the feeling function the mind. In the Western cultures, mind means intellect. You'll see this is a science and there's a reason for each one of these words and the way we understand certain words is a little different than the way Vedanta uses them. I'll explain them when we start to explain this chart. This chart is a whole mandala of your existence. It's a picture of you.

And we call the thinking function, the intellect or buddhi. That's the extent of experience: sense objects, emotions, and thoughts. That's all the objects there are. All of the objects, all the thoughts, and all the feelings are already present when I appear here. When I appear as a baby, all the objects are in place. There's a whole pool of feelings and emotions. There's a pool of ideas. And there's all kinds of physical objects for my enjoyment. But I need these instruments to enjoy them. Experience involves what? A subject, an object, and an instrument of experience or perception or knowledge.

For objects I need instruments of knowledge. I need a body, I need a heart, and I need an intellect... or mind, if you want to call it mind. Those instruments work well for objects no doubt, but when it comes to me, consciousness or awareness (they're the same), those instruments don't work. You cannot taste yourself, touch yourself, smell yourself, hear yourself, or see yourself, for feel yourself. It's impossible. You cannot emotionally feel yourself or think yourself either. Why? Because the self—awareness—is outside of the field of experience. These objects, the physical senses, the mind, the heart, and the intellect are all in the realm of experience or in the realm of time. And the self is beyond time. It's time-less. It's immortal.

So these three instruments we have here (chart) causal body, subtle body, and gross body. In the subtle body are the feeling and the thought functions, and the ego. Those things only work in this world, in samsara, in the world of change and time. They don't work outside it.

You see, it's another reason why you're not going to experience yourself because yourself is beyond experience and these instruments are just for experience. Think about this now. This is a very important point to get because we've been told well you can experience yourself. Why can you not experience yourself? Because the self can never be an object. Scripture says the self cannot be objectified.

Now just try an experiment in your mind now. Try to turn your self into an object so you can see yourself as an object. Try to do that. Can you do that? Do you ever leave the position of the witness and become an object outside that you can see? Or does this object outside that you think you are actually see you?

Q: Yes, everything that I see is me.

**Ramji:** That's right, but as awareness or as this person I think I am?

Q: As an objects which appear in the non-dual reality in me.

**Ramji:** That's right. in you. But this person (SB) doesn't see awareness. Understand.

Andreas: Yes.

**Ramji:** Because awareness isn't an object. This person can only see objects. See, when you think you're a person here then you're stuck in the world of objects. You're always in a transaction with an object and you have instruments for dealing with the objects. Bhagavan, or the Lord, or consciousness, or creator, or maya, or whatever you want to call it, set it up that way.

So the subject has these three instruments—intellect, heart, and the physical body - the senses—and the objects are already there available. The world of thoughts is there. The world of emotions is there. And the physical objects are there. That's not a problem.

But these instruments are gross and turned outward. All the three instruments of experience are pointed toward the objects. They're not pointed toward the subject, toward me. Even if they were capable of seeing the self, they couldn't see the self because they're pointed turned outward. They're suppose to be turned outward cause that's the field in which they exist. It's their dharma or their nature to know the objects.

So it looks like as far as self knowledge is concerned, God made a mistake. God gave us the self but didn't give us any instruments for knowing our selves. See for me to see the self, or think the self, or feel the self, would be like trying to see ultra violet light or infrared with your eyes. With your eyes you can see so many colours, so much light. But beyond what you can see is infrared and ultra violet. You can't see those with your eyes cause your eyes only gain knowledge of a small band of the light spectrum. The light spectrum is very big and we can only see a tiny bit of that. So even if you try to see ultra violet or infrared light you can't do it. It's not possible. You need extra instruments for doing that. They've designed instruments that extent the range of our vision beyond our own physical vision so we can gain knowledge of ultra violet and infrared.

So for this person I think I am, with these instruments I've got, I'm never



going to know awareness. It's impossible. It's beyond thought, beyond feeling, and beyond sensation. Bad news huh?

Q: How do you know about it when you can't see it or feel it?

**Ramji:** Yeah how do you know about it? You know about it because it's you! But that's tricky, right, and we'll get to that. Okay let me ask you this? Do you know that you exist?

Q: No.

**Ramji:** You don't know that you exist? You're the first person I ever met . Of course you know that you exist.

Q: No.

**Ramji:** How do you know that you don't know? Because you exist!

Q: I'm not sure.

**Ramji:** That's okay but do you know that you're not sure?

Q: Maybe it's a thought.

**Ramji:** That's right. Now there's an 'I' that's thinking maybe it's a thought. Does that 'I' that said, 'I think it maybe a thought,' exist or not? Sure, you said it and we all heard that 'I'. If you don't exist, how are you going to have a thought? Huh? You can't have a conversation or thought if you don't exist. Okay let me ask you this. Tell me this, are you conscious?

Q: There is consciousness. If you say 'I am conscious' that is language.

**Ramji:** Well, okay we can take care of the language. There is consciousness but how do you know there's consciousness unless you're conscious? You're just saying that there is consciousness. Now you can't say that unless your conscious. If you're not conscious you can't say that. If I give you a pill and put you out you can't say that. So you're definitely conscious and you definitely exist.

This is the first time I've ever had this argument. Because it's clear to you that you exist and that you're aware. I'm aware, I am, and I exist. You

think you exist. You believe you exist. Everybody does because we do exist.

So this self we're talking about is not unknown to us because it's ourself. It's who we are. But we're not clear about what it is. Our knowledge about who we are is not clear. Understand.

I didn't know about it either. I was taught Vedanta and then I understood very clearly what it was. But it wasn't like I figured it out of on my own, or felt it or experienced it or anything like that. Understand. I was taught what it was, then I understood. I could know it.

Now, how does it work? How does knowledge of this work? If the instruments I have don't work? Then God made a mistake and doesn't want us to know who God is. Let's call consciousness God, for now. Consciousness is not God but we'll let it be for now. So it looks like God created us but doesn't want us to know God. Everybody says there's a God. The religious people all say their God but they don't seem to know what it is. We happen to know what God is and we can prove it to you and show you what God is. But not by getting you to feel it or think it or experience it. Because, if reality is non-dual and it's all consciousness, than you're always experiencing God all the time, isn't it? You're always God and you're always experiencing God all the time. Not a problem if reality is non-dual and we've already shown you what that means that it is in fact non-dual.

So what's preventing me from understanding that I am consciousness or God? Why is keeping me from understanding that? Why is it so hard to understand?

Q: Our habits are so hard-wired into us that always fall into the habit patterns that we've been trained from our parents and school and so on. Our teachers always lived in this black and white duality and so it's hard to get this trained out opus.

**Rami:** Yeah that's right... beliefs and opinions, not knowledge. Beliefs and opinions that I never examined. That mother and father and the

teachers and school and the television and everybody fed me about who I am. So I came to believe that I am this physical body, that I am my thoughts, that I am my feelings, and that's the end of it. I was never told that I am something more than these three instruments.

Q: I was never told that I am the feelings and thoughts. I was taught that I have feelings and thoughts.

**Ramji:** Well that's good.

Q: That's normal. Everybody has.

**Ramji:** Well not really. Yes everybody has feelings but most people think they *are* their feelings. If I say you're a jerk in a nasty way, it won't bother you at all?

Q: It will but I won't think I am a jerk.

**Ramji:** That's right. You see, you must be realized person, cause that's knowledge. Knowledge is that I have feelings not that I am my feelings. But if your feelings are hurt then you feel that you're hurt, don't you? I feel 'I'm hurt' because I've identified myself with my feelings. You can't be hurt. It's not possible to hurt the self. The self cannot be destroyed. It cannot change. There's no thought or feeling... as it says in the *Gita*, "*Fire doesn't burn it. Water doesn't wet it. Weapons can't kill it.*" It's eternal and indestructible. You cannot be hurt. See these instruments here (in subtle body) are all in duality in the world of pleasure and pain and you can feel pleasure and you can feel pain. You can be hurt and so on here. But as far as our self goes, no, because your self is free of all objects and all experiences. Consciousness, you, are pure. Awareness—you have no feelings. You're just awareness. The feelings belong to the gross body, the subtle body, and the causal body. That's where they come from. They don't go here (awareness). This (awareness) is nirvana-ha... free of feelings. It's sama-dhi, it's beyond... everything is equal here. There's no change.

So the point is this, that the instruments I have for knowing the self are

not adequate. They don't work. So it seems like I can't know the self, can I? I can't know who I am. Wrong! I can. Because consciousness revealed a science called Vedanta, which will reveal to me my nature as awareness.

How does this science work? Just like if you want to know what  $E=MC$  squared means, you have to learn science. You can read in a book it's mass times the speed of light. That's fine. But you don't really understand what that means. You have to know what mass is and energy is and speed of light is, and you have a huge body of knowledge that needs to be taught to you. That's science.

And there's a body of knowledge for knowing awareness also and how does this knowledge work? It doesn't give me a self. It doesn't give me an experience of the self. It doesn't prove that I exist. All of the those things are known to me. All it does is remove my ignorance about myself. All of the funny ideas I picked up from mom and pop and the government and the t.v., and gurus, etc. I picked up all kinds of notions and ideas that don't stand up to common sense and reason.

Vedanta is a means of knowledge for the self. It's not a means of knowledge for the world. We're not interested in telling you about your feelings, or we can analyze your feelings, your thoughts, and perceptions, and karma and all those things. We've analysed all that also but that's not our purpose. Our purpose is to give you knowledge of your self. Knowledge of yourself is going to set you free of your dependence on objects. This (maya) is the world of objects. And knowledge is going to free you from dependence upon objects for your happiness.

Understand. We don't give you anything. We're just taking away your ignorance. And we're not taking it away. You're going to let it go when you're able to follow the logic of these teachings.

Okay, when I explained earlier about duality when I had the pen. I said that when we analyse perception that you can see that the pen is not over here; it's just a thought in me and the thoughts made out of me. Therefore there's no separation between myself and the objects. You see

we went through the logic? And many people around the world have understood the location of objects teaching very clearly just based upon their own experience. I'm not telling you it's like this. I'm not telling you to *believe* this. Don't believe it. If you believe anything I say then you haven't understood. We're not here to make you *believe* something or trying to convince you of anything or sell you some philosophy or something like that. Not at all.

We're just using this method so that you get in touch with what you already know. When we unfolded this teaching slowly, slowly, slowly, it became clear that you understood what duality is and what non-duality is. Before it wasn't clear. Now it's clear.

I didn't ask you to believe it. I'm not giving you a test on it. I don't collect money for this. I get nothing out of it. I just love this science and I teach it as it's meant to be taught. And this is why it's hard. I said this yesterday, it's a very difficult thing because it's going to challenge all your beliefs and opinions. And you see I'm very identified my beliefs and opinions. 'I think that's what is a belief or opinion is a fact. I think that's knowledge. My whole identity is tied up with what I think and feel and believe. My identity *is* that.'

And when we actually investigate who we are, that whole identity that's built up around my beliefs and opinions and interpreting experiences, and so forth... my whole identity is going to disintegrate, dissolve. It breaks down slowly, slowly. And a whole new identity is going to emerge for you. Something that you already are is going to become clear to you and that will set you free of attachment to this limited little concept of yourself. That's what we mean by freedom or moksha.

Q: Does this get you to turiya?

**Ramji:** Well it depends on what you mean by turiya.

Q: The fourth state beyond sattva, rajas, tamas.

**Ramji:** Yeh, well when we get to that you'll see. But no turiya doesn't mean the fourth state. There's no fourth state. This is not a state. A state

is something that's subject to change, isn't it? States come and go but your self doesn't come and go so it's not a state. But many people have read Mandukya Upanishad where the word *turiya* is used. And after they explained the waking, dream, and deep sleep state, they used the word *turiya*. And people think it means a fourth state, but there's no mention it's a fourth state at all in the Upanishad. It actually says, "It's a fourth," means a fourth factor, not a fourth state. There's some factor other than these three states because of which these three states are known—the waking, dream, and deep sleep state—and that's called awareness or consciousness. But it's not a state. We'll get to that as we go, slowly, slowly.

We're talking about a means of knowledge now, see. Now this is a very critical point. Understand. What it means is you're not going to be the expert on who you are. For you to proceed with this teaching you have to surrender your idea that you're the boss here. That you can decide who you are. You have to open your self up to this means of knowledge and let Vedanta tell you who you are.

Q: Is it a belief?

**Ramji:** No, it's not a belief because it's just a means of knowledge. (*holds up a pen*) This is a pen. You experience a pen. Is that a belief?

A: You told me it's a pen.

**Ramji:** Okay, but never mind the name. But what do you experience here?

A: Something.

**Ramji:** Yeah, well that's something. Leave the name off. That's just a direct experience. It's not a belief involved in this at all. If your eyes are open and this object is here then you're going to experience it directly. So the same is true for the self. The self is always present but your eyes need to be open. And the way your eyes are open, we call that the third eye. We open a different eye, not the physical eyes, but the third eye.

The third eye is the knowledge that gives you access to awareness.

A: Sometimes you say Vedanta is a throw away so if you realize the self Vedanta just pointed you to the self and Vedanta is no more necessary.

**Ramji:** That's absolutey right. This is like a kleenex. You use a kleenex and blow your nose, then you throw it away. Well Vedanta is like that.

You use Vedanta to understand who you are then you throw it away.

We're not going to leave you with a bunch of beliefs and opinions.

Understand. We don't want that. Beliefs and opinions are the problem.

We just leave you pure and whole and complete and pristine and aware and innocent as you really are. That's all. You don't have to do anything, or say anything, or be anything or make any statements at all. You don't have to think you're enlightened, or unenlightened, or any of that. You're just pure consciousness, pure awareness, pure spirit you could say.

A: You're not free.

**Ramji:** That's right, you're not free, absolutely. But you will become free but you have to let Vedanta show you what the truth is. So you have to surrender to this teaching. Or it's not going to work. If you say, "Well I'll decide." If you have your own ego it's okay. We're not trying to convince you. If you don't like this your free to leave. It's fine. If you want to be the boss be the boss, but this means of knowledge doesn't work that way because it's impersonal. And it's not me that's the boss. I'm not the boss here. I'm just the guy that teaches the science. I'm not telling you to do this or to do that or trying to convince you or anything.

I'm just using the logic of this teaching to reveal to you that you're awareness and take away your ignorance about who you are. That's all I do. But temporarily, yes, you have to surrender yourself to the knowledge. Not to me. Mind you, I'm not a guru. I'm just a teacher of Vedanta. So I don't tell you what to do and I have nothing to do with you personally at all. I don't want to be the boss. Last thing I want is to be powerful and be the boss and tell people what to do. I don't want that.

I'm a free person. So I'm free. I'm fine. People think, "Well I don't want to

surrender now." Well, yes you can, you can maintain your own discrimination and we hope that you do. And you need to think about this independently on your own. But you'll never know whether or not this works unless you surrender your mind to it. How's it going to work? If every statement we make you say no and have a doubt and argue with it, then hey, fine, it won't work for you.

Now listen, this is a big topic; an important topic. We haven't even gotten to our teaching yet. We may not get there until Tuesday or Wednesday, who knows, because to understand this teaching there's all this preliminary information or knowledge we have to set it up so that it works.

### **Qualifications**

So to understand this teaching I need to be qualified to understand this teaching. I need to understand the value of the teaching and I need to understand how it works. And I need to be qualified for this teaching. I need more than experience to get me here. If I've experienced the self and I tell you there's a self, that's fine isn't it? You say, "Oh yeah that's great. You're an honest man you tell me there's the self." But it doesn't help you to get the self does it? You say, "What did you do?" And I say, "Well I did this and that and the other thing. Go and do this what I did and maybe you'll understand." But it doesn't work like that does it?

My experience doesn't transfer to you. Only knowledge transfers. Knowledge we can share. Knowledge can come from one to the other, but experience stays the same. So I'm not teaching my experience, or my belief, or my opinion here. I don't care, honestly. I mean, I love this topic and I'd hope you all gain freedom from this. And many people do. But if you don't I can't worry about it. If you do I'm happy for you. If you don't I'm still happy for you - either way. Cause I don't gain by this, you see. There's nothing in it for me except the love of teaching this science. That's all I do.

For the knowledge of this I need a means of knowledge and Vedanta is a



means of knowledge. It's impersonal. It didn't come from a mystic. It's not a philosophy. Mind you, we have to get rid of these ideas first. How many of you have heard of Vedanta before? Quite a few. How many have heard that it's a philosophy? It's not a philosophy. There's no philosophy in Vedanta at all. Ever since Swami Vivekananda, about a hundred years ago, they've got this notion that Vedanta is a philosophy. Vedanta is not a philosophy. This is why you might be suspicious. You should be suspicious of philosophies because philosophies are just the beliefs and opinions of individual people, isn't it? Just anybody... Albert Camus, what was he? An existentialist. Remember existentialism... Sartre, Camus, Heidegger... all these were existentialists. Philosophers. "Today mom died, or perhaps it was yesterday," he says in *Le Fanje*. And that was like the statement of his philosophy. It was called *Dreadful Freedom*. It was a big philosophy and the intellectuals were fascinated by it from about 1930 to about 1960. It was a big deal. Everybody was only talking existentialism. And where is it today? Have you heard of it? Does anybody talk about it? No. It's forgotten. It's in the dung heap of history.

What about communism? It's a philosophy... Engels and Marx. Some guys dreamed up this notion. Where's it today? There's no actual communism anymore, except maybe Albania. China says they're communist but they're not. Yeah, North Korea, but they're not really communist either. It was a lovely idea and a philosophy and it attracted people for awhile and now it's finished.

Vedanta is not a philosophy. It is not cooked up by human beings. That's why I like it cause I don't trust people. People tell you so much bullshit. It's unbelievable. All the human beings always have an agenda. They always want something. They're trying to convince you of something and try to get you to buy something, or change something, or fix something, or whatever. Religion, same story. There's no religion involved in this. There's no philosophy involved in this. This is not human beings.

This science was revealed by consciousness to certain people. It came to people not from people. Like for example, the discovery of electricity or

discovery of penicillin, these are revelations. They're not coming from within a person. There's a person sitting there and suddenly they look at something and they see something and the knowledge comes, and it's independent of them. It comes from beyond themselves - from awareness. And millions of people over time experienced and understood that they are consciousness or awareness. Seriously.

This is not a unique knowledge. If you read the spiritual literature they'll all tell you, "I've experienced this," and so on. Most people knows there's a spirit or had at some time in their lives had some deep experience of themselves, have got some knowledge that there is something beyond this world and their bodies and minds.

This is collective knowledge of humanity. It's not personal knowledge. Just like science, no one person invented science did they? All kinds of thousands of people did experiments or had revelations and gained knowledge and then they put the whole thing together in a body of knowledge called science and a methodology... a scientific method of investigation.

Andreas: They needed qualifications.

**Ramji:** That's right, absolutely. To understand it like a science. To understand  $E=MC^2$  you need qualifications. To be a doctor you need qualifications. To be a lawyer you need qualifications. To understand who you are you need qualifications. Bad news, right? Why? Because I just want to come in and *get* enlightened. I want instant enlightenment and I want it now. I can go to a satsang. I can get a hug from Ammachi. I can go to Mooji. I can do this and that the other thing and I should get my enlightenment right now. I can get a big mac. I can buy an ipod, why can't I get moksha? That's how people think. I need to be qualified.

Now how did they come up with these qualifications? And the qualifications are just a quality or a state of mind. The first basic qualification we already covered. What is it? The understanding that

there's no happiness in objects. That the joy I seek in objects is actually coming from me and life's a zero sum game. That's the first qualification. There are others. If I'm still searching outside then this is not going to work. I said that earlier. Understand. This is why it's hard and this is why you may be arguing in your mind with what I'm saying now. Some people argue with it. It's okay, I don't mind. I can tell you have resistance to the idea because you don't want to believe that there's no joy in the objects and maybe you don't believe that you are free. And that's fine... it's understandable.

How did they come about these qualifications? Did a whole bunch of misty old sages with great long beards in India thousands of years ago say, "Only people with brown skin can understand this. Only people with long hair can understand this. Only Hindus can understand this." No. Nobody made up their mind this is a qualification and we can throw you out if you're not qualified. If you come and it doesn't make sense, it means you're not qualified. If it makes sense you're qualified. But how did they come up with these qualifications? You need to understand this.

This search for freedom has been going on for a long, long time. For thousands of years people have been seeking to get free of samsara. It's hard living here not knowing who you are. It's painful. The whole picture of Christ on the cross, you know what that's about? That's about samsara. A samsara is a cross and they will stick you on it and you will die on that cross. It's painful living here. This always feeling limited, inadequate, full of desire, sick with desire, and tied to this dying animal, this body. It's hard living here. Understand this.

So people have been trying to get out of this world forever. And many people have succeeded. There are millions of enlightened beings over a long period of time than you ever imagine. We only hear of a few here and there. But compared to the general population, almost nobody. There's eight billion souls out there and maybe only one or two million enlightened people on the planet. Why? Simple because the rest of them were not qualified. These people were qualified.

Now how does it work? How did they determine whether you're qualified to understand this or not? They just simply did this. Because there's a huge body of literature about enlightened people. Probably most of you have read the stories of these enlightened people. So the knowledge of what kind of people they were was slowly slowly gained over the years and they found that all enlightened people had certain qualities of mind and heart and certain way of seeing the world, and they all had certain qualifications of mind and heart. We're going to talk about what those qualifications are next.

And they looked at the billions of people over centuries who tried to get enlightened who didn't get enlightened and they discovered that some or all of those qualities were lacking in those people. It was a no-brainer. It was easy. If you have these qualifications you can get enlightened and if you don't then you can't. That's all. And it's not your fault, mind you. If you're not qualified don't go blaming yourself thinking you're a bad person that something's wrong with you. You can develop the qualifications. We'll tell you about how to do that. Yoga and the last half of the teachings is all about how you can qualify yourself and develop yourself so you can understand.

All that qualification involves preparing the mind in a certain way. Now, what are those qualifications? So I need a means of knowledge. I need a teacher to teach that means of knowledge. I'm not going to teach myself. You can't get it by reading books. You read books all day long and what will happen? You're ignorance of who you are will interpret the meaning of the words incorrectly. You read the scripture and your ignorance will be reading the scripture alongside of you and you won't understand what's actually being said. You will twist it. You won't do it consciously. You won't consciously try to misunderstand. Ignorance will just cause you to misunderstand. It's not your fault. Don't blame yourself. But ignorance is working. Even when you think it's not working, it's working. It's all the time going on.

So it needs to be taught to me. I need to have a valid means of

knowledge and Vedanta is proven. This teaching started like 4,000 or 5,000 years ago, we don't know. It's till going today just the same. It hasn't changed all those years. Why? It doesn't need to change because it does the job. It works. Anything that works, will stay.

If you've got a wheel, are you going to invent a new wheel? Does anybody want to invent a new wheel? No, nobody's working on a new wheel because the wheel has been invented and it works.

Q: Composite is different.

**Ramji:** Yeah, but the idea of wheel and the realisation of the wheel. The wheel's perfected and they're all kinds of ways you can change it... the physical structure of the wheel. But the idea of the wheel, it works and gets you from here to there. And the same is true with this. This will take you to here (awareness) cause there's no distance between you and this. The only distance is ignorance, see. And these teachings remove ignorance.

Now what are the qualifications? What is it that qualifies me to know who I am? We have to explain. Again, I'm telling you this to make you feel small or bad or unqualified, but we have to tell the truth, see. That's what the teaching requires.

### **1. First qualification**

So what is the first qualification? Viveka-ha. Viveka means discrimination. Now what is discrimination? You use discrimination every day. All the time you're using discrimination because you have an intellect. The intellect is that part of you that determines, that chooses between options and makes up its mind and does things. That's called the intellect. And that's the power of discrimination. Everybody has that. Should I eat an apple or eat an orange? I can choose to take an apple or I can choose to take an orange. I have free will within that system. That's discrimination. Should I go live in a yoga ashram or should I get a job at the local beer factory? I have a choice. I can go to the ashram and apply there. I can go get a job in the brewery and make beer.

Everyday, every minute... should I brush my teeth? I have a choice. It's called discrimination. You can choose. And normally, all our discrimination is used choosing between various options and objects in the maya world... in the samsara. That's all we do. "Should I go there? Should I do this or should I do that?"

The discrimination we're talking about is the discrimination between yourself and the objects appearing in you. It's the same discrimination but it's applied to these two facts: awareness, consciousness, myself and the objects appearing in it. Knowing the difference between who I am and what the objects are.

Now you think that's easy. It's not easy. You know why it's not easy? Because of super imposition. Super imposition just means confusion. Because ignorance confuses me with the objects. I think I'm my body. I think I'm my feelings. I think I'm my beliefs. I think I'm my thoughts. I think I'm my experiences. There's actually no connection between me and them. I'm actually free of them but I *think* they're me. So to break that attachment, that identification with the objects, what do I have to do? I have to discriminate myself from the objects so that every time a choice is there I choose awareness, I don't choose the object.

And all of these people that gained enlightenment have that power to discriminate themselves from the objects. Sometimes they call it detachment or non-attachment. See that's a qualification. If I'm just choosing things in samsara, fair enough, but you'll never get out of samsara by choosing different options here. You have to choose to opt out of samsara and therefore take your attention away from the objects and put it back on yourself, over and over and over again. That's discrimination.

The second qualification is called *vairagya*. It means dispassion. Dispassion is defined in this way—indifference to the results of my actions. Bad idea right? Now, who's indifferent to the results of their actions?

A: In Karma Yoga through selfless service.

**Ramji:** Well, that's right if you're a karma yogi then you're indifferent to the results of your actions.

A: Bhakti yoga.

**Ramji:** Bhakti yoga is karma yoga but that's right. But Mr. Ego... the reason we're taking up karma yoga is because we are *are* attached to the results of our actions, aren't we? We're going to break our attachment to the results of our actions by practicing karma yoga. Isn't it? So, if you're dispassionate you're already a karma yogi cause a dispassionate person is someone who's indifferent to the results of their actions. Well that's a very strange person isn't it? That's a very, very unusual person because everybody I know really cares about getting what they want. And if they don't get what they want they get angry or they get depressed, isn't it? If you get angry or depressed when you don't get what you want, then it means you're attached to the results of your actions. That's all.

So dispassionate people are not angry people. They're calm people. They're clear minded. They're peaceful people. They do what they do but they know that the results are not up to them. The results are up to whatever the results are up to. We'll talk about that later when we talk about karma yoga. And karma and dharma... when we talk about those then we'll talk about who's the giver of the results of the actions. What is it that gives results?

If the results are up to you, fine, then you can care. But the results aren't up to you and a dispassionate person knows that. You can do your actions, no doubt. You can influence results by doing actions in an appropriate and timely way, but the results are not up to you. So who knows that is a dispassionate person. That's a great qualification. It's particularly important for moksha, for liberation because there are many setbacks on this path. There are many obstacles and many frustrations. And if you're dispassionate you'll take all that in stride. You'll be okay with that. You won't get upset and you won't get depressed and you

won't get angry, "Where's my moksha?" You won't get angry when you're not getting free. You'll just say, "I understand there's some problems. I understand the results of my actions are not up to me. I'll keep doing what I'm doing and eventually I will prevail," so your calm and compassionate and dispassionate.

## **Talk 5: Qualifications for Vedanta**

### **Sama and dama**

Viveka vairagya—dispassion and discrimination. And then *sama* (pronounced *shama*) and *dama*. *Sama* means controlling the mind. Now obviously controlling the mind doesn't mean controlling your thoughts. Cause you're not in control of your thoughts. Isvara is in charge of your thoughts. Isvara means the causal body. Isvara, maya—the three gunas—is in charge of your thoughts. So they're coming no matter what. If you think you can control your thoughts, then just tell me what you're going to think in three minutes. Okay? Remember your thought and see if you remember that thought in three minutes. You won't be thinking that thought in three minutes. You don't know what thought is going to come up next because the thoughts are coming from a source other than your own mind. Your own mind is just receiving those thoughts. But those thoughts are coming from the causal body... the unconscious mind, from the past, from your conditioning. We call it Isvara or Bhagawan or karana sarira. That's another of words/terms we use.

So when we say control of the mind we don't mean controlling the thoughts. We mean observing the mind from the platform of awareness. Looking at the mind from the point of view of the self, not looking at it from the point of view of the jiva, the individual... the person that you think you are. The thoughts mean one thing to you as a person and they mean something else to awareness altogether. When you look at your thoughts as a person it's very difficult to



control them. Understand. Your desires, your fears, these are all thoughts. All these energies are coming up in them, they affect this person. And so this person loses his discrimination and dispassion because of its identification with the thoughts. Your desires mean something to you. They bias you and prejudice you to certain things and away from other things.

This person here (jiva) is full of likes and dislikes. You like some things and don't like other things. And if you're always looking at what your feeling and thinking from that point of view, 'I like this, I don't like that', your mind is just going to be completely disturbed all the time. You won't be under your control.

Whereas if you step back and look at it from the point of view of awareness... most meditation techniques are like that. Vipassana and these techniques are basically to get you to observe your own mind. There's a problem in that but it's also a good practice. The problem is that your splitting one part of your mind off and looking at your mind from within the mind. But at least you're gaining a certain kind of objectivity from that. And you're mimicking the power of awareness to look at your mind. So eventually that witness that you've created out of your mind, that observer, will merge into the true observer - your self, pure awareness.

When you step back from your thoughts and look at them objectively, you see the pattern, you see the purpose of those thoughts, and they no longer become a problem for you. And the mind becomes peaceful, controlled. But if you try to control your thoughts with your ego, you can never do it. You'll just get frustrated.

If you can't observe your mind and keep it under control, at least you should be able to control your senses. That's called *dama*. Not dharma but dama. The Buddhists say dharma - they spell it like dama but pronounce it like dharma. But dama in sanskrit means control of the senses. Because whenever you act without controlling your senses, it produces a *vasana*. It creates a tendency to act again, and it

creates karma. We'll explain how that works as we go.

And about half or maybe more of your mental and emotional problems come from karma that you've created in the world. A lot of it just comes from inside, from the causal body. It's dumping information into here all the time and that can disturb your mind. But also, energy's coming in from outside, from the world around, from people and objects and situations around. That's your *parabdha karma* it's called. That is operating on you and that will disturb your mind too.

Now you can control the results. You can control your karma if you can control your sense organs. You can control your karma if you can control your mind, sure enough, it's pretty easy. In other words, if you have a chance to think about your thoughts before you act out, you won't act dumb thoughts. You won't create that tendency to act in that stupid way again, and your mind will become settled. But even if you can't control your mind, if you can control your sense organs, you're going to keep actions from manifesting in the world and keep karma from coming back to you, because once you put out energy in the world it's going to come back.

Now you can't help but act but you need to be very careful about the kind of actions you're doing, because what do we want? See what's our goal? Well our ultimate goal is moksha, liberation or freedom. But our immediate goal is a pure mind because you can't get moksha unless your mind is pure. This is what the qualifications are about. The qualifications are about getting a pure, holy, simple mind that can understand who I am.

So I want this mind to be as calm and as peaceful and as pure as possible. And I want my life to be as calm and peaceful and pure as possible. And it's not going to happen if I can't control my senses. Like food for example... my tongue, eating too much, or eating the wrong kinds of food. Or my sex organ, too much interest in sex. Having too much sex, what kind of problems you get with this sort of thing.

Entertainment...my ears, music, and this sort of stuff. Some people just have to have music playing all the time. They get a *vasana*, tendency, for that. And if they don't hear music their mind is agitated.

Our senses are always connected to objects outside. That's natural. But I don't want to be the one that's hooking up my senses to the objects. I want to get hooked up naturally. And if I feel empty and incomplete and inadequate, I'm going to try to use my senses to get experiences and objects that will make me feel good. So I need to be able to restrain my sense organs. If you read the *Bhagavad Gita*, over and over and over again Krishna tells Arjuna, "You need to control your senses." And defines an enlightened person as somebody whose senses are under his control.

The big one is speech. That's where you make more trouble for yourself than anything else. It's the words you use. And one of our *sadhanas*, one of our practices in Vedanta, is called *vach tapas*. *Tapas* means the discipline of controlling the speech. Speech should be pleasant and truthful and kind. Never mind your thoughts. Your thoughts should be pleasant and truthful and kind too, but if they're not it's not going to bother anybody but you. It's bad enough to have bad thoughts in your mind but if you don't want to add to the bad thoughts by saying things that will cause disturbance to others cause that karma will come right back to you, and you'll feel guilty and you'll feel a bad energy coming from people around you that you've hurt or insulted by the way you're speaking. You need to speak carefully.

I have to be very careful when I speak cause I never know... not everybody likes me. I don't want to offend anybody so I have to be very careful. I use the wrong word and that makes somebody angry. Then they write me a nasty email. When you're a public speaker you have to be very careful, very diplomatic and careful in your speech. When I first started out I was not so careful and I use to have some troubles. It was my own problem. It wasn't anybody else's problem. It was my problem cause I said words that disturbed people. Now you

can't obviously keep everybody from being disturbed. You need to speak the truth.

And if you tell the truth you will disturb people sometimes. A lot of people don't want to hear the truth. But in every case compassion trumps honesty. That is, compassion is more important than being honest. So you don't want to hurt a person's feelings by telling them the truth. Only if they ask you should you speak the truth. Otherwise just be polite and friendly and let things go. Or you will just create karma and that karma will disturb your mind again. Your mind will be fluttering.

And every thought that you have that's not a thought of awareness is what? Preventing you from understanding awareness, understanding who you are. All your thoughts should be going to this discrimination between myself and the objects appearing in me. That's what I want my mind available for. I don't want my mind occupied with all kinds of worldly thoughts. Understand. So *sama* and *dama* - mind control and sense control.

### **Swadharma**

Then the next one, this is a very important qualification. We're telling you this because if you're having problems in your spiritual life, it's only because of some lack of qualification preventing you from understanding. You won't be growing. So then you have to look at yourself, 'Oh I see why I'm stuck here.'

Now this is one place where you could easily get stuck spiritually. It's called *swadharma-ha*. *Swadharma* means your self dharma. And *swadharma* has two aspects. There are two meanings of this word. One is, looking after yourself first. "Oh that's very selfish isn't it? Shouldn't I really be caring about other people and not about myself so much?" No, you shouldn't. Sorry. You should take care of yourself first and then take care of others *if* others ask you to take care of them, mind you. You should only help other people when they ask

you for help. Otherwise what? You usually have a psychological problem.

If you're just all the time trying to help other people, improve other people, and fix other people without their permission, or just because you think it's good for them, then you're not taking care of yourself. That's called your violation of swadharma. And you're causing problems for them because you're creating a dependent person. Understand. If you look after everybody else's problems, fixing everybody's life, doing everything for everybody else, they're not going to become self reliant. They're going to start depending on you. They're going to lose their spiritual power. They're going to stop thinking, stop taking responsibility for themselves.

So swadharma says I look to myself first. Then, if somebody comes to me and asks something, then I give it. This is a very important topic because in our society there's a great virtue attached to helping people, to making a difference. Everybody thinks they're making a difference. Well look at the soap operas. I don't know if people are still watching the soap operas on t.v., but there the soap operas are all people manipulating other people, taking care of other people for their own good. It's always just for your good that you're doing it, but you justify your manipulation of other people by saying it's good for them. Parents do this all the time, "I'm punishing you, for your own good."

So swadharma means looking after yourself, solving your own issues first and then taking care of the world second. We're not saying you shouldn't look after others. We're saying you should make sure that your house is in order before you do that. And be clear about your motivations when you're looking after other people. Are you really doing it in a selfless way, or are you doing it because there's some insufficiency, some sense of incompleteness or unhappiness in you and it just makes you feel good to do it?

Then the second, and this is another important point particularly for

spiritual people, is not trying to live up to an ideal. Not trying to make yourself perfect or better. You know we see these pictures of these lovely saints and so forth. They're all so beautiful. Like Ammachi, I saw a picture of her in the New York Times. She was hugging someone and it was a very beautiful photo. And we think, 'Oh I'd love to be like her. She just hugs everybody all day long. She loves everybody. She's just an incarnation of love. I should be like that.' And so I strive to be loving and kind and pure and holy and so forth, without looking at the reason why I want to be this way. And without asking myself, is it really true that I'm not pure and holy already? Cause we say you're already pure and holy. We say you're whole, complete, pure, absolutely perfect as you are. Not only awareness, you're absolutely perfect as the person you are too. Why is that? Why are you perfect as the person you are? Cause you had nothing to do with the person that you are.

Is there one thing that you have that you created yourself? Did you create your body? Did you create your mind? Did you create your heart? Did you create your past? Did you create your mother? Did you create your father? Did you create your education? Did you create the whole environment that produced you? No you didn't. You were what? Isvara or the total manufactured this person for Isvara's needs to solve the needs of the total.

So you're here, pure and perfect instrument of Isvara, doing Isvara's will whether you like it or not. So you're absolutely perfect as you are. You can't take responsibility and say, 'Oh I'm a bad person. I'm an ugly person. I'm a selfish person. I shouldn't do this, I shouldn't do that. I should be like Swamiji. I should be like Ammachi. I should be holy and nice and talk sweet loving words.' No wrong approach. You'll never get to moksha doing that. All you'll do is build up your sense of egoism. All you'll do is develop your identity as a limited being by doing that. Understand.

I have to accept myself as I am, warts and all. Understand. That's love.

Love means, if you love yourself you accept yourself cause you know you're not to blame here. I'm not responsible for this. What did I do? I didn't do one thing. I appeared here one fine day, awake and alert, and this was all given to me... this body, this life... it was all given to me. What did I do? I did nothing. I didn't make my personality. I would like to have another personality, maybe a better personality but I can't help it, this is the personality I've been given. I'm obnoxious. I know it all. I've got all these problems. But it's fine, it's good. I had nothing to do with it. I just have to accept it. Then I can grow. Yes, sir?

Question: There's one idea when you still have wants and desires and wishes, we're still in the illusion of separateness because there's always this unconscious belief behind these dreams and visions that you're not whole.

**Ramji:** Yeh. That's right but you can't stop your wants and needs and desires can you? No you can't do it cause it comes from Isvara. It comes from the causal body. So the only way to solve the problem is to accept it and take it as *prasad* as a gift from Isvara, and see that this is serving Isvara's purposes.

Question: Is Isvara the personal God or total?

**Ramji:** It's the whole thing. Everything that exists is Isvara. And this body comes out of that. In other words, we call it the *dharma field*, the *field of dharma*, *field of existence*. It's a field of rules. It's laws. And that's what we call Isvara and we'll explain on that when we get into *dharma* and *karma*.

See because, isn't that right, you weren't here until a certain point, and suddenly you grew out of the earth didn't you? Didn't you come right out of the earth? Your body came out of the earth. Your mother's body... you didn't do that. So you can't say you're a bad person. If you thought, 'Well I want to make myself into this kind of a person, and you could create yourself as a bad person and you made trouble for the world... you raped and you robbed and you cheated,

and you did all of those things... then you could feel bad cause you actually did it. And you could try to change yourself, improve yourself, and rectify yourself because you were responsible. *But you're not responsible.*

Question: It's karma, this incarnation all these things come from our former lives.

**Ramji:** Your former life comes from here also, isn't it?

Question: Yes, but you could see maybe I was responsible in my former life.

**Ramji:** Oh, that's reincarnation. But there's no evidence that you who's here now was the same you that was there then. The vasanas maybe the same, the tendencies maybe the same, but the person is entirely different. We're getting off topic now. It's an interesting topic but I don't think we'll go there right now, unless you really want to hear about this reincarnation business. But it's a secondary topic. It's mentioned in our text but it's only mentioned because people believe that this person here is born and dies and moves on, travels. And as long as you take yourself to be this person then you do reincarnate. But the same person doesn't reincarnate. That's why you don't remember who you were.

When you're born in this life you don't remember who you were in your last life and there's a good reason for that, cause the person that's here now is not the same person who was there before. The vasanas are the same. In other words, the tendencies of this person here now are going to appear later on but they're going to appear in a new environment at a different time. Understand. Now these tendencies that caused you to be what you are now will reincarnate... in other words they'll create a new circumstance, i.e. new body, new parents, a new situation, a new location, everything. All of that will be created new by Isvara. And the person that comes will be the result of the interaction of the old tendencies with the new circumstances, so



you'll have a new person. A different person will be there. It won't be the same.

We think oh this person James is going to be there next lifetime. This person James was there in the last life. No this person James wasn't there in the last lifetime and this person James is not going to be there in the next lifetime. The tendencies that have created James, in other words Isvara's tendencies... when this James' body and incarnation has done its job and his karma is finished, then those tendencies remain and Isvara will create a new person. It may be a man, it may be a woman, it may be Indian, it may be American - who knows. And it may do this and it may do that, we don't know what it will be.

The point is that swadharma means not trying to make yourself perfect. Not trying to live up to an ideal and be spiritual, walking around, 'ah namaste, Narayana, it's all the shakti.' We don't want to be good and holy. We want you to see your goodness and wholeness and purity just as you are. Because when you do that you're escaping from yourself and you actually believe that the person who has this problem is you. And you don't have these problems cause you're not this person.

Life is impersonal. There's only one person here. We're all just one person. We all have one body. We all have one mind. We all have one intellect. We all have one self. We all have one causal body. That's all there is - one person here appearing in different forms.

Question: So if you say that we should accept our part, isn't that same as saying accept our mistakes... and if I only accept that I'm a being that was made and produced that way due to the circumstances, am I not seeing myself as a victim and powerless?

**Ramji:** Well what if you have good circumstances? Then you're going to think you're quite wonderful.

Questioner: Well, if I'm looking at the mistakes then I'm looking at

wrong side of it.

**Ramji:** Yes that's right but we're saying there's no mistake here. In other words, there's nothing wrong with you as a human being. You have a judgement in your mind that says I'm good or I'm bad or there's something wrong with me. You feel guilty cause you think you're not as good as you should be. But that's only a belief. There's no evidence that there's anything wrong with you.

Questioner: Let's take an example. Somebody stole something from the super market and he comes home and feels bad. He just says, 'Oh I'm just produced that way. Circumstances turned me into a thief and that's why I did it.'

**Ramji:** Well is that true?

Questioner: No.

**Ramji:** That's a very good question. See, how much responsibility do I have as a person and how much is just programmed? This is a topic we're going to take up but we'll wait til we get to karma and dharma okay, to finish this discussion. It's a very good point you're making here but we want to stay on the topic here or we'll never get through the qualifications. And then if we don't even know what the qualifications are, how can you get enlightened? That's a really good point, cause there's no lines here (in the chart). It's only for our understanding because there's no lines between you as a person and you as the total. Where do I end and where does the world begins? Exactly where is the line? Is there a clear cut line where I end and you begin? No, there's no lines. There's no separation between me and you and me and everything.

So how much responsibility do I have as this? Who's responsible, Isvara or God? What God is, what the jiva is, and who I really am, awareness - these are the topics that we're dealing with here. And our understanding of these three factors: jiva; the creator, Isvara or Maya; and awareness; and the world, that's the fourth factor. Our

understanding of these is going to answer the question for us. If you get a clear understanding of these four factors: jagat, the world outside; the jiva, the individual person; Isvara, the creator, maintainer, and destroyer of the whole field of life; and awareness of Paramatma. Once those four factors are understood clearly, then this problem goes away. I don't want to just tell you because I'd have to tell you the whole science and that would be the answer.

So anyway, swadharma means not trying to be something that I'm not, accepting myself as I am, and working with what I am, inquiring into my nature. Obviously living a dharmic life. We're going to talk about that when we get to dharma and karma. Dharma and karma are infinitely more interesting than awareness. That's the key. Isvara and jiva and dharma and karma, those are real interesting topics. Awareness, what can you say - awareness is awareness. it's one simple ever-present ordinary thing that's with us all the time. It's not complicated. It's not special. It's just awareness. It's no big deal. It's a big deal but it's no big deal. You can't talk about it cause it's just what it is. But dharma and karma and jiva and Isvara, that's a big topic. And that's where the moksha lies in understanding these factors. Cause understanding dharma and karma and jiva and Isvara will give us a clear knowledge of awareness. So we have to talk about all these things. So that's swadharma.

### **Titiksha - Forbearance**

*Titiksha* means forbearance. That means happily suffering the little pin pricks that come to you everyday in life. I love my wife. My wife loves her mother. Her mother doesn't love me because I'm useless. I don't have a regular job. Her mother thinks I'm useless. Now this creates a problem doesn't it? My mother-in-law wants to come and visit on the weekend and stay in our house. Now I know that's going to be hell because she'll start criticizing me as soon as she walks in the door. And of course I won't like the feeling of being criticized. I just want to drink my beer and watch my t.v.. That's all I want to do cause

I'm off work. See? And my mother-in-law is telling her daughter, "Why did you marry this useless fellow?"

Now what am I going to do? Am I going to get in a fight with my mother-in-law and add much more misery to the situation that's already miserable? Or am I just going to be polite and nice and friendly and nod my head and just manage to get along with her for the weekend? You know I don't want to do this. I don't like her either. I'd love to tell her off. But then what? I'm going to attack my mother-in-law and then she's going to make her daughter feel bad cause my daughter loves her mother, then she's going to attack me. So then around and around and around all this bad energy is going to going all the time. So what do I do? I just say tough, too bad, I'll just take it easy. I'll just treat my mother-in-law politely. I'll smile. I'll do what she wants. I won't disturb her in anyway. I'll let things be and I'll just wait until the weekend is over. *Titiksha*, forbearance.

### **Sraddha**

*Sraddha* means faith. We mentioned this earlier. This isn't going to work if you don't be in it. Okay, I know what you're thinking... *but* it's not blind religious faith. Very important. It's not blind religious faith. It's faith pending the result of your investigation. What is the faith that we want? What faith are we asking you to have? That you're beautiful. That's all we're asking. Just believe that you're beautiful, that you're wonderful, that you're whole, that you're complete, that you're perfect, that you're just a luminous being. Believe that. I know it's hard to do. That's all we're asking you to believe. You're wonderful, you're beautiful, see. But isn't there some part of you saying, 'What's he talking about? What's this man saying? That's ridiculous. I'm not beautiful. I'm not holy, I'm not perfect. I'm not pure. What's wrong with this man?' Well okay... but believe it and we're going to give you tools to realise it for yourself.

We'll show you that you're perfect and beautiful and pure and holy. We can prove it to you. But we can't prove it to you if you don't have

faith in what we're saying. Because all these teachings just prove one thing. That you're beautiful. That your nature is love—*parama prema svarupaha*. Your nature is the nature of love, pure love. We'll get to that. That you're whole. That you're luminous. That nothing is missing. You don't need anything at all to be happy. That's what we're telling you. That's the message of Vedanta. If you just say, 'No, no, no, that's not true, I'm a miserable wreck, I got to do this, I'm a bad person and da di da di da di da,' well then this is never going to work. It's nice to believe that you're okay and then apply these inquiries, these techniques, this knowledge that we're giving you to your own situation. Contemplate on these teachings and it will become clear that you are in fact beautiful, pure and holy and good. It will become clear. So that's *sraddha, faith*.

### **Samaadama**

*Samaadama* means the ability to keep on a single topic for a long period of time. The ability to concentrate or focus. It's called focus or concentrating your mind on a given topic for a long period of time. Because it's going to take awhile for you to realise this fully. You'll have your glimpses, you'll have your ups and your downs, but you have to keep your mind focused on this idea for a long period of time. And there's going to be setbacks. People say, "Oh I can't meditate. I can't focus." You know why? Cause you don't love what you're doing, that's why. Do you have any trouble focusing when you're having sex? Is focus a problem? No, focus is not a problem. You focus automatically cause you love what you're doing. Isn't that right? When you're having sex you really love it. It's really good. You're not thinking, 'Oh how do I focus? Now I'm thinking about baseball. I'm now thinking about my cousin.' No you don't think like that. Your mind automatically focuses because the activity is enjoyable and pleasurable for you. Or food, the nice plate of food, a nice dinner tonight... I didn't have any trouble focusing. No, let's go back for more.

So if you have a love for this topic, for who you are. If you have this desire to know who you are and you have love for that, you won't have any problem focusing. Your mind will keep sticking on this topic over and over and over again. Because ignorance is working against you. How many have read the *Bhagavad Gita*? It's a war isn't it? That whole story is about a war going on inside every person. This war between truth and ignorance. It's a war symbolized in this text. And it's a long hard war, this fight between the dark side of yourself and the light side of yourself, between the truth and between ignorance. And so I need to have that commitment and that focus.

### **Burning desire to be free**

And that leads to the final topic called *mumukshutva*, and that means a burning desire to be free. Now, everybody says I want to be free. Everybody says that. But just how bad do you want to be free? How bad do you want it? You want it a little, you want it somewhat, or do you want it a lot? One of the examples they use is a man with his hair on fire. A person who's hair is caught on fire he doesn't think anything except getting some water and putting it out. He's totally committed to that. He has a burning desire to get rid of that pain. And to know who I am.

And other qualities are there. *Bhakti*, devotion - the kind of devotion that a parent has for a child, you should have for this topic. I want to stick with it.

Determination.. all different words that talk about the same power in you to achieve your goal. Because this is a tough one. There's very few people who actually gain enlightenment. It's possible if you have these qualifications, if you have a proper teaching, a proven teaching, and if you have a guru, a teacher, who can actually teach properly. Then you're good to go. And many people who are qualified with Vedanta and who have proper teachers do get moksha. Many people. It's probably the fastest, most efficient path, assuming you're qualified.

It's not like the neo-advaita world. The neo-people say there's no qualifications. Isn't that right? They do. I mean I'm not down on the neos. I'm just saying, in the world of the new advaita or neo-advaita, nobody talks about the qualifications. They just say, "You don't exist, I don't exist, there's no qualifications, there's no doer, there's nothing to do, there's no teacher required." That's all they say. No wonder the people get tired with it after all and start looking for a proper teaching. You'll see a lot of the truth in what they say. But they only took this part (awareness) of the truth. They only took this little part here (awareness). All the rest of it (maya) they just dismiss it. They say, "That's not the self. That's not real. That doesn't count. Blow it off." Well, sure, if you're this (awareness) than this is all that matters. But if you're this, then you won't be interested in neo-advaita or Vedanta or anything else. You'll just be existing as awareness and enjoying life as awareness. But that's not the case.

Here I am, I'm a person. I'm living in this world. I can't deny this world. I can't say it doesn't exist. I have to take it into account. I have to take my ego into account, my feelings into account, my body into account, my karma into account. I've got to take others in the field of existence that I'm living, I have to take that seriously and understand that, because by understanding that I can get to here (awareness). By simply denying that this exists (maya), or that it's unreal, or it's all a dream without understanding what it means to say it's a dream, that's not going to solve my problem. I'm just going to end up with a case of enlightenment sickness, meaning I think I'm enlightened when I'm not. I maybe have some experiences and epiphanies and so forth but...

See this is why we very much differ from the modern spiritual teachings is because we take this seriously. We discuss the problem of samsara... the joy is not in the object. We discuss the topic of knowledge and experience. We discuss the means of knowledge and the qualifications. Needs to be understood if you're going to do this

seeking properly. I mean, how long would you spend to become a doctor? Ten years. A lawyer? Ten years. Even in Germany I'm told it takes a year to get a fishing license. Is that right? About a year to qualify to catch a fish, to put a worm on a hook and put it in the water, it takes one year to qualify in Germany. A German friend told me. We were walking in Hanover near this lake and I said, "Gee that's a nice lake, I'd like to fish there." He said, "No you can't do it." I asked, "Why not?" He said, "You need a license." I told him, "Okay I'll go buy a license." In America you go to a store, you give them fifty dollars and they give you a license and off you go. He said, "No, it's not possible." I said, "What do you mean you can't buy a license?" He said, "It's not possible. You have to qualify. You have to go to fish school." So if it takes a year to qualify for catching a fish, then how long is it going to take to qualify for enlightenment?

See if you believe in experiential enlightenment then you won't like this idea of being qualified at all. You'll just want to go some place and have an experience and hope that that experience will last. But you know from your own experience that experiences don't last, including spiritual experiences. So sad to say. This is why it's such a difficult topic and why so few people are actually set free. Once you understand this then you can work on yourself in a very, very knowledgeable way. In a patient, easy way. And you can get this pure mind that is required for understanding the truth.

So, we've covered the preliminaries. These are the basic topics. And tomorrow we'll start with the self. I'll teach you this science—the three bodies, the three states, the three gunas, the samsara chakra and so on and so forth. We'll get into the nature of reality. But all of this we've gone through so far we have an idea of what's required for understanding this who I am.

There's obviously more to it in my book. It's laid out very carefully all the logic. You can get that. I've written another book which is almost finished in German. We have an American publisher for it and it's



pure Vedanta. It's the same as the other book but different. I wouldn't have written it if it's the same book, obviously. A friend of mine, Mathias, he's translated it in German. And it will be easier for you to understand than the first book. I wrote it for people for whom English is a second language. I've made it more direct and easier to understand than the first book. It's the same topic but I've added new things. The topic of dharma and karma is expanded, Jiva and Isvara is expanded, and the topic of values is included and a chapter on the enlightened person is also included. And if you're interested in getting into this and really studying it, we have a big website. There's thousands and thousands of documents on there. There's videos, audios, and four or five thousand pages of e-satsangs, practical questions that people have written in over the last ten to fifteen years, are posted on there. They're free for your enjoyment on all these various topics: karma, dharma, the self, freewill, reincarnation. All of that is explained very clearly in many different ways on the website. This is obviously just a taste, an introduction, so you're free to pursue it as you will, if it feels like this is a good path for you. So tomorrow we'll take up the topic of the self. And after that we'll deal with the topic of yoga.

## **Talk 6: The Science of the Self**

### **Review**

So, let's catch up to review what we've said so far. I want happiness here. I don't want temporary happiness. I want permanent, lasting happiness. Temporary happiness is nice but it's not good enough because when it ends then I'm suffering again. Unfortunately, the bad news is that Bhagavan, means the self in the form of a creator...created the world, it was perfect. There were no problems. But when Bhagavan added ignorance to the creation then the problem started.

And ignorance we call Maya, which is the creator—beautiful intelligent ignorance. It's such a beautiful creation. It's so intelligent. It's so beautifully designed. It's such a wonderful thing. In Bhagavan's mind it's absolutely perfect. But then he threw in ignorance into the mix and apparently became a jiva, an individual, and the whole thing became a problem because duality happened. And duality we said means what? The belief that the subject, me, and the object, are two separate things. And along with that belief is the idea is this. When this ignorance happens, and we don't know when it happened...we call it beginningless ignorance. We don't know. You cannot say when you became ignorant of something.

When this ignorance happens, and I look around me. I don't know I'm ignorant, but I feel incomplete. That's duality. Duality makes you feel separate from everything. So you don't feel complete. That's another aspect of this feeling of Maya, of ignorance. I feel incomplete. You're not incomplete. You're totally whole, you're complete, not a problem. But I *feel* incomplete and I see all these juicy, sexy objects out there, beautiful objects whatever they are according to my inclination, and I chase those objects.

I try to to grab, magnetize, attract those objects to me because when I get those objects I feel complete. Not because the object made me feel complete but because the desire for the object was removed. And when the desire for the object disappears, then the joy or the wholeness or the completeness of my own self is experienced. I go to the Causal Body and I experience fullness, happiness, and completeness. And because that feeling of fullness, and happiness, and completeness happened in the presence of an object, the object of my desire, then what happens? I associate the happiness that I'm feeling with the object. This is called Maya. This is the trick. Maya tricks us and we believe that the joy is in the object. So we become attached to these objects and that's the bondage, that's the suffering that we're trying to remove through self inquiry.

We said that moksha is freedom from dependents on objects. We define an object as anything other than myself. So this samsara is set up in such a way that my desires are always changing, the objects are always changing, and

trying to get this connection with an object to keep myself permanently happy is virtually impossible. As soon as I get what I want, my desires change. If my desires don't change than the object disappears. Sometimes my instruments of enjoyment are not working properly and even though the objects are there and my desire is there, the instruments for contacting the objects are not okay. They're sick or weak or whatever, and I can't enjoy the objects.

And the objects we categorized as: power, fame, wealth, pleasure, virtue and so forth. Those are the objects we chase. Most of us are not chasing material objects and if we are chasing material objects we're only chasing them for the joy or happiness we think is in the material objects. That's a basic problem. I feel incomplete. I think objects can complete me and I discover that they can't...after awhile. That's maturity. That's when you're growing up. You can never tell children this. People say to me, "Oh, well why don't we just teach all our kids this in the beginning and then save all that trouble, all the pain and suffering and seeking and all of that." You can't tell them. You can tell them the joy is not in the object but they're not going to understand. They have to seek the objects and they have to learn from experience that there's no lasting happiness in objects.

And we said that's a very difficult moment in our lives in our spiritual journey. It's an extremely difficult moment because it's a challenge to that inner child that never goes away, or almost never goes away. You'll find people 60, 70, 80 years old are still actually children spiritually. They still want what they want, when they want it, the way they want it, and if they don't get it they get angry or depressed, either way. Even later on in life when they should have learned this lesson, they don't learn this lesson. They keep pandering to that inner child. On the other hand, people like us, we've come to realise that voice, that needy, greedy, wanting little voice, "I want this, I want that," is not helping us. So we decide, 'Okay, let's get free of that needy, wanting person.' And when you do that we're told... and as I said, that's Teaching #1.

So then we become seekers. When we start seeking we're told that the

reason you feel bad is because you're in the wrong state. You need to get in a happy state of mind. And the happy state of mind is called a spiritual state somewhere. In yoga it's called 'I need to connect.' Yoga means to connect. One meaning of yoga is to connect. The yoga has several meanings. I need to connect my little self with the big self because the big self is wholeness, it's completeness, it's limitless. It's everything I want is here in myself we're told. In other words seek within. I've stopped seeking without, now I want to seek within. I've been told to seek within. And that's right, happiness is within, no doubt about it. Not that there's a within and an without, if reality is non-dual. But I don't know that reality is non-dual. For me, I'm my body and there's a within and a without at the beginning stage. So I'm told to seek within.

And how do I do that? I say, 'Excuse me sir, tell me how do that?' Well you do this practice whatever it is and that action, that practice, will connect you to yourself. Shiva and Shakti will come together. Your lower self and your higher self will get in touch and commute. The meaning of yoga is communication, communion, to come together with.

So you'll begin to experience that happiness that is your own nature. Not knowing that that happiness is your own nature you're already experiencing it. It's just that Maya has just cut you off from the experience of it. It's extroverted you and turned you away from that experience of wholeness that's going on all the time. So now I want to get what I already have through some experience. And we said that doesn't work because the doer, the person who is doing the practice, that person is limited and can only gain limited results from his or her actions. And therefore that limited result will never equal limitlessness - freedom. I can get all kinds of mini-little freedoms, but if I get thousands of little freedoms it never adds up totally to permanent freedom. Because, freedom is my nature. I'm free already.

Then we said, if that's the problem with spiritual practice as far as moksha is concerned, then I don't have an experience problem. In other words, no actions are going to get me what I already got. I chanted a beautiful verse (*chants the verse*) – 'not by karma are you going to get there.' The scripture

says you can't get there by doing anything. Why? Because you're already complete.

So then I realise, 'Uh oh, the spiritual thing isn't... I don't understand that properly,' and I become disillusioned with the spiritual approach. I try and I try and I try and then I realise oh that's not working for me. I must have an ignorance problem. Cause that's the only other solution. Either I have an action problem or I have a knowledge problem, an ignorance problem. Because that's all there is. There's just knowledge and experience. There's just awareness and objects. Objects are experiential and awareness is the knower of the objects.

So I've got a knowledge problem. If I have a knowledge problem, then I need a means of knowledge. This is point #3 in the stop of logic here in the spiritual path. If I have a knowledge problem, ignorance is not just going to go away on it's own. I need a means of knowledge. The means of knowledge that I've been given by God, perception and inference, don't work for awareness, for myself. Why not? Because awareness can't be turned into an object. So my perceptions and the conclusions I draw from my perceptions, they're not going to give me knowledge of this (self). I may get indirect knowledge. I may know that this exists, that I have a self and that it's whole and complete and beautiful and limitless and pure and perfect and so forth. I may know *about* that, but I'm not going to be able to experience that directly as an object...not going to work.

What is preventing me from experiencing who I am, this wholeness, this completeness, this fullness and bliss that I am? What is preventing me from that? Simply the ignorance that's accumulated in my mind. The beliefs and opinions I have about myself and about life. That's the only obstacle. There's no physical barrier. The barrier is purely psychological. The barrier is purely in my mind. I have self limiting thoughts and feelings. I have beliefs and opinions that are not in harmony with reality and those keep me stuck in Maya, in the apparent reality. So I become a seeker of knowledge. I need to convert. See, the whole point here with Vedanta... Vedanta only works if you can convert your desire to experience something into a desire to know.

You have to come to that point.

Instead of just mindlessly chasing experiences, I now need to become a seeker of knowledge. In our tradition we call them *jijnasus*. A *jijnasu* is a person whose basic interest, whose basic motivation is to understand what life is about...understand themselves and understand the objects. These people they just won't rest. They're always curious. They're always interested. They're always studying themselves and life and trying to gain understanding of what's going on. And that's just the greatest quality. If you have that nature then Vedanta is easy for you. If not, you're going to have to like cultivate that nature through understanding clearly the limitations of experience.

You can develop this inquiry. You can develop this quality 'to know' as opposed to a desire to feel or a desire to experience things. You're always experiencing anyway, so there's really nothing to do about it. It's just that I don't particularly like what I'm experiencing and feeling, which is another problem. That's your likes and dislikes, and we'll talk about that.

But experience isn't under your control. It's under the control of the Causal Body, and the Causal body is what causes experience. And that's called Isvara or God, and you're going to experience what God wants you to experience whether you like it or not. That's just a fact. So trying to fiddle your experience and change your experience is not the way to go. Accepting your experience is the way to go because that frees your mind to think clearly. And then you're available for teaching.

You know this is my preliminary qualification having understood this much. I'm now ready to be taught. Then for some reason I find myself in a Vedanta class listening to Vedanta. So that must mean I'm qualified because Bhagavan, the self, has put me here. I just showed up here. Some people come, they don't know why they're here. I say to them, "Where did you come from?" They say, "I don't know. I never read your book. I never heard about you. I didn't even know about this. I was just fiddling on the internet and there was this thing and I thought okay I'll just go. And they come and they're like, oh my God this is really cool. I never thought about this. That's

amazing." And they get really inspired cause they're ready. They discovered, 'hey, here's a means of knowledge that really works'.

It immediately starts to set you free. Just coming here and hearing this message is a huge relief because you understand, oh there's a solution now. I'm not just knocking around, going here and there, going to this guru and that guru trying all these different techniques and paths without any clear idea of where I'm going and what I'm doing and what enlightenment is. Suddenly I see, 'Oh my God here's a clean, clear, simple means of knowledge.' And I realise, hey, I'm not the one to teach myself who I am. If I was the one to teach myself who I am I would have done it by now. I need to be taught. So there's a kind of humility there.

Then you start listening and you can't take it all in. You say like, "Oh my God, some of it makes good sense and some of it's just very confusing" And you find yourself arguing with it and fighting with it, and questioning it and all of that, which is good. Then you realise, hey, maybe I'm not that qualified or prepared to understand this. This is why we had to tell you about the qualifications. We don't tell you about the qualifications to keep you away. It's not like we're saying you can't come in unless you're qualified. Everyone is welcomed here. And anyone can benefit. But if you're having a hard time appreciating what we're saying in it's completeness, in it's wholeness, then it's only because there's certain qualities of your mind that are preventing that... rajas and tamas. We'll get to that later.

And so we unfold these qualities. They're all sattvic qualities - viveka, discrimination; vairagya, dispassion; sama, control of the mind; dama, control of the senses; svadharma-ha, doing your own duty to your self, not trying to be something that you aren't; samadana; titiksha; shraddha, faith; bhakti, devotion; and mumukshutva, burning desire for liberation. It's a checklist. You can check and see, oh I see what the problem is. I don't have faith in this means of knowledge. I don't have faith in my teacher to be able to teach me. So somehow I've got to get in the right frame of mind so I can actually listen clearly.

Or, I want liberation but I don't want it that bad. I'd like to first have a good

relationship and then when I see that that doesn't work, I'll go for moksha. Even though you've tried love about ten times and it hasn't worked, you still want to try. Oh maybe I'll meet Mr. or Mrs. right, then... yeh I want freedom, yes I'm doing all my stuff, but there's something missing from the world I think I need. So my mumukshutva is not up there.

Or, my dispassion, I really care about getting what I want. Dispassionate people don't really care about getting what they want. They do what they do and if they get what they want, they're happy, and if they don't get what they want, they're happy. It's the same. They know getting what you want is up to Bhagavan, it's up to the field of existence, it's not up to me. So we explain the qualifications.

And I need a qualified teacher. This is where we left off. You see there's quite a few factors that are going into this enlightenment business. Quite a lot is required for this enlightenment to happen, for this self knowledge to happen. So now I'm all set up but what about my teacher? My teacher should be a free person. Everyone says they're free that's teaching but very few of the people who say they're free are actually free. Anybody's free when they're sitting up front looking good, giving a satsang. You have no idea what I am, actually. If I just look blissful and holy and chant a few things and talk sweetly and love you a little bit, and they'll think, 'Oh, he's very free.' You don't know. You have no idea what I'm doing behind closed doors. You'll give me your confidence cause you want to believe that I'm free. You want to believe it's possible but you have no idea whether I'm free or not.

So you need to be critical. You shouldn't just swallow what I say. I'm not asking you to swallow what I say. I'm saying, listen to the logic, the logic speaks for itself. The knowledge will speak for itself. And then observe this person, this teacher that you have. Look at see, are they really dispassionate? Are they really discriminating? Do they care about money? Lot of them, you'll see them they're all talking, "Oh I don't care about this and that," then you see they have these big organisations that are collecting huge amounts of money and suddenly you see them dressing really fancy,



or getting face-lifts or driving big cars and all that sort of thing, and you wonder, 'Just a minute.'

Q: Are you dispassionate about the outcome of your book and nobody wants to read it?

**Ramji:** Sure. Absolutely. The book I wrote, I only wrote for myself. Every book is like that, but the one that made me famous, that book, I was getting old and I realised I was going to die and I was so happy that my guru had taught me this and that this Vedanta was there and I just thought, I'll just write it all down for me perfectly, everything I know, and I'll just leave it. I had no idea to even publish it. In fact, when I finished it I said to Bhagavan, I said, "That's a nice book, that's a beautiful book, but now it's up to you. I'm finished. I'm not going to do any more about this book." It almost killed me to write that book. I spent a whole year. Took one whole year and I was 8-10 hours a day writing this book.

And I just couldn't go that whole publishing thing, so I just turned it over to Bhagavan, "It's up to you. That's it." And I didn't care, I really didn't care. And three days later I got an email from a publisher. I never met the publisher. She never heard of me. She just bumped onto the website and she said, "Oh this man is a very nice writer and he's got a fresh voice. I'll call him up and ask him if I could publish some of his satsangs and things." And I said, "Well I just happened to have written this book," and she said, "Tell me about it," and I told 5-10 minutes on the phone and she said, "I'll publish it," without even reading it. And two weeks later a contract came in the mail. I had no idea whether it was going to sell or not. You know how much money I make on that book? Maybe like 300 euros or 500 euros a year. I get nothing.

Dispassion... look to see if your teacher is dispassionate. Are they trying to get you in bed? That's a big one. You see some of these gurus are always checking out the satsangs. The women gurus sometimes for the beautiful men and the men always for the pretty women. And they'll all be very dispassionate, treat everybody really nice, then as soon as the satsang is over, you'll see them sneaking around, chasing after sex, or chasing out for

money, or just fame, or they're needy. They need to have you there. If you say, "Oh sorry, you see this isn't really working for me. Your teachings really not working for me, I'm going to go. Then the guru will tell you, "You know what, you'll never get enlightenment. You're suppose to be here. This is your path. You're throwing everything away. You need to stay with me." You hear this all the time.

I had a woman that I taught. She became quite a famous guru. And she was very needy still. She was emotionally very needy. For years I had people coming to me saying, "When I told her I was leaving, she got very angry and threatened me and made all kinds of statements and so on. What's that?"

"Well, she had some experience of the self and she thought that was enlightenment, but she wasn't free of her need for love and she felt that all of this attention that people were paying to her... and she was a beautiful, lovely person, she had a great personality... but she was needy for love and she thought everyone was there...:

I don't think you love me, okay? I'm not here cause I think you love me. Believe me, I love myself enough so I don't care if you love me or not. I love myself so much. I sit all day long hugging myself. So I really don't care if you love me. But you'll find in these teachers they're needy. They want your love. They need your attention. They're jealous and they want to keep you there. They want to grow. They need more people, always need more and more people cause they get tired of the love they're getting from this one, so they want new people to come and love them cause they have new needs all the time. All the time that need for love is there.

So you need to look at your guru. Is that person standing free in awareness? Are they free? We call it established in Brahman, in the tradition. And that teacher should have a valid means of knowledge. Just a teacher that promises you some kind of experience is not a proper teacher. Yes there are these shaktipat gurus. You probably have all been to shaktipat gurus. Shaktipat gurus are gurus that when you get around them you feel this energy. You know the energy? It's called the shakti. And somehow when you get around them you start getting high. You start feeling good. You're

not even sure why. And you feel like they're transmitting the shakti into you and you feel good around them. And then when you get into this sattvic state and feel good, then they tell you, "This is it. This is moksha. This is it. Stay here in this state and everything is fine."

"Oh really? Great. I'm enlightened." You're enlightened until you walk out the door. That's how long you're enlightened. It's amazing how popular the shaktipat gurus become. They'll collect thousands of people. Osho had tens of thousands of people. He had great shakti. Papaji had hundreds, maybe a few thousand people. He was a great shaktipat guru. Ammachi, she's unbelievable. I mean Ammachi gives shaktipat to ten thousand people in a day. She doesn't even get up. She just pees in her diaper and keeps hugging them. She gets you close and there's an energy bubble around these shaktipat people. They have a lot of energy. And then suddenly – boom! The energy goes into you and lifts you up and you feel amazing. 'That's enlightenment. That's what you want. That's the state you want.'

Now, shakti is good, it's lovely, it's great. The experience of the self is great, but what? Again it's an experience and it doesn't last. So if a guru is promising you some kind of experience, that guru is not going to give you what you want. Is not going to give you freedom. You'll get dependent upon the experience and dependent upon the guru. You see that happening all the time. All the time these people get really needy and they're clinging. Mooji, he's a great guy and he has a lot of shakti and people are always around him. He use to come to Thiruvannamalai every year and I knew him for years before he was really famous. Then as he got more and more famous after awhile he became very, very weak and tired. He'd just go to a restaurant to try to be alone for a few seconds, just to get his energy back, and they're be ten people just like magnets on him, touching and grabbing and pulling the energy off him. The poor man, he was such a nice man, he'd just give and give and give.

So guru needs to have a valid means of knowledge and needs to be free. And the way you tell if your teacher is a proper teacher is if you feel more and more free of the teacher every day. As it progresses you feel, I don't

need this person. Why? Because the knowledge is taking care of you. The knowledge becomes your teacher. You've taken something that anyone can use. It becomes your knowledge and the knowledge lifts you up. Understand.

We want you to become your own guru. My guru he was ruthless. He said, "Sit down. Shut up. Pay attention. And we will have you out of here as soon as possible *because* you're using up valuable space that others can use." Those were his exact words, "Sit down. Shut up. Pay attention. And we'll have you out of here as soon as possible." He was a very famous teacher, Swami Chinmayananda. A great man, an amazing mahatma. But not interested in collecting people or in keeping you a devotee. We're interested in setting you free. This teaching is to set you free of everything, including the teaching and the guru and all of that.

So the teacher needs to be qualified and the teacher needs to live in such a way that you can see that this knowledge is real knowledge. If a teacher is talking freedom but not living free, then you have a big doubt about that, don't you? You think, well what good is this knowledge if I see this teacher cutting corners, not following dharma? Is greedy, self-centred, and power hungry?

Recently there was a guru, I think you may have heard of, Andrew Cohen. He was quite a famous guru. He had thousands of people. He started teaching about 27 years ago. He was a Papaji person and one of the first neo-teachers. Just a few months back he quit. He wrote a thing, put it on the internet. He said, "I'm not enlightened. I'm not a good person. I'm stepping down." I think he was forced to step down because he was very abusive person. People got very high around him and had many experiences and so forth, but he abused them. He said, "Your ego is the problem and I'll show you and I'll teach you.:" And he started getting power hungry. He was abusing people, making women take off their clothes and go in a cold lake and sit there and freeze, and all kinds of things. It was awful and people took that abuse from this man for 27 years. And if they wouldn't take the abuse he'd throw you out. And finally Bhagavan brought him down, and he

became chastised and humble and now he lost his position. And he said, "I'm sorry. I'm not a good person and I'm going to try and get himself together and become a good person."

In the name of enlightenment he was breaking dharma. The number one dharma is non-injury. That's the number one dharma. The number one universal rule or value in this whole creation is non-injury because reality is non-dual. It's a non-dual reality. So that means if I'm injuring you I'm injuring me. If I'm injuring you and I don't feel injured then there's something wrong with my enlightenment. Understand. And his idea was all experiential... "Your ego is standing in the way of enlightenment and you can't break your ego, I'll break your ego for you." His ego, what? He hadn't broken his ego but he's happy breaking your ego.

So when you have this kind of teachers telling you you have to kill your ego, you have to do all these things, and you're not good, and you'll get enlightened one day, and blah blah blah, you better run as fast as you can.

There's a lovely man who came to my seminar in Spain recently and he had been with Andrew for twenty years. He read the small satsang I wrote about the reason why Mr. Cohen had a problem was because his idea of enlightenment was wrong. He had the wrong idea of enlightenment and that's what caused him to teach like this. He just had that experiential notion and that idea that the ego was the problem and so his idea was 'well I'll bust your ego.' And people believed that.

Your ego is not the problem. Everybody's got an ego...I have an ego, you have an ego, we all have egos. You're going to have an ego as long as you're here. Bhagavan gave you an ego. You're suppose to have an ego. It's good. It's just what is my ego doing, what does my ego know, and what does it think...that's the only issue. But everybody's got an ego. The ego doesn't stand in the way of the self because the ego is the self under the spell of ignorance. Understand. There's only one self, not an ego self and a true self. There's only one self. So if there is an ego, not two selves... not an ego self and a true self. There's only one self, so if there's an ego it's got to be the self, and that's only the self under the spell of Maya. So there's no busting

ego problems here, there's only removing ignorance for the ego. The ego has an understanding problem not an experience problem. Understand.

Now, we got the three factors: I'm qualified, I have a qualified means of knowledge and I've got a pure free teacher who can wield this means of knowledge and teach me properly. Is that enough? No. You can see why there are so few enlightened people? You understand why it's so hard? I'm just telling you this to show you why it's so hard. Why there's only a few people who gain enlightenment and why everybody keeps trying. Because there's so many things involved in this. It's not just by magic. This doesn't just happen by magic. This who creation is very logical. And I'm explaining to you the logic here, the reasons why this is difficult. And once you understand what these reasons are, then it becomes easy.

In the *Bhagavad Gita* Krishna, sometimes he says, "This is very difficult knowledge." and sometimes he says, "This is very easy knowledge." And you say, 'What's wrong with this guy? One point he says it's very easy and another point he says it's very difficult. What is it, is it easy or difficult?' Well it's easy if you're ready and qualified, and it's very difficult if you're not. That's all. It's very simple. And you get prepared and qualified by listening. By getting it clear what is involved in the thing, then you can make the adjustments what is necessary. But if you haven't thought through all of these things carefully and resolved these issues in your own mind it's not going to happen. You have to think it through.

So there's one more factor that's required for this moksha business. Got the guru, got the teaching, I'm okay I'm good to go. But one more factor is called *devam*. That means Bhagavan. That means the unseen factor or the *grace of God*. See, your enlightenment is not just for you, cause there's actually no *you* to be enlightened. Your enlightenment is for Bhagavan, for the total, for everyone. You're not just here for your own self. I don't know if you knew that. If you thought this is all about 'me', then you're all wrong. It's not just about you. Yes, you're important but it's not all just about *me*. It's about the total. It's about everyone. And so when it's important for the total... when it's important for other people to gain this knowledge then

Bhagavan will make you understand and your knowledge and your experience will go to bless everyone. Only Bhagavan, only Isvara knows when the time is right.

So those are the four factors. Now, if you're qualified, and you have a teaching and you have a teacher, you don't really care when you get enlightened. You understand 'I'm already enlightened,' and whenever that final final thing is up to Bhagavan, you just relax and enjoy yourself cause you've got the teaching and the teacher and you've got the qualifications and so life is grand. You're on the Vedanta bus and it doesn't matter when you get there. You *will* get there. Ramana says, he uses a great analogy. He says, "When you get on the bus with your luggage, you don't sit in your seat holding your luggage." A man is sitting there holding his luggage up and you say what are you doing and he says, "Well I'm carrying my luggage to San Francisco. I'm going to San Francisco and I'm carrying my luggage." Nobody does that do they? What do you do? You put your luggage down and the bus will carry your luggage and you just sit and look out the window and enjoy the scenery.

So once you've got the right teaching you're on the bus. You put your problems down, forget it, and you enjoy yourself. And whether you get enlightened or not it doesn't matter if it's ten thousand years or ten seconds or ten minutes, it doesn't matter cause it's up to Bhagavan. I've done everything I can do. I'm doing my utmost. I'm doing my best. I'm living a righteous life, I'm enquiring, I'm loving the Lord, I'm doing everything that I need to do and that's all. I'm doing my job and now the rest of it is up to Bhagavan. So I turn it over to Bhagavan, to the Lord. Okay?

So that's how far we got up to there. Now, assuming all that then we have to teach you the knowledge. See how many hours we've been and we still haven't gotten to the teaching. No, this is the teaching also. The teaching includes all of this. The basic knowledge is very simple.

So, the next talk... first is motivations, the second is knowledge and experience, third is a means of knowledge and qualifications, and the fourth talk is the self. What is the self?

Imagine this situation. You're out in the forest and you've been walking for awhile. You don't see anybody. Suddenly somebody, a stranger, comes walking on the path towards you. You don't know who they are or anything. The path is narrow and you stop face to face. Now normally you say 'guten tag, good day.' But you're not permitted to say anything. He doesn't say anything and you don't say anything. Your mouth is sealed. Because as soon as you talk the problem becomes big. As soon as the mouth opens and words come out you suddenly have problems. In this situation, nobody speaks. And there's this person standing in front of you. What do you see? You see two things. There's only two things you see. What are they? Consciousness and a body. Is that right? That's all you see. You understand? Somebody says, "Well what is the self?" You see the self cause if there isn't a self there, is a body going to be standing up? No. There's a living presence, a being, an energy, an awareness there in front of you that's keeping that body standing up. If that awareness or that consciousness leaves that body what happens? The body goes down, it rots into the earth, the worms eat it and that's the end of it.

So you're seeing and experiencing consciousness all the time. Every time you look at a person, every time you look at your self you're seeing awareness and consciousness and you're seeing a body. Now the only problem is which is the person? Is the body the person or is the consciousness the person? Who am I? Am I the body or am I the consciousness? This is a problem cause I've got two things here.

Remember when I did the location of the pen teaching? I said, "Where's the pen?" And somebody said well it's in your hand. I said, "No it's not in my hand, the pen's in me. The pen is me." That's even more radical. "What? You're a pen?"

Well, why did you say the pen is in my hand? Because you thought you were the body, didn't you? If you didn't think you were the body you wouldn't say the pen was here. It was identifying yourself with the body projected the idea that you were there and this was here and you saw the pen as an object sitting over here.



And then we analyzed this situation from the point of view of consciousness and we discovered there's no separation between the pen and consciousness. That the pen is consciousness, appearing in consciousness as a form that seems to be something other than consciousness, but is actually only consciousness. Because what? The pen is the thought of the pen and the thought of the pen is only possible because of consciousness. In other words you can't have knowledge of something without consciousness. So the knowledge depends upon the consciousness, is a product of the consciousness and is not separate from the consciousness. So obviously the object is not separate. See the logic. It's irrefutable logic. You cannot argue with this logic. You cannot understand it cause it's subtle but there's no argument. It's just knowledge.

So now I've got this problem. I've got this person. It's a conscious being. I am this person. I am conscious. And I've got a body. Now that should be easy to separate the two, which is you, shouldn't it? What did we say? Now think about this, it's very important. It's very simple but it's very important. **I can't be the body, why not? Because the body is an object known to me.**

People have a hard time with this one. I have people who I've been teaching for three or four years who still can't understand that. I still have the same discussion with them after four years cause this is very difficult to get. The reason is because the object, the body, is known to me. I can't be it if it's known to me, can I? I'm the knower of the body. **The body is an object and I'm the one that knows the object, so I can't be the object. The object can be me. Understand. The object can be me but I can't be the object.** Why? Because the object is not conscious is it? The object is consciousness. It's made out of consciousness but it's not conscious. It's not sentient. Problem solved. I've eliminated my confusion about who you are and who I am.

The consciousness that I see there isn't any different from the consciousness that's here. Now you look at me and you see consciousness and I look at you and I see consciousness. Is the consciousness in you and the consciousness in me different? No. That's why you can identify with people because you're only seeing yourself when you connect with another

person. **And when you love another person it's only the consciousness in the person that you love. It's yourself in that person that you love.**

Consciousness is not far away in some transcendental state, beyond the beyond, *gate gate para gate para sam gate, bode svaha...* way beyond. Consciousness is right here, present. It's simple, ordinary. *You're experiencing it all the time.* You're never not experiencing consciousness – in yourself and in others, in a dog, in a cat, in a baby, in a tree. It's a little more difficult in rocks and dirt but consciousness is there also.

That's called moksha. Moksha is just knowing the difference between me and my body, between consciousness and the objects appearing in consciousness. That's all moksha is. Moksha is not some amazing experience. I mean that is an amazing experience when you actually understand what that knowledge is. It has an amazing experiential impact but it's not a special experience. It just sets me free of the confusion I have about myself.

I can't be my body, why not? Because my body is known to me. And the same thing applies to my feelings and my thoughts. Those are the other two classes of objects. The physical world can't be me. As this lady said, "I am not my body, I have a body." That's correct, you are not your body...you have a body. It means you're something other than your body. And the same thing applies because moksha is just discriminating the subject from the object. So now we've gotten rid of the body. It's clear we're not the body all right? Everyone agree with that? Everyone clear they're not the body? Okay.

What about your feelings? It's not me is it? My feelings aren't me, are they? Get this clear now. You want moksha? Okay, we'll give you moksha right now. Do your feelings know you? Do your feelings feel you? No. You feel your feelings. Means what? Your feelings are objects just like your body is an object. They're just subtle objects. They're material. They're matter. This body is matter. And your feelings are just matter too. They're matter that's vibrating a little faster. This matter (Gross Body) is vibrating as a kind of heavy dull experience for you. It's tamasic. And your feelings are vibrating a

little faster. But your feelings are just material energy. That's all they all. Nothing really amazing about them at all. And they can't be me. Why? Because they're known to me. They're objects appearing in me, in consciousness.

Okay? You okay with that? I'm not my body. I'm not my feelings. Now the next level. What about my thoughts? Same logic applies doesn't it? I can't be my thoughts. I notice people often in this teaching they get very identified with their thoughts sometimes. I can tell they're identified cause I say something and I watch their mind and I'll see they become angry with me. Or they get angry when they hear a thought that contradicts their thought, and that tells me this person is identified with their thoughts. They think they are their thoughts. They believe what they think.

But what you think isn't you, is it? This is a harder one isn't it? This is much harder to get rid of because you actually believe that you are what you think. I'm a Christian, I'm a Muslim, I'm a Jew, I'm a mother, I'm a father, I'm gay, I'm straight, I'm a lesbian, I'm a doctor, I'm a lawyer, I'm a teacher, I'm a blah blah blah blah blah. The 'I', consciousness, me, awareness has joined the thought. There's no connection actually. The awareness is always free of the thoughts and the emotions and the physical and the body. It's always free but it joins the thoughts and it says I'm a this, I'm a that, I'm asleep, I'm awake, I walk, I talk, I breathe, I think, I feel, I this, I that. Is that true? Is any of that true for you? And the answer is? No. None of that is true.

All those activities—I think, I feel, I act, I walk, I talk, I sleep, I breathe, I eat—all of those activities, where do they belong? They belong with the body and the mind. The body walks, it talks, it eats, it sleeps. The self doesn't talk, it doesn't walk, it doesn't eat, it doesn't sleep. It has no sense organs or mind. So it's not doing any of those things. *You* are not doing any of those things. Let's not call it an 'it'. Let's call it a 'you'. Calling it 'it' is called indirect knowledge and calling it 'you' or 'me' is called direct knowledge. The self isn't doing any of that.

Andreas: So you said when the desire is removed or ignorance is removed, the bliss of the self, the joy of the self flows through us. But actually it's not

the bliss experiencing the self, the bliss is experienced in the causal body, it's also a phenomena of the body, because the self is just awareness in which this bliss is experienced. Actually the self is not experiencing the bliss.

**Ramji:** Yes that's right. The self is a non-experiencing witness. The experiencing witness experiences bliss when the mind is quiet, when the mind is sattvic. We will get to that when we talk about the gunas. The experiencing witness, that's called the jiva, or subtle body, or the ego. That's the experiencing witness. But the self is a non-experiencing witness. In other words, it's the light or the awareness or the consciousness in which experience takes place, in which the experiencer experiences.

There are billions, trillions, gazillions of experiencers. Do you know how many nematodes there are in one square inch of earth? Like forty million of these little conscious worm like beings called nematodes in one square inch of earth. There are literally hundreds of trillions, quad zillions of beings in awareness.

So the self is not doing anything is it? The self, awareness, is always present. It never moves. It doesn't go anywhere because it's already where it would go if it went anywhere. The Upanishad says, "Sitting still, the self ran faster than the mind." Now the mind is the fastest thing. As soon as you think of something, your mind goes to that thing, whatever it is. As soon as you think of it, you're there. But the self is even faster than that. Why? Because it's already there before it has to think to get there. Means, there's no place where you aren't. Tell me, have you ever been some place where you aren't? Never had because you're always present. The body moves, the experiencing entity moves. We call that the traveller. Reincarnation is for this person here. We had this question about reincarnation yesterday. I didn't want to get into it. It's a secondary topic. But reincarnation is for this person (subtle body). This person moves – this subtle body it moves. It changes and moves, apparently. And the physical body apparently changes and moves but you don't change and you don't move. You don't think, you don't feel, you don't walk, you don't talk. You just know because knowledge is the nature of consciousness. You just know.

See in every single experience that you have, consciousness—you— are always present, isn't that right?

Andreas: Actually I have to say, the self reveals knowing.

**Ramji:** No, the self knows. The self is the knower, but it's not a knower that's affected by what it knows. This is what freedom means. This is what moksha means. See that's why moksha is not a particular experience because moksha is the knowledge that I'm the self. The self is always free of what it knows. The experiencing witness is not free. It's part of the whole Maya creation. So this person that I think I am that's experiencing things...we're not saying you don't have a person and that that person is not experiencing things. We're just saying that that person is never free. That person is always connected to all these objects here. It's just one among billions of objects in Bhagavan, in Isvara, in the whole creation.

Gaby: Consciousness knows everything?

**Ramji:** Yes.

Gaby: There's only one consciousness?

**Ramji:** Yes.

Gaby: Why do I then just know the thoughts of this person, but not your thoughts?

**Ramji:** Because the thoughts belong to the body, what we call an upadhi. The thoughts belong to that body. The thoughts belong to this body, they don't belong to me.

Gaby: I don't know everything.

**Ramji:** No, Isvara knows everything. Isvara knows your thoughts and my thoughts but jiva, the individual, only knows the thoughts that are related to his body and mind.

Gaby: You said there's only one consciousness. And your consciousness is the same as my consciousness.

**Ramji:** That's correct. That's right. That means there's two kinds of

omniscience. Omniscience means all-knowing. There's the all-knowingness of Isvara and there's the all-knowingness of Paramatma, pure consciousness. Now what's the difference between these two? Isvara is awareness, or consciousness, plus Maya. Awareness plus Maya has the knowledge of everything. That's called God. The knowledge of everything is God. If you look at everything here is made out of knowledge. A person is made out of knowledge. A tree is made out of knowledge. A table, a chair, a thought is made out of knowledge. Everything here, the whole structure of reality is nothing but idea in the mind of Isvara. So Isvara is God or the creator. It's the knowledge that out-pictures us all these forms.

Like, take a tree. Now tree is just knowledge. Excuse me... a tree is a tree. No, a tree is a tree, but it's only knowledge. What happens to a tree? It grows. Then it produces a fruit, a nut, an acorn. Say it's an oak tree and it makes an acorn. Now the tree dies and goes back in the earth and the acorn, the nut, remains. Now, if you took that nut and you leave it in the ground for awhile and water comes and the earth is warm, then what will happen? A new tree will come won't it? Yes it will. Now if you take that nut, that knowledge is in that nut, that little form. If you grind up that nut, just grind it, grind it, grind it, cut it very finely make it into a fine powder, can you find the knowledge? You can't find the knowledge at all can you? Yet the knowledge is in there. In the right conditions the knowledge is in every atom of that thing. Isvara is there and has the knowledge of a tree and then it will start to grow. It will sprout, it will come up, make branches, leaves, photosynthesis - all the things that trees do. It's amazing complex entity a tree is. It will all just out-picture as knowledge. And when that tree dies, what happens? The knowledge doesn't die. Tree knowledge remains and then it manifests another tree. And that tree dies and the knowledge manifests another. A dog knowledge, human knowledge, cat knowledge, air knowledge, fire knowledge, water knowledge, earth knowledge, ego knowledge, mind knowledge, God knowledge, knowledge knowledge...everything here is just knowledge appearing in different forms, arising and falling, but the knowledge is permanent. It's eternal. And that

knowledge is called Isvara, the Creator of everything. And it knows everything. It knows your thoughts and my thoughts and her thoughts and his thoughts and the thoughts of ants and the thoughts of bees and trees. It knows everything. That's Isvara.

Now jiva is one little bit of knowledge. As a person, I am knowledge. But I only have knowledge of this form. The knowledge I gain is limited by this form, by this upadhi. So you only know what you experience and I only know what I experience. Isn't that true? When you meet somebody, even if you're love with somebody, you never really know what they're experiencing do you? You sort of guess sometimes but you never really know on a moment to moment basis what another person is experiencing. Why? Because the experience doesn't belong with the consciousness. The experience belongs with the body. Experience stays here (subtle body) and consciousness is always free.

Consciousness, or awareness, is beyond Isvara and beyond jiva, beyond God and beyond the individual. When the individual understands that it's consciousness, it's no longer under the spell of Isvara either. It's no longer under Isvara's control. This is what a jivanmukta is called. A jivanmukta means a liberated person. That's actually an oxymoron because you can't be a person and be liberated, but an apparent person... that jivanmukta is actually awareness and can say no or yes to Isvara it's fine. Because he or she is what? That awareness because of which Isvara knows what Isvara knows, what God knows, and that awareness because of which jiva knows what jiva knows. In other words, you as awareness are beyond both the Creator and the created. Which means you're free of them because they're objects known to you.

Isvara just means you're environment. Let's not get too grandiose about this. We can go way off into the higher levels of thinking. The word Isvara means the creator, and the creator appears every moment to you, every second to you. Isvara isn't sitting somewhere else. Understand. Isvara is just your environment...means your mind, your body, and all the objects that are around you and appear in you. That's just Isvara. Isvara is everything

that is. That's why when we're talking yoga, karma yoga, we have to take Isvara into account. We have to take our environment into account. Because Isvara is as much a part of our experience as we are. Our environment is no different from what we think we are.

Q: I've been with the neos for quite awhile and many refer to this phrase 'not knowing' so you say awareness knows everything, in the sense of perceiving everything, so the not-known state is it like referring to the mind not labelling?

**Ramji:** Maybe. What we would say...who knows the not-knowing? Because if you say there's a not-knowing...

Q: There's a perceiver of that.

**Ramji:** That's right there has to be some perceiving of the not-knowing. So who is it that knows the not-knowing?

Q: Awareness.

**Ramji:** It's a simple matter. It's the same awareness that knows what we're talking about right now. Exactly the same awareness. It's ordinary awareness. Now this is a very important point. We're just getting into this topic. It's ordinary awareness, mind you. It's ever present, ordinary awareness. It's not way out there somewhere, or hidden somewhere, or mystical or anything like that. It's just the ordinary awareness because of which you know what you know, because of which I know what I know. The knowing faculty in you and the knowing faculty in me is exactly the same awareness. And it's nothing special.

See, when you get in the spiritual world...I call it a pornographic language of hyperbole. It's almost like pornographic the way they talk about God and awareness, as if it's the most sexy, juicy, amazing thing there ever was. That it's totally rare and unique and unbelievable and incredible and ph my God how they get all worked up in this big fantasy about awareness. But awareness is nothing special at all. It's just right here now, it's that because of which you know what you know. And that, because of which you know what you know, or that consciousness or that awareness is always present,



isn't it?

Every experience...grand experiences and small experiences, at every time at every place is only made possible by this simple, single factor, this awareness. And *that* awareness, or *this* awareness... if it's *that* it seems to be somewhere else, if it's *this* it seems to be here, so let's call it *this* awareness, even though it's not *this* because *this* could be *that* also. It's just *that* because of which or *this* because of which I know what I know. It's the essence of knowledge. Isvara is all knowledge and the essence of knowledge is consciousness, awareness. The wave is what? The ocean. And the ocean is what? Water. So the wave is water and the ocean is water. What's the essence of the wave and the ocean? What's the same for the wave and the ocean? Water.

So whether it's all knowledge or individual specific knowledge, the essence of all knowledge and the essence of individual knowledge is consciousness, awareness—me.

*(ends session and picks up next session in the middle of a question)*

**Ramji:** Did I answer that? No, because you're projecting satya on mithya. You're associating your upadhi, the Gaby person with this, and you're saying that what belongs to this, the all-knowingness should belong here (jiva). But this is always limited knowledge. Jiva is limited knowledge, limited desire and limited action, limited energy. Isvara has unlimited knowledge and unlimited desire and unlimited energy. So Isvara's got the knowledge of everything. Jiva's got the knowledge of itself, one specific thing. But awareness is free of both.

Now for awareness there's no me and you, right? Awareness just sees you as awareness and sees me as awareness. This is what enlightenment is. Enlightenment is just understanding that I'm awareness and then I see you as awareness and I see me as awareness, then all the problems are gone. If I look at you from Isvara's eyes or from jive's eyes, then we have duality and we have a problem. Understand.

Gaby: I think the key for me is what you said last, that it's not the

knowledge but the essence of the knowledge.

**Ramji:** Essence of the knowledge, that's correct.

Gaby: That's it.

**Ramji:** That's it.

Q: That's also the all-knowingness of consciousness is the essence of knowledge?

**Ramji:** That's correct.

Q: So the difference between all-knowingness of Isvara...

**Ramji:** And the all-knowingness of Paramatma, or awareness, is that one is the essence of knowledge and this (Isvara) is the total knowledge and this (jiva) is individual knowledge.

Q: Only total knowledge about creation.

**Ramji:** Right, and the creation is just a speck in awareness.

Q: So Isvara is under the spell of Maya?

**Ramji:** Correct. Sometimes Isvara's said to be Maya, sometimes it's said to be under the spell of Maya. But we need to make a distinction between awareness as a creator and awareness uncreated. Because this awareness if it's non-dual, there's no creation involved in it, is there? You can't have a creation where you have only one thing. So when Maya's operating, the question of creation comes in and then we have talk about Isvara and the objects. That's a real tricky one. That's the most subtle point, to separate the awareness as a creator from pure awareness.

Q: And the jivanmukti, knows only the essence? He's not magically some kind of Isvara knowing all of creation.

**Ramji:** Yes, that's right. That's absolutely correct and that's why we have to get that very clear because a lot of people think the jiva's going to become Isvara, like Sai Baba, and have all knowledge and fly around like Babaji and manifesting all this sort of thing. That's not going to happen. And even people like Sai Baba and Babaji they're not creating the whole universe.

They just have special powers, special siddhis that have come from Isvara. But they're not creating the sun and the moon and the stars and the mind and the intellect...the whole structure. They're not that Isvara. They're a little bigger Isvara's than we are maybe, or maybe not. I mean I could probably meet Sai Baba or Babaji and give them fifty questions they couldn't answer. I bet I could figure out fifty things they could not answer at all. So they don't have all knowledge. They're just jivas with different powers. And all jivas' powers come from Isvara.

Q: So jiva can earn some siddhis, some powers?

**Ramji:** Some merits. From Isvara they can learn some siddhis, some powers.

Q: But that's independently of knowing who they are?

**Ramji:** That's right, absolutely. And that's why in the yoga literature they counsel against identifying the siddhis when you're doing sadhana. Because in the yoga sutras you'll see that the siddhipad, chapter on siddhis comes after the chapter on sadhana. And that's where they warn you. They tell you hey, don't think those belong to you. Because the jiva, when those powers come, think the powers belong to me, so it gets a big ego. This is why you'll often find in yogis very big egos. They haven't realised that all the powers are Isvara's. And just because their mind has been cleared and controlled to a certain level then Isvara's operating through them. So then the jiva, the ego, claims those powers to be its own powers, but it's really all Isvara only doing it.

Like this guy, Bratzo. Have you heard of him? He's a Romanian guy. He goes around the world giving gazing at people. He has a very strong energy and power and thousands of people come. He doesn't take money or anything. And he doesn't seem to claim that it's his either, so maybe he understands that it's just Isvara functioning through him.

So yes that's correct, jiva's not ever going to become Isvara. And a jivanmukta knows I'm Paramatma so he's not fascinated by Isvara or jiva. He's not particularly in love with his own personal psychology that's

attached to him, or he's not fascinated by Isvara either.

Q: So it's very simple because when I know the essence I am awareness, the knowing principle, then ignorance is no longer a problem for me because I'm the awareness that observes ignorance.

**Ramji:** That's right, and I don't have to get rid of ignorance. I just have to know what ignorance is. That's all, and ignorance is fine.

Q: I know what ignorance is, there is no ignorance anymore.

**Ramji:** That's right, there is no ignorance.

Q: It's the same.

**Ramji:** It's the same, that's right. But people think...like enlightened people sometimes have this problem...they'll see that they think 'I'm not enlightened.' That thought, 'I'm not enlightened, will come up, simply because they had that thought for their whole life that 'I'm limited'. They'll think, 'Oh I must not be enlightened because I have the thought that I'm not enlightened.' But that thought doesn't stand in the way of awareness does it? It's just ignorance appearing. So they say, 'Oh that's an ignorance. That's funny. I'm the self yet I think I'm not the self and that's so funny.' And they'll have a laugh. They won't identify with that thought as being real at all because they know, 'Hey that's just ignorance.'

Q: Enlightenment is just a bad word too.

**Ramji:** Yeh enlightenment is a bad word. We don't like that word but I have to use it.

Q: You said before there's no beginning to ignorance, but what is when the children are arriving, if they're more identified with the stuff 'I am Jim', this is the beginning of ignorance or not?

**Ramji:** Okay let me ask you this. Do you the gagabuguy?

Q: I heard of it.

**Ramji:** You've heard of it. I used that before. Most people know it now so I should use a different word. Okay, you don't know the gagabuguy. So when

did you become ignorant of this?

Q: I don't know.

**Ramji:** Yeh because It has no beginning.

Q: It means there's no ignorance then there's only knowledge.

**Ramji:** That's right. Absolutely. There's only knowledge. There's only awareness which means there's only knowledge. There's knowledge of objects or knowledge of the absence of objects. That's all there is. There's awareness of knowledge and awareness of ignorance. We just need to know what awareness is, what knowledge is, what ignorance is, what these factors are appearing in me, in awareness. That's why we're breaking it down to get it clear what the objects are.

Q: That also means every apparent individual is omniscient?

**Ramji:** No. Yes they're omniscient... no, not in their world...as awareness they're omniscient. They know the essence of everything. This was Veda Murti's. They're omniscient in their world, is that what you mean? Yes, that's right. But they're not omniscient in everybody else's world.

Q: Is there a world outside?

**Ramji:** No. Because everybody else is just a concept. You are omniscient as awareness but you don't know all the facts.

Q: No but the facts only appear as they appear.

**Ramji:** That's correct. In other words the whole notion of Isvara is nonsense because it just appears as an idea in my mind.

Q: It's a good story.

**Ramji:** That's right, it's a nice story, absolutely. That's correct. It only appears as facts, as statements of truth or ignorance, it doesn't matter, and it appears in me. That's correct, very good.

Q: So awareness just knows itself?

**Ramji:** That's it. And this idea that this is a person that knows awareness

that's not correct cause awareness knows awareness, irrespective of whatever objects or facts are appearing in awareness. Whatever thoughts are appearing and so forth, awareness just knows itself. But when Maya is operating, when ignorance is operating, then awareness thinks it knows the objects and that the objects are separate from itself.

Q: So then I wonder why all this complicated system?

**Ramji:** To get rid of the ignorance.

Q: Which doesn't exist anyway.

**Ramji:** Which doesn't exist anyway, but most people don't know that. You know that it doesn't exist but most people don't know that it doesn't exist. Most people take ignorance to be a fact and to be knowledge. And so that's why we have to teach like this...slowly slowly slowly we keep removing bits of ignorance and it becomes more clear as you go. That's why we need a complete teaching.

Qu: And can you say some words about the direct path of Atmananda?

**Ramji:** Sure. I teach the Atma Nivritti and Atma Darshan. I also have a video stick of those teachings. Yes, cause this is a direct path. Atmananda was a Vedanta teacher. He just didn't call it Vedanta.

Q: I was reading Greg Goode's book and he recommended you that's why I'm here.

**Ramji:** Yeh, Greg's a good guy. That's obviously a direct knowledge. Direct path just means direct knowledge.

Qr: It says there's no outside world, there's no objective world. That's the basic experience.

**Ramji:** There is an apparent outside world. We don't say there isn't one cause you can't say it doesn't exist because you experience an outside world so you can't say it doesn't exist. We say it's not real. This is one problem that some of the direct path teachers have.

Q: That's a clarification.

**Ramji:** Yes, that's a clarification that Greg, and Lucille, and Rupert Spira don't make that really clear I don't think. I know them all. They're really good guys. They're enlightened people and really good guys, but there's a few little problems with the direct path teaching. I generally endorse it but there are some issues that need to be clarified. Because saying there's no objective world is not correct. There is an objective world but it's not real. It's experientible, it's tangible, it exists as an object, but it's not real. It's not permanent. So it appears, what Greg would call an arising. It arises, so you can't see it's not there. If it's not there you can see it arising. So it's definitely there.

Q: The sensation arising.

**Ramji:** That's it.

Q: Not objects.

**Ramji:** No, not objects, but it certainly looks like the objects are.

Q: Yes. Remember your arrows, they certainly look like they're the same length.

**Ramji:** Yes, but they're not, that's right. So you understand the difference between satya and mithya, between the apparent and the real.

## **Talk 7: The Self and Its Reflections**

So, we're on the topic of the self. Life's a zero sum game. There's no joy in objects. I'm after knowledge not experience. I need a means of knowledge. For a means of knowledge I need to be qualified. I need a qualified teacher who can wield the means of knowledge and then I'm good to go. I'm ready for teaching.

And we talked this morning about the self – you. This is a picture of you (chart). There's only one of us. There's only one self and there's only one person. Every individual person is just the same person. One self, awareness, plus three bodies. That's all we are. And all three of our bodies

work exactly the same in everybody. You don't have a different or special subtle body or a different or special gross body or a different or special causal body. This is just a picture of us.

Now we're talking about awareness, the pure self. It has no bodies. It's body-less, it's nameless, it's formless. There's no objects in it, no forms in it. It's uncreated. You are uncreated. You're unborn. That means there was never a time that you didn't exist. That's weird isn't it? That's not how I see it. I know I was born here and now I'm living here and I'll die there. No. You were never born so you're never going to die. Understand. If you can understand that fact about yourself, you'll stop worrying and you'll stop hurrying. The reason we're in such a big hurry in life is because we want to cram in and get all of these experiences as possible before we die. We know we're going to die and be gone and we want to experience all this stuff before we die. So we're always rushing, always in a hurry, want more and more and more. Harder we work trying to get more and more and more. And no need to worry, you're not going to die because you weren't born.

Now, the problem with this teaching is...experience. Experience causes a problem with this teaching of non-duality because it seems like there's more than one of me when we have this teaching. It seems like there's me, this person, and then there's this higher person, this special self, this *uttamapurusha*, it's called in the *Bhagavad Gita*. This is called duality. And it seems that I am not this person (awareness). I'm only this person (jiva). I'm this limited, small, inadequate, finite person. And we're telling you, no, you're the supreme person. You have no form, you have no name, you're not born, you don't die, you're totally full and complete so you're free of desires and fears.

So, how does that work? What is this self we're talking about? I'm this self...I'm James from America. I was born such and such a time, I'm going to die such and such a time, and I weigh so much, this and that – that person. Well how do I relate to this formless, nameless being with three bodies? How do I reconcile these two apparently different factors?

Well the way I reconcile it is by the *pratibimba theory*. It's not actually a



theory, it's a teaching. But there's many people who are skeptical, so we just pretend that it's only a theory and let them think about it for awhile. *Pratibimba* means reflected awareness. *Pratibimba* is a reflection, like in a mirror. A mirror reflects objects. How does it reflect objects? What is the mirror and how does it reflect? The mirror is the Subtle body.

The Subtle Body is made of sattva guna. In awareness there's no creation. It's totally free of all forms. It's uncreated. And then, this special power appears in awareness. This is called the power of Maya, the power to create. You say, "Well there's nothing here." Well there is something here. There's a potential to create. Because if you take away the self's power to create, you limit it, don't you? It's no longer limitless. So it has to have the power to create. Understand.

So that power is inherent in consciousness. And that power is called *Maya shakti*. It's called *triguna atmika shakti*. I'm having to use some technical terms here. Please don't be frightened. There's nothing in any other worldly language that can deal with this problem because worldly languages don't know about this. They don't understand creation. They think God is sitting in the sky and creating it, or the scientists think there's some big bang happened and that's their extent of it.

This power to create appears in awareness. Now you notice on this chart (*Awareness and Maya chart*) this black circle here. Can call it a shadow. Maya's like a shadow. When you have Maya a shadow is created in awareness. Now that shadow...notice it doesn't cover the whole chart. From here (Maya) I should just make the whole chart black if the shadow covers all of awareness. But the shadow doesn't cover all of awareness because outside the shadow awareness is just endless. You could never, ever find the beginning or end of awareness and it has no forms in it. It's absolutely formless. It has no vibrations at all, no energy at all. It's absolutely free of energy or shakti.

This power...this little shadow happens just like a tiny little speck on the face of awareness. Now that's not quite the right word, face, but we're talking about something that's beyond words now. We're pointing or revealing

what's beyond words, something that's present, something that you know but something that's beyond words...trying to explain how the non-dual can become the many. How non-duality can appear to be a duality. Because it's a question isn't it? It's an important issue. If you say reality is non-dual and then I experience duality, than how do you explain that sir? That doesn't make sense. That's a contradiction. Is reality non-dual or is it dual, I want to know. Well it's both, non-dual and dual and neither.

In other words, there's something to be understood here. Something only to be understood. Nothing's going to happen any different one way or the other except some ignorance about who you are is going to go away when you understand this teaching.

So this shadow happens. We call that Maya or ignorance. We make it dark because it hides things. This Maya is called darkness. In the Upanishad they refer to it as darkness. That's one of the words it's used for it. Because it apparently hides awareness. It doesn't actually hide awareness because awareness is everywhere. Outside of the shadow awareness is everywhere, but since we're in the middle of this shadow, us little people, us little jivatmans. This (consciousness) is Paramatama, and we're little jivatmans. See the little *om* here in the middle (in the subtle body on the chart). That little *om* is in the darkness isn't it? It's surrounded by darkness everywhere. But this *Om* (awareness) is the light.

This shadow is cast in awareness and this shadow is made out of three kinds of energy. As soon as Maya comes, Maya's a shakti, Maya's an energy. This ignorance is an energy. It's the energy of experience. As soon as this happens, it's possible for awareness to experience itself as objects. Awareness—you—are always self-experiencing. That means to say, if you take away all the objects, if you remove Maya totally, you're still experiencing, but you're not experiencing objects. What are you experiencing? You're experiencing yourself as awareness and there's no subject and object there. **In other words, the self knows its self without the use of any objects or instruments, but when Maya appears then the self is capable of knowing itself in the form of these objects.**

Now, for creation to happen, we need three factors. This creation, this Maya, is called *trigunatmika*. *Triguna* means three gunas. It has three forces, or three qualities or three factors or whatever you want to call it – three energies. *Tri* means three. *Atmika* means self. So it's the self in the form of three energies. That's what Maya is. And what are those energies? *rajas, tamas and sattva*.

Now the first energy is called *sattva* and *sattva* is the energy of light. It's the principle of light. It's consciousness. Awareness is called *sat*. *Sat* means awareness. *Sattva* means awareness in a particular subtle form called *chitta*, or *chit shakti*. It's a very, very subtle reflective form that makes knowledge possible. You can't have knowledge without awareness—light. Light is a symbol for awareness. Physical light is something else. Physical light comes later in the creation. Physical light doesn't happen right away...assuming that creation takes time. We have two theories of creation. One is the instantaneous theory and the other is the evolutionary theory.

So for a creation, I need to have light and I need to have knowledge. If the lights are out there's no knowledge, is there? Turn out all the lights, you got no knowledge. So awareness now has the capacity to understand and to know when *sattva* guna is created. That means what? The creation is made out of knowledge. We discussed that earlier. How everything here, all these forms, are just created out of knowledge. That knowledge is not your knowledge or my knowledge. It's not a person's knowledge. It's *Isvara's* knowledge. It's *Maya's* knowledge. It's the creator's knowledge. All of that knowledge to create all of the forces and forms and beings and processes and laws and so forth that are operating here are contained in that *sattva* guna. *Paramatma* plus *sattva* guna equals *Isvara*, the creator.

What is *Isvara* going to create with? To have a creation I need some sort of substance don't I? Like if I want to make a pot, if I'm a potter, I need a substance. I need clay. First, I'm a creator. I'm aware. I'm an artist, and I've got an idea. I want a pot. So now I've got my idea...the pot knowledge is there. Now, I need some clay. And what is the clay out of which *Isvara* is going to manufacture this whole creation? *Tamas*. Awareness in the form of

an energy called tamas.

Tamas is like heavy, dull. Sattva's a very pure high vibration. It vibrates at a very very fine... it's a very fine substance that vibrates at a really high intense rate. So awareness is projected...it becomes light. But tamas is heavy, slow and dull. You can see tamas with your senses, why? You can see these forms with your senses because your senses vibrate at the same frequency as matter. Our senses vibrate at this slow vibration and so we can pick up on the material aspect of creation. And where is that tamas coming from? From consciousness. Maya is manufacturing out of consciousness this matter.

The scientists can't get there for some reason. They're starting to try to get there, because when we ask them they say it started with the big bang. And then when we asked them what did the 'bang' come out of, they don't know. They can't answer that question because they rely on their instruments and their instruments of knowledge are just extensions of the senses, and the senses will take them right up to here (Maya) with the instruments they have to measure these elementary particles and stuff. But there's no instrument that can pick up on awareness, cause awareness is behind the instrument, hidden from the instrument. It's more subtle than the instrument than the scientist himself.

So now Isvara's got an idea and it's got a substance. Now the idea is not going to transform the substance is it? The idea just sits there in the idea plane and matter stays there in the matter plane, and nothing happens. So how is Isvara going to get the idea to interact and transform the matter into all the names and forms that are operating here? How's it going to do that? Well another energy is needed. That energy is called rajo guna. Rajas, or rajo guna. That's the energy of change and transformation, of action, of desire. That's the one we like so much.

Our societies are completely rajasic. You look at them, they're rajasic and tamasic. Everybody runs around all day long like little chickens with their heads cut off... doing, doing, doing. Then they go home, have a beer and eat some wurst. Full of rajas and tamas these societies, not so much sattva. And

rajas is that power to transform objects into the ideas that create this whole reality. This chair is a transformation of wood. This was a tree in the forest. There was this idea...the carpenter had an idea let's make a chair, then he got out his tools and started with the energy cutting and drilling and gluing and all that sort of thing putting it all together with that rajas and he created a chair. He imposed his idea on this blank form of wood and now we have this comfortable object we can sit in and enjoy. This creative process is the same everywhere in everybody in all places at all times. All three of those factors are necessary.

We're just right here at the start of creation now. There's more to come. That level of creation is called the Causal Body. It's the cause of all the objects and things that you see. It's hidden completely. It's called unmanifest - *avyakta-ha*. it's an unmanifest dimension. You can't see it. You can't smell it, touch it, feel it, measure it in any way, but we know it's there. How do we know it's there? By observing it's effects. It's the *cause* of all the objects.

Now what is the next layer of objects to appear? First we have the pure creative force. What's the first layer of objects? That's called the *tanmatras*, the subtle dimension. See down here (Gross Body) is the gross level. And here (Causal Body) there's no subtle or gross. So in-between awareness and the gross level there has to be an intermediate state. And that intermediate stage is called the *subtle level*. It's called the Subtle Body. Isvara has a Subtle Body and we all have our own individual Subtle Bodies, or apparently it looks like we have special different Subtle Bodies. Isvara would be the Subtle Bodies of all beings and jiva would be the Subtle Body of one being.

What is the substance of the Subtle Body? The Subtle Body is the instrument of knowledge and experience. This is where knowledge and experience takes place (see chart). Here (awareness) there is no knowledge and no experience. This is just pure non-experiencing witness awareness. Witness is even the wrong word because there's nothing for it to witness from its point of view. It becomes a witness when Maya's operating, but when Maya's not operating you can't even call the self a witness.

Understand. You need an object to turn this into a witness. But now we're assuming that there is an object, Maya's there, and there are things for it to witness.

So the next stage of creation is the Subtle Body. And the Subtle Body being the instrument of knowledge and experience, because you can't have experience without knowledge. Even if you did, experience wouldn't mean anything unless you understand it. It's totally nothing without knowledge. So experience and knowledge takes place here in the Subtle Body. And why is it possible for the Subtle Body to know and experience things? Because the Subtle Body is made out of sattva guna. The predominant guna, the predominant energy in the Subtle Body is sattva. And what does sattva do as a Subtle Body? It becomes a reflector. It reflects awareness. Okay?

Carefully now. If you'll notice in this chart, behind all of this structure...the words and the pictures...these arrows here...are the structure of samsara, the creation. Behind it, there's light coming through isn't there? See the light? It means behind this penumbra is all awareness shining through it. And then awareness at the very centre, that's called the inner-most self or the inner self or jivatman, that's shining there also in the heart. That's the self in the heart. This is called the imminent self. This (awareness) is often called the transcendent self and this (jiva) is called the imminent self. But the imminent self and the transcendent self are what? Just the self. We'll see as we go along.

Now, this self plus the Subtle Body is called a jiva. It's a special term. A jiva is awareness, Paramatma. It's an atma, plus a Subtle Body. It has rajas and tamas in it. Isvara's free of rajas and tamas. Isvara creates rajas and tamas and causes it to appear in the Subtle Body so jiva has sattva, rajas, and tamas but Isvara only has sattva. That's why the creation is perfect. It's just a perfect idea and you can't blame Isvara for the evil here. You can blame ignorance for the evil but you can't blame Isvara because Isvara's just a pure creator.

The Subtle Body is pure awareness plus the Subtle Body. Now what does a Subtle Body do? It reflects awareness cause it's sattvic. This reflected

awareness is known as a jiva. This is the person that I think I am. This is the person on my passport. The person on my driver's license. That's called a jiva. That's an individual living being. An ant is a jiva. An ant has a Subtle Body. It's a very rudimentary Subtle Body. A dolphin is a jiva. Dolphins have a little more sophisticated Subtle Body. They're a little more highly evolved than ants. Plants have Subtle Bodies. Trees have Subtle Bodies. They're extremely rudimentary Subtle Bodies, but you can see the life, you can see awareness shining in a tree can't you? When a tree is cut down and it's dead it has no light to it. But when it's living and standing there you can see the light, you can see the consciousness in the tree.

When we first started taking LSD a long time ago, everybody was out hugging trees because they could see the consciousness in the trees. The acid calmed their mind down and gave them some kind of vision and they could see consciousness in the trees, and people thought trees were pretty cool. Up until that time nobody thought trees were anything. Suddenly everybody could see the consciousness in the trees.

You got to learn this now. This is a science. You want to learn Vedanta and you want to get free, you need to learn these terms and refer them to yourself, cause this is all just a picture of you. We're just describing you, not any weird strange something someplace else or anything. This is just a picture of everybody.

So this jiva has a Subtle Body. Once when Maya happens, everything from Maya on down is not conscious. It's just matter. It's gross matter here (gross body) and it's subtle matter here (subtle body). It's just a mirror. Awareness appears as a mirror. It's material and it reflects awareness. Understand.

Now what is the relationship then between the Subtle Body and you, awareness? What is the relationship between the mirror and the face that's appearing in the mirror? What's the relationship? The relationship between the Subtle Body and the self is the same as the relationship between the sun and the moon. This is very important now. Follow this carefully please.

If I'm talking to the moon... say I'm having a conversation with the moon.

It's a full moon night. Big full moon and the moon is just shining. It's all lovely. On earth people are out walking around enjoying. They're out in the moonlight wandering around in the street taking walks, this and that. The moon says, "Jesus, look at that. Aren't I wonderful. Look at that. My light it shines all over. It just shines everywhere. And all those people down there on the earth, look at how nice they are enjoying the evening. They don't even have to sleep, they can enjoy."

And I said to the moon, "Hey that's not your light."

"What are you talking about, of course it's my light."

"No, it's not your light."

Moon said, "Just minute, I tell you it's my light."

"It's not your light."

Moon said, "Okay, who's light is it?"

I said, "That's the sun's light."

And the moon said, "Ah, who's the sun? Who's that?"

I said, "Oh it's just there. That's the sun."

And the moon looks. Now can the moon see the sun? The moon is only reflected sunlight, right? So once the light of the sun hits the moon, what's going to happen to that light? It's going to get absorbed in the moon. It will reflect back a little ways but the rays will never bounce back to the source, will they, because they've been sucked up by the tamasic aspect, by the material aspect of the moon.

So when awareness shines on your Subtle Body, on this mind that you think you are, you think you're aware. Just like the moon thinks it's aware. You don't realise that you're not aware at all, you're just reflecting awareness. This is why you can't see the self. This is why you can't *know* the self. Because the person you think you are is not conscious. The person you think you are is just awareness plus the Subtle Body. And when I identify with the Subtle Body I become a person and that person is just reflecting



awareness. It's not awareness at all.

This is why you can't count on your own experience and your own knowledge. Any experience or knowledge you gained here as a person is subject to error. Because the knowledge and experience is not taking place in pure light of consciousness. It's taking place in the reflected light of awareness. So there's ignorance mixed in with the knowledge. Because of rajas and tamas ignorance is influencing your understanding. And you can have ignorance sitting right beside knowledge and not know the difference cause you're not actually aware. You're aware, but not as this person that you think you are. That's the point. We're not saying you're not aware. We're saying you're not aware as this reflected awareness. You're just simply a mirror that's bouncing awareness through the senses onto objects so awareness, you, the real awareness, can see itself as matter.

So it's not that you as a person see the world outside. It's awareness sees the world outside *through* you. Awareness simply bounces its light on you. That shines through the senses—eyes, ears, nose, tongue, and skin—and then those stimuli coming from the outside are picked up...apparently.

And our whole problem is this...because awareness and the reflector of awareness are so intimately connected. How far is the reflection in a mirror from the mirror? How far is it? Just like, how far is the object from me, how far is the reflection in a mirror from the mirror? Can you peel off the reflection, like a label? No, you can't can you? The reflection and the mirror are one but they're not the same.

Non-duality does not mean sameness. It doesn't mean they're the same. And discrimination is discriminating the reflection of awareness—this person that I think I am—from who I really am. And my problem is that because I believe I'm conscious as a person, I want to experience this thing called consciousness or God which is supposedly beyond me or something other than me. See the problem? We discussed that problem yesterday but now you can start to see the science of it, can't you? Now you can see why it's not possible to experience this (awareness). Just in the same way it's not possible for the light of the moon to reach back and illumine the sun. Not

going to happen.

Once we understand creation and how it happens and what our place in creation is then problem solved. Then this confusion about our identity goes. But the most difficult bit of ignorance is this ignorance that 'I'm a person. My dad told me I'm a person. My mom told me I'm a person. The government says I'm person. They issued me a passport and an identity card. It says right here, my name is, I come from, you're this, you're that, you're born, died, this, that and the other thing. So I'm a person.'

There's no evidence you're a person at all. It's purely Maya. It's purely a belief that you're a person. We're going to deconstruct this person, no doubt, when we talk about Isvara, Maya. You won't be left with the understanding that you're a person. You'll be left with the understanding that you're awareness and that there is this apparent reflector that makes me, the limitless non-dual awareness, look like it's this small little jiva person. It creates the illusion of person-hood. The illusion of individuality is created by this great power called Maya.

Remember when we started this talk on the self, we started with this idea of meeting a stranger outside and nobody said anything. That was just a device to get us to understand you're always experiencing consciousness. In the normal world when and you meet a stranger what happens? You start to talk, don't you? "Hi, guten tag. Good day. Where have you been? Where do you come from? What's your name?" Then what happens? You sort of feel good and that person's a nice person and you've been a long time by yourself and you don't mind having a little conversation. And what happens? Out comes your *story*. You know the *story*? "Well, I was born in America, in Montana. My mother was a judge and my father was a public servant, and I had a brother and we had three dogs, and we had a house, this and that, and I went to school and got kicked out of high school and I went into business, fell in love and then I had a big problem, made a lot of money and lost all my money, and then I became enlightened and met this Swami and then I started teaching Vedanta, and blah blah blah blah... I have 70 years of story to tell you."

Is that who I am? Are you only your *story*? And what is your story anyway? Your story is simply an interpretation. Now mind you, it's not what actually happened. Maybe some of it's what actually happened, but basically your story is your interpretation of experiences and events that took place in you, in awareness, over time. There's no accurate way to determine what went into that interpretation. Actually it's just your conditioning interpreting your experience and creating an identity out of a mirror interpretation of ever changing events. Events which are not even solid and substantial and real. You can't go back to those events and look at them clearly and see if this is what happens or not. They're real or imagined events...like a play, like a film, there's a script written for you.

In India you know they have these *nadi readers*. Have you heard of the *nadi readers*? Oh, spiritual people love that. They often go to India just for the *nadi readers*. They've got this huge library of books that tells who you are as a person from way, way back, and who'll you'll be in the future. It's amazing what they can tell you. It's almost scary, "Where did they get this? How do they do this?" Most of them are fakes. Most of them can just tell you anything cause you don't know. They get out some musty old book in some sanskrit, chant and look at it for awhile—after they've collected a thousand rupees—and then they start telling you all this stuff. And it's always good wonderful stuff and so forth. And a lot of it just tallies with what you seem to know about yourself.

There's a script that's written, and you take yourself to be that person. Is that all you are? Are you just the interpreted experience that this body and mind have gone through? Or are you something more than that? You're just obviously something more. You're the *knower* of those experiences. The *knower* of the experience is not affected by experience. This is what we mean when we say, you—awareness—are limitless. When we say you are limitless we mean, no matter what happens in the Maya world, in the created world, in the reflected world, you don't change. 'Excuse me, of course I change. I was like this yesterday and I'm like this today.' No, that reflected awareness was like this yesterday and like this today because it's

in time, it's always spinning, always changing. So this reflected awareness is not the same today as it was yesterday and is not going to be the same tomorrow as it today. That's for sure. We know that. But *you* don't change at all.

If you had become this person (jiva) than you'd stop being this (awareness) and become this (jiva) and you couldn't possibly remember what happened to who you were once the changes been made, because you've been somebody else. And if you were this person and changed into that person than how would you relate to the person you were before because you wouldn't have any memory of it because you transformed yourself into that person. Just like a worm has transformed itself into a butterfly. The butterfly can't remember it's a worm, can it? It doesn't know it was a worm because there's no third person, there's no awareness watching both, watching the transformation. You don't modify when any experience happens. Okay?

Now, look at it this way. We did this yesterday and we're going to do it again. We have to do it several times. Here I am, simple, ordinary, limitless, non-dual, unborn awareness. There's no objects appearing in me. Just pure awareness. Now a thought arises, an experience, whatever... some object. Usually it starts with a thought, then it generates a desire and that causes an experience and so forth and so on. Now an experience or thought happens. That experience changes and things keep changing, changing, changing, then that thought disappears. Now what has happened to me during that process? Has any of the experience contaminated me or changed me in any way? Am I a different awareness at the end of the experience than I was at the beginning of the experience? No. My awareness is unaffected completely by what happens in it. This is something you just have to investigate on your own just by thinking. This is called contemplation, by thinking clearly. Your actual experience is what?

When you were a baby. We're speaking now as a jiva? How did it really happen? Didn't suddenly you become aware of a baby's body? Is that how it happened? Didn't suddenly a baby's body appear in front of you? And then that baby's body did these various thing and became a little person.

The little fat stupid baby is gone and now it's a person, a child, and then then that child morphed or transformed into a teenager and then the teenager became a young adult. And the young adult started to grow and the middle aged adult became an old person. Then that old person became a hundred years old.

Now, what would happen to that baby if that baby had turned into all these successive people? What would happen to his or her knowledge? It would disappear with the role it was playing wouldn't it? Baby knowledge would disappear when child knowledge came. Child knowledge would disappear when teenage knowledge came. Teenage knowledge would disappear when adult knowledge came. Adult knowledge would disappear when old age knowledge came. But it doesn't disappear does it? Even if it disappears, there's something that knows that it disappeared.

Question: You know alzheimers?

**Ramji:** Okay, now that person has become alzheimers. That person doesn't lack consciousness. The person just lacks memory, that's all. The person is conscious. I had a friend. I went to visit him and he wanted to go to dinner. He asked, "You mind if we stop by and visit my mother for a few minutes? She's in an old folks home and she has alzheimers. It'll just take 5-10 minutes. We can stop by and I can giver her a kiss and tuck her for the night and we'll go have dinner." I said, "Sure I'd love to meet your mother." So we went and just before we went close to her bed to talk to her, he said, "Watch this. Pay attention now."

So he sat down. He hugged his mother. She was happy to see him. He told her a joke. She just laughed and laughed and laughed. And then he just waited about thirty seconds and he told her the same joke, and she laughed just as loud the second time as she did the first time.

The continuity of memory exists because I am continuous. Otherwise my memory is continually discontinuous and I'll never know what I was before. Think about it.

This is what we mean by limitless. I am not limited. I am not modified. I am

not changed by what I experience. That makes it sound like I'm an experiencer... so careful, I caught myself there, "Uh oh, Ramji, you can't say that can you, because what?" This 'I' (awareness) is not experiencing. It's a non-experiencing witness. This 'I' (jiva), the reflected I, is an experiencing witness. With its reflected awareness it witnesses things and it experiences things but this I doesn't experience. It's just the light in which experience takes place. And this light accommodates every kind of experience *and* no experience. The scripture says when no experience is happening—means outside of Maya—then what does the self, what do you experience? Yourself.

And when you're experiencing this, you're not only experiencing this (jiva), you're experiencing yourself too. So you're always self experiencing. When Maya's operating you're experiencing yourself plus experience...plus objects. And are those objects anything other than you? No. Why? Why are the objects nothing other than me? Because Maya has created every single thing out of awareness. With this power of Maya all of the ideas came out of awareness, the substance of the creation came out of awareness, and the energy that's making the creation work, that also came from awareness.

So all the transformations that we see here in the material and the subtle world...in the psychological realm and in the physical realm... all those forms and names are nothing but awareness appearing as forms and names. And they're only appearances. They're not real. That's why we call this *mithya* (Maya) and this *satya* (awareness). *Satya* means what never changes and is always real and never gives up its nature. And *mithya* is what seems to be real, what is apparently real and which does surrender its nature all the time. In other words, it's constantly changing from one moment to the next.

This is why you can't *know* anything here. You cannot know anything in the Maya world for certain because it's transforming itself every second. It is not non-existent. This lady yesterday claimed that she didn't exist, and there are many people who say they don't exist. The Buddhists like that one too...it's all emptiness. No, this is not non-existent. If you believe this is non-

existent than how are you going to get enlightened? You're not going to get enlightened are you? Cause there would be nothing to gain enlightenment here. There would be no knowledge and no ignorance whatsoever because it didn't exist.

This world does exist. It's just not real. It's experiential but it's not real. So when you're chasing experience, you're chasing something that's not real. Understand. When you want love or security or pleasure or all those things that us jivas seem to want so badly, we're not chasing something that's real, something that's lasting and permanent and will give us complete satisfaction. Definitely not, because this is constantly in a state of flux. As soon as you get something here, you lose it. That's what we mean by zero sum game. This is why enlighten people don't chase things cause they know the minute they think of gaining it, they understand that they've lost it. There's no gain. And the minute you lost something you gain something. So there's no incentive for an enlightened person...a person who knows I'm awareness... to chase any objects in the world. They're just not there.

And he or she knows that the joy that he or she would get from the object...the bliss or happiness that was in the object... he or she already has because any bliss that appears here (Maya) is just reflected awareness. It's just me reflected here in the objects. So why would I go out for hamburger when I have a filet mignon in the fridge? Why would I drink beer when I have Don Perignon in the fridge? Doesn't make sense. It's absurd.

### **Talk 8: Vedanta Setup**

Does anybody have any questions so far about this self business?

Q: Why do you come into this state of suffering?

**Ramji:** Ah, there's no reason for it. The 'why' we cannot answer. We can tell you 'how' and we can tell you how to get out of the problem, but we cannot tell you why the problem is here.

Q: Christianity or Adam and Eve...

**Ramji:** You have the devil don't you? You have satan. Satan was a bad guy and wanted to make it and so all that... they have their little story. They're just giving a story because there's no reason. And people cannot accept that there's no reason so they just make up a story... the devil, satan, did this. The Christians have the same idea called original sin. That's called Maya. It's a very unsophisticated concept in the Christian tradition.

Our concept of Maya is very sophisticated as you can see. It's a creative power. What else is Maya? What else does Maya do? Isvara, Maya, the creator is *jagat karanam*. It's the creator of the universe and it's *karma phala data*. That's the topic we're going to take up next, karma, action and the results of actions. Having explained the self, then we have to talk about karma. We have to clear all of our doubts about karma and action and doership and so on.

So, Isvara not only creates this field...in the Vedic tradition the creator is called Brahma... Isvara also sustains, keeps this field here, keeps the field going, operating all the rules. That's called Vishnu. And it destroys all the objects here. That's called Shiva. All three of those—Brahma, Vishnu, and Shiva are just the power of Maya creating, sustaining and transforming objects. The 'why' is here in the Subtle Body, and the 'why' can never know the cause. There's no 'why'. There's a 'how' and we know how it works and we know how to get out of this dream, out of this projection. That's the beauty of Vedanta.

Vedanta is a science. The purpose is not to just to describe reality. The purpose is to get out of the samsara. Vedamurti was telling me about somebody who came, "I'm enlightened but I just want to know how to get out of samsara." No, enlightened means you're out of samsara. All you have to do to solve that problem is to see samsara is in me and that I'm not in samsara. If you're this (jiva) then you're in samsara but if you're this (awareness) than samsara is in you, isn't it?

Q: Could you say causality is just a category of the intellect? From awareness I see that the intellect and the category of the intellect is just an object in me. I'm not dependent on the cause.



**Ramji:** That's right. Causality is a story. It's a narrative that tries to explain things in terms of time. But there's no time here. Why is there no time? Because reality is non-dual. It's flat like a mirror. There's no separation between the mirror and the reflection in the mirror. For there to be space you have to have a separation don't you? Where you have a separation, one way you measure that separation is called time. Time and space are just two different ways of measuring objects. But if there's no separation between the clay and the pot, between the wave and the ocean, between the mirror and the reflection, then how are you going to get time? Where are you going to get a story to tell? There's no story to tell.

The Neos have got that part right. The Neos got this part (awareness). That's all they got. They didn't get this part (Maya). The science is all lacking, but they know about this (awareness) and they know it's all awareness, and they know 'I am awareness' and fair enough. But they don't take this (Maya) into account. They just say 'there's no doer, there's no ignorance, there's no creation, there's no this and so on'... as if this (Maya) didn't exist.

This is our argument with the Buddhists and the Neos. The Neos are like crypto-buddhists actually because they just want to deny, they just want to say this (Maya) is non-existent. Tony Parsons, he's a good example. He stands in front of you and he says, "I do not exist. You do not exist." This is what he says. He's either an absolute idiot or he's just provoking you, one of the two who knows. He's just got a clever schtick and he's using it on you to get you excited, because everybody knows full well that they exist, don't they? Your awareness is your existence.

Okay, what is the most ordinary thing for you as a jiva, for you as an individual? The thing that's always present, that you're never apart from, but which you don't think about at all during the day?

Q: Breathing.

**Ramji:** Breathing is one, although you may have problems with your breath. I've got a better one. Gravity. Huh? Gravity. Isn't that a good one?

Do you ever think about gravity? Yeah, when you're really, really tired, or when you're doing push-ups. You don't think about gravity but gravity is operating on you 24/7. From the moment you're born until the day you die you're under the force of this gravity. It's the most ordinary experience, the most obvious experience that you have and yet you know nothing about it.

And the self is exactly like that. The self is so normal, so ordinary, so always present that I just overlook it. And I don't have knowledge about it. Why don't I have knowledge about it? Because I'm always fascinated by objects. Objects include my intellect and all the thoughts in it.

Q: You said yesterday that we can't get this from books but you're forming these words so if you put those words in a book...

**Ramji:** See we're not actually giving knowledge. In other words, you're not gaining knowledge here, we're removing ignorance. Understand? There's a difference. If you think you're going to 'get' this, than who's going to get it?

Q Jiva.

**Ramji:** The jiva's going to get it but 'getting it' means knowing you're not a jiva. The jiva's going to 'get it' but moksha is what? It's called *jnana karma sannyas*. It means what? It's renunciation of the doer by knowledge – the one who 'gets'. So what we're doing here is not filling you up with knowledge. People think, 'Okay, well that's Vedanta, that's great, I'll learn Vedanta.' But you don't want to learn Vedanta. Why? Because Vedanta's not a philosophy you could learn and memorize. Yes you could, many people think of that way. Intellectuals didn't understand the Vedanta was a means of knowledge and a means of knowledge just removes your ignorance. Like your eyes, you don't learn anything, you just open your eyes and the knowledge just removes the ignorance of the form and then you're just left 'seeing', that's all. You're left 'seeing' what is.

So Vedanta is a word mirror. It's the eyes for your self. It's a word mirror that takes away your ignorance but it doesn't affect you at all. It just cleans your ignorance. Now when you read for knowledge, what is it that selects the ideas that you take to be the knowledge? Well, when you read your

ignorance of who you are is operating. And that ignorance is in the form of likes and dislikes. That's duality – there are things I like and things I don't like, aren't there? In fact, human beings are nothing but bundles of likes and dislikes. And those likes and dislikes apply to everything. That's duality. In duality somethings I like and somethings I don't like. That's kind of the essence of duality, along with subject and object and other things. Psychologically duality is... I like this and I dislike that. They're always together.

Now if I'm awareness I don't read to find out if I'm awareness, do I? If I'm awareness and I'm reading I'll be interested probably in only reading novels and stuff and watching stupid movies on t.v. That's what I do. I'm not interested in reading scripture because I know I'm awareness and all the scripture is doing is telling me I'm awareness so I already know that. I just want to be entertained. So I just watch stupid movies, Netflix and that sort of thing and entertain myself and enjoy this play.

But if you don't know you're awareness, you're a jiva under the spell of Maya... Maya's operating and Maya appears in your Subtle Body as your likes and your dislikes and what are those likes and dislikes going to do? They're going to cause you to choose that bits of information that you get that are pleasing to you and to reject those bits of information that are not in harmony with your likes.

Q: Is that different from what you said in the past?

**Ramji:** Remember when we started I said this is very difficult. I'm just asking you to listen without judging. Some people in the class can't do that because it's very difficult. If you can actually open your mind like a professional person and just listen to what's being said then you'll get the knowledge as it's meant to be. That's why you need a teacher. If you try to read your way to enlightenment, or you just go to a satsang judging and evaluating what you read in terms of what you know already... some of it may be knowledge, some of it may be ignorance, you don't really know. It's just your likes and your dislikes operating there. When you hear something that you like, then you accept that, and when you hear something you don't

like, you reject it.

Q: But that can happen in class or when you're reading it.

**Ramji:** That can happen anywhere. In fact, Maya is two powers. Maya actually has three powers. Sattva is called the revealing power. Rajas is called the projecting power. And tamas is called the veiling power. We're going to see tomorrow we're talking yoga, and we're talking sadhana, and we're talking action and our whole message for the next two days is to cultivate or develop sattva. Why is that? Because sattva is the revealing power. If your mind is sattvic it will reflect awareness purely as it is and you can be able to identify awareness through the reflection of awareness and gain knowledge directly inside from your own experience of the reflection of awareness. That's cause sattva is a revealing power. But we have two other powers that are operating in us all the time. Remember, in creation all three powers are working all the time.

So what are the other two powers that are operating in my mind all the time? And this is true for everybody. Nobody is exempt here—myself, yourself, everybody. In enlightened people those powers are operating, but they've been neutralized by the knowledge 'I'm awareness'. So they're like a *fata morgana* for an enlightened person. But for a samsari, for a person who doesn't know who they are, these two powers cause us incredible problems. And those are *rajas* and *tamas*.

Now, what is tamas? Tamas is fear and denial. Rajas is desire and projection. Did you ever hear of Byron Katie? Probably everybody in the spiritual world has heard of Byron Katie. She became famous 10, 15 years ago with this idea of 'The Work'. Her idea, and it's a good idea. It is trying to remove projections. Why? Because that's all we do. Rajas is constantly there projecting reality for us. Our likes and our dislikes are colouring how we view reality. See reality and the objects around us are value neutral. There's nothing good about them, there's nothing bad about them. They have no self nature, could put it that way. They're just projections.

All thoughts and ideas are just knowledge. People is just a thought. Dog is a

thought. It's all just knowledge. It's not a good thought or a bad thought. There's nothing to it. They're just pure objects with no meaning whatsoever. They just are what they are and they don't have any meaning. But when you look at objects through a mind that's not clear or pure, that's under the spell of rajas and tamas, then what happens? You project on the objects what's inside of you, and you think the object is what you think it is. In other words, the object conforms to your likes and your dislikes.

Some people walk in the room when I'm teaching and they instantly like me. And some people walk in the room and they instantly dislike me. Instantly, without even knowing who I am or anything, without me even opening my mouth. I can watch when they walk in the door because I can see people's minds quite clearly. The one will turn bright and the other one will turn dark. That tamasic or that dislike will overcome their mind and they'll have a dark aura, a dark energy as soon as they look at this object called James. And others, will look at this object called James and they'll get bright. They'll like what they see because sattva is in their mind and they'll think I'm wonderful. I'm neither a wonderful person or am I a bad person, I'm just a 'James' body' sitting here. We don't know what it is. It's just an object appearing in awareness... but I either like it or I don't like it.

These two powers, projection and denial... if I see something that I don't like in myself or in the world, I deny that it exists. We call this the shadow. You may have read or studied Carl Jung. He popularised this notion of the shadow. The shadow is just all the negative content of your Causal Body. It's those things—your selfishness, your greed, your arrogance, your fear, all your pettiness—all of those things in you that contradict the good opinion of yourself. We all have a wonderful opinion of ourselves. We all think we're really, really quite wonderful. And yes we are but no we're not. We don't think there's anything wrong with us. Why? Because tamas has denied those things. Tamas has shoved those things, concealed those things. It's call the concealing power or the veiling power. It's hidden those things from us because they contradict our view of ourselves. That's called tamas.

And then when we've denied reality, what do we do? That stuff that is

hidden, it doesn't just stay hidden. Because I can't accept it as 'mine', as belonging to me, what do I do? I put it on you. So I say, "You're a jerk." Now what that means is, I'm a jerk. Now you may be a jerk and if you're a jerk and I see a jerk there, then you're a jerk. But generally when I'm projecting and saying you're a jerk, it means I'm a jerk and I can't accept the fact that I'm a jerk, so I need to throw that projection onto you to relieve myself of the responsibility for that projection. And then I feel fine... hahaha, he's the problem, not me.

Now in Byron Katie's method it's all about owning projections. This is connected to Vedanta obviously. Because when I read scripture I'm going to be projecting and denying all the time. That's why I need a teacher. I can't let you project or deny here. I have to tell you what's here. So I know what's the projections are about this and I know what the denials are about this and I make it very clear so that you can't project or reject. That you have to hear what the knowledge is. That's why you need a teacher.

See, me as a person, I'm not qualified to judge this. I'm not qualified to like it or dislike it. I can only understand it, that's all. I have to protect the tradition. That's my job. My job is to keep the knowledge pure and to keep it free of projections. This is why you see why I make statements about the Neos and various people, cause you see people out there putting projections on this that don't belong here. They're not doing it consciously. By it's very definition, Maya is unconscious. Rajas and tamas and sattva are unconscious forces that are working on you. This is your conscious mind (awareness) and this is your unconscious (maya) mind. And all these powers are operating unconsciously on your mind all the time. This is why we have to understand them. Once we understand what they are and learn to identify them then we can neutralize those projections and uncover these denials and set ourselves free from them. Understand.

This is Maya... talking now about the psychological. Before we talked about the spiritual aspect of Maya in relationship to self knowledge. Now we're talking about the psychological problems that come because of Maya. And those psychological problems stand in the way of our appreciation of the

knowledge of ourself. So we've got to understand them. We've got to understand these subconscious forces operating here.

Andreas: You use the term enlightenment sickness. Would you say that enlightenment sickness is a person who realises that he or she is awareness but the mind is not purified through the understanding of the gunas?

**Ramji:** That's right. That's correct. The ego has co-opted this position without purifying itself. Sometimes this happens. It usually happens outside of our tradition. Sometimes it happens... I've had three or four people in the last four or five years who have gotten a touch of enlightenment sickness. It happens because they didn't stay with it long enough and they lost faith in me. So then I started to become the problem for them because their egos started to think, 'Well I'm as enlightened as he is.' But I'm not enlightened. See they didn't know that I'm not enlightened. I'm not enlightened and I'm not unenlightened. If you ask me I won't say I'm enlightened and I won't say I'm unenlightened. If you ask me who I am I'll say I'm the light. Now what can you do with that? Can you have a problem with that? No, cause the light's not a doer, a person. Light means I'm awareness. Light is a symbol for awareness. And awareness isn't enlightened and awareness isn't unenlightened. Now enlightenment sickness is that jiva the ego claiming that it's this (awareness) without understanding what it means to be this (awareness).

So the jiva thinks being awareness is a special status. 'I'm special now. I'm unique now. I'm the one that knows this. I'm awakened.' You're not awakened from the one who's awakened. You're not free of the one who's awakened. You think you're the awakened one. But you're never going to get enlightened, why? Cause you were never unenlightened. You were always only awareness and awareness is always the light. Awareness is always shining, so you didn't start shining at a certain time. You never stopped shining. In other words, you were never ignorant. And you never started shining when you got enlightened did you? You shone all the time. You shone while you were ignorant and you shone while you were enlightened.

So enlightenment is not something this person is going to get. You can't add awareness to the person, why? Because the person is already awareness. So enlightenment sickness is failure to gain complete knowledge. And we define enlightenment as knowledge of *satya* and *mithya*. *Satya* means awareness and *mithya* means Maya. So until you have complete knowledge of these two factors and how they relate to each other, you're not enlightened. You're not free. This is why we have to explain this. And this is my argument against the Neos. The Neos do not explain this. They don't deal with values, they don't deal with karma, they don't deal with dharma, they don't deal with bhakti, they don't deal with any of these basic problems and with the structure of reality... they just say it's not real, or they say it doesn't exist. We say it's not real too but we say it exists and since it exists we need to deal with it. So we don't deny this at all.

In the next two days we're going to talk all about this (awareness) in relationship to this (Maya). And we're going to tell you what you can do as a jiva to live here. How you can live here intelligently with this knowledge in mind. We're not saying this is the end of anything. Everything's going to go on exactly as before. It's just going to be the end of ignorance, that's all. But your life will be the same. You're not suddenly going to leap tall buildings with a single bound like superman when you get to know who you are. Excuse me! The women are not going to throw themselves at your feet. Your bank account is not going to fill up with money instantly. It's not going to happen. Life is going to go on just as it went on before. Mind you, don't think something special is going to happen.

Narada: What does really change when you realize you're the self?

**Ramji:** Just your doubt about who you are disappears. That's all. You just lose the notion that you're this limited person.

Narada: So it's not such a big thing.

**Ramji:** It's not a big thing! Absolutely. In fact, when you get 'enlightened' you should be ashamed of yourself. Instead of getting a website, making a big story, running around teaching everybody, talking big on the internet,



doing seminars, all that stuff. You know what you should do? Like a dog, you should stick your tail between your legs and sneak off and hide. Why? Because all you're doing is saying 'I was ignorant for so long.' All your enlightenment proves is you thought you were an ignorant person for so long. And you were never an ignorant person.

So you're not 'getting' anything here. If your jiva is sitting there thinking 'I'm going to get this amazing thing, enlightenment, and then I'm off and running and have a great time, and suddenly everything's different.' Then you're wrong. It isn't like that.

Q: Well one side it's different, knowing what is moksha. It's a big deal.

**Ramji:** Well it is too. That's right. And it will transform your life, but not instantly overnight because you're enlightened. Mind you. It's just that you'll no longer feed your ignorance and it's your ignorance that's keeping you bound in this samsara. So when the ignorance comes up, and it comes up everyday, how does ignorance appear? It appears every minute of the day in you all the time. And how does it appear... as your fears and your desires. If you believe your fears and you believe your desires than you're ignorant.

A wise person, a person who knows 'I'm awareness' has fears and has desires but they don't believe them. And because they don't believe them what happens? Those fears and desires dry up and disappear. Just disappear. Because what you resist persists. What you think about, what you indulge in, what you resist, those things persist. But enlightened person just sees the desire arise and sees it fall and he or she doesn't act on that desire because he or she knows that desire is just ignorance. That desire will not get me something more than what I already have. That fear will not solve a problem for me.

Q: What do you do all day then?

**Ramji:** It's a good question. You don't do anything all day because you're not a doer.

Q: You *ARE*

**Ramji:** Yeah, you *ARE*.

Q: Life happens.

**Ramji:** Life happens, yeah. Objects appear and disappear by the behest of Isvara and you don't feel you're doing anything at all. You see that all the actions that are operating are operating by Isvara by the gunas and I'm not a doer. We define moksha as neutralizing your binding conditioning—fears and desires—rending those non-binding, and negating the doer. The doer is understood to be not the doer. Because all the time you think you're doing something, don't you? But what is actually doing? The gunas... Isvara.

Q: If you don't do anything and sit around all day, what is the purpose?

**Ramji:** That's the doing. Sitting around all the day is the doing.

Q: But what's the purpose?

**Ramji:** There's no purpose. There's no purpose to doing and there's no purpose to not-doing.

Q: Are you telling us enlightenment is purposeless?

**Ramji:** Yes. We're saying that there's nothing to gain here. You can't lose anything here and you can't gain anything here. That's what we're saying. Now the person who asked that question is a doer. The doer wants to do. Now the doer will always be doing, **but the doer is not the actual author of its actions, nor is it the giver of the results of its actions. So are you really doing when you think you're doing?**

Enlightenment means it looks like I'm doing but I'm not actually doing what I think I'm doing. Because if I understand that the gunas are causing action and that I'm merely a witness of the actions. Now it doesn't mean that enlightened person can't do. Like, I teach, okay. But I know Isvara is teaching through me. That all the power, the shakti, the energy, the knowledge all came from Isvara is all operating through me... that I have nothing to do about it. It's not mine at all. I didn't invent this and I'm not doing this. Same time I'm doing it and enjoying it.

Q: So there's no purpose it's the same if I do or I don't do?

**Ramji:** That's correct. That's freedom.

Q: So I might as well do it.

**Ramji:** You might as well do it, that's correct. Freedom means you can do it, you cannot do it, or you can do something else altogether. You have a choice. That's what freedom means.

So we're not saying you end up like a slug sitting there. If you want to sit like this you can do it, or if you don't want to sit like that you can do what you want to do. You're free. **That's the meaning of freedom. I'm not limited by action. I'm capable of action but action doesn't define me.**

Q: In light of the teaching, why worry about the purpose. I can observe them best. it's the guna rajas which is asking this question.

**Ramji:** Yeah the guna rajas, that's right. Rajas is the doer. Desire did it. They have a statement they teach kids in India. 'Desire did it.' It's a little poem, 'All hail to desire. Desire did it. All hail to desire. Anger did it. All hail to anger,' and so on and so forth and they run through the emotions, showing that it's not you who did it. You actually aren't doing anything, or feeling anything. Things happen and that causes feelings and emotions and actions to appear. But the one that's causing the action is just Isvara, the field of existence. We'll see when we start tomorrow on karma and karma yoga, when we talk about karma, dharma, and karma yoga. Because we're going to give the doer something to do, okay? Because you don't want to let go of the doer, right? You want to be a doer. Okay, fair enough.

Normally, when we get to this point, you should be able to walk out and be free and not bother with anything anymore and just go and live your life. Because then you'll understand that Isvara's doing everything and there's nothing to do, and you'll just go right on with your life and you'll be happy. No more conflicts and everything will be fine. But that's not how it is because the doer's still sitting around wondering what I should do. And there's still desires and fears here locked up in my Causal Body, in my unconscious mind, that need to be worked out. So we're going to tell you how to relate to those desires and fears and how to do with this knowledge

in mind.

Q: I don't remember when, but you told us, I think I understood this, you can't get enlightened as long as there is karma.

**Ramji:** No I didn't say that. As long as you're attached to karma. There's always karma. There's karma for enlightened people and karma for unenlightened people. But enlightened people are not attached to karma. They don't see it as a reality. They just see it as an appearance. Whereas unenlightened people think karma is real. Karma exists for those people as a reality, so they're forced to do, and they're forced to react and they're forced to interact with objects. No, you can, absolutely.

Q: Krishna said in *Bhagavad Gita*, 'The wise grieve neither for the dead nor for the living'. What's the meaning?

**Ramji:** The meaning is a wise person is awareness. That the world of karma... there's no reason to grieve for it cause it has nothing to do with you. Isvara created this whole thing, and it can't be any other way than the way it is. Our problem is we want it to be different because we have likes and dislikes and we want the world to conform to our idea of what we want and what we don't want. But Isvara doesn't care what you want and what you don't want. I'm sorry to say. Very sorry, that's bad news, I understand. But Isvara doesn't care.

And if I don't conform to Isvara, what happens? Isvara just runs over me, crushes me, wears me out. That's all that happens. It's totally impersonal. And the ego just hates that. That's why '*The Secret*', you know *The Secret*? it's been a few years since *The Secret* has been popular, and it'll be another eight or ten years and it'll come back. About every twenty years that idea cycles. *The Secret* is about egos that don't want to accept Isvara. They want to be Isvara. They want to control the results of the action and they want to be the ones to get what they want. That's the law of attraction. They want to suck everything and attract everything they want to them and they want to repel everything they don't want, so they stay *in control* of their lives. It's the biggest dream of all. They make millions when they sell that book

because the ego thinks 'Oh my God, it's possible for *me* to be God here.' They do all sorts of things but nothing changes. Nothing ever happens. Then everybody throws away that book for awhile and they forget about that whole idea, and later on it comes back again because they've forgotten that it doesn't work.

This reality is not under the control of the jiva. You're not in control. I know the Germans don't like that. What do they say? 'Trust is good, control is better.' Isn't that right? That's a joke. No, control is good, trust is better. It's just the opposite. There's no choice but to trust. When you understand this clearly, when you understand reality clearly, you have complete trust in reality. Your fears just disappear. You know very well that this is a beautiful benign universe and you're looked after and taken care of every minute of the day. So you relax... just take it easy and enjoy, and do what you do.

Q: So awareness should be the synonym of love. And if there's love there should be the whole system.

**Ramji:** Yes, that's correct. Awareness is love.

Q: I don't know why we should see everything should be love.

**Ramji:** Because you don't see it as love. If you see it as awareness, then all it is, the whole thing is operated on the basis of love. If you actually look at reality, love is causing everything to happen and that's what I mean by a benign universe. This is a loving benign universe. Everything here is taking care of everything else. But it only becomes a loving universe when you understand it. You only see love when you understand what love is and love is the nature of awareness. Awareness is called *parama prema svarupa-ha*. The word *prema* means pure love.

Q: So it couldn't be un-impersonal.

**Ramji:** No it is impersonal. Love is the same for everybody. Love isn't personal at all. You know what love is. I know what love is. It's the same for everybody. Anger... you don't have personal anger, do you? When you feel angry you feel the same anger that I feel. So when you're angry I know exactly what you're feeling because I feel exactly the same thing. When

you're jealous... jealousy is the same in everybody. It's just a feeling, an energy, an experience. And the same is true for love. Love is exactly the same for everybody. That means it's impersonal. It's Isvara. It has nothing to do with me personally. It operates through me. I experience it through me, happening in me, but I didn't manufacture it, I didn't create it, I can't own it, I don't bring it on, I don't destroy it. It just appears and disappears in me. All of the feelings and emotions and thoughts and ideas are just under the control of this factor called Isvara, the Causal Body.

Q: Different question. Is awareness the same as Brahman?

**Ramji:** Yes.

Q: Another synonym.

**Ramji:** Yes a synonym. The reason I don't use the word Brahman, is because it's like the word God... it has a lot of baggage. And it means big or vast. That's one meaning. So people think that Brahman, or awareness, is big. That's why I have to tell you that it's ordinary. People hate that, particularly the spiritual people. They hate to hear that everybody's awareness and it's just ordinary because they think this is such a big special thing, '*Brahman, oh my God, Brahman, Parabrahman*. There's Brahman and there's Parabrahman.' That's even bigger bigger. Brahman just means *chaitanya*. Chaitanya means consciousness. *Chetana*, there's another word. *Chit*. That's all Brahman is – *chit, chetana, chaitanya, consciousness... it's all the same*. It's not big or small. Why can't it be big? Because it's non-dual. If it's in duality then it can be big and something else can be small. But what are you going to say Brahman's big with reference to? Nothing cause there's nothing other than Brahman, so there's nothing other than consciousness so you can't say it's big and you can't say it's small. There's a beautiful statement in one of the Upanishads, "It's bigger than the biggest and smaller than the smallest." That's Brahman. Means awareness.

Q: Listening here to this knowledge it makes perfect sense but when we go back home to our patterns, is there some type of sadhana or meditation we can do?

**Ramji:** Yeh, sure, meditation, study the scripture, inquire... in other words apply this knowledge. We haven't finished yet. We've just got started. We're going to tell you what you can do next. But we need to tell you who you are first, and then we need to tell you what you can do to realise who you are. And if have realised who you are we can also tell you what to do. Either way.

So the next topic is karma and action, and doership and what I can do to maintain this vision and to purify my mind to keep this understanding constant, to make this knowledge permanent and constant in my mind. An enlightened person we call *sthita prajna-ha*. It means a person who's wisdom is steady. Who's knowledge of satya and mithya is steady.

It's fine here in this situation. You see it's fine. But what happens when you go out the door? Your vasanas, your tendencies, your conditioning leads your mind away from it. A desire comes up and off you go. A fear comes up and off you go. Just like that, you leave this knowledge and you chase some object, some situation, some action. And then you find yourself all caught up in the karma. You find problems, you start to feel bad, emotions, angers, all this stuff comes up, and you say, "Oh my God, I forgot who I was." Then you try to get back to this understanding again.

Well if you have the right lifestyle and you know how to think properly, we call it discrimination, your life will become your spiritual practice. The way you live will keep this knowledge in your mind all the time until all of those obstacles are removed... all of that attachment to these fears and desires are driving you in the samsara.

So there's work to be done. But we're saying, don't run off and start doing work until you're clear about what you're doing. See, when I go to the spiritual life I don't know anything. I'm an idiot. I'm talking about myself, and it's true for everybody. I don't know anything and I'm just this big doer. I've been doing all my life and suddenly I just wade into the spiritual world and go here and there doing all these things. I read these books. I do what people tell me. I listen to these gurus and I go here and there. I do all this stuff, practices and so forth. I have no idea what I'm actually doing. I just

grab things that I think are going to work and I start doing them.

And we're saying, no, that doesn't work. Take it easy. Throw all that out, start over again. Go back to the basics. We'll explain to you this big picture. You'll get very clear what the big picture is and then you'll see what can be done, and what can't be done, what should be done, and what shouldn't be done, and how to do it. Then you're off and running. It's an instruction manual for your life. This is a picture. This is the users manual. And this will take you right to happiness, to fullness, to completeness. It's been working for thousands of years. It works today, it worked yesterday, it's going to work tomorrow. It hasn't changed because it works. If it didn't work, it would just keep going through all these iterations and changes. They keep trying to fix it to make it work, but Vedanta hasn't changed.

In the modern spiritual world you see all this evolutionary spirituality. Mr. Cohen and Ken Wilbur and those fellows. And their idea is, 'Well you see, we're very special people here now. We're more sophisticated and advanced. We've got iPods and internet and we're more intelligent, more sensitive, and more evolved than all those people were thousands of years ago. So we don't care about their knowledge. That was old knowledge that was good for the old people in the old days. But we need new knowledge, new teachings for ourself now because we're different.' I call it the crono-centric argument. In every age people are crono-centric. That means they think that their age is the most advanced age. And you know something, you're not any more advanced than the cave man was. The stuff around you is different, that's all. The field in which you're operating is different, but you are no different from anybody ever.

There's only one you. And this you is eternal. And you've always been this and you're always going to be this and you're never going to be anything else. So this knowledge is going to be good for you no matter who or what or where or the time or place or circumstance. It has nothing to do with time or place and circumstance because you, the eternal individual, are out of time. Understand.

That's the beauty of Vedanta. I got hooked by it 45 years ago. I can't even



remember it was so long ago. I never, ever went one inch away from this teaching when I understood what it was. I realised there's nothing like it. Nothing comes even close to it. It is so perfect. Bhagavan has revealed the whole thing and worked it out in absolute exquisite detail. It's not only perfect, it's beautiful and it's humorous even. It's an amazing science. All the enlightenment traditions in the East came out of this but they got corrupted slowly, slowly. Buddha was the first one who really started to change it. You can get enlightened through Buddhism. You can. But the vehicle has been transformed and changed and evolved into all these different means of knowledge. Most of them are just karmic. And the purity of this original teaching has been lost. But it's still kept alive today in India. The lineage I come from is pure right on down, right from Sankara on down. And Sankara said, "I'm a link back."

It goes right back to the self. You know we don't want to believe that. That's okay, you don't have to believe it. I'm not asking you to believe it. I'm just telling you what I know and why I'm so committed to it because it set me free. In less than two years it set me free. I hung around a bit after I was free to make sure that I was clear. But if you're qualified and you can learn to inquire and gain this knowledge and take care of your own ignorance, than you will be set free by this, no doubt about it. Krishna says that at the end of the Gita, **sarva dharman parityaja mam ekam saranam vrajaha. aham tvasam papa bheyha moksha yi sahib masujaha. (sp?)** He says, "Surrender all this stuff to me. Leave it up to Isvara. Take refuge in me alone." In other words, understand yourself to be full and complete, and take it easy. "I will take care of your moksha. You will be set free." It's a guarantee. It's a promise. It works every time assuming the things that we've told you so far. All hail to the great sages, to those people who went before us who kept this knowledge pure and who preserved this sampradaya, this tradition, this lineage.

If your faith is very strong and you have a burning desire, you don't need this particular vehicle. But you will get this knowledge however it comes because moksha's only knowledge. Why? Because you're always free. So

there's people in the Amazon jungles who know they're awareness. There's people in the top of Himalayas who know they're awareness. There's people driving down the street in New York City who know who they are. And they never studied Vedanta or even heard the word. It's okay.

But if you want a fast, easy, clean, simple means of knowledge than this is it. This is like a Rolls Royce. Believe me, there's nothing better. Nothing even comes close. And it's not ego I'm saying this. If you want to have a debate with me you can debate with me and I'll show you. I've been 45 years dedicated to this. It was 1968 when I came in. And I'm not stupid. I'm a smart guy. And when you get something good you don't throw it away. You only throw away something if it isn't suitable for you.

Okay, any more questions? Got arguments, complaints... the complaint department is open.

Q: You spoke about the shaktipat gurus. Can you explain how that works and how that appears to be transferred from one guru to another.

**Ramji:** It's just like love. When you fall in love. Have you fallen in love? You noticed how the shakti just leaps into you suddenly, like you feel it? A minute before you didn't feel it and suddenly the electricity comes, the shakti comes. When you get around somebody who's in love with themselves, that energy of love, that shakti—it's osmosis. If you hang around with these people, get a little close to them in their energy field, you'll start to feel it.

The teaching has created the shakti here. Can you feel the shakti? Can you feel the peace? The silence? I think you can feel it huh? Of course you can. That's why there's no questions. I don't even feel like teaching. You don't feel like asking any questions either. Why not? Cause you're satisfied, your full because the shakti is in you and you're enjoying yourself. You're enjoying your own nature now. You're feeling happy, you're feeling full, isn't it? Yeah. What created the shakti? Jnana shakti.

There's kriya shakti, iccha shakti, and jnana (knowledge) shakti. The whole creation is nothing but shakti but here we're talking jnana shakti.

Knowledge has the most incredible power. Desire has a huge power. The shakti of falling in love is desire. You get the desire going then you connect with an object and feel this most amazing feeling. That's called iccha shakti. Kriya shakti's the shakti that comes from activity. These are your sports people and doer people. When they get going in their routine, they get their mind focused on what they're doing like the extreme sports guys, athletes, etc. And what happens? Boom! The shakti hits them and they say things are just happening. It's automatic. I was in the *zone*.

Q: Problem is we don't have proper gurus anymore. I'd say the scripture are worthless without them.

**Ramji:** No, they're not worthless but you need to be taught. And you can say anything's a scripture. That's a problem. Christians say theirs' are scriptures. Well they are scriptures but what kind of scriptures are they? As far as knowledge of God it's pretty confusing to read the Bible because God says some pretty funny things. They've got a lot of the knowledge right in the Bible but they've got a lot of it wrong too. The scripture hasn't been purified. And the experience of mystics they may understand the self, but it's only through their own experience, so their teachings are not going to be pure. They're going to be incomplete and partial and there will be bits of ignorance.

A good example would be Osho, who later at the end of his life claimed he wasn't enlightened. And it was clear to me and to others that he wasn't enlightened. But he had experiences of awareness and those experiences were profound epiphanies or experiences of awareness. And his ego co-opted it and thought because he had these experiences that he was enlightened and therefore he started teaching. But his ego had never been purified, so while there the truth in what he said, there was also all kinds of ignorance sitting side by side with the truth. And the people that came to him, they didn't know the difference between ignorance and knowledge, so they feel the knowledge and they saw the truth and then the ignorance is sitting right there and they swallowed the ignorance along with the knowledge.

And they weren't set free. They had great bhakti for Osho and great bhakti for truth, but still were not set free because they couldn't tell the difference between ignorance and knowledge because he didn't know the difference between ignorance and knowledge. And he said at the end of his life, "When I let go of the idea that I was enlightened, it was a great relief." It didn't mean that he got enlightened when he let go of the idea that he was enlightened. He realised taking on the identity of an enlightened person when he wasn't actually enlightened, was a huge problem for him. Look at how he ended up. It was a sad story to see this man disintegrate slowly, slowly, slowly. The teachings can be inspirational but the teachings are very confusing if you read them carefully, clearly. If you look at them in light of the truth than you see the knowledge and ignorance sitting side by side.

So most of these spiritual traditions are just people's personal experience. That's all they are. Now that can be very inspiring and that can help you and get you going. But it won't take you there all the way. Because you're going to have to remove your own ignorance. I can show you what ignorance is, I can show you what knowledge is, I can teach you how to enquire, and then you're on your own. Then you've got to do the work. You've got to rid of the ignorance. I can get rid of the ignorance standing in my account but I can't get rid of the ignorance standing in your account. It doesn't work that way. When I get enlightened you don't get enlightened, speaking of it as if enlightenment was a happening. Which we know it's not. Let's pretend that it is.

The thing about it is, it's actually so simple that it's easy to miss. And it's a shame that we have use all these words, and do all this teaching. It's really a shame we have to do. That we can't just sit and be happy as we are. But ignorance is hardwired. These beliefs I have, these opinions I have, this unexamined stuff that I have needs to be sorted through. That's what is holding me back. There are no actual barriers except ignorance and ignorance is a big barrier. And what is ignorance very simply? It's just the belief that I'm not whole and complete. That's all it is. It's that simple. Just ask yourself, are you incomplete or are you complete? That's all we're

asking you to resolve. That's one simple question. And if you can answer that question properly and can understand why you made the answer, then you're free.

Because all of the problems are born out of the belief... and mind you it's only a belief... that I'm incomplete. Is that true? I'm only seeking because I feel incomplete. Is it true that I'm incomplete? Okay, where is the evidence that you're incomplete? Apart from the thought that you're incomplete, where is the evidence? Yes that's right, there's no evidence. Yet, without evidence I have this persistent feeling all the time that something is missing here. That something is lacking here. That I'm not good enough. I'm not pure enough. I'm not something enough. Without any evidence at all I have this belief. Think about that. That's pretty weird isn't it?

Q: Looks very evident because of my very strong vasanas, when they're very heavy and very persistent over days or weeks, whatever. It looks so real.

**Ramji:** Looks so real, that's right.

Q: If there comes a strong vasana, one strong desire, and I ask what is this desire, this zero sum, and you're complete...

**Ramji:** It just disappears.

Q: Yeah, and this everyday it kind of reflects.

**Ramji:** That's absolutely right. Absolutely correct. All you have to do is enquire when the desire comes up and think it through. The problem is, when a strong desire comes, I don't sit back and analyse the chain of karma that's involved in that desire, do I? Whenever a desire comes up, if you actually think it right through to the end, you won't waste your time doing it. You'll just give it up. You'll say, 'Hey it's not going to get me what I want. But I believe this desire is going to lead me to what I want and what I want is to feel complete. And it doesn't make me feel complete.' If I get what I want I don't feel complete do I? I feel complete for 2 minutes or 2 seconds

or 2 hours, and then what happens? Back comes the same problem. I feel incomplete again and out of that incompleteness comes my desire again. And so by acting out my desires what am I doing? I'm reinforcing the belief that I'm incomplete and inadequate. Understand. I'm making my ignorance stronger. I'm not getting out of the problem. We're going to talk the samsara chakra tomorrow and then you'll see how that works.

Q: Is it same for the fears?

**Ramji:** Yeah it's the same.

Q: What's about pain, real physical pain?

**Ramji:** Yeah, I've had a toothache for about two months. Can you imagine? I had a root canal and dental surgery last week. And I still have toothache. It's very painful. What about it? Look it, pain and pleasure are the nature of this field.

Q: Can I react?

**Ramji:** You can't react. It's not up to you. The pleasure and pain, this is another manifestation of duality. In this dharma field there's pleasure and pain, there's good and bad, there's right and wrong. The pain is part of life. You have no choice but to accept it. If you could do something about it... I've done everything I can and it's still going on, so I just take pills. I got some pain pills. I'm taking pain pills. I've done everything else. They've carved me up. I spent an hour in the dentist drilling drilling drilling and all that stuff. And then he cut it and drilled and put a hole and did all this stuff, and the pain doesn't go away. I've taken antibiotics for two months. Pain doesn't go away. Now what am I going to do? I've done everything I can possibly do. I'm going to get angry and depressed because I've got the pain? Well it doesn't help. If anger helped, I'd be damn angry and then the pain would go away, but it doesn't go away.

Q: Why keep the tooth then?

**Ramji:** Well that's another problem. I thought about getting rid of the tooth but all these teeth are tied to this tooth. And there's no evidence if I pull the tooth out the pain's going to go away either because they claim they've neutralised all the pain in that tooth. It's a dead tooth now, so where's the pain coming from? Well I don't know. 'It's your punishment Ram. You're a bad person.' Pain is just part of it.

Q: But it's very real just now I'm feeling pain. I can't do other things in this case.

**Ramji:** Yes that's right. Me too. I just had open heart surgery. Six months ago I couldn't walk across the street. I had been dead by now if they hadn't cut me open and sewed in a bunch of new arteries.

What to do? That's just part of this samsara. There's no spiritual solution for that apart from knowing I'm the witness of the pain and taking refuge in the awareness. The pain will shrink but it won't go away.

Q: Back to the fear. If I have a notion to do something and I got a fear, and I go through and do what I think I got to do. is that right?

**Ramji:** It's a good way to get rid of your fears, to confront your fears and do them. Most fears are useless. There's a few legitimate fears. You should know the difference between a good fear and a bad fear, spiritually. You know, if you're walking across the street and a car comes and you feel fear? That's a good fear. You better get across that street real fast or you're going to get hit. But all of these silly, petty, useless fears... whether I'm going to be liked or not, whether I'm going to get what I want or not... those types of fears are totally useless.

We're going to talk tomorrow about karma yoga tomorrow because karma yoga removes fear. In fact that's what Krishna says in the Bhagavad Gita, the

source of this knowledge. He says, "Just a little bit of karma yoga removes great fear." We'll explain it to you. You want to get rid of fear and desire, practice karma yoga. That's our psychology. We've got a psychological practice for you.

We've got a good spiritual practice, a great spiritual practice. It's a fundamental spiritual practice called karma yoga. It will take care of your fears and desires. It will do that. It does. It's worked for thousands of years. We'll see tomorrow how it works. But we have to set up the teaching. I can't just tell you. I have to set it up. That's why you need a teacher cause all this knowledge needs to be contextualised so we build a context, we make a set-up and then with that background knowledge then it starts to make sense. But we have to set this up.

Q: A few hours ago you mentioned the subtle body but you did not mention the three parts of it. Can you talk about it tomorrow?

**Ramji:** Yes, that's tomorrow. We're going to unfold this chakra... this samsara. We've talked about awareness. Now we're going to talk about this (chart). We're going to explain to you what Maya is and how it works. I call it the mandala of existence. This is like a mandala. It's existence is like a beautiful mandala and it works a certain way. It's a spinning, whirligig of energy that operates very beautifully here very scientifically. And we're going to explain how that works because... I'm here in this world, see? I better understand how this world works and I better understand what I can do and what I can't do to make my life work for me. If you understand yoga you might even lose interest in Vedanta. Why? Because you'll get very happy from yoga. That happens to a lot of people. As they get more and more sattvic, they lose interest in moksha cause they're life gets so good. We call it stuck in sattva. They get stuck in happiness. It's a nice place to get stuck. But actually happiness gets to be a bit boring after awhile, so you



want to move on. Let's get up to happiness first then worry about what's next, you see.

Q: Is this all the sense in life is to be happy?

**Ramji:** Yes, this is what we're doing here, isn't it? That's what...

Q: The final sense is happiness?

**Ramji:** Yeah. That's what moksha is is happiness. But it's uncaused happiness. Most people are happy because something happened. That's what happiness means. Something happened and then I'm happy. This is happiness without a cause. I can't find any reason to be happy. I shouldn't be happy, I've got a toothache. Then why am I smiling and enjoying myself here? That doesn't make any sense, huh?

Q: Would that be the ananda aspect of the satchitananda, then?

**Ramji:** Yes, that's right. Depends on the meaning of ananda but we'll get to that. There's a whole science. I wish I had like two or three months to teach you everyday cause it's really a beautiful science. It's amazing. I was with my teacher for two years everyday from morning to night. And we started at five in the morning. I actually was with him earlier. He usually got up about 3:30 or 4 and I would bring him tea about 4. And then all day long... we'd have a meditation then a morning class, then breakfast and satsang in the morning or another class. Then we'd have lunch together and everybody would take naps. Then at 4 pm we'd have a satsang then an evening class and satsang after the evening class. It went on all day long. Just pure Vedanta from four in the morning until eleven or twelve at night, and then up again, everyday, all over the world. I went around the world twice. It was great. I was so fascinated. I loved it so much.

I realised after all that spiritual work I'd done, that I was missing out the most important thing. I had all the experience but I didn't have the knowledge. The experience was great and I never went back looking for any more experience when I got the knowledge. But the knowledge completed it. Cause we're not here just to experience. We're here to know. The human

heart will not rest until it understands what it is, who it is. You will not be satisfied or happy until you understand who you are. It's just a fact. You may take a journey here and there into this and that but you'll always come back to inquiry into yourself. You'll always wonder who am I, what's going on here, what is this world, what's going on...Please I want to know. It's the nature of awareness. It needs to know. It's a beautiful thing. Seeking knowledge is a beautiful thing. Seek to know the truth and truth shall set you free. No experience will set you free. No action will set you free. The truth will set you free. Doesn't the Bible say that? Seek to know the truth and the truth shall set you free.

Q: Sometimes there's a seeker vasana that's seeking the small ? to find it.

**Ramji:** Well yeah, the seeking becomes a lifestyle... a nice sattvic lifestyle. Generally Vedanta comes to you when you're ready to stop seeking. Cause we're not seeking anymore. When you come to Vedanta you're not seeking. Self inquiry is the application of knowledge. It's not looking for knowledge. You don't need to know that you're awareness. Does anybody have any doubt about who they are? Good. Cause if you do have a doubt, I'll tell you right now then you can stop seeking. You're awareness... limitless, non-dual awareness. So, okay that's off the table. Now what does it mean to be awareness? If you have a doubt about that we'll tell you what that means and then you can get to work. You don't have to seek anymore then you can do your work. You keep seeking until you get the knowledge and once you get the knowledge the seeking stops.

I get all the time every month letters from people around the world. "My seeking stopped. What is that?" I said, "Well you got the knowledge that's why the seeking stopped." You don't need to seek anymore because you understand. I'm only seeking because I don't understand. And it's definitely possible to understand, particularly if you have a means like this. If you don't have a valid means like this and you won't surrender to this teaching, then you'll just have to keep seeking on your own. And you'll go here and you'll go there and it'll never work. You'll get really high when you go to a new place and you say, "Oh there's a new teaching. I'm sure this will do it

for me. There's a new teacher. He or she is beautiful. I'll get it here." Then your likes and dislikes, your ignorance and your knowledge will start to work there. And then that won't work. Then you'll hear about some other amazing person with some other amazing teaching, and off you'll go over there. And you'll just keep hopping around going here and there because you haven't gotten a complete means of knowledge. It's the way it is.

Q: Does it happen as an example, a realised person... however you want to call it... sometimes loses himself sometimes in anger? Somebody comes and triggers you?

**Ramji:** No. Well maybe about once a year I get angry. But I think about it before I do it. I never get angry at myself. I like myself too much. I'm not going to waste the time. But sometimes people who violate dharma, they'll try to cheat me or lie to me, and then I try to get them sorted. And if they keep persisting it'll make me angry. I'll think about it for maybe two or three days and I'll get all my arguments in line, and then I'll go at them and I'll be really angry and I'll scare the shit out of them. And then it's over. And it always has a good effect. They may not speak to me again but when I hear about their lives, their lives will have improved through that. But I don't get angry. No.

Q: But you speak to them again?

**Ramji:** Sure. Always, always, because you're never angry at the person. That's what Christ said. Christ was very clear about that. It was a beautiful teaching. He said, "Hate the sin, not the sinner." A person does bad things, not because they want to, because they're driven by ignorance by their vasanas. That's all. They are no bad people here. There's only ignorant people. Understand. But sometimes you have to stand up to the world. You have to sometimes meet that kind of energy. But no, I don't get angry. It's not worth it. I'm too old to get angry anyway. So I don't have enough desires. I mean I do have... I got angry at Bhagavan the other day for this toothache but it didn't work. Cause I said to Bhagavan, "What is this? I work like hell for you. I teach this Vedanta for you, I make people happy, and then you give me a toothache. What's wrong with you? Bhagavan just

ignored me. The toothache kept on going. So what good does it do to get angry huh? It's a waste of energy.

Once and awhile it does happen. I think maybe once a year I get angry. Sometimes I've gone two years without getting angry. But I don't get angry, if you know what I mean. Understand. I witness this thing happening in the James' entity. I see the James person and I watch what's happening and I let it do what it needs to do. I love myself so much that I give myself a lot of room. I give myself a lot of room to make mistakes, and to do stupid things. And I still love myself when I make mistakes and do stupid things. It's quite fine. That's love. We're going to explain love and awareness because we're talking consciousness and awareness... but people want to know, where's the love? "You see Ramji it's all intellectual. You're just talking about consciousness." Okay, we're going to show you what love is too, don't worry... and how love relates to consciousness.

Q: I still have the idea that I have to control my thoughts and it's not okay to get lost in thoughts for minutes and hours.

**Ramji:** That's painful continually monitoring your mind like that. Yeah that's not good. Just see your thoughts as awareness... let them be what they are. Just don't attach to them.

Q: Yeah because yoga will tell you you have to control your thoughts. You have to be aware, you have to concentrate, you have to be present.

**Ramji:** But first we already made it clear that you can't control your thoughts because Isvara is thinking your thoughts. And you're already aware. See that's the problem with meditation and yoga and Buddhism. They try to tell you you're not aware and you have to become more aware. We're saying you're already aware. You don't become more aware. Understand. Then when a problem comes you should sit down and analyse a problem. But like all day long watching your thoughts for things, it's so painful. It just saps your energy. You just run out of energy. You can't do it all the time. So if you just follow your dharma and do everything with karma yoga attitude then when there's a problem stop and analyse it and then

clear it up in that way. But watching your mind like that, keeping micromanaging every one of your thoughts, no, it's counter productive. It's a waste of time.

In Vedanta we just say, turn your attention away from the thoughts to the self. In other words, look at the thoughts from the self's perspective and then the thoughts they're managed automatically. Cause the thoughts are disturbing because they don't have a big field in which to play. The Buddhists have a very nice metaphor for that. They say if you have a big field and you have a cow and you let the cow go in that field, the cow will just go to one spot in the field and settle down and be happy there. But if the cow is sitting there and you put a fence around the cow, he'll always be agitated and always be trying to move and be disturbed. Because the field is so limiting. Letting your ego put a fence around these thoughts is very agitating and painful. Whereas just look at them from awareness' point of view and awareness is a great vast field. Then your mind will just calm down. And even the agitations in your mind won't seem like a big deal when you look at it from the point of view of awareness. And how do you do that? All you do is think the thought, 'I'm awareness.' And as soon as you think the thought 'I'm awareness' you go to awareness. So the access to awareness is simply through the thought 'I'm awareness.' You haven't gone there, you've just gone there in the sense that you've re-cognised who you are and you've assumed your rightful position.

Q: Like Nisargadatta said, the only thing is to remember 'I am that'?

**Ramji:** That's right. Not the doer. See yoga is for doers. Now there's nothing wrong with that. Yoga is for doers... these are people who have to do something. They're rajasic, so they have to be doing something. So then they tell you, you have to watch your mind, you have to chant, you have to pray. You have to do all these things. And hopefully you do them in the right spirit. But in the end you can just end up with a whole lot of yoga doings, just like you had a whole lot of worldly doings before. Now I'm just a yogi doing all this stuff and I'm still not free.

So analysis of the doer. We analyse the doer because we call moksha *jnana*

*karma sannyas*. Now karma sannyas is renunciation of actions. So that's one way you can get your mind a little peace. You can do less activities. That's letting go of actions. So you do actions, the gratuitous things you don't need to do. You stop doing them and then the mind just becomes steady because it's not so disturbed by not doing. But that doesn't get rid of the doer does it? It makes the doer more peaceful but it doesn't solve the problem of the doer. How do you get rid of the doer? This is what we'll talk tomorrow. You get rid of the doer by knowledge because the doer is only an ignorance problem. The doer is not a factual problem. As far as action goes, action is happening automatically, so you're not a doer anyway. So you don't have to change your thoughts or watch your thoughts because you're already watching your thoughts. You're already aware of your thoughts. So just let them be. It's a huge relief when you stop doing that.

Q: There's one part in me who wants to observe another part of me. It's both inside, the upadhis.

**Ramji:** That's correct. And how do you know that?

Q: Because there's the self which is aware of it.

**Ramji:** That's right. And you are that self that's aware of those two... that thing happening in you.

Q: It's funny to watch that.

**Ramji:** It is funny. It's strange and give poor Narada a break, see? You the self already knows this, so give Narada a break. Say, 'Jesus, poor man, why's he doing all that? Let him release him from that practice.' You know, we want to be good, we want to be good yogis, we want to be pure and holy. We're good people. But a lot of this spiritual doing is just busy work. Not necessary. It's trying to achieve something or accomplish something to make myself better, to get something that I don't already have. And we're saying 'Hey you're all right. Relax. You're a good person. You're fine. You've just got a little ignorance problem here and we'll sort you out.'

Q: Is there any kind of meditation that's recommended by Vedanta? Because we sit here every morning and evening and sometimes some yoga

to get rid of your thoughts. What Vedanta is saying.

**Ramji:** Well Vedanta gets your mind fixed on the reflection of the self so you can inquire into its nature. I'll show you. We're going to do a meditation. It's simple. And then you'll see that the thoughts arise and fall automatically and that you're free of those thoughts. That the thoughts are only objects and then you'll investigate the awareness of those and then you'll see that you're awareness and not the thoughts. It's not anything you do it's just something you notice or observe and the meditation puts you in that field... in that situation where you can actually observe the difference between your thoughts and your awareness. No, we're all for meditation. But trying to control the mind through meditation... you can't purify the mind through meditation. You have to purify the mind with karma yoga. Meditation is to steady the mind and fix it on the reflection of awareness.

Q: Japa is for this?

**Ramji:** Sure. Japa is great. Japa is 'I am that'. That's just keeping the idea 'I'm awareness' in your mind all the time. With every bead you say, 'I am that.' You don't need to do it just like a formula, 'Oh I need to do five thousand 'I am that's'. No, some people believe that. They think if they do what they call a crore... crore is like a million... so if they do a million 'I am that's' or a million 'om NamaShivayas' then they're going to get moksha. No. All you have to do is understand the meaning 'I am that' or 'Om Nama Shivaya,' and the meaning will give you moksha. Japa is a great practice. I did it for over a year. I started out as pranayami and then I moved to japa. It was really, really effective because you're basically crowding out all the wordly thoughts. You're replacing all the worldly thoughts with the thought that 'I am awareness, I am free, I am whole, I am complete'... cause all those mantras just say that. All the mantras just say I'm fine, I'm okay. So you replace... you take the opposite thought that's in your mind, which is the japa, and you put it in there, and you chase away the negative thought.

Q: How to find the right mantras?

**Ramji:** Any mantra will do. Just understand the meaning. I'll give you a

mantra, 'I'm whole and complete'. There's a mantra. That'll do it. 'I am that' means 'I'm whole and complete'. Actually it would have been a better statement, he would have been more effective if he'd said 'I'm whole and complete'. It probably wouldn't have taken him so long because he had to figure out what *that* meant. Well of course I'm going to have to figure out what it means to be 'complete'. Cause the meaning of the mantra is what I need to understand. And how am I complete? Well I investigate myself and I see what's missing here. Again we said... that something is missing is purely a belief. There is no evidence that there's anything missing in you.

What exactly are you missing, by the way? Would like you to tell me what's missing? You got a body, you got a mind, you got emotions, you got food, you got air, you got a teaching. You got everything. Tell what more you want?

Q: Always more.

**Ramji:** Always more, more, more. The problem is the 'more' voice... that's the problem... more, better, and different. That's the ego's constant refrain. I want more of it, better, and different.

Q: And the chakras are saying want more sex, more love, more enlightenment.

**Ramji:** Yeah, more more more more more. It's the empty, needy... we call that ignorance. The dissatisfaction that comes from the feeling that I'm not okay. And it's just totally no evidence. It's purely ignorance. Look it, on the basis of what do you say you're lacking? There's no basis. It's purely a belief. Well okay, if you accept that belief that you're incomplete and inadequate and lacking, then why don't you accept the belief that you're whole and complete and beautiful and pure and perfect? Okay, never mind, we don't have evidence of that. You have a choice here don't you? You can choose to think that you're incomplete or you can choose to think that you're complete.

Choosing to accept this knowledge is what *is* moksha. All you have to do is choose to accept it. It's up to you. You don't have to believe this. You want



to believe this for some reason. For some reason your whole life is based upon the notion there's something wrong with you. That something's missing. And we're saying, well hey, believe that there's something right with you. It's just as easy. It's more easy actually because when you think that you're okay then you realise that you are okay. Because you *are* nothing but the thought that you have in your mind at the moment. You're only what you're thinking at the moment. That's all you are, as a person, as a jiva. Whatever thought is manifesting in you at the moment is what you are as a jiva. And you have control over those thoughts, if you want to. If you don't want to control over those thoughts, then just leave it up to Isvara, and Isvara will tell you you're an idiot, you're incomplete and inadequate... all that ignorance Isvara will tell you.

Okay time to quit. You all got your enlightenment now. I'll give you your certificates tomorrow.

### **Talk 9: Isvara and Samsara Chakra**

Q: I was wondering about the difference between the rock and the subtle body.

**Ramji:** The rock doesn't have a subtle body. The rock is just matter, physical body. Now when this projection sits in awareness over time... you can have time with the projection because you have duality... and because awareness is sitting under or supporting the material projection, it starts to interact with that and conscious beings evolve. The first projection is just the material structure. You don't have the jivas appearing until the five elements, the material world, is created. Why don't you have the jivas come first? Well you don't have the jivas come first because the jivas need a field in which to work out their karma. Remember awareness becomes a jiva and it thinks it's incomplete. So it has to do actions, karmas, to try and complete itself. Well you can't do any karmas unless there's a world in which it can act.

So the first projection, the first layer of this creation is a material creation. And then, because you have consciousness and matter together, the first sense organs start to appear. In other words, the subtle body starts to appear and you start to get conscious beings. And they start out very, very rudimentary like unicellular organisms... even smaller. Viruses are kind of in-between material and conscious. They're a weird thing. They behave as if they're alive but they're not actually alive. They're at an interface between the subtle body and the gross body. Gross body means the physical matter.

And then as this process of evolution takes place in Maya. You don't evolve out of Maya. All evolution takes place in Maya. Then the subtle body becomes more and more complex. So when you get to plants, plants actually have a subtle body even though they're programs. They're just ideas or programs by Isvara and they have a physical body and they also have a subtle body. And science will tell you this. I remember back in the 60's they did experiments on plants. They would put some plants in one room with beautiful music playing. And another room they'd have this awful music, really terrible cacophonous nasty music playing. They were tomato plants. The room in which the beautiful music was playing, the tomato plants grew very fast, and big and rich. In the other room many of the plants died and they shrivelled and they barely produced any tomato at all. Means what? The plant isn't just material at all... it's sentient.

A tree for example will move toward the light. If you put a plant in a room it will tend to move toward the light, away from the darkness. Which means there's a subtle body in there that's sentient, that's conscious. It feels.

Now the next level up are the animals. As the subtle body differentiates more animals come and there you start to get feelings in the animals. You'll see fear and some kind of desire there in animals... very rudimentary at a low level. You'll see animals have a huge range of subtle bodies also. And some animals are extremely rudimentary. Down on the bottom of the ocean there are these little creatures in these hot vents. Have you ever seen the pictures of them? They're unbelievable. You can't believe they're actually conscious beings. They almost look like plants. You can see them

sitting there in those vents, sucking up nutrients and growing. They have bodies and all of that. So they're a little more advanced than plants.

Then when you get up to say dogs and cats and monkeys and dolphins and even chickens... they've discovered they're way more intelligent than we ever thought they were. The Subtle Body is becoming more complex. In other words, what has happened is not just the emotion...they're not just emotional, not just reacting on a feeling level to things... but the intellect is starting to evolve. They have a rudimentary intellect. They can make certain choices. They can actually think and create culture. Like bears for example. A bear likes to eat ants. It's strange isn't it? This great huge creature but they like to eat ants but it's a big trouble to get at the ants often. So when they'll find an ant nest and they'll get a stick and put the stick in there, collect all the ants on it, and lick off the stick. They actually can think. It's not big thinking. And they're not self reflective. In other words, they don't have an ego.

Now when consciousness evolves as humans, humans are called *manusha*. They are jivas that think. That's how Vedic seers categorised the human beings. They said, "These are animals that think." And there, in human beings the intellect is highly developed. Not in all human beings. In some it's rather basic but in others it's extremely highly developed. But human beings have self reflection. In other words, there, the intellect because it's made of sattva... and there's a high percentage of sattva in the Subtle Body... then this self reflectiveness comes in human beings. They're the most sentient beings because all animals and plants are only aware of the outside world. They're not aware of themselves. They don't know themselves. They're just Isvara's programs and they've all got jobs to do here. Isvara's given them all particular functions or jobs here and they're just doing their jobs, their dharmas, without thinking about it.

But human beings, that's a different story. They're actually aware of themselves as well as the environment. This is where the problem comes. This is why human beings have such problems because with that self awareness comes freewill. In other words, choice starts to enter into it. So

there, a human can go against his or her program. They can make choices that are contrary to their svadharma, their nature, to the program what Isvara programmed them with. And this causes a huge amount of conflict. And that's only possible because the Subtle Body is so highly developed in human beings.

Q: So is there freewill?

Yes, there is and there isn't freewill. From Isvara's point of view there's no freewill, but from jiva's point of view there is freewill. If there's not freewill than we don't need a scripture. We're just programs, you see. We don't need culture, we don't need scripture, we don't need knowledge or anything. We're just programs. But the fact that there is freewill means we have culture, we have knowledge, and we have this whole means of knowledge here... because you have a choice here. As long as you take yourself to be a jiva, an individual, you have a choice. The choices are limited. They're limited but you still have a choice. So you can choose to get out of samsara if you want. If you don't, well you can just stay here and go round and round and round forever. But at some point you wake up and you realise I need to get out of here. And it's only possible to wake up and get out of here if you have an intellect. An intellect is only developed in the human beings.

Swamiji use to say there's stone people, plant people, animal people, people people, and God people. And God people are the few kind of people who have realised that they're actually awareness and not in samsara at all. They're no longer jivas. They look like jivas but they're not jivas, they're one with Isvara. So their will and their power and their energy is completely different from normal people. These are Mahatmas and they're amazing people. What happens around them and in them is very different from what happens in normal samsaris. They've actually transcended. We don't like the word 'transcend' because there's nothing to transcend. But we can say they've transcended or they've gotten out of this dream and they live as awareness and they have powers like Isvara's. They don't have the power to create the whole universe, but Isvara uses those people to achieve certain

purposes. So these are called Mahatmas or Siddhas – accomplished people. That's the story. It's the short answer.

So this (awareness) is consciousness but it's not sentient because there's nothing for it to be aware of. When Maya's operating, where Maya's operating, objects appear and then consciousness becomes sentient. It can know. So pure consciousness plus Maya is called Isvara. It knows everything. There pure consciousness is called Isvara and it knows everything. It's not a big jiva, like it's not a big person. Most people think Isvara's like a big person. That's the Christian idea. They've personified, projected humanness onto isvara, onto God. It's not a big person but it's conscious. And we know that it's conscious because you can see that the creation is totally conscious. Everything here is following a certain plan. The Christians are very good with this. They've got a nice word for it. They call it intelligently designed. In their fight with the scientific community, they've come up with it. They're hitting back at the scientists saying, 'Well yeah this is an intelligently designed creation. It's designed by God. It's not designed by what you think it is. It's not a random design, but it's actually designed by God.'

So you can see that Isvara's conscious by observing the effects. Because this world is just an effect of Isvara. It's non-separate from Isvara, but it's a visible effect of that conscious being... that's a bad word 'that conscious being' cause it makes it sound like Isvara's a person. It's just consciousness plus matter and it's totally intelligent.

This is why everything follows its dharma because it's controlled and regulated and governed by Isvara. And Isvara can't do that and maintain a consistency of this creation unless it's intelligent. If it isn't a rule of laws here, if Isvara isn't all the laws and rules operating intelligently in this thing, then you don't get out of bed in the morning. You won't get up, because purposeful action will not be possible. You will not know what the result of your action is. You'll have no idea what the potential result is because it could be anything. But because it's a lawful universe you can reasonably expect that if you do certain actions you'll get certain results and therefore

you can work out your karma here.

Anyway, that is the topic for today: jiva, Isvara, and action, karma, and what you can do. See if you understand what we said so far then you'll see that you're not a doer. You'll understand 'I'm awareness' and the problem of how to live, what to do in your life and how to live in your life won't be a problem anymore. Whatever life you have right now will be fine with you because you'll know that while your life is you, you're not it. You're free of this person. Moksha is not *for* this person. Moksha is freedom *from* this person. People think this person is going to get the moksha. Well no, this person is going to discover that it's awareness and as awareness it's free of the person.

So when you understand that, whatever karma you have, whatever destiny you have, whatever lot you have in life, it's fine with you. You don't worry about it. What should I do now? No you don't. There's always something to do. Whatever is in front of you at the moment you just do that because you're not expecting what you do to make you full or complete or to make you happy. You don't expect anything to come from the outside to make you happy. So you can just do anything. You won't break dharma. You won't break the rules because you're in harmony with dharma. Awareness is in harmony with everything because everything is awareness. So there's no conflict between you and the world at all. So whatever the world offers is fine. But if you don't understand that and you still think you're primarily a jiva... now we're not saying your jiva disappears... we're saying that you're getting an identity that includes and encompasses the jiva. Understand.

In the spiritual world you've got this idea, well the jiva's got to die so that you can become the self. But the jiva doesn't have to die that it can become the self because the jiva and the self are not in opposition. Duality doesn't mean they're opposite each other. The jiva is a subset of awareness. The jiva is just a tiny factor in you, in awareness. Now of course it doesn't feel that way if you're a jiva. It feels like there's only you and not in a good way, not in the good way of feeling that there is only you. There is only you, as awareness... cause there's only awareness, there's only me, so everything is

only me. But jivas don't know that. They just think, 'I'm all there is and everything is for my pleasure, for my will.'

If you take yourself to be a jiva, then you are a doer. Jivas are doers. Jivas are acting. Why are jivas acting? Because awareness is shining on the Subtle Body. You have no choice. As soon as awareness illumines the Subtle Body, the Subtle Body starts to dance. That's called life, and it becomes active. It's just like a whirligig of energy and jivas are busy from the day they're born till the day they die. They're always moving, they're always changing, they're always acting. If you identify with the jiva than you think you're a doer. Now don't you always say, 'What should I do? Am I doing the right thing? Etc, etc, etc.' Isn't that thought just the most common thought you have. All the time you're worrying, 'What should I do? Am I doing it right? Am I doing it wrong?' You have this thought all the time. Now why is that? Cause you think you're a doer. You think you're in control here and you're identified with your actions. You think that your actions should produce results that are suitable to you. In other words that will make you feel complete and whole. Make you happy.

Even though from the self's point of view that jiva is just a dream, a silly dream... you know this is where the Neos got it wrong. The Neos say, "Hey you're not a jiva, forget it. You're not a jiva at all, forget it." That's what they say. Well that's great. They're right, absolutely... but what? That doesn't take away my sense of individuality at all. That just denies it. Because you can't just accept yourself as awareness until you really understand the whole picture. Once you've understood this whole teaching then it's easy to accept yourself as awareness. It's easy to see you're not a jiva and that the jiva doesn't have to go at all. That mithya, the apparent reality, or the duality, isn't in conflict with non-dual reality. There's no conflict at all. So you get to be awareness and have a jiva. It's a win-win. Moksa's a win-win. You get to keep your jiva and enjoy your jiva and all its silly antics, silly things. It's really funny, when you know who you are and watch your jiva... you're perpetually amused. You can't believe that this jiva is doing all these funny things. Saying these stupid things and doing these stupid things.

You're laughing at your jiva all the time cause it's just strange.

Just denying this and saying it's not real, while that's true from this point of view (awareness), but it's not true from this point of view (subtle body). I am a jiva. And so now in this case, moksa is *for* the jiva also. We said there's freedom *from* the jiva but there's freedom *for* the jiva as well. Understand. So for this jiva to be free, he or she needs to understand who he or she is. And in order to understand who I am as a jiva, I'd better understand Isvara, because everything that I am as a jiva, comes from Isvara. Understand.

See in the modern spiritual world all they deal with is jiva and awareness—paramatma. They just talk about consciousness or awareness... they say you're awareness and not this jiva. Okay, whether you are the jiva or you're not the jiva doesn't matter. What they're saying is, there's two things: there's jiva and there's awareness, paramatma. That's what they say and that's true. We're not that that's not true. But they're leaving out the most important factor. And what is the link between paramatma and jiva? Isvara—ha—the creator. Understand.

So unless you take Isvara into account...the Causal Body, or Maya, the gunas, are whatever you want to call it... there's a lot of words for it. Unless you take Isvara into account and understand Isvara than you're not going to be fulfilled here. Your jiva's not going to be happy. So that's why when we're talking about karma, in other words what you can do, and when we're talking about jiva, the doer, and action, than we've got to talk about Isvara. And in the modern spiritual world there's no talk about Isvara. They just say there's no God, see. The way they get out of this whole teaching... cause they don't have a whole teaching actually... is to just say there's no God, there's no jiva, there's no knowledge, there's nothing to do, it's all just you, awareness, boom. That's true but it isn't helpful. It's confusing because I still think I'm a jiva and my jiva's not helped.

You see these people who know they're awareness but it hasn't helped their jiva at all. Like Andrew Cohen, there's a good example. I only talk about him because he himself admitted that he wasn't enlightened. That he's a bad person for 27 years claiming he's enlightened, he was awareness.



So his enlightenment didn't have any impact on his jiva at all. It kept getting more and more monstrous and more and more power hungry and more and more abusive and more and more angry. I never saw such an angry person. Well Krishnamurti was pretty angry. But this guy was totally angry all the time. And now he's saying he's awareness, that he's enlightened and yet his jiva was angry all the time. Now excuse me, there's got to be some disconnect here, cause 'I don't have a jiva. There's no Andrew here. There's no person here. That's your projection. You're projecting that on me so it's really your anger you're seeing bouncing back at you.' So they just wiggle their way out of this whole thing because they haven't taken the jiva, the individual, the doer, the person, into account. And you can understand why because this person is a problem.

Swamiji was a great guy. He was just so funny. People came and said this all the time, but I remember one day it was particularly funny. This little person came up and touched his feet and said, "Swamiji, I have a problem." Swamiji looked at him and smiled and said, "You don't have a problem. You are the problem!" He said it in such a way it was really funny and the guy laughed too. He wasn't insulted by it. He was very kind. Even though Swamiji was very, very hard on people, he was very kind in the way he said what he had to say. So you never really felt offended by it.

But this is a problem person (jiva). This person itself is a problem, so we need to understand this person. We need to take this person seriously. That's the beauty of Vedanta. We actually take this jiva seriously and we show this jiva what it can do to get the knowledge that it's awareness to set itself free. Denial is not going to work. It works for five minutes, so when the Neos tell you that you're not this (jiva), there's a big relief, 'Oh my God, I'm not mind, I'm not my ego, I'm not my body,' and you get high, for a little while. It's just intellectually a huge relief hearing that and you feel good. But after awhile, you (jiva) start worrying about your taxes, your relationships, your body and all that other stuff and you find yourself right back down here as a jiva again. Then you can't understand. 'I'm awareness now so why am I worrying around here acting like a jiva here, like a person identified

with this person?'

As I've said, if you're awareness and you understand that and the knowledge is firm, you don't need to worry about any of the rest of this teaching. You can go home. It's fine. But if you're still sitting here, then you need to understand Isvara, jiva, and it's relationship to you, to awareness. And that's the topic now. And that involves sadhana and doing. What kind of doing and how to do, is the topic now. It's called yoga.

We said when we began, the idea that I can do something to get moksha... in other words that action will produce moksha... doesn't work. In general, that's called yoga. I'm not putting down yoga. Yoga's great, mind you. In general, that's called yoga. We're not talking about yoga vidya or any particular yoga. The word yoga is a generic term that means action, connecting. It means to connect or communicate with, to join to. So if you're joining two things you can't join them without action can you? If you have something here and something here, you can't get them together by anything other than doing something. But because I'm already awareness, doing something is not going to work because I'm already connected. I'm already joined. See? But having said that, yoga, action is great for preparing the mind to understand. So yoga is for *antha karana suddhi*. This (Subtle Body) is called the *antha karana*. It's called the inner workings. The Subtle Body is called the *antha karana* and *suddhi* means purification.

Now purification doesn't mean it's going to make you a better person. Purification means you're going to get rid of the relative proportions of rajas and tamas that are disturbing and develop a sattvic mind. And all of sadhana is for the purpose of developing a sattvic mind. Because it's only in a sattvic mind that this knowledge will take root. If the mind is predominately tamasic or predominately rajasic, this knowledge won't stick. People come to me everyday when I'm teaching and say, "Geez that's great. That's amazing. I'm so inspired. I got it!" And then they'll say, "But like twenty minutes later I lost it. It was gone. I'm back to normal again. What happened here?"

Well you did get the knowledge alright, but then rajas or tamas got in your

mind, you identified with the rajas or tamas, and then the sattva went away and when the sattva went away the knowledge went away and you came back down. So that means some purification needs to be there to get that knowledge steady and firm. Once the knowledge is steady and firm you'll just live a sattvic life anyway and the knowledge will remain constant or steady in the Subtle Body. And that's freedom *for* the jiva. There, the jiva is a jivanmukta. That jiva is mukta, is free... and that's free by knowledge not by any other means. Why? Because I'm already free.

So, what is this jiva and what is this samsara in which the jiva lives? That's the topic to get started for today. Now, we got to start at the beginning obviously. In Vedanta we have a complete teaching. We start at the beginning and we go right through to the end.

If I am a samsara, then who or what created the samsara and how does it work... this Maya world? I find myself as a jiva. I appear here one fine day and the whole thing is already set up. I've got the body, I've the mind, I've got the karma. There's a world around me. There's people in it. There's plants and animals and air and fire and water and the whole thing is all set up.

And one thing I've got, that I don't particularly want but it's not up to me, is I'm ignorant of my nature. That's a jiva. A jiva doesn't know that it's full and complete. So what does it do? It does actions to complete itself. I have to keep repeating this because you need to understand this psychology, mind you because it's operating all the time in you. You can't do anything about it but when you become aware of it then you gain control of it.

So these jivas feel incomplete and they do actions to complete themselves. Now, no problem, except... problem. There's a small problem with action. When you do an action out of a feeling of lack... and all your actions, except like children, they don't feel empty. They'll do all kinds of actions but it's out of happiness and joy. And enlightened people are the same way too. They'll do all sorts of actions but they do them because they're happy. They don't do actions for happiness. They do actions from happiness. Children are like that. They'll just play and play and play and they won't care.

I was at the beach one time. I saw these kids build this beautiful sand sculpture, and then they just attacked it and knocked it all down and ran and played in the surf. They worked for an hour or two to make this beautiful sculpture, then they just destroyed it and walked off. Fine, they're just happy. They were happy with, they were happy without it, and then the next thing and so forth and so on. They weren't trying to *get* happy out of doing anything.

But jiva's here they're in this doing business for the happiness they think they can extract from samsara, from the world. Fair enough. There's only one small, not so small, fly in the ointment. What is that fly in the ointment? What is that downside to actions? Vasanas. This is a key word now. You need to understand this.

A vasana is the unseen result of an action. Actions have two results: *drsta phala* and *adrsta phala*. *Phala* means result. So *drsta* means a seen result and *adrsta* means an unseen result. Now when I do something out of this feeling of incompleteness, I will get a result. Every action produces a result. That's the result I'm going for. I have a couple of beers and I get a little tipsy and feeling good. That's the seen result from my drinking beer. Fair enough. Now the problem with that is there is an unseen result. There's something going on behind or underneath this good glowy feeling after I've had my beers that I'm not aware of at all. That's the unseen result. And that unseen result is called a vasana.

So here I am as jiva, Subtle Body. I'm doing an action in the world. And the action finishes and then what? That vasana, or unseen result, goes back up here (see chart) to the Causal Body and sits there as a tendency to repeat that action or avoid that action, depending on the result. If it's a bad result I want to avoid that action in the future. If it's a good result I want to repeat that action. So karma is never clean when the doer is doing it. Karma is never free. Karma always has this hook in it. For the things that you like, that give you pleasure, you develop *pravritti* for them. *Pravritti* means you go towards those objects. And for objects that give you pain you develop *nivritti*. You shy away from them. You avoid those objects. This is

fundamental basic jiva psychology.

So you have two types of vasanas: *pravritti vasanas* and *nivritti vasanas*, based upon your likes and your dislikes. Those likes and the dislikes have arisen out of your experience in the world. And since all jivas are born at different places at different times and different circumstances and live in their own little worlds, they all have different combinations of vasanas, likes and dislikes. Understand.

Now, I do an action and I get an obvious result. And I also get a vasana from that action. I collect a vasana. Like for example, you have sex. Now did anybody have sex only once? Say you had really great sex. Did you ever not want to do that again? No hands go up. No, you wanted to do that again. If the action... if the experience of sex had been permanently fulfilling that would it. You'd be enlightened. You'd be happy all the time wouldn't you? Yes of course you would. But it isn't is it? It's not fulfilling. It's not satisfying. Bad news right? Why? It must not be satisfying because you want to do it again. If it was satisfying you wouldn't want to do it again, you'd be satisfied. But you become dissatisfied. Why? Because you've got a vasana for it. So now I've got to do again to get rid of that vasana. The vasanas drive you and motivate you towards objects and away from objects.

So I was quite happy but now I'm starting to get the itch again. Oooh, looking around huh? And now to get rid of that vasana, that discomfort, that desire, or fear...fear is a negative desire and desire is a positive fear... I've got to perform another action. And when I perform another action, in other words I go for another object, what happens? Another vasana goes back up to the Casual Body. This is unseen. You don't see it. You're not realising this is happening. It's unconscious. It's hidden. Another vasana goes back of here (CB) and reinforces the first vasana. So now I've got two vasanas really tight together here. In other words, the strength of that desire has been strengthened. That fear of that desire has been strengthened. Has become stronger now. That generates a kama.

This is the process: vasana, kama, karma. This process is taking place in samsara, in Maya. The first stage... you can either look at from the outside

in or from the inside out, it doesn't matter because reality is non-dual and this is just a process that's going on in samsara. So you can either analyse it from any one of these levels. But let's say you start with the action, which is what most people do. And that produces a vasana and that vasana causes a desire. That's called kama. Vasana means what? Just the tendency. It's just a tendency. It's potential. This level (Causal Body) is like the elementary particle level in physics. But this is the elementary particle level of your psychology. This is the very bedrock of all human being psychology. And at this level you don't see anything but all of your actions are potential in this level. That's called your karma. Your karma is stored here as vasanas. The actions you do here is stored here (Causal Body) as vasanas.

That vasana starts to sprout. Normally it sits there in the Causal Body. The Causal Body is called the seed body. It's the seed. The tree is hidden in the seed isn't it? The tree of samsara is hidden in the seed of the Causal Body. So my life, the tree of my little life, is hidden in seed form in my personal microcosmic Causal Body.

And that produces kama. That's the next stage. Now it's become manifest. The seed has become a little sprout. It sprouted in my Subtle Body as a fear or a desire. The vasana is kind of like an itch. You don't know what you really want. You've all experienced this. You're just feeling kind of uncomfortable and you're not sure what you want. It's a weird state. You'll notice it. It's actually there all the time but there's this incipient kind of need there but you don't know what it is. Then suddenly a thought pops into your mind, "Oh I want an ice cream," or "I want a this," or "I should go to that. That's it. I just need to go there. I haven't been there. I'll go there." There it becomes known to me. It becomes manifest.

When the vasana crosses this line (CB) it becomes known. It becomes manifest. It becomes seen. It becomes experienced. This is the world of experience. There's no experience here (CB). It's just potential. This is the world of experience from the Causal Body on down. And that fear or that desire what does it do? It causes an action. Vasana—kama—karma. And what does that action do? Produces another vasana, which produces

another desire, which produces another action, which produces another karma, on and on and on... the more I act, the more I desire, the more I act, the more I desire, and pretty soon I'm going faster, faster, faster working out my desires and getting more and more desire or craving or fear for these objects. Some people are just running away from everything. They're the fear oriented types, tamasic types. And the rajasic types, they're all running towards something full of desire. Give me tamasic people to rajasic people any day. The ones with lots of desire drive me crazy. I can't stand being around them. It's awful that kind of desire that's always busy, busy, busy – can't sit still, can't relax, can't take it easy. Why? Because their vasanas are driving them.

You see that in our western culture. It's such a shame to see it happen in India. When I first went to India in the 70's everybody was cool. It was so cool. The men just stood around. Over here you'd say, "Oh those useless guys, why are they standing around?" They were standing around because they enjoyed themselves. If anybody was working, there were ten people smoking beedies and drinking chai talking about the person who was working, thinking, why is this man doing this? Now everybody it's just like a madhouse. It's all like downtown Berlin... everybody rushing, rushing, rushing all the time. The horns honking at everybody and they're all in a big hurry, and they're all rajasic chasing their desires working like crazy. And they're so proud of themselves, driving cars and all this stuff.

Now, this process of vasana–kama–karma is called samsara chakra-ha. Need to understand this. Need to get our psychology clear. We'll just look at it from another angle cause it's real important. This is really more interesting and more complicated than the self. The self is the self. What's the big deal. It's awareness. So what, it's with me all the time, it's me all the time, no big deal. Nothing to say really. But when we get down here into the samsara, it gets really interesting to see how Isvara has created this thing. Mind you, don't feel bad about this, okay? It's not your fault. We're just talking about Isvara. This is how Isvara sets it up. This is how Maya, or Isvara, the creator works. It blacks you out. It makes you forget who you are and then it

creates this sense of incompleteness and then it sends you off on this big karmic trip to try to solve a problem... and you can't solve it by karma.

This is why life is so painful and so frustrating. You're trying to solve a problem by karma that cannot be solved by karma. Doing action will not solve my problem. It will not turn me into that divine being that I would like to be. It won't do it. This is why life is so frustrating. There's all this conflict going on all the time because I'm never really getting what I want. See? What I want is me but I don't know it. I don't know what I want is me and that I've got me. I think I haven't got me. That I need something other than me to make me okay, so I get all caught up in this karmic cycle and I start running on treadmill going, going, going, doing, doing, doing all the time. You see where the doer comes into this problem.

Isvara set this up in a very interesting way. I just gave you an outline of this earlier. The first thing that happens is the material world is exploded. That's your Big Bang. Got that. And then, after a little while, because you have matter sitting on top of consciousness...consciousness is substrate... then what? The first sense organs evolve. Each one of these five senses—eyes, ears, nose, tongue, and skin. Those five senses evolve out of the five elements. The material creation is made of the five elements: air, fire, water, earth and space. And because consciousness is there supporting those five elements, after some time or instantaneously...if you accept the instantaneous theory of creation, either it evolves or appears simultaneously or instantaneously ... there are five stimuli. Each one of these elements has a property. It's quite complex the way in which these elements become material. It's called panchikarana. We don't time in this seminar to explain the whole panchikarana theory, or grossification of the elements. It doesn't really matter because the point is not to understand how matter is created. We want to understand who we are and you can see from this teaching this is a very beautifully consciously evolved mandala of existence. When you understand it you'll be clear how you're going to get out of it. Okay?

So we've got material elements. Those produce five stimuli and those



stimuli give rise to the five perceptive organs. These perceptive organs are called *jnanaindriyas*. *Indriyas* means an organ and *jnana* means knowledge. They're the organs of knowledge. So now awareness is able to smell, taste, touch, feel, and see itself in matter. It has five organs. Now the interesting thing about these organs is that when the jiva experiences life, you don't experience five different things do you? You don't have one little movie screen where you're visual stimuli are coming out, and another one where you're audio stimuli are coming in. And you're looking at these screens and you've got to like put all of that information together into one experience. You're not doing that are you? Isvara has already done that. Isvara has integrated the five senses into a function called the mind.

The mind has three functions. The first function it integrates sense information. That's why you have only one experience operating here. You don't have five different experiences even though you have five streams of knowledge coming at you all the time, you only have one experience knowledge taking place all the time. When that happens over millions of years, or instantaneously...depending on how you look at it... that's called the subtle body. That's the most fundamental building block in the Subtle Body. That's the part of the Subtle Body that's the closest to the material world. And that's called the mind. It just integrates sense functions.

Once these sense functions have been integrated into one experience, then the mind performs another function. Isvara causes the mind to perform another function. That function is called the *doubting function*. Whenever something happens don't you always have a doubt how to respond? Yeah you do. You may not notice it but instantly you think, 'should I do this or should I do that? What should I do now?' You have to determine why to do... we're trying to bring this process into our consciousness because basically this is an unconscious process... because when reality present an experience to me I'm required to respond to it. That's called dharma. That's one meaning of dharma.

*Dharma* means appropriate response. I need to respond appropriately to what's happening. If I don't respond appropriately to what's happening I'm

not doing my dharma. Look at the source for mischief here. You see when things go wrong? And they go wrong all that time because I'm not responding appropriately to my environment. I'm not doing my dharma.

So I've got to figure out how to respond and there's many situations very complex, aren't they? You don't really know what to do. A business friend of mine who was running a corporation was telling me he suspected one of his managers was stealing from the business but he didn't have proof. He had some kind of tentative evidence. And he wasn't sure how to deal with the situation, whether to confront the man...course the man is going to deny it... or to wait for more information to come in and get more evidence, or whether to just let it be. He wasn't sure what to do in this situation. See, there's a lot of complex situations where it's not clear what you should do. You have a doubt.

See animals don't have doubts. Understand. Their program tells them what to do. In every situation they've got an answer already programmed by Isvara so they just do what Isvara tells them. They don't even know Isvara is telling them. They just do it. But in human jivas, they have this doubting function, this Subtle Body is developed. So why would Isvara give me this doubting function? Think about this now. Why can't I be just like an animal? Well sorry, you can't be like an animal. We don't know why you can't be like an animal but you're not like an animal. You doubt things. And you know something? It's good to doubt. Actually Isvara is helping you by giving you this power of doubting. Why is it a help? Because Isvara knows that Maya, this apparent reality, is not what it seems to be.

What you see is not what you get here in Maya. Mind you. If you just accept everything that happens here in this world, you're asking for trouble. Believe me. Gullible people, stupid people, they just, 'Ah yeah that's great,' and they just take whatever reality throws at them and they're always in suffering. You got to ask a question. You need to doubt. You need to think about what's happening. If you don't think about what's happening, you're going to get caught by an appearance and you're going to react and build your reaction and your life on the basis of appearances and then you're

going to come crashing down and become totally disillusioned when reality stares you in the face.

So you better doubt. You better ask questions... particularly in the spiritual world. There's more fakers here in the spiritual world than any place else. Oddly enough, it seems very strange. Most people don't know they're faking it, particularly the gurus. They think they're not faking it but most are faking it. They're not giving it to you straight. They think it's straight. Most of them are well meaning but they're self deluded people.

Or for example, how about the dating scene? That's a good example. You get on match dot com. You're lonely and you go to match dot com and you read somebody's profile, "I'm kind; I'm sensitive; I'm loving." Do you believe that? If you believe what the person says about themselves, you deserve to suffer. Cause, while there maybe a little bit of truth to some of that, they're not telling you the whole story at all. Behind all that wonderful, shiny, beautiful lovey, warm fuzzy stuff, there's also a selfish, greedy, fearful, blah blah blah person. Because this is a duality. Nothing is what it looks like on the surface. That's what Maya means.

Maya means an appearance. That's why we call it an *apparent reality*. This is a world of shadows. Like that beautiful allegory of Plato's cave. The guy is in this dark cave of Maya. And he's chained down and he's looking at the wall of the cave. There's a light behind him, meaning the self. He's looking at these shadows of people and objects that are projected on the cave wall, and he's trying to figure out what's real by looking at the shadows of the shadows. He can't turn around and see the light. He's chained down here in Maya and looking only at appearances, at illusions.

So Isvara is giving us this doubting function. On the basis of what information should I resolve my doubt? Where am I going to get the knowledge that I need to resolve my doubt? I can't just sit there and doubt all the time. That's called dithering. Ditherers are the most miserable people. They just can't make up their mind. I have a friend who took two years for her to decide whether or not to have a root canal. She could have saved two years of pain and dithering and worry if she had just gone

forward and had a root canal. But no she couldn't do it. This doubting function had completely destroyed her sense of discrimination.

Now, where am I going to get the information? Isvara to the rescue again. Here comes Isvara, 'Got the solution just for you.' He invented or evolved the intellect. The intellect is another function in the Subtle Body. The Subtle Body has this integrating function, doubting function, and the determining function. The intellect can make choices and discriminations. Understand. It can choose. It can say, 'do this' or 'do that', fortunately. Again, animals don't have that function. They're programmed. But we actually have the function where we can make choices. And on the basis of what do we choose what to do? Where does the intellect get the information to choose what it wants to do... how to respond to a particular situation? What's the next? The Causal Body—your vasanas, your program, your conditioning.

And if you don't have a personal condition to solve that problem, Isvara's got a solution for you. There's already a vasana that's been worked out in the condition and Isvara just supplies that one just like an instinctual reaction or intuitive reaction. Comes directly from what we call *system one* in psychology... from the Causal Body.

Q: So if I'm a seeker of truth I no longer use the intellect to interpret my life according to my vasanas. I use the intellect to interpret my life according to the truth.

**Ramji:** That's correct. Absolutely.

So, remember now, this process from the stimulus... this is called stimulus in psychology... this information going in, and this is called response (*see chart*). This stimulus-response mechanism takes place instantly, in about a fiftieth of a second. That means what? My programming... your vasanas are your programming that's built up out of your desires and your actions you get programmed to behave in a certain way. Then what happens? The intellect gets the information from here (Causal Body). This hasn't quite finished. We're half way through the process. And what does the intellect do? Intellect creates a thought... or Isvara you can say creates a thought and

that thought arises in the intellect and that's called the doer. See, we can't get rid of the doer. The doer is part of this whole unconscious process that's set up by Isvara.

So this doer thought appears in the intellect, or in the Subtle Body, either way, or however you want to think of it, and it decides 'I need to act.' That's the doer, the actor. It says, 'I need to respond here to this situation.' Then where does the energy go next? The energy goes to the emotions. In other words, the mind comes back and transforms itself into an emotion. Mind is quite amazing. It has these three functions. The Subtle Body then produces an emotion that's appropriate to the action. Because I can't do an action without emotion. *Emote* means to move. The word 'motor' means movement. To emote means to move. My emotions are what moves me toward an object or away from an object.

So now I have the appropriate emotion and then the final stage is what? The information goes to my five active organs. These are called the karma indriyas. Karma indriyas are the organs of action. There are five of them just like there's five perceptive organs, just like there's five physical organs. Oh there's a little link here I didn't include on the chart. There's a link between the Subtle and Causal Body. That's called the *pranamayakosa*. That means the energy sheath. All of this stuff here is taking place on the sensation or thought level. It hasn't been transferred into action yet. It needs to go through the physiological system: digestion, excretion, ejection, respiration, assimilation, circulation. There's five pranas or five energies that are operating in a sphere here, and so that emotion translates through that and activates the five physical organs, and then what do I do? Then the action takes place in the world... the response. And the cycle is completed.

Now what happens? When I act here, when I respond to a situation and react to the situation according to my programming, I change my environment. I produce a new situation in my environment which sets this whole process in motion again and I react to that new situation which further changes the situation which causes the reaction. And so what happens? I go round and round and round, from a stimulus to a response

over and over and over again. That's called *samsara chakra-ha*. *Chakra* means a wheel of energy and *samsara* means what never remains the same. This is why I get worn out in life. It's why I get tired and grow old. You don't need to grow old. You will age a bit. If you understand how to get out of this chakra, even though your body will age you won't age. You'll be fresh and young even when you're 60, 70, 80, 90 years old.

Involving yourself in this process, identifying with this process wears you out. It wears your body and it wears your mind out. This is why people get old and tired and cranky and depressed in their old age. Just sitting around like zombies watching t.v. They've been completely worn out by this chakra. Just sapped all of their energy and vitality. And the actions they do are the same actions they keep repeating over and over and over again. This is why boredom happens and you see that in our societies. Remember we said, once you have wealth in a society then you go for luxury and pleasure. Why do you go for luxury and pleasure if you're already wealthy? Because you're bored. And why are you bored? You're bored with your life. You always want a distraction, you want a vacation, you want something to change, you want something to happen, anything, just to get me out of this continually boring repetitive chakra of my life. Always looking for something new and fresh and hoping. Somebody comes along, "Oh the latest thing," and off you go. Because you're bored. This chakra has got you. And the more you do it the more you get stuck in it.

Another meaning of *samsara* is called a *whirlpool*. Now a whirlpool is a very interesting phenomenon in nature. It has centripetal energy. There's two kinds of energy. One is centrifugal energy and the other is centripetal energy. Centrifugal energy is expansive energy. It flows round and round and round and then it throws things off like a slingshot or a boomerang. It gets rid of things. That's how they send rockets to Mars. They send it out to a planet that's closer. They put it in the gravitational field of that planet and that planet accelerates it and starts to spin faster and faster and faster. It went in at 50,000 mph and when they release it from that gravitational field it's going 100,000 mph. It goes away. But *samsara*'s not that kind of energy.

It doesn't throw things away. What does it do? It's centripetal. It sucks you in and gets you tighter and tighter and tighter and it gets smaller and smaller and smaller. And the more you struggle to get out the more you get stuck in it. That's why they call it a whirlpool. That's why the meaning of samsara is a whirlpool. Isn't that right?

The more you do these actions the more tightly you get bound and attached to your situation, to the actions themselves, to the people around you, to your ideas. You can't think for yourself anymore. The thoughts just keep thinking themselves. And you don't like those thoughts. They're uncomfortable, unpleasant thoughts. But they keep going round and round and round in your mind. And you want to get rid of them. You want to stop your mind. You can see where yoga came in and this idea of enlightenment and getting rid of your thoughts because they're painful. It's painful. That's why samsara is a suffering. We call it suffering.

Whole Buddhist teaching of enlightenment is about samsara. That's why Buddha's first noble truth is life is suffering. Christ hanging on the cross. That's a symbol of suffering. Whether you like it or not, to me that's the most beautiful symbol of samsara. This guy hanging on this cross... the cross being the four elements of the material world... these nails sticking you to this cross of matter and it's painful and you're lying there and you're bleeding and you're slowly dying.

So this afternoon we'll tell you how to get out of it.

### **Talk 10: Karma Yoga**

Samsara chakra. Samsara's a state of mind. It doesn't have to be like I described it. I mean, that's the way the stimulus-response mechanism works. That's the way perception and experience works. This is an analysis of experience. But it doesn't have to be a problem. it can be fixed. That's just how it happens for people when they've been living in samsara for a

long time without the knowledge of who they are. If you don't have the knowledge of who you are, then this is where you end up. You go round and round and round and round in a circle, from desire to activity to desire to action, from action to desire. Every turn of the karmic wheel you get older and more tired and no more wise.

Now why is this a problem? Because the subtle body is constantly agitated by the vasanas. The vasanas appear in the subtle body as ragas and dvesas, likes and dislikes. I like certain things and I don't like other things. And my mind is continually being buffeted about, moving up and down all the time, as reality presents circumstances to me that are not in harmony with my likes and dislikes. I find myself in a constant state of agitation because reality, Isvara, your environment is not here just to look after your likes and dislikes. Sorry that may be nice news to hear. In the best of all possible worlds, then Isvara would be paying attention and ask me everyday, "Well Ramji, what do you like today." And I would tell him. And he'd say, "What do you not like?" I don't like this or that. "Okay I'll take care of it for you."

Unfortunately when I wake up in the morning Isvara doesn't ask me what I like and what I don't like. Isvara's already got it set up what's going to happen. It's already programmed what's going to happen. And my little likes and dislikes have nothing to do with how this dharma field... we call it a dharma field because it's a field of rules and laws. What we talk here are the 24 cosmic principles, laws, rules, dharmas: the five elements, the five perceptive organs, the five active organs, the five pranas, mind, intellect, ego, and the unconscious. That's how the thing is set up.

Awareness is illumining this wheel of samsara. It doesn't move on its own but when awareness shines on it it starts spinning. Awareness just sits quietly and shines and the wheel just spins automatically. All of this whole process operating constantly all the time.

Q: From the likes and dislikes, are not in the program?

**Ramji:** Yeh, they are your program. For the jiva... the jiva is nothing but his or her likes and dislikes. What you want and what you don't want. What you



fear and what you desire.

Q: Because you just said Isvara doesn't care.

**Ramji:** The likes and dislikes don't belong to Isvara. They belong to jiva. Isvara has no likes and dislikes. Isvara's not a big person sitting in the sky liking or disliking what happens to him.

Q: Isvara produced my likes and dislikes in a way.

**Ramji:** Well, depends on your meaning of Isvara. Ignorance produced your likes and dislikes. If Isvara's ignorance and Isvara is beautiful, intelligent ignorance, than you can blame your likes and dislikes on Isvara. But as long as you think they're your likes and dislikes, than they're a problem. If you can see they're Isvara's likes and dislikes than they're not a problem for you. They're only a problem for you if you identify with them. If you allow your awareness or your consciousness to join with your likes and dislikes than your consciousness in the form of your subtle body gets disturbed when reality, meaning Isvara, the dharma field doesn't deliver to me what I want.

See, we're talking about how to manage our emotions. Vedanta deals with this topic. It's very important how to take care of our emotions. This is a big, big topic. This is a vital topic and need to pay very close attention to this because if you've got ups and downs, emotional issues, than this talk is for you. See because people that have emotional issues usually what they do they refer them back to the past - to mom and pop and their teachers and their environment. They say, "This happened to me then and therefore I've got this particular emotional problem now." Well Vedanta doesn't accept that notion. It's a story that's somehow comforting to you. It somehow takes your responsibility away from you. 'Oh I'm a victim that's why I'm like this. I grew up in a bad family so now all that stuff came to me. I was innocent. It's not my fault. Mom and pop did it." But maybe they did, but as long as you're suffering under it it happens to belong to you.

But that's not the real reason you're not happy. Maya's at work here all the time. Ignorance is hard at work all the time. You know the reason you're not happy? It's very simple. Vedanta makes it very, very simple. You're just

emotional because you're not getting what you want in the moment, in the now. Right now here, a like or a dislike is operating. Reality is not paying attention to your like and that makes you angry or depressed. Those are the two solutions. You're either tamasic, you get depressed, or you get angry, (rajas). Or you get angry then get depressed. Or you're depressed and you get angry because you're depressed. Rajas and tamas, anger and depression. It's the rajas in your mind and the tamas in your mind that's producing the anger and the depression based upon the feeling that reality isn't taking care of my wants, my likes and my dislikes.

And what is the presupposition? What are you assuming by thinking like this? You're assuming that reality is here to look after you, i.e. your likes and dislikes. Reality is looking out after you very well, mind you. Reality is taking care of you very nicely but it's not giving you what you want. So is the problem with reality or is the problem with your likes and dislikes, your wants and your fears? Where's the problem here? And these wants, these likes and dislikes, these vasanas those are the key to self realisation, to moksha, to freedom. Understanding them and how they impact on your knowledge, on who you are, is the key to self realisation, to freedom. Because the self is already enlightened isn't it?

The self is already self aware. It knows what it is, who it is. So it doesn't need any enlightenment. The self is the light and it doesn't need any enlightenment. What needs enlightenment is the Subtle Body, the apparent person. This person who supposedly doesn't exist, according to some teachings. This is the one that needs the enlightenment because this part of the self is in ignorance. See (chart) it's caught in this dark penumbra, under this dark cloud of ignorance, so it's suffering here.

How is it going to get the knowledge if it's constantly agitated? And if it does get the knowledge, how is the knowledge going to stay in the mind if the mind is emotional? It's not going to stay. People say it all the time when they come out of the class, "God I know it. I've got it." Boom, they feel so good. And then later they'll say, "Hey what happened? I knew who I was a half hour ago but now it's all gone. What happened? Where did it go?"

Where did my self go? Where did the light go? Why did it stop shining?" Well, one of those vasanas, one of those likes or dislikes, some rajas or tamas came into the mind and wiped away your knowledge. The mind got dull and cloudy. The experience of the self disappeared. You're right back to where you started before. I call it the firefly stage of consciousness. Most of the spiritual people are in that stage. You know the firefly in the night in the dark? It blinks on and blinks off. It blinks on - 'I'm enlightened right now,' Blinks off, 'Oh my god what happened?'

The only reason that I keep losing it and getting it is because the Subtle Body is not steady and clear. It's contaminated with impurities. These likes and dislikes are obstructing the knowledge and obstructing the experience. This is the experiencing, knowing entity here. This is where you want your enlightenment to be. You're already enlightened as the self. So you don't have to worry about that. What you got to worry about is Subtle Body, the person, the jiva. That's what you want to worry about.

So we've got to take care of the jiva's mind and emotions. You can't just dismiss it, "Oh it's not real. You're not the doer." When Ramesh Balsekar was popular. You don't hear much talk about Ramesh anymore, but at one time Ramesh was a big deal in the seeking spiritual world. His big teaching was, 'you're not the doer.' Because he lived in Bombay, when people came to India they usually they stopped in Bombay before coming to Thiruvannamalai. It was just sort of an obligatory stop for all the westerners on their spiritual path around India. They'd go Rishikesh and Ammachi's and Ramesh and Thiruvannamalai, Ramana... these different places they'd go. And they usually came to Thiruvannamalai after they'd been to Ramesh. And I use to hang out there and sit in the cafe before I wrote my book and was famous. I was just useless, sat around, drank tea and talked with friends, happy and wasting time basically. And I liked to talk to people. I love people. And so whenever I'd meet a new person there, I met a lot of them, I'd ask about their sadhana. I was interested in their spiritual practice and what they were doing.

I'd meet these people who had been with Ramesh. They would say, "I'm not

doing any sadhana." I said, "Why not?" "Because I'm not a doer. I can't do sadhana because I'm not a doer." The sadhana you're doing is *doing nothing*. That's the sadhana you're doing. That's the work you're doing. No, you are a doer. There is a doer there. This is all about the doer here. We're talking about the doer right now today. We're trying to take care of that poor doer for making his or her life happy. We want that doer to be happy. That James person is stuck to me. I've got to make sure that James is happy. Me, awareness, I have to look after James. I have to see that he's a happy boy. Understand? I don't need to deny James. That's mean. That's not being nice to yourself if you deny this doer and you don't take care of this doer.

See, those kind of teachings they appeal to lazy, tamasic, dull people. They think, 'Oh I can get out of all the work.' Isn't that right? That's the whole Neo thing. They don't tell you there's any work to do. They don't tell you that. Why? Because everybody's lazy. In these cultures we grew up in everybody's got a sense of entitlement like you won't believe. We think we're so special and so wonderful and we shouldn't have to do anything. We think whatever we want, we should just walk in and pay 5 euros and walk out with our Big Mac or whatever it is, and enjoy ourselves. It's a mental state that you get when you've got too much wealth. When there's too much wealth then you just get lazy and luxurious in your mind and you want everything and you want it now and you don't want to work hard for it. Look at what our parents and our parent's parents have done... how they've built up these amazing civilisations and society. There's so much wealth here you can just lay around and do nothing all your life if you want to, basically. They'll take care of you. It's not like India. India, you know, you better be on your toes and doing something because you'll die if you don't look out for yourself. But here you can just afford to be as ridiculous as you want to. Sorry I'm getting off topic here. It's one of my favourite issues.

So, I've got this agitated Subtle Body because I've got all these likes and dislikes. It stands to reason that if I could get rid of my likes and dislikes then my Subtle Body would become quiet and peaceful and it would be capable of knowledge.

See now, when you've got vasanas, what they do is this. They extrovert the mind. This waking state entity is called a viswa. Right now we all look pretty awake. When you're awake you're called a viswa. And a viswa is a conscious being who's consciousness is turned outward... is outside. It's looking out through the senses paying attention to the material world, to what's happening around it. Those are viswas. It's a state. We call it the waking state of consciousness. If my attention to all the time is on what's happening outside in the world of karma...in the world of change and time and so forth. If that's what I'm paying attention to all the time, will I be paying attention to myself? No... c'mon it's logical... this is totally logical.

So these viswas, these extroverted people, they never know about who they are because all of their attention, all of their awareness or their consciousness, is just involved with karma, with what's happening in the world around. Their likes and dislikes are operating and karma is not behaving according to their likes and dislikes so there's always this cognitive dissonance, this agitation that's taking place in their minds. This conflict is going on all the time for them. And the anxiety... because when they see that reality is not behaving properly, they understand that reality doesn't care, but they can't let go of their likes and dislikes so they feel anxious all the time. There's this sense of anxiety all the time about what's going to happen. Nervous...on the phone always, "What's up?" Look at nowadays the people and the information technology. Everybody's watching every minute to see what's happening, what's going on. They're all wired in, plugged in to everything around them because it makes a difference what's going on around them in their world. Little bit of information comes in and they're, "Oh my God." Little bit of good information comes him, "Ha ha ha ha." Then the bad information comes in, "Ugh." They're all up and down all around. Why? Because all of their attention is just on this jagat. We call it the jagat. *Jagat* means *ja ga ja ga ja ga*... like the word juggler, somebody who's juggling balls in the air. I think our word juggler came from the word jagat cause jagat means what's always changing, what's always bouncing up and down.

And what's driving this whole extroversion? The vasanas. So it stands to reason if I can reduce the pressure here, from the vasanas, my likes and dislikes, what's going to happen? My attention, which is being forced outward by my vasanas, is going to turn around slowly and look toward the self. It's called *antarmukha*. *Bahirmukha* means my face towards outward extroverted. Means my mind is turned outward. Now as the vasanas, the pressure from those vasanas are reduced, then the mind is going to turn around and seek the self naturally. Because it thinks the joy is in the object outside and the likes and dislikes, the vasanas, are all about finding the happiness outside. But when those vasanas are neutralised, those likes and dislikes are neutralised by the practice of karma yoga, then the mind becomes quiet and turns inward. And the rajas and tamas in the mind disappear from the Subtle Body and the Subtle Body becomes luminous and the mind locks on the reflection of the Subtle Body and meditates naturally on the self. That's called yoga... *chitta vritti nirodhaha*.

*Chitti vrittis* are the vasanas, the likes and dislikes in the Causal Body when they are like removed or eroded, by the practice of yoga. Then what's the next verse? '*The seer shines in all its glory*'. Means what? Awareness illumines the Subtle Body and the reflected awareness catches your attention and you meditate on the reflection of awareness in yourself and you can gain knowledge of the self through yoga. You'll get direct experience, maybe you'll get direct knowledge, we don't know. It's more difficult with yoga because you're focusing on the experiential aspect of it, not on the knowledge.

Q: So the experiential aspect in meditation we experience peace and love or whatever, is the reflection of the self?

**Ramji:** That's correct. Most of the modern people, when you have a satsang... you'll notice it here, you can see right now actually there's a feeling of peace and quiet and happiness and satisfaction? That's awareness reflecting on a mind because the teaching makes your mind sattvic. We're taking care of your likes and dislikes here through this knowledge. We're reducing them, neutralising them and the mind settles down and becomes

quiet and starts to feel good. You start to feel nice. You're happy, 'Oh I like these satsangs. They're nice.' Why? This is a samadhi state. We call it salvikalpa samadhi, cause the mind is still and steady and the self is reflecting on it and the bliss is coming from within.

When I figured this out, I just decided to stay with my guru all the time and just go to satsang all the time. So we were just at satsang from four in the morning until twelve at night until all my vasanas were cleared up. I didn't even go in the world, I didn't have a job, nothing. I didn't have any relationships or money issues. My guru paid for my food and shelter. I picked up the tab for my tickets. And we just stayed in this inquiry bubble all day long, 24/7. Pretty soon all the likes and dislikes...one day after about nineteen or twenty months, the last like and dislike died. Just poof! And it was very clear from that point on that it was never going to change. Nothing has changed since that day. It all cleared up.

But obviously we can't do this. We're living in the world.

Q: I think we're responsible. If you see the world situation and if you speak about Indians, do they really look for themselves okay. They should look for the whole system too. I think there's a certain responsibility.

**Ramji:** Yeah, I'm not quite sure what you're saying, but you do have a responsibility as long as you take yourself to be the jiva, you have a responsibility to take care of your mind. And how you take care of your mind depends upon how you live. This is called karma yoga. How you live your life. How you do your actions and your karma is going to be how you reduce the pressure from the Causal Body that's extroverting your mind.

So karma yoga is the way that I purify my mind. It's the way that I neutralise my likes and my dislikes and remove those chitta vrittis that are producing the extroversion of the mind. That's the solution to the samsara...to this samsara chakra. That's why it's called karma yoga. It's action and the results of action. This is the method. And I tell you this... you won't get anywhere spiritually with consciously or unconsciously developing karma yoga. And if you do get some epiphanies you'll always come crashing down because as

soon as the epiphany ends...whether it's created in a satsang or whether it happens outside or independent of a guru or satsang situation... that epiphany will end. Doesn't matter, either way. Unless you take care of your likes and dislikes. Unless you practice karma yoga. Because that's the only way that does it.

This is why I feel so sad that all these modern teachers will not teach you karma yoga. Now in the ashrams they often teach you karma yoga but their idea of karma yoga is not bad but it's not really karma yoga. It's selfless service. That's how generally they teach karma yoga is selfless service. But karma yoga is not selfless service. I'm sorry now... there may be people here who've got this belief. I'm not trying to make you feel bad or fight with you or anything like that, but I need to explain to you what karma yoga is according to the *Gita*. That notion of karma yoga came up around the time of Vivekananda. It's about a hundred and some years old. It's not there in the tradition. It was just introduced into the tradition about a hundred years ago.

So what is karma yoga? I'll explain it. It takes time now. This is probably the most important teaching cause it's going to change your whole life. A lot of people when they understand karma yoga they lose interest in moksha. Isn't that funny? Now karma yoga is meant for moksha but people will lose interest in moksha when they understand karma yoga. Why is that? Happiness...you get lots of grace. Your life really gets good. Your life really starts working. It's amazing how your life gets transformed and you think, 'who cares about moksha, this is good'. Karma yoga is actually moksha. It's knowledge. Karma yoga is an attitude toward action and its results that's based upon knowledge. So it reduces to knowledge. And I'm going to give you that knowledge now.

Karma yoga says that you have the right to act. You're free to act. Now in a way that's not true. You don't really have any choice do you? Because nobody is not acting. "No, I'm not acting, I'm sitting still." Well sitting still is an action. That's why I laughed at Ramesh people. Doing nothing is an action. Try to do nothing for a long time. That's the hardest possible action



you can do is to do nothing because you can't do nothing. You're always walking, talking, eating, breathing, sleeping, smelling, thinking, whatever. You're always active. And the day you stop doing anything is the day they hold their nose and put you under the earth and let the worms eat you up. That's the day that you stop acting. So you're always doing something. Understand.

So you have a right to do what you want. That's the good news. Now what's the bad news? You don't have any right to the result of the actions you do. Not good, huh? Why is that not good? Because I'm doing the actions precisely for the results. "Oh I'm just doing the actions for no reason." Excuse me? You're doing actions for no reason? I don't think so. Every time you act there's a thought behind that action and there's a desire or fear behind that action and you expect a certain result when you act. You would not do it if you didn't expect a result. Nobody is selfless here. Even when you're doing selfless service for the ashram, why are you doing that? Because it pleases you to do that, that's why. You're doing it for yourself. In fact, we say there's no selfless service because there's only the self. So you can't say you're self-less. You're always the self. The self is doing the actions. The results are the self. That's what *Brahmarpanam* (sp?) means the self is doing all the actions. The self is the results of the actions, the giver of the actions, the fire in which the action, the offerings, are taking place. Everything is Brahman. And the results of actions *Brahma karma samadhina*. So this is all the self all the time. No selfless service operating here.

Now, I can act. I want certain results. That's what my likes and dislikes are about. My likes and dislikes are petitions to Isvara to give me what I want, or to avoid what I don't want. That's what they're all about. But I don't have control of those. Okay, you say you have control? You think you have control? Then why don't you have everything that you want now, then? Why do you still want anything if you have control over the results of your actions? Because presumedly if you have control over the results you would get everything you want and you wouldn't want anything anymore. You'd

be satisfied wouldn't you? But the very fact that you keep wanting things means that you don't have control over the results of your actions. It's not good news for mister ego-ji. That wanting part of yourself, that's not nice huh?

Okay, who or what is in charge of the results of the actions? Isvara-ha. Isvara means the dharma field. That's Isvara. That means your body, your mind and the world around you. That's what is in charge of the results. You put your action into the world and there's going to be a reaction. There's going to be a result. Why? Because this is a field of consciousness. So anything that happens here is going to produce a result. It's just a fact...the law of karma. The law of karma means you put it in and something comes back. And on the basis of what does the field of existence, Isvara, apportion the results to various individuals? Remember, Isvara is not just a big jiva that has likes and dislikes like you and me. So you could say, "Well God's fickle. God doesn't like me that's why he doesn't give me what I want. But he likes her that's why he gives her everything she wants." No, it's not like that. Isvara, the field, apportions results based upon the needs of the total.

Isvara is consciousness looking after the needs of everything in the field. It's got to consider the impact of your actions on the total. And it's got to adjust the dharma field based upon the actions that you put into it. It's got to maintain the laws of karma and dharma here. And in so far as your action is in harmony with the will of the total and the dharma of the total, means in harmony with dharma... in so far as your action is in harmony with that and it's timely, in other words the action is put forth at the right time. These are the responsibilities you have as a jiva. Your actions should be appropriate and it should be timely. In so far as your action is appropriate to the situation and it comes at the right time, then the result will come to you that you want. And if it isn't, it won't. And sometimes you get results that you definitely do not want. Why is that? Because your action broke some rule, some dharma. It was either inappropriate and not timely, or it violated some rule... some one of the laws that are operating here.

So we can't talk about action and karma without talking about dharma.

Dharma is what? This is another definition of dharma. I gave an earlier definition... appropriate response, I have to respond appropriately. Okay, well this meaning of dharma is all the laws and rules that are operating in the dharma field. There are physical laws and rules. The law of thermodynamics, the law of electricity, photosynthesis, gravity, nuclear fusion and fission, and all these...there's tons of laws. Laws of optics, laws of hearing, laws of colour and light. The whole physical universe is made up of a web of very intricate and amazing laws and rules. That's why we can have science. We have science because it's a scientific universe. It's impersonal. It's Isvara. It's all that physical dimension, material dimension, of reality. A lot of interest in that. Look at the material scientists, they're trying to figure out all the rules, all the laws that are operating. The speed of light, theory of relativity, gravity, etc. etc. These are all the material laws that are operating in the dharma field.

Then there's the psychological laws. Isvara's psychological orders. Suzanna handed me a picture of my chart. I guess I gave her my birthdate and she did my chart. That chart was just Isvara's picture for James. It was very interesting, all these little lines and stuff. It was the program, the rules, that Isvara had for James. The dharma, the swadharma of James. James' nature and what James is meant to do and what James will do here is Isvara's program. I had nothing to do with it. Isvara didn't ask me. When I decided to come here and live in this body, Isvara did not consult me. I could have asked. I could have asked to get to be a better person but Isvara said no you're going to be this kind of person, and he laid it out.

The basic psychology that we've been talking here so far is all Isvara's psychological order. The wheel of desire and action, that's a psychological condition. Vasana, kama, karma...that's a psychological condition. And that's true for everybody. That's the laws. That's the rules. That's how it works for everybody. You don't have any choice about it. You can't think or function any differently from that because Isvara's laid down the rules. And if you don't like it and you don't play by the rules than what happens? Isvara just grinds you down. Isvara just knocks you over, whacks you hard. It

doesn't care. It's not personal. It's just laws.

And there's a whole other dimension besides the physical and psychological. That's the moral dimension. These are dharmas. This is called *samanya dharma*. *Samanya dharma* are the universal values that are operating here in the dharma field. The primary number one value is non-injury, truthfulness, honesty, mutual expectations. We all have mutual expectations based upon the fact that this is a non-dual reality. I expect that you to tell me the truth and you expect me to tell you the truth. That's because the whole thing works harmoniously when people tell the truth. When some people tell the truth and some people lie than the whole thing gets to be a mess. I expect you not to injure me and you expect not to be injured by me.

Q: What if a person is suppose to be a notorious liar?

**Ramji:** Then it's your duty to lie. You can...yeah occasionally you can. There's *adharma* too. Some people are born with *adharma*, that is, they're on the negative side. It's not their fault. Like criminals and these type of people, they're born into it. What they're meant to do by Isvara, according to their past actions, is violate dharma. But those people are not free of dharma because even a thief locks up his stolen goods, doesn't he? Think about it huh? He's breaking all the rules. He's going against dharma than why is he protecting his stuff? A hit man, he carries a gun doesn't he? To protect himself ...not just to kill others but to protect himself. Means his self regard he still has a sense of dharma. He doesn't want to be injured. He knows very well that he doesn't want to be injured. He injures other people but he doesn't want to be injured. It means he understands dharma and he's violating dharma. And he will not get away. The guilt will be there. It may be repressed and you may think oh they're getting away with it and all that, but one day they come crashing down.

A good example, is this recent one of Andrew Cohen, who for twenty seven years was able to abuse people. And evidently just deny it to himself. He must have known what he was doing. He must have felt guilty all along, but he kept doing it and doing it and doing it and finally everybody rose up and

threw him out is actually what happened. He claims, to make himself look good, so he said, "I decided to step down," but actually he was forced out of his organisation. He was actually forced to leave it by the people. Isvara said, okay that's enough of that. You can't do that forever... and boom down he came. A great guru and boom down you come. You keep breaking Isvara's laws over and over again, you may think you're getting away with it. You will feel bad inside and then eventually even the karma from the world will come at you and you'll be brought out of your position in this world too.

Q: There's also religious and spiritual laws and the complex phenomena of prayer. Prayer is an action and it produces karma. I pray to God and my desire is in harmony with dharma field maybe God gives me what I want. Maybe it's not the right time and then it comes in the next life or whatever.

**Ramji:** Yes, prayer is an action that produces results. That's true, absolutely. That's a psychological mechanism.

Q: It can only give me what I want through the law of the field? Those it's wise not to pray for objects but for God himself because God is always available.

**Ramji:** Well that's correct. Now, if you're going to get something and you pray to Isvara for an object...this is what Andreas is saying... obviously Isvara's the one to deliver the objects to you, isn't it? That's fair enough. The whole karmic section of the vedas... vedas are big texts, there are four of them and about 80% or 90% of all four texts are for people who want something from Bhagavan. They want kama, artha, dama. They don't moksha. They want kama, artha, dama. In other words, they want stuff and they're praying to Bhagavan to get stuff, cause they know that Isvara's the one that gives the stuff. The results of all actions are Isvara, that's why they do these rituals. These rituals, if you do them, they will bring what you want one way or the other, maybe assuming the rituals are done appropriately and in a timely way and they're in harmony with Bhagawan's bigger plan. That's religion, and it works up to a point.

Q: If you pray for knowledge you can pray to understand.

**Ramji:** That's right and that's what he's saying. Now when you're praying for objects, the problem is this... you don't pray for air do you? "Bhagavan will you give me air to breathe? Please Bhagavan I want some air, I want to breathe." Excuse me, there's plenty of air here. That's not something you want, is it? What are the things I want? I want things that are quite rare and valuable that everybody else wants, isn't it? The things I want are valuable things. I don't want air. Air is not valuable. You can't do anything with it. And plus there's a huge supply. I want things that are in short supply. Why are they in short supply? Because everybody else wants them. Now why should I get the object... let's say I want a Rolls Royce. Bhagavan makes Rolls Royces. "Bhagavan I'd like a Rolls Royce please. I'm driving an old Ford. It's not good. I'd want a Rolls Royce please."

Well, first of all, there are a limited number of Rolls Royces out there. And secondly, millions of people want Rolls Royces. Now does Bhagavan think I'm any better than you? From Bhagavan's point of view, does Bhagavan see me as more virtuous and more useful and valuable to the creation than you are? No. Bhagavan has equal vision. Bhagavan sees everything the same. He doesn't see whole a lot of jivas with different desires and so forth. Bhagavan sees all the jivas as Bhagavan.

So the only way Bhagavan can be fair is to operate through the law of karma. Depending upon the situation, you can wait forever to get what you want, or you can never get what you want, or you can get what you want instantly. But if you ask for something that you already got, which is Bhagavan, you can have Bhagavan because Bhagavan's always present and basically nobody else wants it, and even if everybody else wants it, everybody can get Bhagavan because Bhagavan is like air... Bhagavan's the self of everybody. So anybody can have it anytime. It's always present. It's in abundance. It's everything that is. So if I want something from the dharma field, I should ask it for moksha... "Bhagavan show me who I am. Teach me who I am." That's the only prayer for those of us who are seeking Bhagavan. If you're seeking other things than you're not interested in Bhagavan. You're not interested in knowing who you are.

Now, we're still on karma yoga, just working slowly through it. When I do an action motivated by the fear and desire...that action produces a vasana. See the attitude here? The attitude is, I want or I don't want. That's the attitude I have. It's kama, desire, attachment. That produces a vasana. Doesn't it stand to reason there might be a different attitude that I could have that would remove the vasana? If it's this greedy, grasping attitude, doesn't it stand to reason there might be an attitude that could remove vasanas? And the answer is, yes! What is that attitude? If this attitude produces them than when this attitude removes them? The opposite attitude. What's the opposite attitude? This teaching is *pratipakshabhavana*. It means the opposite thought. Karma yoga is the opposite thought.

Now, tell me this, how many really want to die and leave this earth? Raise your hands. (*no hands raised*)! What? I thought this was a miserable world so why do you want to stay here? You know why you don't want to die? Because it's nice being here. It's lovely. It's a beautiful, beautiful thing to be here. Life is an amazing gift. It's really amazing. it is so... look at this world. I mean today it would be hard to be miserable wouldn't it? The sun is shining. It's warm, and here we are sitting here having a nice time, thinking these thoughts and enjoying each other's company. You don't want to leave, why? Because being alive is *great!* You see people, even when they're extremely miserable and when they should put a gun to their head and solve the problem, they'll hang on cause they don't want to leave this place because it's so nice. It's so wonderful. It's so beautiful being a human being supplied with an amazing field and being supplied with the equipment.

Hey, what did you create here by the way? What part of this creation are you responsible for? Did you create your eyes? Did you create your nose? Did you create your toes? Did you create your feet? Did you create your heart? Did you make your heart beat? Are you digesting your food now? Are you breathing? Are you making your lungs go in and out? Excuse me. Are you making the air? What are you creating here? What's the answer to that? *Zero*. That's the answer. You haven't created anything. You don't own anything. You haven't created anything. None of this belongs to you...this

stuff that you like so much. And this life that you have...are you sitting inside going like this and this and this to keep yourself alive? "What are you doing James?" "I'm keeping myself alive. I have to keep going, going, going or I won't be alive." Hey dummy, you're going like this because you are alive. And that life is wonderful.

If you like it so much and somebody gives it to you, something like that., now what should be your attitude? "Thank you Bhagavan. That's great." You should be so grateful. You should be so happy to be here to serve Bhagavan because Bhagavan has given you every single thing...given you life itself.

So, karma yoga is doing actions for Bhagavan as a worship to Bhagavan in an attitude of love and service. In an attitude of gratitude I should offer my actions to Bhagavan in a spirit of love and service and gratitude.

What's that going to do to the vasanas? Is that going to make a big vasana? No it won't make a vasana. That's just the natural way to act. That's the way the original first men, the first beings, the original beings acted. You're natural when you act that way. And you don't create any vasanas. And if you've been acting out of your vasanas for a long time and you change your attitude, when a vasana occurs, instead of taking that greedy, grasping position, you offer the action, you consecrate the action to Bhagavan in that spirit. Then the vasana that's motivating the action disappears and the action neutralises the vasana and it doesn't go back here to the Causal Body. So what you've done, you've removed one vasana rather than replaced and reinforced the existing vasana. And since every action is producing a vasana, every action you do with karma yoga undoes a vasana. Which means the pressure from the Causal Body to stay extroverted on the world is reduced and slowly, slowly, slowly the mind, the Subtle Body, becomes peaceful as these vasanas...these likes and dislikes... are neutralised by this practice and it turns inward and focuses on the self.

Q: Is it natural if you don't like any more great groups or lot of people, you live more with yourself, more or more alone or more with the nature?

**Ramji:** Yeah sure that's sattva. That's right. You'll become more self



contained, more peaceful and more sattvic. The short answer is yes, the mind becomes still and steady and sattvic.

Q: What about is there any vasanas, selfish tendencies and I cannot act in this attitude of gratitude because it's too strong. And it could be a problem if I try to practice karma yoga and try to live up to that ideal... sometimes I cannot do it.

**Ramji:** Well first of all you need to look at the upside. But now that's a good point. In the *Bhagavad Gita*, this is where this teaching comes from. If you want the source of this teaching it's chapters 2, 3, 4, and 5 of the *Gita* and it's reinforced throughout the *Gita*. The basic idea is contained in the *Bhagavad Gita*. In the *Bhagavad Gita* there's a lovely verse. It's talking about vasanas. It's talking about desire. He calls it Desire with a big 'D'. That's fear and desire... this fundamental result of ignorance. Desire is there because of ignorance.

And it says there's three types of desires. He gives the example, "Like smoke covers a fire, like dust on a mirror, and like a fetus in the womb." Those are the three examples he uses. Now why does he use those three examples? Smoke covering a fire, that will blow away as soon as the next breeze comes, won't it? When a little bit of wind comes, that smoke will go away won't it? These are desires that are just very trivial useless silly little desires. You don't even have to work on those desires because the next thing that comes up blows those things away. They're not important desires. I don't need to worry about them.

Then, there's another class of desires, it's like dust on a mirror, it says. I use to be an antique dealer and I bought a lot of old stuff out of old hotels and old houses. And I spent a lot of time in basements and garages and attics and things like that, where people had put stuff that had been sitting there for a hundred years. Sometimes I'd come across something that hadn't been moved for a hundred years. And what I particularly liked was old furniture. And often the old furniture had mirrors on it and I loved that. We would strip the mirrors down, re-silver them and put them back. Sometimes the mirrors were so covered with time and dirt and filth, that you just had

to really, really, really work hard to clean them off. So there are those desires that have been around for a long time, but you can get rid of them but you have to do a lot of elbow grease we call it. You have to do a lot of work to get rid of them.

And then there's another kind of desire, he says a fetus in the womb. You can't get those desires out. It's like a flower, a bud. The example in India is a lotus flower. Now lotus is a beautiful flower but when it's a bud you say, "I think I'll make it beautiful and I'll open it up." You start pulling the blossoms away. Will it be a beautiful flower? No. It will destroy that flower. You have to wait til it comes out on its own. So there's some desires that are in you, some fear and desires that are just going to work out on their own and there's no point in trying to deal with those.

That's why these qualifications are so necessary in Vedanta - *titiksha* and *vairagya*. *Titiksha* means forbearance and dispassion. There are some things about myself I cannot change. They're too hardwired, too deep. And I've just got to be dispassionate about those, understand the value of them... understand the reason those are there. And I look for the upside of that. Like that.

So karma yoga is an attitude that I take with respect to action and its results that purifies my likes and dislikes and produces a quiet, calm and clear mind. Now karma yoga doesn't just apply to things that are happening in the world. Karma yoga applies to my thoughts and feelings too. Cause thoughts and feelings are karma also aren't they? They're the results of actions. They're actions and they produce results. If I have a certain feeling it will produce a certain kind of result. I may not like that result but I need to accept that result. This is the next part of karma yoga. Karma yoga means when an action comes... first off the first half of karma yoga is offering the action. Now when the result comes...and results are coming all day long. You're life is nothing but the results of your actions. Every thing that happens to you every minute of the day is the result of your actions, as those actions are interpreted by Bhagavan...by the dharma field.

So how should I take the results that are given to me? Should be happy with

them. That means what? Dealing with results I don't want, doesn't it? Yeah, cause the dharma field is giving me things I don't want all the time, so how am I going to take those results? Am I going to be happy with those or not? **I'm going to look for the upside in the downside because every bad result is a good result.** This is why Krishna says in the *Gita*, "For karma yogis there are no unwanted results." Every whack that I get, every negative thing that comes to me is teaching me something about myself. It's Isvara's way of informing me that I'm breaking some rule, violating some dharma, going against something that's not right. And so I should be happy to get that information. I should take that action as *prasad*...as a gift.

You know the temple ritual in India of offering to the deity and then getting *prasad*? That's just a symbol of karma yoga. In India temple worship, when you go to a temple you have something in your hand. You buy a coconut, banana, flowers and you go into the temple and give it to the priests and the priest asks what your name is and then the priest goes in and puts it on the altar, gives it to Bhagawan, chants your name, so the result of the ritual goes to you. Bhagawan knows through that name to return that result of that ritual to you. That's why the priests ask what your name is. It's sanctified. It's no longer worldly food. It's blessed or sanctified food and he gives it back to you. That's called *prasad*. *Prasad* means a gift from God.

So whatever results I get, whether it's in harmony with my likes or in harmony with my dislikes, irrespective, I take all results as *prasad* from Bhagawan. And what does that do? That neutralises my likes and my dislikes and cleans my mind.

Karma yoga is difficult because mister ego is nothing but his likes and dislikes. Human beings are generally what they like and what they don't like. You see some people they have no dispassion at all. They're just judging everything every second. Every single thing that happens they have to either like it or dislike it. Awful. Can you imagine having that kind of mind where you can't let anything be as it is. You have to either like something or dislike something every minute. Look at that type of people. They're completely emotionally shattered individuals. Shattered means

disturbed, broken. The soul is in pain, suffering.

So the enemy of this knowledge is desire. When you look at the Buddhist teaching, it's interesting because the Buddha said life is suffering. We know that. We don't know if the Buddha actually said this, maybe he did maybe he didn't, but anyway what's called the main notion of Buddhism he said life is suffering. Then he said what's the cause of suffering? That's the second noble truth. The second noble truth, desire is the cause of suffering. Then the third noble truth is the eightfold path. What's the eightfold path do? The eightfold path takes care of your desires. That's *chitta vritti nirodha*. Actually Buddhism is a form of yoga. So by following the eightfold path I get rid of my desires: right action, right speech, etc., basically karma yoga type of philosophy. And then what's the result? Nirvana - no *vanas*... *vana* means flame or passion, means desire. So I will gain a desireless state by following the eightfold path. Ashtanga yoga is like that. It's similar to the eightfold path. In fact ashtanga means eight...there's eight limbs to it: yama, niyama, and so forth.

Q: Does that mean you have no more desires? No desires anymore?

**Ramji:** No. Supposedly the ideal, isn't it... that nirvana you exhaust all your vasanas and you get in a state where you have no desire and you're free of desire. Because then you're free of suffering because desire is the cause of suffering. That's what he said.

Now what we say is this. There's some truth to that. There's a certain degree of truth to that, but before we move onto to start doing our Buddhism or our yoga, why don't we stop here and ask ourselves what is the cause of desire? Ignorance. So ignorance is the actual cause here. By eliminating the desires do I eliminate the ignorance? No! So I still got ignorance at the end. I may have desirelessness but I'm still ignorant which means what? I won't be desireless for long will I... because when I'm ignorant I'll have to stay in samadhi. I'll have a desire to be desireless and to maintain my desireless state and that desire will be a terrible pain. Why? Because any state of consciousness is under the control of Bhagavan, Isvara, not under my control.

So unless I like deal with ignorance... and we're dealing with ignorance and we're not against doing yoga and following a path. And the reason we're getting the mind clear like this is because we want to attack the ignorance. But I can't discriminate...in other words I can't practice Vedanta. Vedanta is called discrimination. I can't separate myself from the objects appearing in it. This (Maya) is called the not-self. This is called the self (awareness). So I can't separate the not-self from the self. That's called discrimination. That's our method. I can't do that when my mind is disturbed by my vasanas. In our tradition there's only two paths: the path of the karma yogi and the path of a sannyasi.

A sannyasi is a contemplative individual who doesn't have worldly desires. Whose vasanas are taken care of. He may have been a karma yogi. Sannyasis want moksha. Karma yogis want moksha. But sannyasis are people who don't have any karma to deal with so they can practice the direct path. In other words they can discriminate directly because their mind is clear. They're renunciates because they don't have any karma. Whereas karma yogis their mind is always disturbed and they've got to do karma yoga because karma yoga will turn them into sannyasis. In other words, Instead of becoming active people, they'll become contemplative people. And when they're contemplative then they can practice discrimination.

Q: On a higher level there's no difference between karma yoga and jnana yoga because, in terms of my ego I offer the actions to God because I know Isvara, Bhagavan, is acting through me. On the level of the mind I see Bhagavan feels through me not my feelings. So I offer my feelings back to Isvara, and the level of intellect I can say no one's thinking through me. I can always send it back to Isvara. Karma yoga is the same as jnana yoga.

**Ramji:** Absolutely. Karma yoga is jnana yoga. And an enlightened person is just operating pretending to be a human being and that enlightened person naturally has a karma yoga. In other words it has that knowledge so it takes everything in the karma yoga. You have that generous attitude. When you meet these mahatmas who understand this... they're giving people. They

don't take. They're not interested in taking. They're just pouring it out. And what ever comes to them they take as prasada. It's not a practice for them. See we're presenting karma yoga as a practice for a jiva because this jiva thinks it's a jiva. But enlightened people don't think they're jivas. They know they're awareness. So that attitude is natural in enlightened people but in samsaris it's not natural, so I have to make it natural. We call it fake it till you make it. You've got to assume the attitude of an enlightened person until it becomes natural... and it will become natural because karma yoga works. It removes suffering.

### **Talk 11: Jnana Yoga**

When there's too much pressure from the vasana layer, when you're karma is too intense, it stresses your subtle body. We want you to start thinking in terms of this terminology. Start converting the way you think about yourself using these terms: jiva, Subtle Body, Causal Body, vasanas, awareness, Isvara. These are all words that help you to do your sadhana...very important. And to depersonalise your life.

See what we're saying here, nothing is personal here. When you start really carefully getting down into the basics of reality you can see there's no special individual person here. Some of these direct path teachings you will show you, or Vipassana. One of the purposes of Vipassana is to show you that there's no special person. It just gives you the experience of no special person.

You first start in Vipassana by cataloguing the sensations that come in from the outside. The next stage you get more subtle and you start cataloguing the sensations that come from the Causal Body, cause the Subtle Body is like a buffer between the outer world and the vasanas. It's like a buffer, like an in-between state. Information is coming in here (GB) all the time. And information is coming in from here (SB) all the time. From the gross and the subtle both information is coming in here (CB). And once you get a read or a fix on these stimuli, the subtle ones and the sense information, then you're meant to look and see if there is any person to whom those belong.

We believe, when we don't know we're awareness, we're this person, we're the Subtle Body. That's what we think. And that method shows

you there's actually no person here for who's responsible for these things. See? The ego is that part of yourself that owns actions. It owns actions, means it says, 'this is mine'. So you're tortured by your thoughts and your feelings. You have bad feelings and bad thoughts and you think they belong to you. That you're tortured by them *because* you think they belong to you. If you understood they belong to Isvara, you wouldn't own them, you wouldn't take responsibility for them... they wouldn't be yours. So you'd have a completely different attitude about what's coming up in your Subtle Body with the things that are arising in consciousness in your Subtle Body. You'd have a completely different attitude than if you thought they were yours. Because you don't care about other people's stuff, do you? You don't care about Isvara's stuff. You care about your stuff. So if you see that it's all Isvara's stuff you don't care cause it belongs to Isvara... and it does belong to Isvara as we pointed out here as you're starting to get clear. We can't find anything, anywhere in this world, in this creation, that actually belongs to me.

When I asked you earlier, "Just exactly what did you create?" Like, if you created something than maybe you could say 'I own that. That belongs to me.' But in fact when you actually start to look into yourself and your world around you, you discover that the whole thing is a set-up. You didn't come here on your own. You're not staying here on your own. And you're not going to be leaving on your own. Everything is already determined for you on a moment to moment, minute to minute basis by this great power called Maya, or Isvara. So when you start to understand that, your grip on objects, subtle objects...your feeling and thoughts... and your grip on actions and their results, it starts to loosen up. You start letting go... you surrender. Surrender means giving to Isvara what belongs to Isvara. And you can't surrender until you understand. As long as you think it's yours, you're not going to surrender it. But when you start to understand the big picture, start to look at reality as it really is, then you can understand that...hey just a minute, all of this belongs to Isvara so why am I fretting about it? If I create it, then I can be responsible. But if I didn't create it than I'm not responsible am I? Then I can turn it over to Isvara.

This is what we call surrender, or turning your life over to God. Let go and let God. You may have heard that saying. Let go...let go of your stuff and give it to God. Well without this explanation you won't do that

because you'll always have a doubt... well maybe this actually is my stuff. Maybe this is my body. You think this is your body? Yeah you do, you think it's your body. When somebody touches you, you say, "Don't touch me." You don't even think it's your body, you think it's you because you say me, "don't touch me." Me means you think it's you.

What do I own here? Is there anything personal here going on? I made the statement earlier - there's only one of us. There's only one. There's one body, there's one mind, there's one self. What do we mean when we say there's one body? What do you mean by that?

Q: The knowledge of the body.

**Ramji:** Yeah, and the constituents of the body are the same for everybody. We call it *meat*. It's just meat. I know that's not a nice word is it? Let's find a better word. But this is just meat. And what is meat? Air, fire, water, earth and space. Now is your body different from any one of those elements? Is there any element in your body that is different from air, fire, water, earth, and space? No, absolutely none. Not one thing in this body is different from anything in any other body.

How does it become personal? How do you get the notion that this belongs to me? Where does that come from? That's a strange thing isn't it? Just this meat tube... it's been given to me by who knows who. We'll call it *Isvara*. Somebody gave me this meat tube and I say 'it's mine'. It's peculiar isn't it how we think? Isn't it strange? But you see in that thinking there's so much misery isn't there? In that owning of this there is so much misery...taking responsibility.

Q: One interpretation for what makes us unique, synonym would be our personality and individuality based on our own special belief system which we develop and which helps with the situation we get confronted. And we feel well when we our belief system help us to get along good. Then when our belief system don't work on the situation than we feel bad.

**Ramji:** And that's a universal phenomena isn't it? That whole type of thinking, you didn't invent that type of thinking. In fact everybody feels that way, don't they? So is that personal thinking? What about your emotions, *my* feelings. If I say you're a jerk you say, "You hurt my feelings." Excuse me, are they *your* feelings? Like for example, I'm angry because you hurt my feelings... or depressed, I feel sad that you hurt my



feelings. Either one. Is sadness unique to any person? Is your sadness special kind of sadness? Huh?

Q: The story is special?

**Ramji:** Yeah sure, but everybody's got a story so is the story special? No. Everybody just explains everything according to their story. In other words, the fact that we make up stories about ourselves is universal to everybody. Everybody does the same thing.

Q: One could say we feel sad and angry because we didn't get trained to feel serenity and calmness when we get confronted with those extreme situations. *(couldn't understand the rest of the comment)*

**Ramji:** I don't understand.

Q: It's a training thing that some people, like doctors get trained to stay calm and serene and centered when they get confronted with a body situation, an accident when body, the bones, is scattered everywhere. Other people just look away and...

**Ramji:** Yes, but is that training unique? Is that not a universal thing? Both of those...both the looking away and the dispassion? Is the dispassion that doctor's are trained, is that dispassion different from one doctor to another? No, it's not. It's just a state of mind. The other is just a state of mind too...like horror or disgust. Now when I feel horror or disgust... like I didn't want to particularly look inside my chest when they were doing my heart operation. They opened my chest and put this little machine in there to keep it open when they're fiddling around. I didn't want to look at that all that much. I'm glad I was out, not there.

But states of mind, dispassion for example...is that personal? No, there's nothing personal about that. Is jealousy personal? Does it belong to just certain people? No, no, everybody knows what it is.

Q: So there's actually no soul in this sense, it's just a bundle of impersonal vasanas collected in the Subtle Body?

**Ramji:** That's right, the soul or the individual is just a notion that what I'm experiencing belongs to me and is unique to me. That's a feeling that everybody has isn't it? I'm special, I'm unique. Now is the feeling I'm special, I'm unique, is that a special feeling? No it's not a special feeling because everybody feels that way, isn't it? Everybody thinks they're

special and unique.

So tell me exactly, what actually belongs to me? This is the key to liberation. Yeah that's right, absolutely nothing. There's not one thing you can say you own and say that you created or you sustained or you destroyed.

Q: Freedom to choose between options, would that be individual?

**Ramji:** Freedom to choose is the same for everybody. That's Isvara also. Those people who are not exercising freewill they're acting out some other manifestation of Isvara, isn't it? In other words, whether a behaviour or a thought or feeling is acted out by you specifically or not, it's acted out by somewhere else by somebody else, isn't it? That's why there's only one person here. That's what we're saying. **There's one awareness appearing as a jiva with three bodies: the gross, subtle and causal body. That's just true for everybody.**

So what we're trying to get you to do is look at reality from that perspective... to de-personalise.

Q: There's a sentence of Mooji when he tells to a person, "I love you too much to treat you like a person."

**Ramji:** That's pretty cool. Yeah, okay, what about love? This is the topic we're most interested in anyway isn't it, is love. Is love special or unique? No. What about romantic love, is that special or different for everybody? No. That's just a universal experience that's a potential or available in Isvara...and according to the results of your actions you will fall in love or not. This is why you can't fall in love...you can't *make yourself* fall in love. It's unconscious. It comes from Isvara according to your actions. Have you seen those medieval baroque paintings and Rococo paintings, where you have the two lovers... this young man and young woman are just coming together and they're looking at each other. They haven't fallen in love yet but they're just about to fall in love. And you look up in the corner and there's this fat little cherub with an arrow—cupid—and he hasn't let the arrow go yet. They don't see him yet. It's hidden. It's outside of them.

It means everything is coming from outside. Everything's not coming from me, it's coming from the outside. And when cupid lets his arrow go, boom...it hits them. It comes from Isvara. It's waiting to happen. This is

the dimension of potentiality. This is where all possibilities are contained here in Isvara. Every possibility, every object, every eventuality is contained in Isvara. And these macrocosmic vasanas... we've talked about the microcosmic vasanas that seem to belong to the jiva. These macrocosmic vasanas are driving everything. Every single thing here is driven by Isvara. Is created by Isvara. Is sustained by Isvara. And is destroyed by Isvara. 'The Lord giveth and the Lord taketh away', it says in the Bible. And in between the Lord sustains, keeps things as they are. See?

So who am I then? I can't call my body my self. I can't call my emotions mine. I can't call my thoughts mine. I can't call the objects in the world mine. I mean actually people go writing papers saying they own this building or the woods. 'I own this tree.' Isn't that crazy? You can go to this building and there's all kind of documents that say 'I own this forest. And I own this house.' How does that happen? It's obvious that it all belongs to Isvara but I want to believe that it belongs to me.

See this notion here? This is where all the problem is. That's why I say that the key to enlightenment is understanding Isvara. Cause once you understand Isvara you can't maintain your identity as a person... as a unique, special individual person... you cannot do it.

Now what I meant to say was, this Subtle Body, when the vasanas are too strong... let's go back down to the jiva level. We're switching levels here...we're jumping from Isvara back to jiva here.

Your vasanas is just your karma saved in this subtle form. That's all. Your karma, your actions are stored or saved in the Causal Body. The Causal Body is like a container. There's more to it than that but it's where your karma is stored.

I mean think about Isvara. Let's jump back up to Isvara. I'm not quite done with this Isvara guy...it's pretty cool. Isvara generates all the action and saves all the results of the action. Now why is it that...like as far as your karma goes... when you go to sleep at night and you wake up in the morning, you have the same karma you had yesterday? In other words, the karmic link...your life...you don't have somebody else's karma. Say you went to sleep at night as Sally and you woke up with Susan's karma. Why not? Why doesn't that happen? Who's keeping track of my karma and keeping it straight? Who's doing that? Isvara. Now how cool is that,

huh? Look at it.

We can talk about Isvara forever. Why? Because it's fascinating... the mind of this creator. The possibilities and the power... all the power is here in the macrocosmic Causal Body. All the knowledge is here for everything. All the desire, the will to create the whole universe is also contained here in this causal or seed body.

Q: That's the reason why it's called the bliss sheath? One hand it's the container of all the vasanas. Other hand it's the instrument where I experience bliss.

**Ramji:** Well it is, that's right. This is where you go when you go in deep sleep. You go to the Causal Body. You're not a person there anymore. You get to experience bliss. It's called the bliss sheath. We're going to explain that when we talk of the Mandukya Upanishad, and when we analyse the five sheaths.

Q: So there's no individual karma? There is always the karma and Isvara's...

**Ramji:** That's right there is no personal karma. As long as you think you're a person then you get personal karma. When you look at it from Isvara's point of view then there's no personal karma. And what? You're free to take whatever position you want here, aren't you? See this is a big, big question. Why do you choose...if there are other options... to take responsibility for this karma? You don't have to do that. You're not required to do that because there's other options. This is what freewill means. I have the freedom to choose how I see myself.

Q: This body is not special, not unique...it's not mine. My emotions not, my feelings not. Actually my actions are not mine.

**Ramji:** That's right.

Q: So why should I care for my karma?

**Ramji:** You don't. If you know that you don't care for your karma. And that's why enlightened people don't care what happens. If you see enlightened people, whatever happens is okay for them. They're not trying to manipulate reality to get a certain kind of karma.

People were surprised when I got this angina and they were particularly surprised in the hospital because I just climbed on the bed and laid down

and I was just very relaxed and joking. And the doctor said, "Gee this is the strangest person I ever operated on." What was I to worry about? It was completely out of my hands. The disease was created by Isvara. The hospital was created by Isvara. The doctor was created by Isvara. Everything was done by Isvara. I had no control. I just relaxed, okay, whatever Isvara wants is fine with me. I didn't know whether I was going to come back or not. I didn't know if I was going to wake up or not. I didn't know. You shouldn't care about your karma.

Q: So I don't care about karma yoga.

**Ramji:** That's right. Karma yoga is only if you take yourself to be a karmi. Karmi means a doer. The karma yoga is for the karmi, for the doer. Whenever you're acting as a doer, then better act with a karma yoga attitude. If you know very well you're not the doer, than you don't do karma yoga. You realise Isvara's the doer. See that's what we're saying here.

The Neos tell you you're not the doer, but they don't tell you who the doer is. And they tell you what it means to say 'I'm not the doer'. So the doer thinks it's not a doer. But 'I am not the doer' means what? 'I am not the doer' means I'm awareness. That's what 'I am not the doer' means. Why? Because to say 'I'm not the doer' means I know Isvara's the doer. So if Isvara's the doer and I'm not the doer, than there's no other possibility for me except to be awareness. That's the only other choice I've got. That's what the meaning of that statement 'I'm not the doer' is. This has to be explained you see.

Now in this context that teaching makes sense, doesn't it? Because we've unfolded the whole context for understanding that teaching. But if you haven't been told and explained this whole context, the big picture, than when they tell you 'I'm not the doer' you don't know what that means. You'll just go around like a parrot saying, 'I'm not the doer, I'm not the doer, I'm not the doer,' and you won't understand what 'I'm not the doer' means. You have to keep inquiring into this over and over and over again, cause this is the whole key here to freedom.

it's such a pity that the modern spiritual world, the Neos and everybody else, leave Isvara out of the picture. They just can't deal with God cause so much misery has been inflicted in the name of God that everybody has thrown Isvara or God...the baby out with the bath. That's the

problem. They looked at religion and religion has given God such a bad name that nobody wants to know about God anymore. And particularly the spiritual people, they're the most atheistic people around. This teaching came from India and India is the most theistic place there is because they understand Isvara. That's why India is such a cool place. That's why people like it there. And that's why the Indians handle their poverty way better than we handle our prosperity. That's the reason.

You know when you go there and you look at those people and they haven't got a pot to piss in and they're smiling and generous and happy and they got time for you. They're just beautiful people. And you come here and you find people who have everything and they're cranky and nasty and selfish and fearful. And you say, 'Excuse me?' Well the whole difference is this knowledge of Isvara. It's such a shame in the modern spiritual world. They've thrown out dharma, they've thrown out karma, thrown out Isvara, thrown out values... all of the things that really are helpful in removing ignorance of myself and getting clarity. Ignorance means we're just getting clarify about reality. The ignorance just goes. The more you like contemplate this way, the more you investigate along these lines the scripture is setting up, the more clear everything becomes. Your vision, the vision of non-duality gets established in your mind.

Q: Can say this God is the result of logical conclusion, logical thinking, because I can clearly see that nothing is me... not my feelings, not my thoughts, not my actions. This is not a claim.

**Ramji:** Yeah, it's not a claim.

Q: It's logical.

**Ramji:** It's totally logical. There's no belief involved in it. You see how we got to it? You're actually accepting this fact aren't you? I'm not trying to convince you. All I'm doing is pointing out all of these facts and suddenly it becomes clear that Isvara's responsible. Isvara's the doer. Everything is happening by the grace of God. Now what is the implications of that statement? I can relax. When you really understand that than there should be a great emotional release. Whew! Wow, thank you very much. That's great.

Q: Isvara is God, not awareness?

**Ramji:** That's right. Awareness is not God. God is awareness operating Maya. See, cause for awareness there's no creation is there? In awareness there's no objects, there's no creation, no Subtle Body, no Gross Body and no physical body. None of the objects appearing to awareness are actually in awareness.

Q: How do they get there, to that understanding that awareness exists outside Isvara?

**Ramji:** I contemplated the scripture. The scripture says that's the way it is.

Q: You read the scripture and you think that's it. No proof?

**Ramji:** No I don't think that's it. Oh yeah, there's proof.

Q: In the scripture.

**Ramji:** No, the scripture is just meant for your own contemplation. That directs your contemplation. Now I have to investigate and see whether that's true or not. Now when you look at awareness... you are awareness right now. What can you find in awareness?

Q Everything.

**Ramji:** Well everything is within the scope of awareness. That is, everything is known by awareness. But in awareness itself, is there anything?

Q: Everything.

**Ramji:** Okay, but is the everything that's in awareness... see, this is a very subtle point because the word 'in'... that's why I tried to give you a hint there but you didn't quite get it. The word in... okay, Is there a tree in awareness, in you?

Q: Yes.

**Ramji:** Well if there's a tree in you, then how do you see? Awareness is your seeing. Awareness is your knowing. If there's a tree stuck in there and a house and a cat and a dog and so forth, how are you going to see anything? You're seeing...your awareness is going to be cluttered up by objects. So the objects that are in awareness will be conditioning how you see everything. But is that true?

Q: I don't know, maybe they do.

**Ramji:** No, I mean you have to look and see if there is anything in awareness. Now here the problem is Maya. This is very, very tricky subtle point. Maya projects the objects and the objects are like reflections in a mirror so it looks like the objects are in the mirror doesn't it?

Q: The mirror is invisible.

**Ramji:** In the mirror the objects are not there are they? Cause if you take away the objects... say you got a mirror of your face. Now you take away your face, has the mirror disappeared? Because if the face is in the mirror, then when you take away the face there will be....

Q: nothing in the mirror.

**Ramji:** No, there's always something in the mirror when Maya's operating but where Maya's not operating there's nothing in the mirror.

Q: I can't see the mirror without anything reflected in it.

**Ramji:** Well okay, that's right because we're here in samsara. But just think about it clearly now... you can get this. Okay, here I am looking at a mirror. Now does my image go inside the mirror? No, it doesn't get in the mirror, does it? It doesn't enter in the mirror. The mirror stays pure because when I take my image away, the mirror is just clear. There's no record of my face in it at all. And then another object comes, the object doesn't get through the mirror and go sit inside the mirror and start reflecting like the mirror does. It just appears on the surface of the mirror.

So where you're being fooled is, you're being tricked by Maya by perception... by experience. Just like those lines we showed you earlier. It looks like those lines are different but those lines are the same length. And it looks like the objects are in the mirror but the objects are not *in* the mirror, they're *on* the mirror. This is why in the *Bhagavad Gita* Krsna says, "All the objects are in me but I'm not in them." Means I'm free of them. I'm the mirror that's always free of them. They appear *on* me or *in me*, they appear as objects in me, but I don't ever get into them or they don't ever get into me. So it's just an illusion. This is what Maya means.

Q: I understand it. I do understand it.

**Ramji:** Well that's all there is to it is to understand it. But you want some special experience that proves it, right?



Q: No. I am thinking about a mirage that appears in thin air as water.

**Ramji:** Where does it appear? You can't even find it. When you start going to look for it, you can't even find it. It's a fatamurgana or a mirage.

Q: I thought this kind of thing doesn't need a mirror.

**Ramji:** Well for any object to be revealed there needs to be a mirror. There needs to be something that reveals it. And what is the mirror that reveals every object? Awareness. Mirror is a symbol for awareness. It just provides the light and allows objects to reflect cause the objects have no light of their own. Remember all of this is inert. It has no life of its own. So it can't see itself and it doesn't generate any light. When it appears it borrows the light of awareness. Awareness shines on it and then it's lit up. Okay? Good.

It's very, very tricky point. The scripture says this awareness is uncontaminated by any objects. It's pure. It's formless, it's nameless, it's pure. Suddha. What Greg Goode calls the transparent witness. It's transparent in so far as nothing sticks in it. He calls this (Maya) opaque witness. That means it's awareness, it's a witness, but it's covered with gunk... with thoughts and feelings and so forth.

Q: Actually it's not necessary to prove the existence of awareness because I'm already there to say a sentence. Awareness is there to say I'm the proof. The subject is obvious. And the objects in awareness are obvious they are mithya. I don't have to prove that awareness is free of objects, it's a fact.

**Ramji:** That's right but you do have to understand it. Now obviously you've understood it. Let's make it even more simple. Are you aware? Anybody not aware? Do you exist? What are the two most obvious facts about yourself? That you're aware and that you exist. I said use the example of gravity. Now you don't think about gravity every minute even though gravity's operating every second on you. Speaking on your body, gravity's operating 24/7. When you're awake or asleep you're subject to the force of gravity. And you exist and you're aware 24/7 also. You never don't exist and you're never not aware. But you don't pay any attention to that. You don't think that's a fact. You're locked up in your beliefs about yourself so you don't see what's obvious, what's self evident. That's why we say the self is self evident. It's self revealing. No proof is necessary. There's no need to prove who you are because it's obvious

that you are aware and that you exist.

Now, those two facts, you can't contest those facts. You can't argue against those facts. It's impossible. Now if that's true, than all that's left is, what does it mean to say that I'm aware and I exist? And that's where Vedanta comes in. Vedanta explains what it means to exist and be aware in light of what apparently exists. Or as the Neos say, which doesn't exist. We say it apparently exists. Explain what it means to be awareness in light of what apparently exists. In other words, in light of the objects that are appearing in awareness.

Now you cannot argue... there's only two components of your experience. When I taught you this yesterday, nobody argued with it. I said, "Cxperience is two things. It's awareness and objects appearing in it. That's a subject and objects." That's what I said, and nobody argued. You can't argue because that's how it is. That's all experience is...is me, awareness, and the objects that are arising in me, or, presenting themselves to me. I like the word presenting themselves to me. That means they're not coming from me. They're not coming from awareness. They're presented to me by Maya, by Isvara. Isvara is cooking up... this is why you can't understand Maya. How does Maya cook up these objects and make them look like they're real, and superimpose them on the mirror of awareness so that you can't separate them? Like when you try to separate a mirror and the reflection in the mirror, can you do it? Can you peel the reflection off and make a separation? You can't do it can you?

Q: Photoshop.

**Ramji:** This is experience and knowledge now... how do you separate the mirror from the reflection?

Q: Knowledge.

**Ramji:** That's it, knowledge. You *know* that the mirror is the mirror and the reflection is the reflection. The mirror is going to stay the mirror and the reflection is going to stay the reflection. Nothing is going to change factually except that I'm going to understand that these two are separate. This is what knowledge is. This is why knowledge sets you free and knowledge has nothing to do with experience or action. Knowledge is beyond experience and beyond action.

I have an argument coming over here right?

Q: I was thinking about mirror image because mirror is a thing, it replaces light.

**Ramji:** Yeah, okay, light.

Q: Form and formless.

**Ramji:** Form and formless, yeah.

Q: Light is formless and it gets visible only if there's some impurities.

**Ramji:** Yeah, or another metaphor for this to teach in terms of metaphor... is that awareness is formless light and the vasanas are the film and the Subtle Body is the lens. So the light is here and the film is passing and the Subtle Body projects the images out on the world. But the light doesn't have any form at all. But when it appears as the world it appears as a whole bunch of different forms. But it's never contaminated. When we switch it on the light remains the same and when we switch it off the light remains the same.

And this light is a very interesting light. Nobody ever turned it on. It never got turned on and it will never be turned off and it generates its light from within itself without doing anything.

Q: And what about Maya and Isvara, how are they turned on, or how are they created, or why are they there?

**Ramji:** Oh boy, those are good questions. There's no answer to that. We can't say why they're there.

Q: But there is an answer.

**Ramji:** What is that?

Q: it's just apparently there. If I take a stand in awareness as awareness I see that there are these objects are actually awareness. They just apparently objects. Awareness is free of the objects as effect but it looks like they are objects.

**Ramji:** Yeah but she's saying why does Maya do this, isn't that right? Her question is why does Maya do this? Now here's the answer to that okay. Who's asking the question? Is awareness asking the question? Is awareness going to have that question? No because there's no Maya for awareness is there? Or if there is Maya, awareness illumines the Maya.

So it's not confused by the Maya. It's not under the spell of Maya. This is why Krsna says in the *Gita*. He says speaking as awareness, "By my Maya I delude all these beings." Means what? Awareness is not under the spell of Maya but the one who's asking the question is the intellect. Now the intellect is already covered by Maya and the cause is an effect of Maya. In other words, the question is a product of Maya. It's a gross manifestation of Maya... this thought 'why'. And the intellect is too gross to see the cause. In other words the effect can't see the cause because the cause is subtler than the effect. So this person who wants to know is not capable of looking up here (CB) to see.

Q: So you have to believe it.

**Ramji:** No you don't have to believe it. All you have to do is observe the effects. Because the way we know there's ignorance or Maya is here, is by you say 'I don't know who I am'. That means Maya is operating. Isn't it? If you say I don't know I'm awareness... and you actually are awareness but you say I don't know I'm awareness... then some factor in you is causing you to say you're something you're not. That's inference. You infer that there must be something that's keeping me from knowing who I am. Okay? No, you're still not satisfied. The scripture says there is no actual answer to that. It's a great mystery. It's a great wonder.

Q: From the standpoint of jiva you have to believe that you're awareness. But not from standpoint of awareness because it's obvious that you are aware. There's nothing to believe your existence. You are, that's a fact.

**Ramji:** Yeah, there's no Maya for awareness. There's only Maya for jiva.

Q: And for Isvara?

**Ramji:** Yeah, there's no Maya for Isvara either.

Q: No Isvara for awareness?

**Ramji:** That's right, for awareness there's no Isvara. Very good. That's right, awareness is beyond Isvara and beyond jiva. It's beyond the creation and beyond the created...beyond the individuals and beyond the total. Jiva can't know what it knows without being aware. And Isvara can't create the universe without being aware. So what's the common factor in Isvara and jiva? Awareness.

The non-essential factor is the Subtle Body, or also the five sheaths...I haven't explained to you the five sheaths... but the non-essential Causal Body belongs to Isvara and the Subtle Body belongs to jiva. If we subtract the Subtle Body and the Causal Body, what's left over? Awareness. Isvara has to be aware to create the whole universe and we can know it's aware because it's a conscious universe. It's intelligently designed. We know the creator has to be intelligent... has to be aware because this is not a chaos here. And we don't have a problem knowing we're aware, do we? It's very clear that we're aware.

So the identity between jiva and Isvara is not the power to create and the power of knowledge and all that. It's awareness... that's what identifies jiva and Isvara. So awareness then transcends both jiva and Isvara. And you can see it in the chart. It stands above Isvara and jiva. And what causes Isvara? Maya. Isvara is called Maya. This is such a subtle point. There's a couple of different views on this but it doesn't matter...both of them fit and work. But what I'm getting at is, see I've got Maya over here at the side on the chart. Why? Because Maya doesn't belong to this (Isvara) and Maya doesn't belong to that (awareness). It's just ignorance. Ignorance means not knowing. There's 'not knowing' and because of 'not knowing' jiva doesn't know it's awareness. it thinks it's vasanas. It thinks it's this body, it thinks it's this mind, it thinks it's an intellect. In other words, jiva gets hypnotised by the objects.

And the method of Vedanta... before we explain this method we have to make it clear to you, we have to get the whole field of existence set up so you can discriminate awareness from the objects appearing in it... in other words... awareness, the self from the not-self. This is called *jnana yoga*. *Jnana yoga* is called *viveka*. And *viveka* is moksha... that is discriminating awareness, the self, from the not-self is moksha.

Somebody's going to be clever and say, "Well reality is non-dual, so there's no not-self." But hey, that's true, but until I know I'm awareness I believe that the not-self is actually real and I find myself attached to my thoughts, my feelings, my body, my friends, my family, to money, to yadayadayada. And only reason I'm attached to objects here is because I think objects are real. If I realise that objects are not real I'm not going to be attached to them. I'm only attached to something that I think is real.

Q And what about Brahman?

**Ramji:** Brahman is awareness. Same. Brahman is chit, satchitananda ... chit means awareness. It's Brahman. Brahman means what has no limits. That's the meaning of Brahman. Now normally that's often a problem. I stay away from that word because it's like the word God. People think it means big. They think it's special or big or beyond.

Q: Before you said that Isvara is God.

**Ramji:** That's right.

Q: So there's two?

**Ramji:** Yeah, there's two Isvaras. Isvara means awareness minus Maya and Isvara means awareness plus Maya. So we need to understand. That's why there's a confusion in the scripture. That's why you need a teacher because the scriptures are confusing. So we need to make that clear.

**Awareness minus Maya is called Isvara. Awareness plus Maya is also called Isvara.** Why? Because Isvara can't create without awareness. So Isvara is just awareness in its capacity to create. Now if you've got an artist, an artist is a lot more than its creative power isn't it? If I'm an artist, yes I can create things but I'm a lot more than my artistic power...than my power of creation, aren't I? I'm a much greater being than just this artistic power.

So awareness is much greater than its power to create. The power that awareness has to create is just one of any powers. It's just part of awareness... it's not even a part because there's no parts of awareness but we're stuck with language here. It's a tiny fraction of awareness. If there's any other powers beside the power to create, all of those are available to awareness also. Yes, the power to destroy and create and sustain are all small powers in awareness. Awareness is like a person with reference to all of his talents or abilities. You're much more than your talents and abilities. You're much more than a mother or a father or a worker, or any one of these roles that you play.

So this Isvara, Maya, is just one small role that awareness is capable of playing and it plays it like an actor in a play. It knows it's not real. It just puts on the clothes of the creator and becomes God and creates the universe and when it gets fed up with it, it takes off the clothes and what happens to the universe? It collapses. Science will tell you it does.

Science will tell you this universe is dead already. It's streaming toward death and one day it's just going to disappear. That's when awareness takes off its creative hat and this Isvara (Maya) dissolves back into this Isvara (awareness). But this Isvara (awareness) is not a creator. In other words, it's free of creation, but it has the power to create. If you take away awareness' power to create, than it's not limitless. It has to have that power to create, but that power doesn't contaminate it. It doesn't define it. Understand.

Q: It's just an apparent creation.

**Ramji:** That's it.

Q: You told it in the satsang, awareness doesn't sacrifice it's (?), it's nature when it apparently turns into objects.

**Ramji:** No that's right. That's very good point.

Q But actually there are no objects, there's only appearance as objects.

**Ramji:** That's correct. The teaching we use is called *vivarta*. There's two kinds of changes. There's a *parinama* and there's a *vivarta parinama*. Now *parinama* means a transformation, a change. An example we use in Vedanta is milk into cheese. That's a transformation... that's a change. You've got milk and you churn it a bit... I don't know what else you do to it. I have no idea how you make cheese. I guess you make butter by churning it. Anyway, you take milk and churn it into cheese. Now what's happened to the milk? It's disappeared, right? If you take the cheese, you can't reverse the process and turn it back into milk can you? In other words, the milk has surrendered its nature as milk to become cheese. It's given up its milk-ness and now it's become icheese-ness.

Now, is that how awareness creates? No, because if awareness is created that way than there's no awareness... awareness has become this world. This is what atheists think. Atheists think there's only this world and there's no God or no awareness beyond this world.

Maya creates in a different way. How does it do it? It causes awareness to appear as a world, like an image in a mirror. It generates the appearance of a world...like a hologram. It makes it look like reality is dimensional, that awareness is here and the world is there and time and space exists. It lends dimensionality to awareness but there's no dimensions in awareness. There's no time and space and no causality

either, because there's no time and space so there's no separation between cause and effect in awareness. But Maya generates this thing...and has awareness turned into that? No, awareness has retained its nature as awareness and Maya has transformed it apparently into the objects.

**This is why you can get enlightened cause the objects are not real. If the objects are real you can't get rid of them. You can't remove them because what's real cannot be changed, destroyed, or created or anything.** What's real cannot be created or destroyed. But these objects are not real. These objects are just created out of thin air... purely out of awareness. So when we investigate those objects what happens? They collapse and destroy... they're resolved back into their source and awareness stays the same. Doesn't change at all. It's never affected by the objects that are appearing in it, just like a mirror is never affected by the reflections in it.

Q: I understand our thoughts come from the causal?

**Ramji:** Causal Body, yes.

Q: How about our will?

**Ramji:** Yeah, absolutel... everything we have comes from here (CB). But Isvara's will is infinite and ours is finite. All our knowledge comes from Isvara. Isvara's knowledge is limitless. Isvara has all knowledge and jiva's got small knowledge, special knowledge. Our knowledge is limited. Isvara has unlimited power. It's called *sarva shaktiman*. He's the one that has all the shaktis and all the powers. Omnipotent it says in the Bible. And jiva's got small little powers. All of those we've got are nothing but isvara's great power operating through our tiny little instruments. Just playing through this little instrument here. And all of Isvara's power functions through all of the objects. It's the same power functioning through all of the objects creating this whole field of existence.

Q: How about responsibility of abuse because one might think it's all guided from God so I'm absolutely not responsible for anything that happens so I might as well get this careless attitude and abuse...

**Ramji:** And do whatever you want? Yes that's right if you don't understand reality you can have that attitude but you'll end up like Mr. Cohen and Isvara will grind you right down. Because Isvara doesn't care



what you think. Isvara just gives you karma according to your actions. So this man abused Isvara in the form of his devotees for twenty seven years and then Isvara's devotees abused him. They said, "Okay, we'll get rid of you." That was the biggest problem for him. You could just tell he wants to get back. He's trying to humble and nice and pretend that he's okay cause he's been stripped of all his power.

Q: A man or woman has a child, and then he or she gets enlightened and then says, 'No there's no karma for me... personal karma. Then Isvara will say yes there is a karma, there's a child, you have to take care of it, or not?

**Ramji:** No. Are you taking care of it when you're taking care of it or is Isvara taking care of it when you're taking care of it? Huh? My wife raised her daughter. She never thought it was her daughter. From the beginning she never thought the daughter was her daughter. She always felt it came from Isvara and she was just a caretaker for that daughter.

Q: But she did it.

**Ramji:** Well did she do it or didn't she do it? I don't know huh? If Isvara's doing it am I doing it? If you know that Isvara's doing it, are you doing it? This is why you can relax when you're playing these roles... when you're a mother or a father you can relax because you know that Isvara is doing it. So you don't have anxiety about the results of the action. So you just do the action with dispassion freely. You don't expect any results from it. If you're expecting a result and get angry at your children, it means you don't think Isvara is doing this. You think I'm doing it and I want a certain result from my children. I want my children to be like I want them to be.

Q: You can't quit the job?

**Ramji:** You can. You can quit the job. You can say no to Isvara. Sure you can...and take the results as prasad, Because you know what Isvara will do? He'll just get somebody else to look after your kids, that's all. Isvara doesn't care. Because they're not your kids...they're Isvara's kids. So if you abandon your kids and they need mothering or fathering, somebody will come and mother and father those kids. That's all. That's what Isvara does. Isvara's looking after them. They need it abad so they'll take care of it. But parents don't think like that. 'Oh no, I'm the only one who can do that.' No, because all you're giving them is love and anybody can give them love because love is your nature. That's are next talk is love. And

the love that you're giving them is not your love, it's Isvara's love.

Q: But you just can't abandon and say they're Isvara's as long as you're a jiva.

**Ramji:** Well that's right.

Q: They go to Isvara, then Isvara will say no to Isvara.

**Ramji:** Well that's right, Isvara's saying no to Isvara. No, you can walk away from your karma. Karma's only in your mind...that's all. There's no actual karma. Karma's just a belief in your mind.

Q: Can you tell some more about the virtues for enlightenment from the absolute point of view?

**Ramji:** The virtues, yes, the values. Yeah sure. You want the whole story now? It's going to take a couple of hours. Give you the virtues in five minutes? No, we'll get to the values when we get to the gunas.

Okay good. This is like satsang now... this is the point. Vedanta's like a communication. It's starting to develop now. If we stuck with this for a week or two it would be really, really cool. But we can't just start a satsang. We have to have basis for our discussion. Satsang means a discussion about sat. But unless we've got an idea and our terminology and our words are clear, then how are we going to know what to talk about anything. You'll just say one thing and I'll say another and she'll say another and pretty soon you'll be dead bored with the satsang and walk out. You won't get anywhere. That's what happens in most of these Neo and modern satsangs. They're just deadly boring. People talk about their problems and they have their own language and the guru's saying one thing and whatever is being said is not scientific and vague and the experience lasts for a short time and off you go. And the next satsang is different people and a different topic. But here we had a chance to have a good communication because now we've got a certain language to deal with here. We're pretty clear what we're talking about and we can keep on topic. My job would be just to see that we stay on the topic. That's all.

## Talk 12: Q&A

**Q:** I didn't understand the difference between awareness minus Maya and awareness plus Maya.

**Ramji:** Okay. Before there's Maya...

**Q:** It's only the potential of creation.

**Ramji:** I mean that everything's awareness and before the world was created, before there was any creation, there was awareness... but there was no Maya.

**Q:** So minus Isvara?

**Ramji:** That's right.

**Q:** So why before?

**Ramji:** Well yeah there is a before because Maya appears and disappears. Maya's not the self. The scientists will tell you there was a time when the world wasn't here, won't they?

**Q:** Yeah, but...

**Ramji:** What do you mean yeah, but?

**Q:** That's not my experience.

**Ramji:** Yeah that's true but that's a scientifically verified fact. I mean, you're experience is one thing. That's called *jiva srishti*. That's your experience. But knowledge tells us that the world wasn't here at some time, which means that Maya wasn't here. If there's no world here than there's no Maya because the world is an effect of Maya. Maya is the cause of the world so whenever Maya's operating there's a world. The scripture says and science more or less corroborates it...this world lasts for five hundred billion years or however long... a long, long, long, long time. As it goes it's slowly, slowly, slowly decaying. It's losing the energy that was in it and gradually dissipating. At some point the whole creation will dissolve. Well what does that mean? It means Maya has cease to function. They call it the night of Brahman in the scriptures. When Maya's operating it's called the day of Brahman. That means awareness plus Maya equals a day of Brahman. In

other words, manifestation of all things. There's light on objects. Because anything that's created is going to be destroyed. This we know.

So if this is a creation and that's what Isvara means, the creator, than that creation is going to end. And the reason it's going to end is because Maya has served it's purpose and that Maya will retreat or disappear for another four hundred and forty five billion years. In other words the whole universe will sleep as a potential in awareness and the next kalpa...the next cosmic cycle it will come out again and all the jivas and all the karmas will emerge again. But they go back into seed state and they sleep inside awareness as potential. Okay?

Q: I have a question about emotions. We talked about the Subtle Body. We talked about the mind as one function of the Subtle Body. And we talked about the structure how perception is put together through one function with the intellect to look down to the Causal Body and decides what to do and tells the ego what to do. Then you told there's a wielding to the mind again where holding emotion is produced. So emotions are the sub-function of the mind, is that right?

**Ramji:** Yeah, that's one function of the mind. The mind has these three functions: 1) it integrates sense information 2) it doubts/questions things;and 3) it emotes, creates emotions.

Q: And these emotions are there categories of it, such as bad and good emotions?

**Ramji:** No. The bad and good are your interpretation of the emotions. In other words that's called *jiva srishti*. Jiva creates a world around his or her experience. So if there's an emotion that's good and the jiva likes that emotion he'll label that good. For example, revenge. Now, for some jivas that's a very bad emotion, but for others it's a very sweet emotion.

Q: What's the purpose of this function? For the jivamukta to have an indicator that there are vasanas working when an emotion appears, or what is this function in the Subtle Body? What are they good for? Every function has its purpose in this construct of the Subtle Body, so what is...

**Ramji:** Those are just stages in the chain of causation of stimulus and response.

Q: At the end is the emotion?

**Ramji:** No, then the action... although you could have an emotion and not act on it.

Q: Is the emotion, to support the action, to...

**Ramji:** No the emotion drives the action

Q: So it's before the action?

**Ramji:** Yes it's prior to the action. First is a thought, and then an emotion, then an action.

Q: So it goes from mind to intellect to ego? And then the mind makes the ego to act?

**Ramji:** That's right. First it goes to the ego. The ego is actually a thought in the intellect. So once the intellect has decided what to do, then the Subtle Body creates this thought, 'I will do.' The doer thought occurs. Now the doer can't move the body. It needs emotions to do that. So once the doer has set in action then the Subtle Body supplies the emotion necessary for the action and that activates the pranas and the sense and active organs and then there's a reaction.

Q: So the emotions are the gas that runs the car.

**Ramji:** They're the gas, that's right. They're motivators...they're movers. Your emotions drive you.

Q: And they depend on the thoughts you have?

**Ramji:** Yeah, you'll never have an emotion without a thought. The thought may be buried because remember this whole process takes place instantly. It's spinning, and the more vasanas there are the faster this chakra spins. So you may not notice the thought that's behind the emotion. But when you get your mind slowed down after awhile, you'll see. This is why emotional release and these therapies that deal only with the emotions without

dealing the cognitive functions, without dealing with the thoughts, never work. They just calm you down for a few minutes or an hour or two or maybe a day, and then the emotional problem comes back because the underlying thought, or thought behind the emotion, has never been exposed and addressed.

Q: I could emote about one thing, about one object in different ways according to the guna what is working. Sometimes it doesn't touch me anyway, very far away...even could be a problem but doesn't feel like a problem. And on another day maybe it spins me up. It's the same thing but just on different times. This is just the gunas working?

**Ramji:** Yes. Everything is the working of the gunas. Tomorrow we're going to unfold the teaching of the gunas. This is a model that is the most sophisticated model for understanding the psychology of jivas. It's a very, very powerful teaching. That's why we save it for last because we've got to get the whole thing set up and then we explain the guna model.

Q: How can I found out what my dharma is?

**Ramji:** By what you really desire or want inside... what you really feel inclined to. Like, some women for example feel the need to be mothers so they become mothers then that becomes their dharma. Somebody may feel the need to go into business. When I was young I had a little friend and all he was interested in was money. He worked all the time... he stole money... he did everything he could... he sold kool-aid on the street. And he use to bury the money in cans near his house. And he died a multimillionaire years later. He was still pinching pennies and chasing money when he was like 70 years old. He had a money vasana and his nature was to make money. He was an entrepreneur. Or a criminal... that may be your nature, so you follow your nature and you become a great criminal like John Gotti or Al Capone or one of these guys. They don't want to do any honest work. Or a manager, or an artist, or whatever.

Q: Could be that the term is so complicated because in your swadharma there could be that there are many contradictory tendencies, so you can't

say what a dharma is. Could be a bit of an artist, a bit of a criminal... so you can see how it comes through.

**Ramji:** Yeah well whatever desire is coming up at the time is Isvara functioning through you and asking you to play a particular role. Your dharma is a role that's associated with your unconscious or subconscious needs...with your karma. Now there comes a point when your dharma becomes a seeker. And then there are rules and laws and you play a particular role called seeking. That happened to me. I was a business man. All I did was chase money. Then I had a big epiphany and I became a seeker. I sold my business. I just dropped out completely. I just left the life totally. There was nothing left of that life and I just started out seeking so I followed the dharma of a seeker. Then when I found out who I was then I couldn't seek anymore. So that dharma disappeared. Understand?

Q: What's the difference between vasana and samskara?

**Ramji:** That's a good question. Vasanas are the single simple effects of an action. We call them the fragrance of the action. The word vasana means a fragrance...like perfume is a vasana, a fragrance. So whenever you do an action it leaves just a trace in consciousness. It leaves a little smell or a whiff in consciousness. And samskaras are groups of similar vasanas that cluster together to make a complex. In psychology they use to call it a 'complex'. She has this complex or that complex. It means a group of similar thoughts or ideas that make up a particular character trait like a dharma. Like artists always have the artistic samskara. They're always certain thoughts that all artists share. It's not just a single vasana but a group of vasanas that come together to make up your character. That's called a samskara. That's a good question.

Q: So why is the Causal Body, the sheath or the instrument for experiencing bliss?

**Ramji:** Well, you mean why is it? Okay, what would you like to call the sheath of bliss? Bliss is an experience isn't it? When does bliss happen? It happens when you get what you want. When you get what you want, the

mind turns inward and you experience bliss. You experience joy. You experience happiness. Why is that? Because the Subtle Body is no longer disturbed by a desire or fear. When the Subtle Body's fear or desire is removed, the Subtle Body turns around and catches the reflection of bliss as it's coming from the Causal Body and you feel happy, until the next desire or fear comes up, when you feel cut off from your bliss.

When you go to sleep what do you experience? Bliss. That's why you want to sleep. And that's why when you're sleeping and somebody wakes you up or something wakes you up, you don't feel happy do you? Because you're in the bliss sheath. The waking state ego has become a subtle *vritti*, a thought, a deep sleeper called *prajna* and that *vritti* or that thought allows awareness to experience itself as bliss. Awareness is bliss but it's not experiential bliss. It's the bliss of knowledge. It's the bliss of knowing. It's confidence. It's not experiential bliss... it's not a feeling. But the feeling of bliss, the experience of bliss, is provided here in the causal body. That's the primary feeling that everybody wants all the time, isn't it? That's why you want objects, so when you get objects you feel bliss.

Q: Is the bliss there because the vasanas start in the seed state?

**Ramji:** Yeah, it's pure *tamas*. Causal Body is pure *tamas*. Ignorance is bliss. There's no modifications there. Consciousness is not chopped up into experiences or disturbed by thoughts. It's just a mass of consciousness and that's why the *jiva*, the sleeper *jiva*, feels good there. It's an absence of disturbance. In the waking state and the dream state there's no constant feeling of bliss. In the waking states there's a feeling of bliss when your mind is relieved of a thought. In fact, in between every thought or desire and feeling there's a little blip of bliss unless the thoughts are packed so tightly that the bliss doesn't have a chance to like permeate through into the Subtle Body.

In meditation... the reason people like to meditate is if they live a pure life and slow their thoughts down for a long time then they start to feel strong bliss in the waking state and they don't want to get up. Why? Because the stream of thoughts that separate the Causal Body and the Subtle body has



become so light and so thin and the thoughts have slowed down so much that you feel bliss. And meditation really feels good. People will sit in those samadhis for hours and hours, sometimes days. In India there's all kind of stories of people who just sat in bliss for one week or two weeks or something.

Q: That sounds to me that this is just a possible to feel by a jiva.

**Ramji:** That's right... the self appearing as a jiva experiences the bliss. Because the self is a non-experiencing witness. So it's not interested in feeling good or feeling bad. It is what makes the experience of bliss known. So when the jiva's feeling blissful, awareness is illumining that feeling of bliss in the jiva.

Q: In the direct path they say you are in deep sleep.

**Ramji:** What does that mean?

Q: There's a difference

**Ramji:** Well it depends on what they mean by deep sleep and I talked to Greg Goode about that and I've been reading Atmananda... I've still got some more of Atmananda to read trying to figure out because Atmananda talks about the self as if it were deep sleep. But I think they're using that as a symbol.

Q: I think it's something like you have this bliss experience every night.

**Ramji:** That's right and there you're one with your self. In other words, you're not one with awareness, you're one with the Causal Body. There's an experiencer in the deep sleep because that's an experience. There's an experiencer and there's an object of experience. The object of experience is bliss. That's called the bliss sheath.

The direct path people are only interested in the experiential aspect of awareness. They're trying to get the jiva to understand that the experience of bliss is going on all the time...which is it. They're not interested in going beyond bliss. That's the cell of the direct path...you can find the experiential bliss that's going on all the time in you.

But we're not interested in that bliss. We're interested in the knower of the bliss, because experiential bliss... only in deep sleep are you going to get constant experiential bliss, or in nirvikalpa samadhi. The problem is, deep sleep and nirvikalpa samadhi end. So that kind of bliss is not helpful for us, is it, because nobody wants temporary bliss.

Q: It's better than nothing.

**Ramji:** It's better than nothing, yeah, that's right, it's better than nothing. It's better than a poke in the eye with a sharp stick.

Q: I think there's bliss when you enjoy music, exposition or even nature, or sunshine.

**Ramji:** Absolutely that's the bliss sheath. We call that *vishayananda*. *Ananda* means bliss. *Ananta* means not ending. In other words it's an experience with apparent no end. It's an experience of fullness. And we call it *vishayananda* because it's the bliss of awareness that's reflecting on the Causal Body when your needs are being met, when your desires are being fulfilled. See when you have a desire to listen to music then when the music comes you're satisfied then you feel bliss all along as it goes. You can feel blissful for hours listening to music. And that bliss is not coming from the music because I might listen to that music and not feel blissful at all. You know these kids playing their boom boxes and the rap music and they're in bliss. But if I listen to that I'm immediately angry. So it's obviously not the music that's causing the bliss. It's the Causal Body that's causing the bliss and since they have vasanas for that kind of music when those vasanas are being satisfied they're in the bliss sheath. They're experiencing bliss..

Q: You talked about samadhi and I want to know mahasamadhi is it necessary this body is dead?

**Ramji:** They call death mahasamadhi. In other words that's a term that's used to describe death.

Q: I don't know if it means going into samadhi for a certain time?

**Ramji:** Mahasamadhi means when all your thoughts stop for good. Because

they're defining samadhi as *sam-a-dhi*. There's two basic samadhis. One is called *nirvikalpa samadhi* and the other is called *salvikalpa samadhi*. Now in *nirvikalpa samadhi* there's no *vikalpa*. *Vikalpa* means mental or emotional activity. That's what a *vikalpa* is. It's a wave in awareness. So there's no waves in awareness. In deep sleep, it's similar to *nirvikalpa samadhi* but you're not conscious. In *nirvikalpa samadhi* you're conscious but there's no *vikalpa*, so actually there's no experience because you need a *vikalpa* or a thought to have an experience. So there's no thought and no experience but there's just you, awareness. So that's a state that's mimicking, or the closest state you can get to awareness. The problem is that state ends when the next *vikalpa* comes up... next thought arises. And since you're not in charge of the *vikalpas*, the thoughts, when *Isvara* decides to think through you, then you come out of that samadhi. And many people say that that samadhi is *moksha*. In fact in yoga generally, in many yogic traditions and so forth, that particular samadhi is called *moksha*. Unfortunately it's not.

Now what does the word *samadhi* mean? You have to look at the word. It's a compound word: *sama* and *dhi*. *Dhi* means *buddhi*. *Buddhi* means the intellect. And *sama* means equal. So that means *equal intellect*. Now we're not done with the unfolding of this term. What does equal intellect mean? It means that intellect, a Subtle Body that sees everything as having equal value. There's no likes and no dislikes involved in it. It's not judging what it sees.

There's a lovely statement in the yoga shastra that says, "*A yogi in samadhi sees no difference between a lump of gold and the shit of a crow.*" There's a lump of gold and crow shit and the yogi sees no difference. He knows this is crow shit and he knows this is gold but he knows they're both nothing but awareness appearing in different forms. So that's what samadhi is. When you look and see everything as awareness, there's no like or dislike because all things are equal.

Now, *salvikalpa samadhi* means samadhi with thoughts. In other words, there are things to see. That's called *salvikalpa samadhi*. There's all these different objects but you don't value them differently. In *nirvikalpa samadhi*

there's no objects to see because there's no vikalpas.

Now mahasamahi, or sahaja samadhi... *sahaja samadhi* means constant samadhi or your natural samadhi. *Sahaja* means either natural or continuous because what's continuous is what's natural. In other words it means awareness. So your natural samadhi is the bliss of awareness. That's your natural samadhi.

We define awareness as *sama-dhi*, saving us the trouble of trying to get *in* samadhi. We say, if you look at everything from awareness' point of view, everything's equal. So all you have to do is identify yourself as awareness and then that's *samadhi*. So you don't have to do a lot of efforts to try and get your mind in a state. In other words you need not make any experiential efforts to make everything seem to be equal, because the doer still remains.

Q: But in yoga samadhi seems such a big thing. It's so far away...

**Ramji:** Actually it's not a big thing at all. If you look at your experience you have fleeting samadhis all the time throughout the day. There's a beautiful little section in the third chapter of *Tripura Rahasya*. It's a Vedanta Puranic text. It's called, '*On the uselessness of fleeting samadhis, and the way to wisdom*'. That's what the heading is called. All samadhis are useless. Why? Because they begin and end. If something begins and ends what use is it? We've already determined that nobody's happy with a good feeling that stops. You're happy when a good feeling comes but when it goes you're not happy. That's why every kind of spiritual experience have an upside and a downside. And there's nothing wrong with samadhi. It's just that you get attached to that experience. It's exactly the same psychology operating just like sex or food or any one of those things. And when the experience goes you become unhappy and then you strive to get your samadhi back.

Q: So nirvikalpa samadhi in the yogic tradition is a way to have an experience without experience... an experience without an object.

**Ramji:** Yeah, but you know it's not like you practice nirvikalpa samadhi because how can you practice it? In nirvikalpa samadhi there's no doer because the doer's a vikalpa. We've already determined the doer is just a

thought. So if there's no vikalpa then there's no doer. Now those samadhi's happen. It happened to me a few times. For some reason everything just disappears and there's no you there to know how long you weren't there. At some point you reappear and then you realise you haven't been there for awhile. You don't even know how long it was cause you have no way of measuring it. And you weren't asleep and you didn't feel bad, you just were not there, that's all. But all of that took place in awareness. Understand.

See, this is the problem with experiential enlightenment. I'm striving for an experience. I think that enlightenment is when I get this particular experience that doesn't end and always feels good. You wouldn't try and go for nirvikalpa samadhi or salvikalpa samadhi unless you thought that it felt good. Nirvikalpa samadhi doesn't feel good cause there's nobody there to feel anything. Salvikalpa samadhi feels great. And salvikalpa samadhi, which is the samadhi we have in our teaching here, that's a perfect samadhi, a perfect experiential state, for self realisation cause the reflection of the self is available. That's why you feel steady and still. and peaceful.

You can feel that right now. Can you feel the peace? Can you feel the silence? Just feel it. You can just feel the silence and peace that's here. See the mind how quiet it is. That's called samadhi. Now your mind is still working but it's still. You're still conscious, you're observing your mind but the mind is still. Little thoughts come in, little thoughts go out, but my basic composure, my basic peace...that peace is another word for bliss...that peace remains. And the thoughts arise in samadhi and they die in this experience. This samadhi is just sattva guna. The teaching makes the mind sattvic and then you start experiencing the bliss of awareness but you're completely conscious. Your mind is turned inward and then knowledge takes place and you can absorb knowledge.

Q: Is it it natural the intellect to discriminate and evaluate things and when it stops this function is it because of sattva?

**Ramji:** It's sattva in the form of knowledge. Knowledge is sattva.

Q: And does it mean that the intellect discriminates under tamas and rajas?

**Ramji:** Yes, if the intellect is predominately either rajasic or tamasic it's completely different experience from when it's sattvic. Cause these gunas permeate every aspect of this existence because they're right at the top of creation. So, the intellect can be a combination of sattvic, rajasic, and tamasic. The doer can be sattvic, rajasic, and tamasic. The mind can be sattvic, rajasic, and tamasic. All. There's an amazing variety of human beings owing to the fact that there are 24 cosmic principles here and all of those can be either sattvic, rajasic, or tamasic or some combination of the three. This is why you get such an amazing variety of jivas because of the gunas. The number of factors that go into making a jiva and the three gunas that are continuously cycling in various permutations and combinations.

Salvilapa is perfect for moksha because you're in the presence of reflective awareness and your mind is sattvic which means the reflection of awareness is non-different, is non-separate from awareness. By meditating on the reflection you can gain the knowledge of awareness in that samadhi. This is why Vedanta says yoga is fine. It's an indirect path. We call it a *leading error*. It's an error but it leads you to the self but indirectly, because you don't know you're going for moksha. I mean, you think you're going for moksha and you think it's experiential, but you don't know that moksha is knowledge that I'm awareness. But after you been in samadhi for awhile and it hasn't been able to make the samadhi perfect, you switch from an experiencer to an inquirer. You start asking questions. You start asking, 'What the hell is this? This is weird. Who's trying to make this samadhi permanent? And what is this self and what is the reflection, and who knows this thing?' You start to think. and when you start to think then knowledge can come.

Ramana fell in that salvikalpa samadhi state when he was 17 and for some reason... it's quite unusual because when you practice samadhi, when you go for samadhi, you're just going for experience and you think that thoughts are bad. You're told that thoughts are the enemy and you want to get rid of the thoughts. But knowledge comes in the form of a thought. So even if the knowledge 'I am awareness' arises in that samadhi, you'll dismiss it and

you'll stay with the feeling of the samadhi because you're only interested in the experience, the feeling. And you'll ignore the knowledge that's there with the feeling because with every experience the knowledge and experience are sitting there together. But since you value only the feeling, the emotional side of the experience, you discard the knowledge. Now in Ramana's case, he had the experience and what did he get? He grabbed the knowledge. That's what he said if you read his story. He wasn't discussing all the feeling. He said, "I realised that I was awareness. I was the self." And when the samadhi ended the knowledge didn't disappear.

Knowledge is permanent. Experience is impermanent. So knowledge is always good. No matter what you're feeling, knowledge always works. And you should operate your life on the basis of knowledge no matter *how* you feel. If you operate on the basis of knowledge you'll never go wrong but if you operate your life on the basis of your feelings, how you feel, you'll always be emotional and you'll never be satisfied or happy. Cause this whole creation is made out of knowledge and knowledge is the greatest bliss. There's no bliss like the bliss of knowledge. That bliss is total absolute confidence in yourself no matter how you feel. No matter how good you feel or how bad you feel, you're totally okay with yourself...cause you are yourself.

Q: In your early satsang you said enlightenment or liberation is not the experience of freedom. It's the freedom from experience. So there is experience of freedom but this refers to the experiential bliss which is often called the Causal Body and there is freedom from experience and this is not an experiential bliss. it's the bliss of knowing I'm the knower of the all that is experienced.

**Ramji:** That's right, it's the bliss of knowledge. And that bliss of knowledge is total confidence. That's why when you meet these mahatmas they're totally relaxed and totally confident and anything that happens, good or bad, they don't move. They're just like rocks. In fact Christ said that a beautiful statement. He said, "On this rock I build my church." Now what rock was he talking about? The self. His life, his Subtle Body, is built on the

self. It doesn't change. This is why when they're tormenting him he says forgive those people because they don't know what they're doing. Because his life, his Subtle Body, his jiva is situated in awareness on awareness as awareness. He said, "I and my father"—the jivatma and the paramatma—"are one." This little self that I think I am here (jiva) and this big self (awareness) is just one self, the same self. And that's a rock. That's knowledge only.

Q: Do you mean we have to do lifelong learning of the scriptures and meditation?

**Ramji:** No, don't please. Do not commit to lifelong learning of the scriptures and meditating. You can be committed to knowledge however it comes. Be committed to understanding. That's why I said knowledge is the only thing that sets you free. That's where the power is. That's where the freedom is... in the knowledge. You can read scripture for five hundred years and never get any wiser. The ashrams in India are full of idiots who know the scripture right and left, and they're full of meditators who are dumb as a loaf of bread. Seriously. No, because not by karma, not by meditating, not by studying scripture are you going to get there. Now you may get there while you're meditating or when you're studying scripture, that's possible. But those actions will not guarantee the results of moksha, unless you're an inquirer. Unless you're always asking 'who am I'. Unless you're a discriminator.

**'Who am I' means what? Is the thoughtf 'who I am' that I'm thinking right now, in harmony true to my nature or is it not? That's called discrimination. That's called inquiry. If you want to do a practice, that's the practice.**

Look at what ever thought you have about yourself right now and see if that thought is in harmony with who you are. And if it's not, you throw it away. You don't meditate on that thought. You release it. You let it go. You say, 'Sorry, not me,' and you turn your attention to awareness. And the only access to awareness is through knowledge. That's why we're teaching you. The reason the only access to awareness is through knowledge is cause



you're already awareness. You're already awareness and you're already experiencing awareness. You're never experiencing anything other than awareness always. So all I have to do is think 'I'm awareness' and then my mind goes there and I start to experience and understand that I'm awareness. I take it off the thought, 'I'm small, inadequate, I want, I don't want'. These are the basic thoughts. That's the jiva thought—I want and I don't want. And the truth is I'm not a wanter. I'm free of wants.

So when you find yourself saying 'I want,' then you think 'Who wants? Do I want? No I don't want. I'm awareness. I'm whole and complete.' If you say, 'I'm doing'...if you catch yourself saying to your wife, "No I can't wash dishes now." 'I'm doing this'? Excuse me. I'm not a doer. I'm the knower of the doer. And immediately you stop thinking that you're the doer and you see that you're awareness. Immediately you're back to yourself again. And you just keep working on your mind with your mind until you killed that tendency to think that you're something other than what you are. And that thought becomes constant that 'I'm awareness', and then the thought dissolves into awareness and you're left free of the thought 'I'm awareness' also.' That's the method.

Q: You talk about knowledge, it seems to me there are different kinds of knowledge.

**Ramji:** Yes there are.

Q: The one you're talking about is intuition?

**Ramji:** No. Intuition is unreliable. The knowledge you get from intuition comes from the Causal Body and is unreliable. You can have a different intuition about the same thing at different occasions. You can't count on it. That's not knowledge. Intuition is not knowledge. Knowledge is what is always good, that you can always count on, which doesn't change from one moment to the next.

Q: Well it depends on the knowledge doesn't it?

**Ramji:** By knowledge I mean there are two kinds: direct and indirect, and there's relative and absolute knowledge. Now, knowledge of anything in

samsara is relative. It's subject to time and space and change. You could call it information actually. Except knowledge of the cosmic principles. Those principles are relatively real in the sense that they're always good as long as the creation is here. When the creation is gone then of course that knowledge is not any good. But since this creation lasts for billions of years the knowledge of any one of these dharmas or tattvas or principles is called knowledge. But that's relative knowledge because it's relative to the field of existence... to the presence or absence of the apparent reality.

Now absolute knowledge is knowledge of what? Awareness. Because awareness never changes. Awareness is always present and awareness doesn't change. So that knowledge is knowledge you can count on. Means you, awareness, are always present and you never change. That's all the knowledge is. And you can't forget that knowledge when you understand what awareness is and that you're awareness. Why? You can forget relative knowledge because the object of the knowledge may not be present. If the object of the knowledge is present than the knowledge is present. But when the object is not present the knowledge may not be present. But tell me when you're not present? There's never a time when you're not present. You're always present. Which means the knowledge is always good. And once you know that it's *me*, then it's all over. But if you think it's *the* knowledge about something other than me, the one who's always present, then you can forget the knowledge. You can't actually forget the knowledge when it's you because you're always present.

Q: So you're actually talking about knowledge of the subject?

**Ramji:** Yes that's right, it's the knowledge of the subject and the subject is always present. It's very simple actually. It's so simple huh? People say, "No it can't be that simple." They want it very subtle or complicated or they want some experience or something like that. Everybody that gets moksha... and a lot of people have been getting moksha through this teaching in the last years... they'll all tell you, "The reason I didn't get it was cause it was too simple. It was too obvious." In fact in the *Bhagavad Gita* it's called *the royal secret*...and that's a kind of joke. Say I've got a really

expensive ring. I spent \$50,000 on it. Now I wouldn't leave that ring sitting in the satsang room would I, because these spiritual people will steal it from me. Believe me. They'll even steal five euro things from the store here, did you know that? People in the ashram will steal five euros worth of chocolate candies or take a book and sell the book on eBay.

But I've got something value. I've got a ring that's worth \$50,000. Now will I leave that ring laying here? No way, it's too valuable. I will hide it. But the self knowledge is like a billion times more valuable than any kind of material object. Yet I can leave it sitting right here all day long and no one will pick it up. Because what we want is experience or knowledge of something other than me. That's why we call it the *royal secret*. It's hidden in plain sight...it's *you*.

That's why I said, don't go study Vedanta. Study you. This is a picture of you. Don't study Vedanta. Study yourself. This is a means for studying yourself. Vedanta is the eyes, the third eye... we call it *jnana chakshu*. It's the eye for seeing yourself. Since you can't see yourself with these two eyes you need a third eye and the third eye is the teaching. When you expose your mind to the teaching that gives you the vision of non-duality. Gives you the vision of who you are, assuming you're qualified and assuming the teacher is a competent teacher.

Q: So the jiva thinks he's experiencing objects while actually awareness is experiencing itself.

**Ramji:** Experiencing itself in the form of objects. It's experiencing itself without objects and in the form of objects.

Q: Apparent objects.

**Ramji:** Yes, apparent objects.

Q: The problem is... it's necessary the jiva can only experience objects... its not possible for the jiva to experience awareness just as awareness. That's the problem.

**Ramji:** There's actually nobody ever experiencing anything but awareness

all the time.

Q: Actually yes.

**Ramji:** Actually in fact.

Q: Back to the jiva, it looks like they are objects.

**Ramji:** It looks like they're objects and it looks like you're experiencing objects but you're just experiencing yourself all the time. And you ascribe your experience to objects and situations and places and times and so forth. But actually you're only experiencing yourself 24/7. You're never experiencing anything but yourself. See how funny it is? It's really funny because I want to have a particular experience that will make me happy. But the happiness I'm already experiencing. It's myself. Cause when you get what you want you start experiencing yourself...but you're experiencing yourself before you get what you want. See? You're always experiencing only yourself.

Audience: When you have this confidence you're awareness, when you have this confidence of non-duality being one with everything, is it also encompassed with my feelings and attitudes of virtues like inner peace, serenity because you're in total at peace with everything around you, and then because you see yourself in everything you see your in contact with this higher lot too? *(can't understand what he's saying here)*

**Ramji:** Yeah that's sattva.

Q: It's beyond time and space.

**Ramji:** Well if you don't have time and space you haven't got feelings. Now the virtues that you're talking about are a function of sattva guna. They don't belong to the self. Greg Goode calls it the 'opaque witness'. It's actually sattva guna or Isvara as pure sattva, pure Maya. A person who's enlightened knows they're awareness and even if there's vices operating in the apparent reality...in other words there are bad feelings and negative feelings and stuff... he or she is unaffected by that.

So moksha doesn't guarantee that you're going to have a particular kind of

experience. In fact, when you realise you're awareness you're experience doesn't change. Karma and Isvara doesn't know you're awareness, so karma and Isvara keeps going right on as before. Maya keeps functioning as before. Your karma keeps functioning as before. You've just stepped out of the dream. But everything in the dream stays the same. Until what? When you have stepped out of it...in other words, when you've understood you're awareness... then you no longer feed the vasanas, and when you don't feed the vasanas they burn up. And as they burn up your experience changes. But it's not that the enlightenment caused the experience to change. It's that the knowledge that I'm whole and complete means you don't pander to your desires and fears anymore so those desires and fears are what's producing the negative or unhappy experience.

So what happens for jnanis after a period of time, is that there's just *bhoga vasanas*. In other words, they just have a good time. There's just *sukha vasanas*...like the verses I chant. "*Brahmanandam*... this is the limitless Brahman, limitless awareness is *Paramasukhadam*. *Sukha* means pleasure. And this is limitless pleasure. Understand. That's what you get. So you're just an enjoyer. The doer goes but the enjoyer stays and you enjoy the bliss of your nature irrespective of the little blips of rajas and tamas that come.

Q: So once you can release anything that comes up in your mind so you can stay in the pure awareness without getting attached.

**Ramji:** Well yes and no. Who's going to stay in the pure awareness because you think the jiva is going to go up here (awareness) and stay in the awareness. No, it's knowledge. You know that 'I'm awareness', so the knowledge keeps you from indulging your fears and desires. You just don't do it anymore because you know there's no benefit. When you're ignorant you always think there's a benefit. You think there's an upside to indulging your fears and desires. You haven't realised it's a zero sum game and that there's a downside to it too and you don't gain anything by indulging in your desires and fears. You get an upside and you get a downside and they both cancel each other. That's called a zero sum game. And you know that so there's no advantage to getting what you want and there's no advantage to

not having what you want. There's no advantage one way or the other. That's what moksha means. You're free of samsara because samsara just promises to give you pleasure or pain...take your pick. If you're going for pleasure you'll get pain and if you're going for pain you'll get pleasure...because that's the way it's set up. It's set up that way.

Now jiva doesn't want to believe that. When you're ignorant you feel like you deserve a lot of pleasure, so everything you do is to get pleasure for yourself. And in the process you get a lot of pain. You reap a lot of suffering because that's the nature of the field. This dharma field, that's its nature. Okay?

See the language...you were right with your idea but your language was dangerous language. It was experiential and dualistic and you were expressing knowledge in an experiential and dualistic fashion and that can be very dangerous because it keeps the jiva alive. It's a good question.

Q: One question to the enjoyer, in *Panchadasa*, it's written true renunciation is letting go of the idea I am an enjoyer?

**Ramji:** Yes, that's right. It is letting go of the idea that I'm an enjoyer, but it's not letting go of the enjoyer. The doer and enjoyer remain. For a jivan mukta there's no doer, there's only an enjoyer. The reason it says that is because the doer is doing to enjoy, isn't it? So they're talking to the doer and they say, "Well you better give up the idea of enjoying." Because it's a zero sum game. You're not only going to get joy you're going to get pain also. You're going to get *dukkha...paramasukha paramadukkha*. *Dukkha* means pain. Understand.

Q: At the moment it seems to me that the more I'm in charge of a responsibility in life with work, how hard it is to focus without results of my work, of my doing. Does it mean that I should quit everything?

**Ramji:** Why are you focusing on the result? Why not just focus on the action and take the result as *prasad*...as a gift. Quitting work won't change anything. The reason the work is not satisfying is cause the attitude you have about work is incorrect. If you're doing work now you're be doing

work tomorrow cause you got rajo guna. You're driven by rajas so you have work to do. If you're driven by rajas now and you change your job the rajas won't go away. The rajas will just go into some other activity and it's the rajas that's causing the dissatisfaction. It's not the work. Cause rajas is dissatisfaction. That's the nature of that energy. When you're dissatisfied you're under the spell of rajo guna...speaking as a jiva.

Q: I think this changes us seeing that there's no doer, so the rajas goes down.

**Ramji:** Yeah sure. Yes, knowledge kills the doer. It kills doership, put it that way... it kills the idea that you're a doer. Doing still happens. But once you're full than there's no real reason to do things. There's no reason not to do things but you're not driven to do things. Understand. This is why enlightened people are lazy. Even though they're active they're quite lazy.

That's enough....it's 10:15, it's past my bedtime.

Q: It's just the body.

**Ramji:** Yeah it's not me, it's the body... now we've got moksha.

### **Talk 13: Three States of Experience**

Remember the Subtle Body has three functions. 1) A feeling function called the mind; 2) a thinking function called the intellect; 3) a doing function called the ego, the doer. There is this notion in the spiritual world that you should choose a path that's in harmony with your most highly developed function. So for example, if you're an emotional person then you should pursue the path of bhakti yoga because bhakti yoga is supposedly meant for emotional people. It's meant to convert your emotions into devotion. You stop being an emotional person and you become a devotional person. That's bhakti yoga. If you're an intellectual type, a thinking type, then you should not bother with bhakti, you should pursue the path of knowledge—

jnana yoga. Jnana means knowledge. So the yoga of knowledge would be for you. And if you're the robust, active type, rajasic type, doer type, then you should pursue the path of karma yoga.

That idea...there's no sanction for that idea in the Vedas. The Vedas are the source of Vedanta. The Vedas are ancient text that cover two topics: dharma and knowledge...moksha. There's no mention of these three paths in the Vedas at all. In Vedanta we call this idea of the three paths for three different types of people the 'multi-path confusion'. It was actually introduced just about a hundred years ago by Swami Vivekananda. The reason that the Vedas do not propose three different paths is because every individual has an emotional centre, an intellect centre, and a doer centre. And to develop any one of those centres at the expense of the other centres is going to create a distorted Subtle Body.

In other words, an emotional person tends to not want to think. They don't like thinking. They think there's something wrong with thinking yet they think all the time, cause you can't have feelings without thoughts. So you always have thoughts but they're fixated on their emotions. They're *feeling* people. They want to feel all the time so they ignore thinking. Any idea that makes them question their feelings they will just reject it immediately. So their understanding never develops. And the same is true for the intellectual types who just don't want anything to do with any kind of feelings. They're frightened of their feelings. They don't want to feel anything. They're all cerebral in their brain. So they avoid all the devotional practices that are enjoined upon seekers. But every human being has these three centres, so it stands to reason if there are three yogas than I need to practice all three of those yogas.

Now actually in the Vedas there's no mention of bhakti yoga. Isn't that interesting? You think 'Ok bhakti yoga.' But no, there's no mention of bhakti yoga in the Vedas. There's plenty of talk about bhakti. Bhakti means devotion. But no mention of bhakti yoga. Why is that? Because the Vedas only recognise two paths—the path of action and the path of knowledge. The path of action for extroverted people and the path of knowledge for



contemplative people. And all of the practices that fall under the heading of bhakti yoga are actually just karmas: chanting, praying, taking pilgrimages, surrendering to gurus, worshipping deities. All those actions are either physical actions, like taking pilgrimages to India, or manasa karmas, that is mental and emotional karmas. So bhakti doesn't qualify as a special path.

Additionally, everything that motivates us is motivated by love, by bhakti. Whatever we're doing, love is willing attention. Love is consciousness in the form of our attention and what we pay attention to. That's all love is, it's just your attention. When you have a relationship with somebody and you stop paying attention to them what's the first thing they say to you? 'You don't love me.' Isn't that right? That's all they say. That's it... you don't love them cause you're not paying attention to them. If you loved them you'd pay attention to them. You love something else more so it goes to some other object. It doesn't go to your partner. Understand.

So bhakti, devotion, is what motivates everybody to do what they do...love of whatever it is. And since you're always paying attention to something, you're always loving something. So there's no actual thing called bhakti yoga in our tradition. It's not a special or unique path.

Because I have three inner centres in my Subtle Body...and remember we're talking about the preparation of the Subtle Body for moksha. We're talking about preparing our mind and our heart for moksha. It stands to reason that all three of my centres should be equally developed. They should be in balance, and the structure of my Subtle Body should be in harmonious...a beautiful isosceles triangle... so that all three of the centres are equally developed and all three are yoked to the self. My feelings should be flowing towards the self. My thoughts should be flowing toward the self. And my actions should be dedicated to the self. Then all three of those centres will be in yoga. Understand? They'll be connected to my goal. This is what yoga is properly. Yes, the physical asanas and pranayama is a part of yoga... but the real yoga is harmonising and balancing your inner centres and hooking them up or connecting them to the self. And that takes effort. That's the *doing* that the doer's meant to do. Rather than having the doer chase

various objects, the doer is enjoined to practice yoga.

In the *Bhagavad Gita*, Lord Krishna tells Arjuna once he's got him calmed down. Arjuna's a little emotional in the beginning. He explains and teaches him karma yoga. Then he gives Arjuna a provisional identity rather than give him an identity as the self, cause Arjuna can't understand that he's the self. He has an emotional problem. Krishna tells him that he's the self and everything's the self and it goes over Arjuna's head. He doesn't get it. So then Krishna says to Arjuna, "Okay I've taught you self knowledge but now I'm going to teach you yoga." it's kind of ironic, funny place because it means Arjuna didn't get self knowledge and Krishna was wasting his breath teaching Arjuna self knowledge cause Arjuna wasn't prepared. So then he explains what karma yoga is. He says, "Karma yoga removes great fear and prepares the mind to understand that you're the self. And therefore oh Arjuna, be a yogi." He doesn't mean to stand on your head and twist your body like a pretzel. That's not what means by a yogi there. He means therefore yoke or connect all three of your inner centres to this idea that I'm awareness.

Having said that, we've taken care of so far now in our talk on yoga... and yoga is a vast topic. It's much bigger topic and in a way more interesting topic than the self. We talked about karma yoga. We've taken care of the doer. If you have a doer and if the idea of doing an action is a problem for you, then you should do your actions as karma yoga with a karma yoga attitude...and that will take care of the doer. It's hard to do because the philosophy of karma yoga, the idea of karma yoga is completely contrary to the ego's thought system. The ego wants what it wants when it wants it the way it wants it. That's its idea of happiness. And because I'm so ego-centric and so invested in what I want I simply ignore Isvara. Yet Isvara is the one that gives me what I want. See? So to get out of this wanting, active position for the Subtle Body we need to give knowledge of Isvara and talk about actions and the results and develop an attitude that's going to remove those wants—those vasanas—to get the doer calmed down. Cause as long as the doer is just doing doing doing all the time it's not going to be

peaceful enough to contemplate on its nature.

Then, for our understanding we have jnana yoga. We've been practicing jnana yoga for the last few days. This teaching of Vedanta is jnana yoga. That's going to take care of our thinking. This is very important. The doer is very important but how you think is very important too. So jnana yoga redirects our thought stream away from the objects back to the subject. It keeps our mind constantly meditating on the subject, on me, not on the objects and what the objects can do for me. And it reveals the fact that I am limitless, non-dual, ordinary, ever-present awareness.

Perhaps the most famous and most premier teaching of jnana yoga is the yoga of the three states. It's the teaching of the three states. Yoga means topic. That's another main meaning of *topic*. If you notice in the *Bhagavad Gita*, at the bottom of every chapter, it says, "Now the yoga of Arjuna's sorrow is completed. Now the yoga of bhakti is completed. Now the yoga of karma is completed." It doesn't mean those are all special yogas. Doesn't mean that pain and misery is a yoga. What it means is that now we have completed the topic of suffering. Now we have completed the topic of action. Now we have completed the topic of devotion. So yoga has another meaning...not just to connect or communicate... it means the *topic*.

Now the topic of jnana yoga is the self. There's only one topic all the time really because everything is the self so we're always teaching the self one way or the other. The source of jnana yoga are the *Upanishads*. There are three main sources for Vedanta *premana*. We said Vedanta is not a philosophy. Vedanta is a *premana*...a means of knowledge. It's like the eyes for awareness. The physical eyes you can't see awareness but with the eye of wisdom, with the eye of knowledge, you can see...can 'know' awareness and understand it and set yourself free.

There are these three sources. The original source are the *Upanishads*. At one time there were thousands of *Upanishads*. Now there are only about a hundred, or a hundred and eight, of which ten are considered to be major *Upanishads*. If you understand these ten that's good enough. And of those ten, the *Mandukya Upanishad* is considered the king of the *Upanishads*. It's

the most meditated on, studied, and taught *Upanishad* out of all the *Upanishads*. And what this *Upanishad* deals with is the nature of experience. It talks about the nature of experience. You know we're all basically experience oriented. We're not basically knowledge oriented. We're about what we're experiencing. That's our basic concern.

Since we're so fascinated by experience and we're so fascinated by ourselves we need to analyse and look at experience carefully and see how the self relates to experience and if the self relates to experience and what way the self relates to experience. The self is experience-less. The self is a non-experiencing awareness. So what is its relationship to experience is unfolded in this teaching. If in an hour you haven't understood that you're not the jiva, you're not a person and that you're awareness, then you've got more work to do cause this is perhaps the most amazing of Vedanta teachings. It's extremely clear. It will prove to you you're not who you think you are.

People say, "Well that's not my experience." Well okay fine, but we're not concerned with your experience. This *Upanishad* reveals the unexamined logic of your own experience. You may very well experience...everybody's got their own experience... but what is the logic of your experience? What is the knowledge that is informing all of your experience, and how does your experience work. This is the topic of this *Upanishad*.

The other two sources of Vedanta are the *Brahma Sutras* and the *Bhagavad Gita*. That's on the premier top level. *Brahma Sutras* are commentaries by a great sage Bhaadarayana about the nature of the *Upanishads* and the *Vedas*. They begin with the statement, *atato Brahman jijyasu*. It means, 'now therefore the inquiry into Brahman'. Because there's a big argument for thousands of years about whether the Vedas are about moksha or the Vedas are about karma...about heaven and hell and about getting what you want. It's a big argument. It's still going on today. It's an eternal argument. Some people want stuff here. They're chasing experience. And other people want freedom. And the Vedas actually cover both topics. How you can get what you want... that's called the karma kanda of the Vedas. And how you

can get free of the wantor and your wants and that's called Vedanta or knowledge or moksha.

Then below that there are six levels of literature. The tree of knowledge just spreads out. Commentaries by great sages on these texts clarifying doubts that are contradictions that appear in these texts. And then original texts by great sages, great yogis and mahatmas elucidating various points from the texts on the topics of moksha and so forth. It's a huge body. Then the *Puranas* the *Itihasas* and so forth and so on.

Now, this *Upanishad* is called *Manduya Upanishad* and *mandukya* means the *Frog Upanishad*. That's a weird one huh, naming it a *Frog Upanishad*. And the pandits in the Vedic world have argued why this is called the *Frog Upanishad*. After I've taught you this *Upanishad*, see if you can figure out why they gave that name. So see if you can figure out why they gave this *Upanishad* the name of the *Frog Upanishad*. You'll see. You should.

Now, what the *Upanishad* says is this. And it's a very short *Upanishad*. There's commentaries on it which are more extensive, but the *Upanishad* itself is only twelve verses. That's all you really need. But this *Upanishad*, if you read it, you probably won't get it. It's too cryptic. *Upanishads* are like little nuggets of truth. They're just like power packed little mantras. Like  $E=MC$  squared, that's a power little statement. And that thing can be expanded out and expanded out and you could talk about that, could teach that for weeks or months. You could consume huge blackboards of formulas and various equations that explain and reveal what is  $E=MC$  squared.

And the *Upanishads* are like that. Most of them are not detailed. They're just nuggets of truth and they need to be unfolded by a teacher. So there's only twelve of these statements in there, but it's the most powerful *Upanishad* there is. Now what does this *upanishad* say? The word *Upanishad* means that which sits nearest to you and destroys ignorance... *upa-ni-shad*...*shad* means to destroy and *upa* means near, and *ni shad* means to sit near. So what sits near you and what destroys ignorance...means awareness, knowledge.

And this knowledge has been passed down for centuries. It flows from the self down, down, down, down to the various teachers until the present day. *Upanishads* are still being written actually. Anytime you have a revelation that's in harmony with the original meaning of the *Upanishad* then that's called an *Upanishad*. Ramana Maharshi wrote a little text called *Upadesha Saram*. It has been granted the status of *Upanishad* by the Vedanta community, by the Vedanta sampradaya. So an *Upanishad* could be revealed through anybody at any time because this knowledge is out of time..it's beyond now and then. It's something that happens in the eternal present. When a person's mind is open and clear than this knowledge is revealed to them. It doesn't come *from* the person. If it comes from the person then you've got a big problem...always. Anything that is coming from a person, you're suspicion radar should go up. You should immediately be suspicious and careful. Because if it comes from a person it will be contaminated by that person's ignorance.

Q: And who decided this text from Ramana is an Upanishad?

**Ramji:** The custodians of the knowledge today...Dayananda and all of the sages in this lineage. Actually Swami Dayananda has actually taught that. It's called *Upadesa Saram*, the essence of the teaching.

So this sampradaya is a living sampradaya today. This tradition, this lineage is living today. There are great sages today...as great as the Buddha, Baadarayana, Shankara, living right here today among us. And they're the ones that keep this knowledge pure. I'm a lineage holder in this tradition that's why I have to attack the Neos and these others. I try to be nice about it but we can't allow these incorrect ideas or doctrines to infiltrate into Vedanta.

Now everybody's claiming they're teaching Vedanta now. It's very interesting. So many people...they have no idea what Vedanta is. They just picked up a little bit of things and they twist the Vedanta to fit their own ideas. Cause they've never been taught the tradition properly from the inside. One example that's been going on for a long time, the Vivekananda idea of the three paths, what we call the multi-path confusion. That we

have to talk about. It's not the kiss of death if you think that way but it will mislead you if you think in this way. And nowadays because Vedanta is becoming in the public consciousness and you can see that it's an amazing teaching, people are just picking up bits and pieces that they like and they're saying they're teaching Vedanta. They're perverting the doctrine, perverting the teachings. So we have to be very careful to see to it that those ideas are not accepted in the tradition and make it clear why these are not good ideas.

Like the knowledge-experience idea...I'm probably the first person for years, probably the only person around whose had the guts to actually explain the difference between knowledge and experience. I get not hate mail exactly, but I get nasty letters from people, particularly guru types who somehow know that that's the truth but it's so difficult for them to accept that moksha is not experiential. It's totally impossible because they've been telling everybody that moksha is a special experience, that enlightenment is a special experience and once you get that experience and make it permanent then it'll set you free. I just got email this morning from a woman. She wasn't angry. She didn't even know she had that confusion so I can teach her maybe, or maybe not... cause people chasing experience usually they're just not qualified for Vedanta.

Q: This topic of experience vs knowledge is also in the tradition of Dayananda teachings?

**Ramji:** Oh yeah! The whole *Bhagavad Gita* is all experience and knowledge. In fact that's why there are two paths: the path of action, or experience for doers, and there's the path of knowledge for renunciants. Those are the only two paths. Either you're a contemplative person who doesn't have karma and is free of karma and just wants to know the truth, or you have a lot of karma and you want to know the truth. Both sannyasis and karmis want to know Bhagawan. But karmis, doers, they've got karma, so they've got to understand karma yoga and they've got to purify their mind until their mind gets contemplative, then they become sannyasis.

Q: There's this model of Shankara *Aparokshanubhuti* which is the four

steps of Vedanta. The fourth step is called *anubhava*. *Bhava* is a feeling or a state. I'm a bit confused.

**Ramji:** Well actually *bhava* means knowledge as well as experience. That's right, *anubhava* means experience. But how do you separate experience and knowledge? Like, you're experiencing my hand now. Do you know it's a hand? Yes, because you're experiencing it. So the knowledge of the hand and the experience of the hand are one. They're the same. Because if reality is non-dual than knowledge and experience has to be the same. But if I only focus on experience, I'm not going to be set free because I have an ignorance problem. See I haven't gained the knowledge of the self. Understand.

Q: Is there a difference between knowledge and knowing?

**Ramji:** Yeah, knowledge means knowing. The *knower* knows that I'm whole and complete. The *knower*, the one who knows, knows that he or she is the self. That's what knowledge is 'I'm the self.' The nature of awareness is knowledge. It's only because we're aware that we can have knowledge. Knowledge is completely dependent on knowing, awareness. And the knower, the one that knows, is awareness. Without that there's no knowledge whatsoever.

So, you're going to see now what the difference between knowledge and experience is. You should when we teach this upanishad.

Q: I'm wondering if you're not the doer, why you have something to do to protect Vedanta?

**Ramji:** No, that's my doer's job. No I'm not the doer but I have a doer. Everybody has a doer. Now I give my doer that job. Cause everybody's got a job don't they? Everybody's got a doer and everybody's got dharma...a job to do.

Q: And it's not important for the dharma for Vedanta that you do that?

**Ramji:** Oh yes it is cause if we don't keep Vedanta clean, it'll get corrupted and then it won't work as a means of knowledge. If you change this



doctrine it won't work. None of this has anything to do with me. I didn't cook up or dream up any of this. This is not my experience or anything. This is just pure knowledge. Like if you say  $E=MC$  squared, I say that  $E=MC$  cubed, not squared. Now is that true? No it's not true.  $E=MC$  squared is the truth but  $E=MC$  cubed is not the truth. 'But I had a revelation. I saw that  $E=MC$  cubed. Einstein is wrong.' And I go around telling everybody 'No, Einstein was wrong.  $E=MC$  cubed not squared.'

Q: And it would be protected by other mathematicians and scientists. And with Vedanta Isvara is protecting.

**Ramji:** That's how Isvara protects it. It makes people like me do what I do. Isvara doesn't exist apart from people here. So Isvara is obviously working through people all the time. It's Isvara that's protecting the knowledge in the form of me. I didn't set out to do this. I didn't think was my job. This was a job that was assigned to me by Isvara. I wasn't thinking, 'Oh I'll teach Vedanta.' I didn't have any idea that I would be sitting in front of you. I didn't even want to sit in front of anybody talking Vedanta. My idea is to go fishing and make love with my wife and travel around the world...and I've done a lot of all those things and found it very, very enjoyable. I had no idea of doing this. I love doing this but this was just presented to me by Bhagawan. I made the mistake of writing this book and then somebody else made the mistake of publishing it and other people made the mistake of reading it and now we've got this situation. I didn't create this situation at all. I didn't solicit or want it. In fact I tried to avoid it. I'm known who I am for 45 years and nobody knew who I was. Just lived a simple life, just totally simple life. I lived in the mountains and I lived in India, just all by myself enjoying myself. Then suddenly this was given to me.

So this teaching is a beautiful teaching and we can't allow people to corrupt it. So that's why we have to make it clear. It's not that these people are corrupting it maliciously. They just don't understand because they've never been taught. See, I'm just teaching what I've been taught. It isn't like I read a bunch of books and I started thinking 'oh this means this and that means that,' and then I make my own teaching out of it. People say to me, "This is

your teaching." I say, "No, this is not my teaching. You're wrong. This is Vedanta and I've been taught this." And it so happens that in the teaching I was set free by it, because my teacher taught it the way it was meant to be taught. He didn't add anything of his or her own to the teaching.

Q: To be fair, the whole picture Isvara also creates all that stuff.

**Ramji:** Well sure that's right. If you allow corruption to stand, the whole society will deteriorate. That's the argument in the *Bhagavad Gita*. Krishna says, "When there is a decline in righteousness,"...means when adharma gets stronger than dharma... "then I appear to set the things right." So we can't allow these pure ideas to get sullied and become philosophies and opinions of people. It has to be kept pure.

I don't get anything out of it. I get grief because people don't like me doing it. I don't care that they don't like me, to tell you the truth. Basically I get bad emails maybe five or six times a year. And I hear stories people say, "Well that James he this and he that," because I dare to say things...that there's just logic to them. If you look at the statements that we make, the whole teaching hangs together. The logic is perfect here and you can't really argue with it. Understand.

So that's why we need to keep it that way. Some of the Neos have actually taken down their websites and quit teaching Neo and studied the Vedanta and begin to teach Vedanta. Actually there is a few like that, very courageous people who had following and respected as Neo teachers and now have stopped teaching and now have spent two or three years learning Vedanta, found that it set them free and now they're teaching Vedanta. It's a complete teaching and it doesn't come from me. Likw I said if it comes from me you should be suspicious. I tell you I can sell ice to an eskimo. Believe me, I'm very good at selling people things. I was a business person for most of my life. I know how to sell. I know how to convince you and get you to buy. But I don't have to sell it. It sells itself, see.

This is purely disinterested. It set me free and I'm extremely grateful for that. I think it's the greatest thing because I've been happy for 45 years. I

haven't had a bad day for 45 years. Even when they were cutting me open (heart operation), I laid down, I'm calm and peaceful and the doctor says, "Gee this is a weird one." I don't know if I'm going to wake up or not. I could have died there on the operating table. I was quite happy. I said that's up to you Isvara. You want me back then you'll take care of this operation. If you don't then I'll be dead. Anyway, let's get on with the *Upanishad*. It's important to understand this though. It's part of the teaching.

Now what the *Upanishad* says is this. It says that consciousness has three states. There are three states of consciousness. Only three...not four, five, six, twenty, fifty, whatever it is. There's only three states of consciousness: the waking state, the dream state, and the deep sleep state. Does anybody have another state of consciousness that they experience? No, you don't. This is just true for everybody. There's nobody this doesn't apply to because human beings have these three states: waking, dream, and deep sleep. And it proceeds to analyse these states with reference to each other and in reference to the self.

In the waking state, consciousness is turned outward. See the arrows here (see *3 states chart*). The self is in the middle and consciousness is spraying outward. It's attention is going outward. The *Upanishad* says the waker... and this state is experienced by a jiva, an individual. That jiva is called *vishwa*. Vishwa means the one who is aware of objects... the world. So this waking state entity...looks like we're all in the waking state. We're all vishwas now and our consciousness is turned outward. Ramji is speaking and you're listening. The words are coming in from the outside and you're paying attention to the words. We're in the waking state of consciousness. We're vishwas right now.

And it says that this vishwa has eighteen mouths. What? What do you mean, I don't have eighteen mouths, I have one mouth. Mouth is a symbol. With a mouth what do you do? You eat, you consume, don't you? Your mouth is a symbol of eating or consumption...enjoyment hopefully. And it says that you have eighteen of these mouths. Actually on the chart there's only thirteen. I had to leave five off cause the graphics looked funny but I

have to tell you I didn't put in the other five. What are those eighteen mouths? Ten senses, five pranas, mind, intellect and ego. Now why are those things called mouths? Because they're awful hungry...they're consuming experience.

My body is consuming. My eyes are consuming sights. My ears are consuming sounds. My skin is consuming touches. My heart is consuming emotions. My intellect is consuming ideas. My pranas are consuming—I'm hungry, I'm thirsty—they're constantly eating, consuming. This waking state entity is a consumer...is experience hungry. People are so in love with their experience. In fact their whole life is only about what they're experiencing, what they're consuming, what they're eating. Hopefully you digest. A lot of experience doesn't get digested and that's why you're suffering, consuming all these experiences and you don't know how to process them so you get indigestion and get sick. That's called samsara. This is that part of yourself that just wants things and is always doing things and eating things. Okay? Everybody's got that part. There's nothing unique about it.

What is it that's causing the consumption? The vasanas. Right around the self (chart) is the vasana layer. I should have made another little layer (chart) with v's in it here. The vasanas are driving the waker to consume cause that waker feels empty. His stomach is always empty. Consumers are always hungry, hungry, hungry. According to the vasanas cause he's ignorant, He can't see the self inside. He can only see the self outside... that's vishwa, the waking state entity.

For each state there is an experiencing entity. There's a state, a waking state is there. Isvara created the waking state and then Isvara created a waking state entity called vishwa for the purpose of enjoying the experiences, working out its karma by gaining experience. That's the how it's set up. The way it's set up.

Now Isvara created another state called the dream state. And the dream state is experienced by an entity called *taijasa*, the dreamer. We'll explain the meaning of that a little later. It's a revealing word. All of these words in this text are revealing words. They're chosen for a very specific purpose

because they reveal something about the self. So this dreamer is called *taijasa*.

Now in the dream state consciousness is turned inward. See how the arrows are all going in now? In the waking state they're all going out. Now they're all turned inward. The dreamer is experiencing a dream world isn't it? In that world you see mountains and trees, dogs and cats, you have feelings and emotions, you have sensations, you can smell, you can taste, you can make love, you can eat... you can do everything in the dream that you can do in the waking state and a few more. You can maybe fly in a dream, isn't it?

So what are you experiencing in this state? Now you're obviously not experiencing objects outside because your senses are shut down. You're sense instruments—nose, eyes, ears, tongue, skin—are not working so no sense information is coming to you from the outside material world. But you're experiencing a whole world inside. What are you experiencing? You're experiencing your *vasanas*. Your *vasanas* are the essence of your experience. Remember we explained what *vasanas* are. You're experiencing the essence of your experience and those *vasanas* are sprouting in the Subtle Body appearing in the form of imagery and feelings and thoughts. You're experiencing the inner world, the Subtle Body here. The dream state is the experience of the Subtle Body.

So here in this state, consciousness is turned inward and in this state the dreamer takes his or her experience to be real doesn't he? When you're dreaming, you think what you're experiencing is real. When you're awake you think that what you're experiencing is real, don't you? Okay, which state is the reality? Which state is real? That's right, neither one, cause reality is only one thing. Reality is non-dual so it can't be two things. This (waking state) can't be reality and that (dream state) can't be reality. But when I'm in this state (dream) I think it's reality and when I'm in this state (waking) I think it's reality don't I? See how it is? You should start to lose your grip now on your notion what reality is as we move through this teaching.

Now, the third state we experience is called the deep sleep state. Now as

you can see on the chart, there's no arrows there. Consciousness is not turned outward and consciousness is not turned inward. What's consciousness doing in this state? Consciousness is undifferentiated. It's just a mass. It doesn't go any direction. It's just formless and limitless in this state. And there are no arrows, why not? Because the Subtle Body is in its seed form here and Isvara's not projecting the senses, the mind, and the intellect. In other words, the mind, the intellect, and the senses have been reduced to their seed state, to just their pure idea, and they're sleeping here, so there's no experience there... apparently no experience there. In other words there's no experience of any *vasanas* in the inner world and there's no experience in the outer world in that state.

There is experience...cause this state has it's own entity also. Its own *jiva*. The *jiva* here (waking state) is *vishwa*, and the *jiva* here (dream state) is called *taijasa*, and the *jiva* here (deep sleep) is called *prajna*. The *Upanishad* said it's a *sukshma vritti*. *Vritti* means a thought and *sukshma* means a very subtle thought. It's a very subtle thought or vibration or idea sitting in the Causal Body that allows awareness, the self, to experience itself as bliss. So in this state—*prajna*—the experiencing entity...and when you're sleeping you are *prajna*. The experience is limitlessness and bliss. There's no limits there in that state is there? A king sleeping on silk sheets with his queen in the palace is experiencing exactly the same thing that a drunken beggar lying in the gutter in his own vomit is experiencing. It's no difference. Everything is all levelled out. Everybody is experiencing *exactly* the same thing because the *jiva*, the individual that you think you are, has been reduced to *prajna*, the *sukshma vritti* that's capable of experiencing bliss.

*Prajna* is an interesting word. It means almost enlightened. It means you're almost enlightened in this state. This is where Greg Goode and the direct path people got a little confused. And there's a big confusion in the spiritual world about this *Upanishad*. They misread it. They just read it in english or had teachers who misread it. So the *jiva* in deep sleep in almost enlightened. Why is it almost enlightened? Cause it's experiencing

limitlessness and it's blissful. You like to go to sleep. You want to go to sleep. When you're a jiva sleeping—a *praajna*—and you get woken up you're not a happy camper. Why? Because you're experiencing bliss that's why. There's no emotions or feelings or thoughts or objects or people or anything there to disturb you, so you're just experiencing your own nature in that state.

So then I should be enlightened experientially shouldn't I? We say well if enlightenment is experiential then everybody's enlightened because everybody has slept. You've all slept so you must be enlightened. But what's the problem in this state? One is that you can't stay in it forever. And two is that you're not aware. You don't have knowledge of who you are. The knowledge is missing. So even though I'm experiencing fullness, limitlessness, wholeness, and completeness, when I wake up the knowledge doesn't stay with me. Praajna disappears and vishwa appears and since there's no knowledge there, the knowledge doesn't follow me into this state over here (waker) so when I wake up I forget I'm limitless bliss and my experience of limitless bliss goes.

There's actually some type of gap usually (between sleeper and waker). Say you have a really good deep nap in the afternoon and when you wake up into the waking state the bliss will follow you for awhile. Have you noticed that? You'll feel really really good. Sometimes for a half hour I'll feel really really blissful. Even though I'm awake and functioning here, it's all left over bliss from the deep sleep state. All these states are simultaneously stacked up at one point. There's no time or dimensionality to reality so actually the waking, dream, and deep sleep state are all appearing at once in awareness.

Does anybody have any argument with that analysis so far? Good, cause you can't argue with it cause it's just a fact. This is how it is.

Q: For the jiva.

**Ramji:** No...for everything. Yeah for a jiva...knowledge is only for a jiva. It's knowledge. You can see just from your own experience this is how it is. I'm just bringing out your own knowledge about these three states, that's all. Everybody knows this. Now what you probably don't know is the next part

of the teaching. Vedanta is the experiential. People say, "Oh no that's all intellectual Ram. Vedanta's a philosophy. It's just a bunch of ideas. There's nothing experiential. There's no love in it either. There's no love in it and no experience in it." That's baloney. That's nonsense. We're very experiential. We analyse experience very clearly and we're not against it at all. We're all for experience and we're all for love. We have no problem with any of this stuff. We just want to understand what this means...how it works. That's all we're interested in here.

So we've established now that there are three states and there are three experiencing entities...one entity for each state. You can't have experience without a subject and an object. Experience is a transaction between a subject and an object. That's what experience is. It's pure duality. There's me, there's the object of my experience, and then there's the transaction between me and my experience and that's called experiencing.

If I'm real...remember what our definition of real means...I'm always present and I don't change. I'm not limited by any experience. If I'm real, I have to be present all the time. I have to be available in every state and beyond every state to be real. If there's anything beyond these states I have to be there also to be real because reality is non-dual. I, awareness, is non-dual. I'm always present and I'm always available. Okay, now let's analyse these jivas.

What happens to viswa, the awaking state entity, when it goes to sleep? What happens to that person...that consumer?

Q: It disappears.

**Ramji:** Yeah it disappears doesn't it? And how does it reappear? How does that jiva reconstitute itself? It reconstitutes itself as praajna. It changes or morphs into praajna. The jiva is eternal. There's only one jiva but this one jiva has three states, three roles. So for me, if I'm this waking state entity, to get to sleep what do I have to do? I have to stop being the waking state entity don't I? Cause I can't take my life and everything into the deep sleep state and enjoy myself there... enjoy the state and my life and this person I



think I am. I can't do that. This person has to stop existing as that person and morph into, or transform into prajna...into a sleeper. And there I get another, a different, experience don't I? There I get the experience of absence of objects and I experience limitlessness and I feel really great, feel really good.

Now, what happens to the sleeper when I start to dream? It disappears doesn't it? It morphs into or becomes or changes into a dreamer and starts to experience the dream world. And what happens to the dreamer when the dreamer wakes up? It disappears, doesn't it?

Now if I'm real, I have to be present all the time don't I? I can't be one person one time and another person a second time and a third person a third time. If that's true than who am I? Which one of these three jivas am I?

Long time ago, fifteen years ago this woman fell in love with me. She rented a house next to her house for me to stay in. And then, before anything actually happened, a young guy came on the scene. He was about twenty five years younger than me and he's an artist and really handsome and plays the guitar...and she falls for him. She forgets me and she decides she loves him now. Then she came next door. That was kind of difficult and embarrassing for her cause she told me these wonderful things, set it all up and got me this house and everything and then suddenly she's living next door with this kid and it's embarrassing to have me next door. It reminds her about how fickle she is.

So she came and knocked on my door and said, "I want you to leave." Actually I had paid the money for the house and my name was on the lease, but it was so uncomfortable for her.. I didn't really mind, it was fine actually. I didn't have a lot invested in it. I liked her and we had some artistic and spiritual connection and that was fine. Her feelings wanted to go there, that was fine, I didn't really care.

So I wasn't about to walk out. I'd gone to some trouble and I liked it there actually. So I said to her, "Okay, I'll leave. I'll do that for you if you can

answer this question, because I'm not sure who I'm talking to. Am I talking to the person who loves me or said they loved me or am I talking to the one who doesn't love me? Which one am I talking to here?" She looked at me like...she couldn't answer the question. She was just dumbfounded. And she turned and walked off. She was so irritated. So who was I talking to...the one who loved me or the one who didn't? I had two different people here. The one person says she loved me and the next person says she doesn't love me and they look like the same person to me. "So which one are you cause I only see one person standing there?" But she must have thought she was two different people. Understand. And then like three weeks later this big truck came and she and her boyfriend and all her furniture moved out.

Okay, so who am I now? Am I vishwa, am I praajna, or am I taijasa? You know, I think I'm this (vishwa) one don't I? But when I'm here (taijasa) I don't think I am, I think I'm this one. And when I'm here (praajna) I don't think I'm either one of these two, do I? I don't think I'm a waker or a dreamer, I think I'm somebody else here (praajna). Yeah, I experience. And you say I slept don't you? You say I slept well so you must think you're the sleeper. You say I dreamed here so the I must think it's a dreamer. And you say I'm awake here, so the I must think it's a waker. But this I, this is a funny I, isn't it? It's a very strange I because one minute it's this and the next minute it's that and the third minute it's something else isn't it? So is this I a real I? No it's not.

Now, what is present in all three states and beyond all three states? I'll give you like a half an hour to contemplate. What is present in all three states? Awareness. Does awareness change from state to state? No. Awareness is constant. The states change and the jiva changes, the individual changes. But I don't change. I illumine the sleep. This is why I know I slept. I illumine the dream and I illumine the objects in the waking state. So I can only be awareness, isn't it? That's what is constant. That's what is always present. That's what is real. What's real about me is my awareness, not this experiencing entity that I think I am. We think we're this experiencing entity

and we think this is real and we think our experience is real. We're always nattering on about what we're experiencing and what we're not experiencing, when we don't realise the experiencer is not real. So any conclusions that the experiencer makes in these three states is invalid because that experiencer is not constant. They don't mean anything. The experiences that are important to me are only state specific. They don't apply here (dreamer) and they don't apply here (deep sleeper). They only apply in this one little aspect of my experience (waker). Experience is what? The totality of my experience is waking, dream, and deep sleep state.

Now, just to help you with this a little more. They said here that this dream state entity is called taijasa. Taijasa means the shining one. The one that shines. When you're in the waking state you see objects. Why do you see objects? Cause there's physical light, isn't that right? You see me cause the lights are on. If there's no light in this room you don't see me and I don't see you. Physical light is illumining the objects here in this state (waker). But in this state (dreamer) the sense instruments are shut down. You're ears don't work. You're eyes don't work. Let's just stick with the eyes. The eyes aren't working are they cause they're closed and so no light is coming in. So how do you see all of the objects in this world (dream state)? Where is the light coming from? The sun is shining, you're going about your business, you're talking with your friends and family and so forth and so on. Everything is as clear as anything in this state. So where is the light coming from?

Q: Consciousness.

**Ramji:** Consciousness...yeah reflected consciousness. The dream state is the experience of the Subtle Body. And that's reflecting awareness. and awareness reflects on the Subtle Body and illumines the vasanas as they appear in the form of the dream experience. And when Isvara creates this state (deep sleep) for me, the Subtle Body collapses into the Causal Body. The Subtle Body collapses into here and there's no light. And when the Subtle Body collapses the vasanas that are playing in the Subtle Body they also go back to the seed form. They retreat into seeds, into potential

thoughts. And the Subtle Body becomes potential also.

The Subtle Body is just a seed. That's Isvara. The structure of this reality is just a seed and it goes back into the causal state and sleeps. Just like a seed goes dormant...the knowledge of a tree for example sleeps in a seed. It goes dormant and the seed just sits there and there's no tree. It just sits and sits in the ground and then it warms up in the spring and some water comes and then the tree starts to sprout. The tree knowledge starts to express itself and pretty soon you have a whole tree. It's become manifest. But it was sleeping in this state. It was unmanifest in this state.

People have this notion, because they were never taught this upanishad properly... they think that the self is a fourth state, a transcendental state. Because the *Upanishad* says it analyses these three states and then it says, "*In addition there is a fourth.*" It doesn't mean a fourth state, it means there's a fourth factor. There's another factor which is not a state and what is that fourth factor? That's called *turiya*. It means the fourth and it's all been interpreted by the experiential crowd as the fourth state. So people think that they've got to get in or experience this fourth state of consciousness. This is where the experiential notion took off. But the *Upanishad* doesn't say that. In fact the *Upanishads* are clear that the self can't be experienced as an object, as a state. It says the self is *agochurum* means non available for objectification. In other words the self cannot be turned to an object of experience. It's always behind experience. It's always hidden behind experience. There's nothing behind the self that can turn the self into an object, that could make the self an object of experience.

**So there's no fourth state for me to get. There's only my self to understand. I only need to understand myself to see that I am neither the waker, the dreamer, nor the deep sleeper. I am that because of which those three entities and those three states are known.**

Q: And how does Vedanta explain the fourth?

**Ramji:** The fourth is not a state. It's just the awareness of the state. Because for any state there has to be an awareness of the state, doesn't there? The

awareness of the waking is the same awareness of the dream is the same awareness of the deep sleep.

Q: In the *Upanishad* it's written... '*therefore*'.

**Ramji:** But it doesn't say fourth state. It means there's a fourth factor, okay? And that factor is you awareness.

### **Talk 14: Triguna Yoga**

So the topic for this afternoon is three gunas. It's called *triguna vibhava yoga*. It's an amazing yoga. For transforming yourself, there's probably no better yoga than *triguna vibhava yoga*...the yoga of the three gunas. We explained to you what the three gunas are when we talked about creation. Maya or Isvara is Trigunatmika Maya...is the three gunas. Maya is the three gunas. It's all it is, only three gunas. These gunas are energy. Doesn't science say energy = mass times speed of light squared. Mass means material. So that means what the scientists tells the whole universe is made out of energy. Different types of energy, different frequencies of one energy. There's only one self so there's only one energy.

You need to know that the self is free of energy. Awareness has no energy. These people who are feeling some energetic experiences and think they're enlightened... well they're wrong. Self knowledge is devoid of energy because the self is free of energy. For energy you need duality. You need friction. To create energy you need duality. But the self is non-dual so there's no energy there. But when the power of Maya appears in awareness that creates these three gunas... and we have duality. We have the self and the three gunas. The three gunas are all one energy but they split into three types of energy: *sattva*, *rajas*, and *tamas*. If you recall I explained that creation involves all three of those energies. Without those three energies you cannot have creation. Impossible.

For creation, you need a substance - *tamas*. *Tamas* is the material substance

of the creation...our bodies, the material world—air, fire, water, earth and space. And those elements, it's very interesting. We start with this very subtle energy and then we get space, and then space splits up and becomes air and air splits up and combines with a part of space and becomes fire and so on until all the elements grossify by combining and recombining and you get air, fire, water, earth and space. Quite amazing how. Cause you see, this (Maya) is consciousness but it's tangible consciousness. You can't touch pure consciousness. You can't see it or smell it or taste it or touch it or feel it or hear it but you can see, hear, touch, taste or feel consciousness as this chair. This is also consciousness but it's consciousness as energy. It's your self as energy vibrating at a very, very, very low frequency. And our senses vibrate at the same frequency as matter and that's why we can see matter with our senses. Our mind vibrates at a higher frequency and it can't see matter. It's at a different frequency. Understand?

These three energies are called sattva, rajas, and tamas. So the first one, in order for the jivas to work out their karma, we need a material field of existence. I often wondered why Bhagawan bothered with the material world because you work out all your karma and everything in your mind. There's no karma in the material world. Karma is only in your mind. So you can work out all your karma in your mind without doing one action. You don't have to worry about doing any actions with the body. But Bhagawan for some reason wanted to make things very interesting and created this physical body. And he deluded the jivas so much that they took the body and material world to be real. So they have to get this stuff from the material world to satisfy them and make them happy.

The substance of creation is made out of this dense heavy vibratory energy called tamas. And the idea for the creation... cause if you look at creation you'll see it's intelligent. There's a nice book written about twenty years ago called *The Self Aware Universe*. It means, when you actually start studying the universe the living universe, the bio-universe and the material universe, you see how intelligent it is. It's amazingly intelligently designed. It's all knowledge in other words.

For knowledge, you need sattva. Sattva is the principle of light or awareness or knowledge. This (awareness) is called *sat* and this *sattva* here (causal body) is just pure knowledge or pure light or pure knowable consciousness. It's a very, very fine energy that makes it possible for consciousness to think and to gain knowledge. In that macrocosmic sattva all the knowledge that's necessary for the creation...all the processes and objects and beings and so forth... that knowledge is contained in the sattvic component. **So when you add awareness plus sattva, that becomes Isvara.** That's the pure creator. You see this creation is pure. There's nothing evil or bad or any problem. It's just a pure beautiful creation. Problems come later on when we get the rajas and tamas. We'll talk about that in a minute.

So now consciousness has got a pure mind, sattva...capability of knowledge. It's got an idea, and now it's got a substance, matter. And both this idea and the substance is made out of what? Made out of its own body, out of its own self. There's no other parallel universe that consciousness goes to to get the ideas and then another universe to get the matter and pulls it back and cobbles it together. Reality is non-dual... there's only one consciousness, one universe. And it is made out of consciousness itself. So consciousness is called *nimittaka karana*, means the intelligent cause of creation, and *upadana karana* means the material cause of creation.

Now to get the idea to transform the matter into the shapes that it needs and to activate those shapes, particularly the living conscious beings, another energy is needed and that's called rajas. Rajas is called *vikshepa shakti*. It's a projecting power. It's the power that allows you to move and act and think and feel and create and destroy and so forth and so on.

So before we even get a universe...at the very heart of creation, in the very centre of Bhagawan's mind... are these three energies. And everything is going to project out from there. So that everything that's projected from these three energies is going to be nothing but a transformation of these three energies. In other words, those three energies are going to be in every object. When we get way out on the surface of the creation the epiphenomena are all nothing but combinations of those three energies in

various proportions.

Tamas, the heavy material energy is called *avarana shakti*. *Shakti* means energy. *Avarana* means a cloud. It's a heavy, dark, dull energy. (*Ramji gives an example of tamas*) This is... what are we talking about today? What's the topic? I know we're suppose to talk about something but... had a hard afternoon sleeping. That's tamas. Everybody knows it. Your mind is cloudy, dull, it's like, 'Oh please don't bother me,'... voice goes slow and you're so weak and you can't think and you bump into things and make mistakes, and you just can't be bothered. You're so lazy like a big lazy slug... slothful. It's tamas, a heavy, dark energy. It's a concealing energy. It's like a cloud. The sun is shining... awareness is shining and it's reflecting on the Subtle Body, on the mind... but there's this great dark cloud in the unconscious here and so you're mind is dull. You see tamasic people. You look at their face who are predominately tamas and watch their bodies. Their bodies are usually heavy, and their faces fall down, because the Subtle Body's under this cloud of energy. That's called tamas.

Rajas is total activity. (*Ramji gives example of rajas, talking very fast, continuously, going through thing and thing and thing without stopping*). Body moving all the time, mind moving all the time talking, talking, talking, just non stop doing. That's rajas...it's projecting. The shakti is disturbing. You can't sit still. They call it the monkey mind. Just hops from one thought to another like a monkey hopping one branch to another. You notice monkeys, they never sit still. Even when they're sitting still they're moving...restless leg syndrome. You need that to move, it's motion, activity. Everybody knows that energy.

And sattva is clarity. The energy of sattva is still, clear, and aware. Sometimes it looks like tamas because when you're sattvic you can be very, very still, not moving at all, but you be like a cat. You've seen a cat. I use to have cats when I was living in the mountains. The cat use to sit still with his eyes closed and without looking or anything, just totally relaxed, and if that mouse stuck its head out of its little hole and walked into the room just a few inches, that cat knew perfectly. He didn't even move his eyes. He knew



exactly where the mouse was and could tell when the mouse was far enough away from his home and then *phum* he was on it in a minute. Totally sattvic, totally aware, totally still. It's the mode of knowledge.

So these three energies are operating on all levels... on the material level, on the psychological level. Both matter and mind are coloured by these three gunas or these three energies. They're operating all the time.

Now if you look at your life, and everybody likes a life that's flowing and moving and feels like it's going someplace. There's nothing worse than a feeling of being stuck. You know that, that's tamasic. When you're tamasic you get stuck and you have all these obstacles and conflicts and you can't move forward. They use to call it, 'in the flow'... you know how it feels like when you're in the flow? One thing happens and the next thing happens and next things happens...and everything happens in a beautiful sequence and there's no karmic drag and you just smoothly go right through the day and smoothly go right through the next day, and so forth. That sometimes happens. Why does that happen? Cause the mind is sattvic and you're able to process information on the spot. You're able to process information as it comes. Because life is a transaction isn't it? It's a transaction between me, the subject, and the object...the jiva and the object. And things are coming at me all the time and I have to respond to those things.

You know, In the old days it wasn't really a problem. A hundred years or a hundred and fifty years ago maybe two things a week happened a week to somebody. They had one or two experiences a week. The rest of the time they just went about their duty. They weren't in a hurry, nothing ever happened. They were just basically just peaceful people a long time ago cause there was not this intense stimulation and this huge population. Now we have these huge populations. We have eight billion people and they're all rajasic. They're full of fear, tamasic, and full of desire, rajasic. And they're all worried about security. And they're all bouncing off each other, robbing and raping each other and cheating each other and trying to get advantage in this world.

So there's all this competition going on constantly from all around you. I

mean you see the young people today. They don't know what to do. A lot of them just drop out. Maybe it's not so much in Germany but in America and other countries there's just too much going on, too much competition, too hard work and you're not even sure you're going to get a job. You put in ten years out of life and you don't even know if you're going to be secure after all that work. Globally everybody's competing with everybody else. The world is flat now. There's no borders any more, so we're in this big cauldron of human beings and they're all competing for the same resources and generating all kinds of experiences all the time. Life moves at a very fast pace. Look at our information technology. That's all about getting the edge and processing information.

And if you can't lay to rest and experience when it happens as it happens...if you can't resolve that experience at the moment while you're in that experience... then what happens to that experience? It goes into the Causal Body and becomes your karma. When an experience happens, you're required to process that and respond according to that experience and resolve it so that you're mind is available for the next experience. If I've got something going on here, a conflict in my mind, I don't know what to do, I don't know how to act, I'm confused and so forth. And then another experience comes and demands my attention, I'm not going to be able to deal with that experience properly, am I? Cause I still haven't processed or gotten rid of this problem.

So if I take up the new experience and this experience hasn't been digested or processed, what does it do? It just remains in my unconscious mind and it will come back again. It will come out again. I'll have to just forget it and repress it. Tamas will deny it and repress that experience, that information and will store it here in the unconscious (causal body) and later on it will come out again.

If I have a lot of experiences...if I'm in a high energy situations in which I'll have a lot of experiences every day, interactions with people, and my mind is real tamasic, what do you think the results going to be? The results are going to be a lot of heavy duty karma waiting to be fulfilled, to be

completed. There's going to be more and more pressure because these experiences have to be assimilated. They have to be understood. Life is a learning experience. Bhagawan is teaching us through the experiences it gives us. Every experience is a lesson. There's knowledge contained in every experience and I need to extract that knowledge for my soul, for my Subtle Body to grow and learn. For me to develop here as a human being, I need to extract that information and knowledge from that experience. If I'm not able to do that because there's so much experience, for example, or because my mind is so dull that I can't figure out what's going on, then that unresolved experience becomes my karma.

And Bhagawan will just create a circumstance that forces you to look at that problem again. You'll see it, like in relationships. You have a bad relationship with somebody and it ends badly, and you say, "I'm done with men. They're useless. I'm fed up with men. I'm never going to have another relationship." How many have been in that situation? Men say it too, "Women, who needs them?" And you talk big like, "I've had it, I've learned my lesson. No more of that stuff." And then what? Six months or a year later, you're right back in it all over again aren't you? You didn't learn anything. You didn't resolve the previous relationship. It was repressed. You did not learn your lesson. So Bhagawan creates a new situation, 'Okay, here's another opportunity for you to work this out and learn this lesson here.'

So like that, if your life is boring and dull and stuck and you wish things were different and always thinking about taking a vacation or whatever, it means there's all sorts of unresolved issues in your unconscious that haven't been dealt with. Understand.

Now, if your mind is rajasic if something happens you'll be unable to process experience too because your mind will be too unsteady to get the clear information about what's happening. In tamas your mind is so dull that you can't gain the clear information about what's going on in your life. With rajas your mind is so disturbed that you miss all kinds of things and you project all sorts of things on the situation and you don't see what's actually going on there. Rajasic people have the same kind of karma that

tamasic people have in so far as they're in a constant state of projection and denial that keep them from processing information. Keep them from laying experiences to rest. And of course that just creates more rajas, cause you have more stuff unconsciously that you haven't dealt with and then your life is throwing more stuff at you all the time because you're rajasic and full of desire so you just engage in more and more objects. Rajas forces you to go out and engage in more objects and activities... more things, more stuff whatever it is. So now you've got all this stuff that you know you should be taking care of but you're not taking care of it cause you got so much stuff to deal with right here today and that creates a huge conflict also and your mind gets more and more and more rajasic.

Now if your mind is sattvic, it's steady, it's calm, and it's clear and when something happens you don't react to it...automatically unconsciously. You're completely aware of what's going on there and you can sit still and gain the knowledge of what it is. And also, when your mind is sattvic you can see why you want, you can tell what dharma is in that situation, and you can respond appropriately, and you can resolve that issue on the spot. Usually when something comes up, a sattvic person will just take care of it on the spot. They won't put it off. They won't say, "Oh I'm busy doing this, let's not do it." They get up and take care of it cause they don't want a whole backlog of unresolved issues that need to be taken care of.

With rajas you're so afraid you're going to miss out on something that you won't take the time to solve the problem cause you're so interested in the next experience and getting the next thing that you just blow things off and you do a third rate job on everything. And with tamas you do the same thing. You break things, you forget things, you injure yourself, and you have conflict with other beings.

It stands to reason that if I want a nice flowing smooth life, I should have a sattvic mind, doesn't it? You can have all the rajas you want, all the tamas you want, that's all right but your life is going to be uncomfortable, unpleasant, disturbed. Whenever there's a disturbance it's rajas and tamas. You find those two together. My wife calls them the terrible twins.

They're like always together and they're little devils both of them together. I call them incestuous bedfellows. They're in bed together having their way with each other all the time.

So wherever you have projection, you've got denial. Wherever you've fear you've got desire. Understand. You're looking at reality through this filter of fear and desire. You're projecting...which means you're not in contact with reality, and you're denying, which means you're not in contact with reality when those two energies are operating in your mind. And those two energies are in everybody's mind because the mind is made up of these three energies. When you've lived out of the light of awareness for a long time you're mind becomes predominately rajasic and tamasic...dull and active.

Now this is not to say that rajas is bad. And this is not to say that tamas is bad. And this is not to say that sattva is all good, either. You have to understand that these three energies are in duality, so there's an upside to rajas and a downside to rajas; an upside to tamas and a downside to tamas; and an upside to sattva and a downside to sattva. You have to know what the upside is and what the downside is of these three energies. Because why? What am I trying to do with my life? I'm trying to get a clear mind. That's what yoga means. This triguna vibhava yoga is for the purpose of gaining a clear and powerful mind. It's for transforming my mind. Understand.

So I need to understand these three energies and I need to be able to manipulate these energies to create the kind of mind that I want. Now this yoga of the gunas, as far as we're concerned we're spiritual people and we're going for moksha. We're trying to cultivate a certain kind of mind. This guna knowledge works for anybody doing anything. If you're an athlete you need to have control of the gunas. Or anything else... if you're a business person, if you have control of the gunas you'll be very successful. And people according to their nature evolve this knowledge unconsciously. You'll see people develop these gunas in very interesting ways.

For example, a ballerina, what's her predominate energy? Rajas and sattva.

If she's got any tamas she's going to look like an elephant stomping around out there. She can't have tamas. You see all the ballerinas how they are? Most of them are anorexic and they've got to stand on their toes. Well it's going to be painful if you're standing on your toes if you weigh like 100 kilos. It's going to be a little painful. And you're not going to look pretty cause you're in pain. So they have to control their tamas and they have to beef up their rajas to a very high level cause they're moving their body all the time and they need a lot of sattva cause they have to execute very complex routines. They have very, very complex series of actions that they need to do and so their mind needs to be very clear and their body needs to be very wiry and active and their mind needs to be active and powerful and almost no tamas. And that's how it evolves in those people.

Or take for example a sumo wrestler. Now they'll have a 400 or 500 pound body. They need tamas on the body. If they don't have tamas on the body somebody will just flip them over. So they have that body...it's a heavy duty weight. They're suppose to have it. Those guys eat five steaks a day. They have lots of fat on them. They're strong like anything inside but they need all that weight cause the whole thing is stay upright. If they get thrown down then they lose. So they need a big tamasic body. What about emotionally? How should those people be emotionally? Rajasic... competitive. So they should have very rajasic competitive emotions. And how about their intellect, how should that be developed? Sattvic, isn't it, cause that's a game of strategy. That's just like chess. A chess player he'll be all mental sattva with a lot of rajas cause he's got to think quickly. But his body, it doesn't matter what the body is cause he's not in the physical world at all cause he just sits in a chair. So that can be tamasic, rajasic, or sattvic.

Q: Then once I hear this this you recommending kundalini shakti yoga which is taught by such gurus like Shivananda because that's the best way to create sattvic mind. Asanas, pranayama, all this stuff it's a perfect way to create a sattvic mind.

**Rami:** Yeah sure or you can get incredibly rajasic chasing kundalini. I did kundalini sadhana and I was incredibly rajasic. I was up at 4 in the morning,

I was doing bandas and pranayam and chanting and all kinds of weird cleanses all day long. By the end of the day I was totally exhausted cause I wanted to get my kundalini up. I was worse than a business person. I had easier life than when I was in business than when I was trying to get my kundalini up.

See in all walks of life, in every single walk of life everywhere, you have people who are under a spell of a predominate guna. And what we're talking about here is crafting your life, consciously designing the life that you want. Transforming these gunas and transforming your life to create the kind of person that you want to be. It's entirely possible. You've got goals, or you should have goals. In our case our goal is moksha. So for us what do want? We want a predominately sattvic mind because moksha is gained by discrimination. Discrimination means separating the self from the objects that are arising or appearing in the self. That's what moksha is...knowing the difference between who I am and the objects appearing in me, between my body, my mind, the three bodies and the five sheaths. Discriminating myself from those things.

Now I can't discriminate if my mind is agitated. How am I going to do it? I'll be projecting all the time. Or if my mind is dull I can't discriminate either. I can only discriminate when my mind is still cause then I can see what an object is, and I know what my self is and I can always choose myself over the object. That's what discrimination is. I can always keep my attention on my self and pull it away from the object. This (awareness) is called the self and this (Maya) is called the not-self. And discrimination is separating the self from the not-self. And the not-self is appearing all the time 24/7 right beside the self. The not-self is called the objects appearing in me...my emotions, my thoughts, so forth and so on.

For example, you say 'I am hungry.' How many people have thought, 'I am hungry?' Everybody. I don't know how many times a day we think that. Is that true? No. But what does it mean to say I'm hungry? It means I think I'm my prana-maya-kosha, or my physical body. Or I'm thirsty...I've identified with my prana sheath cause hunger and thirst jump from the prana sheath.

So there's a statement of ignorance right there.

The 'I' which is always free of this, has joined with the hunger, associated with the hunger and it's lacking in discrimination. It's called *aviveka*. *Viveka* means discrimination and identification with an object is called *aviveka*. So here I've identified with this particular object...meaning hunger or thirst or whatever. 'I am happy.' There, the 'I' has identified with *sattva*. You're happy when you're *sattvic*. When your mind is *sattvic* then you're happy so you say 'I am happy.' Now is the 'I' happy? No, the 'I' is not happy and the 'I' is not sad either is it? The 'I' is the knower of happiness and the knower of sadness. There's a separation, there's a gap between what I'm experiencing and me the non-experiencing witness. And I have to make sure that gap is absolutely clear in my understanding...that means in my Subtle Body.

That's what *moksha* is, the knowledge in my Subtle Body what the self is and what the objects are. And not confusing the two. We call that *mutual super imposition*. Projecting on the self the qualities of the objects or projecting on the objects the qualities that belong to the self. That's called *mutual*... we mutually confuse the two or *super impose* one on the other. And that's what's causing the suffering. Suffering is caused by that because you're not living in reality. You're identified with *samsara* and objects and as the objects change then you change because of your identification and then you go up and down out of control according to the objects...the behaviour of the world around you when you don't remain in yourself as you are.

Now in this case here, here's the Causal Body (chart), and let's say that I want to identify the self. We mentioned earlier in yoga that it's a valid indirect path. You can get to *moksha* by meditating on the reflection of the self in a *sattvic* mind. Because as you keep your attention locked on the reflection, the knowledge of the self arises in that meditation. And if you're trained to look for that, when that arises you actually understand what it means, then you take that knowledge for your self and that's called *moksha*...assuming that knowledge sticks and becomes firm.

If *tamas* is in the mind, if the mind is *tamasic*, what's my idea of myself going to be? There is no self, that's what you'll say. *Tamasic* people... you



walk out on the street and just talk to people and you say, "What about the self? Let's talk about the self." And they'll think you're talking about their story. You say, "No no, not your story, let's talk about your self." And they say, "What self are you talking about? Are you goofy? What's wrong with you? Have you been smoking man? There's no self. There's no God." Well there's no God for them. Why? Because they're looking at God through this mind here and this mind has totally blocked them. This is why they say, "I don't know." Or, "There is not." They deny it actually. Some people say I don't know. They've got a little bit of sattva, enough to say they don't know. But most people just say, "Are you kidding? There's no consciousness. There's no self. There's me. There's only me, people. There's just people."

If my mind is full of rajas, what's the self going to look like? Here, it tamasic, there's no self. What's it going to look like here? Shakti, energy. These are your spiritual types who are going for the energy buzz, the energy hit...the kundalini types and shakti types who love that feeling. Cause they're looking at the self through a rajasic mind and it's generating this kind of energy. It feels very nice. Or, maybe not, if the mind is rajasic if they're a worldly person, they won't see the self at all because the mind is so disturbed, there are so many projections, that it has the same affect of tamas. It creates a moving screen that's opaque and the light of awareness doesn't get to them at all. They have no experience of the light of awareness as it shines in their mind. No experience. It's just too busy, all the attention just keep going from thought to thought to thought and it's very myopic. Your rajasic energy is just extremely focused on one little thing and keeps hopping one to another all over the place. It's that driven ambitious energy that you find in people. And these people have no idea what the self is.

If they've got a little sattva and they're in the spiritual world, they think enlightenment is energy. "It's the shaktiman. It's the shakti." It's Siddha Yoga... anybody heard of that? Siddha Yoga is over now but that was a rajasic shakti sadhana and everybody was totally fascinated with the shakti. Or, Ammachi, when you go there? If you've ever been to her ashram in

Kerala? It's rajasic, shakti. It's all shakti sadhana. All these people buzzing with the shakti trying to get high. As soon as the shakti leaves them... shakti is very fickle. You can't count on shakti. She's very lovely. She'll kiss you and excite you and all that sort of thing, and then in two minutes she's gone and you're wonderful high state just collapses and you get tamasic and you get sad cause shakti has run off with somebody else. If you chase energy you're real idiot, a real fool, cause it's fickle. You can't count on it. It goes up and down and all around and hopping here and there. The reason people like it is because they're so dead spiritually it makes them feel alive. They're so tamasic spiritually that that shakti makes them feel so alive. They're excited. "Oh my God. Oh!" They're basically bored to death. They have no idea what sattva is.

Sattva is an amazing energy, but it's not exciting. It's uplifting and incredibly wonderful energy that's full of bliss. Sattva is just bliss itself, so full of it. And it's not disturbing or exciting at all. It's fulfilling. It's satisfying. Rajas is totally dissatisfied energy. It's always wanting more, always changing and so on.

So if my mind is rajasic I'm not going to be able to contemplate on myself am I? Even if I could fix my mind on the self for a minute what would happen? The next rajasic vasana that exploded, my attention would go with that vasana. This is why you see people in meditation. I'll do a meditation and get everyone into the sattva and blissful. Then as soon as the meditation is over, they'll just pop up and run out and start doing things. The meditation is over, that rajas is just waiting waiting waiting, "Oh my God, when is the meditation going to end? I wish it would get over. This silence is beautiful but it's killing me. I've got something to do." And they just jump up and they'll start talking, just babble babble babble to express that energy, to get rid of that uncomfortable energy from that suppression of the rajas.

Now, the self is shining all the time. It shines through a rajasic mind and appears as energy as agitation, either positive in the sense of spiritual kind of energy or negative in the sense of worldly energy. But still it's all just excitement. And tamas is just ignorance and dullness. But if my mind is

sattvic and clear and I'm meditating on the self, what am I going to see in my Subtle Body? The self like it is. On a clear mirror you can see what the self is. It's clear. This is what samadhi means. Samadhi means you have a sattvic mind and the mind is clear so it sees the self and sees everything equally because when it sees the self it becomes the self and then its vision is non-dual so it sees no difference between a lump of gold and the excreta of a crow. Things that seem to be very, very different it sees them as the same.

Therefore, what conclusion should I draw? Of sadhana, triguna vibhava yoga, is managing the relative proportions of rajas and tamas to produce a predominately sattvic mind. Now you don't have to manage sattva. Although if you do sattvic activities you will not be doing rajasic and tamasic activities. Why don't you have to produce sattva? Because we said the Subtle Body is the reflector of awareness and it's composed out of what guna? Sattva guna. So the Subtle Body is predominately sattva. That's its nature. That's why it can reflect. Remember we talked about the dream state this morning. We called that *taijasa*. That was reflected awareness that illumined the objects in the dream world. Because the mind itself is sattva... that's why it can know. It's the knowing experiencing function.

So what I need to do is what? Does everybody know what a *mala* is? You know what the word *mala* means? It means that which takes away impurities. *Mal* means impurities. And you know what *mal* is? Rajas and tamas. And the *mala* removes rajas and tamas. That's why it's a *mala*...it gets rid of rajas and tamas. How does it do that? It focuses the mind on a thought of the self:

*Om namo Shivaya, Om namo Narayanaya, om namo Narayanaya,  
om namo Shivaya, Om namo Narayanaya, om namo Narayananya,  
om namo Shivaya.*

My mind is constantly thinking only of the Lord and observing the gap between those thoughts, between those mantras, cause in the gap consciousness shines through. In other words the *sat*, the reflection of awareness, shines through that gap and I start to get peaceful, clear and my

rajas and tamas get removed by that process. You want to get a very sattvic mind, do japa for however long, depending on how much it takes but it doesn't take that long to get your mind purified with japa.

So, what we're doing in this yoga is we're looking at our mind all the time and purifying the rajas and tamas. Understand. Now how do you purify rajas and tamas? That's one spiritual method by keeping your mind sattvic by chanting or meditating or something like that. But we can't just be doing our chanting all the time cause we're busy people. We've got other things to take care of. So sadhana for an active person is looking at the thoughts and feelings that are arising in awareness and determining...if I want to get rid of them if they're tamasic or rajasic...by looking at what causes those feelings. In other words, rajas and tamas are created by the actions you do. They're the unseen affect of your actions. So if you do tamasic actions...say you're really pure and you suddenly think "I should drink beer and eat a lot of schnitzel, wurst, and lots of cheese and bread," what's your mind going to be like after a few days? It's going to be tamasic. It tastes good and you feel wonderful and it's all tasty and all that sort of thing, but just wait a week or a month, you'll be dull and stupid and sleepy. Because the unseen vasana affect from ingesting those kind of tamasic...I'm just using material example here but it's also true for psychological things, relationships, sex, money. Every possible activity that we do in life is guna related obviously because everything comes from the three gunas.

What I have to do is connect the activity with the unseen affect. Let's call it the post-digestive affect. Let's say my mind is a little agitated and I go to the pub and I have a beer. Now what happens? My mind is rajasic and I pour the beer in and then my mind gets sattvic. Why? Because the tamas has neutralised the rajas. Like teenagers, if you look at teenagers. It's another example. Teenagers are very neurotic. Most adults that smoke stated smoking when they were teenagers. Why? To calm down. Rajas is neurosis...their minds are just disturbed all the time. And when they inhale the smoke, the tamas taking the tar and nicotine coats the little avoli in the lungs and slows down the breath, the respiration, and then the mind gets

quiet. And it feels so good. Not that it's good for you but temporarily it feels good because it stopped the agitation in the mind. The mind is connected to the breath and the breath comes slow and the mind slows down. But now in order to have a calm mind, what do I have to do? Smoke, drink, or sex, anything. So I start managing my rajas and tamas with these gross methods. And the rajas I get the more tamas I get. They're always together. Understand.

Q: Uppers and downers.

**Ramji:** Yeah, uppers and downers. Absolutely... uppers is rajas and downers is tamas. In the drug culture it's the same thing. You get really really up and then you crash and then you have to take an upper. Or you get so neurotic from being too high from speed and you have to take a downer, a quaalude or something and get really really dull. And then you get bored and tamasic and dull and then you need to take some speed to get yourself active again so you can do things.

So everything we do creates a vasana...a rajasic or tamasic or sattvic vasana. Understand. Everything you do. So if you're going to transform your life and get your mind prepared for this great knowledge then you're going to have to change the relative proportions of rajas and tamas to get the kind of mind that can assimilate this knowledge. If you have a hard time understanding what we're saying here then it's only because your mind is tamasic or rajasic. If your mind is sattvic you have no trouble understanding what is being said. It goes right in and it makes perfect sense. This is called *Triguna Vibhava Yoga*... yoga of the three gunas. And this is just a continuous thing.

Now how do you recognise a guna necessarily? Every guna has a signature thought associated with each guna. Like for example, "I don't want to do that." What guna is that? Tamas. So you analyse your thought life in terms of those gunas and you see. You can tell by the type of thought and by the type of feeling that you have, what guna is operating on you. And then you go back and you figure out how it is you got in that particular guna. What it is you're doing that's reinforcing that guna. What behaviour

you're doing. How you're relating to your wife. How you're relating to your boss. The kind of people you're associating with. You may have a very beautiful diet and a beautiful home and body and all that sort of thing but you may associate with rajasic people. If all your friends are rajasic, what is your mind going to be like? Rajasic. You say, "Why am I always so restless?" Because you're associating with people who are always restless and your mind just picks up that and feeds your rajas and you just get rajasic. You hang out with tamasic people you'll get tamasic. The worst is when they're family members or relatives and you feel you can't get rid of them. Yeah that's the worst situation. That's like being in jail. Your mom or pop or brother or sister are tamasic or rajasic and you've got to live with them, you've got to be in the same house with them and you can't stand it cause you're trying to cultivate sattva.

How you eat...the foods you eat. Food is a big impact on the state of your mind. Amazing how quickly you can transform your mind through your diet. That won't do it completely cause there are all kinds of other aspects of our life. And your work life, what kind of work you do and what your work environment is like. That's going to determine whether your mind is rajasic, tamasic, or sattvic. How you make love. Sex. How you handle money is rajasic, tamasic and sattvic. The person that's always borrowing and in debt, what kind of gunas do they have? Rajas and tamas. Debt creates an obligation and attachment and that attachment agitates your mind so you've got rajas and tamas.

Sattvic people don't go in debt. They'd rather live under a tree. I never borrowed a dime in my life. I actually slept in my car for some time because I didn't want to go into debt to pay for an apartment. So I slept in my car. Yes it was inconvenient but it felt a lot better than knowing if I owed that deposit for the rent and had to pay the rent and all that sort of thing. And I waited until something better came along. And pretty soon Bhagawan gave me something better. But I couldn't stand that feeling of being in debt. It's an agitation, a weight on my mind. It was tamasic and disturbing to be in debt.

Because the reality is the three gunas, everything you're doing and every contact you have and every situation you're in is guna related, guna driven.

Q: The danger is if I take this too seriously then I get also a neurotic mind because when I'm in contact with rajasic or tamasic people...

**Ramji:** No not necessarily. You just be reasonable. You just write them off. You just politely disappear from their lives, that's all.

Q: Everyday reality it's not always possible to manage our life in that way that pure sattva is there.

**Ramji:** Yes it is, you just take the karma yoga attitude cause karma yoga will create sattva. Karma yoga...you off load your tamas and rajas on Isvara. You leave it up to Isvara so you let Isvara worry about it. Now Isvara isn't going to worry about it because Isvara's just going to do what Isvara's going to do. So it doesn't have a problem and you don't have a problem either cause it belongs to Isvara so by practicing karma yoga you develop sattva very quickly.

Having said that, you don't want to use karma yoga to stay in a bad situation, in a rajasic and tamasic situation and try to cope with that situation. People do that all the time. And they say, "Well karma yoga is not working." We get this quite often in the satsangs with people around the world. They say, "Well karma yoga is not working." And I say, "Okay tell me about your situation." And they're always in an adharmic situation. The reason you're agitated is because you're in the wrong situation. You can practice karma yoga all day long and you're still going to be agitated but you're not in a situation where you should be. You're in an adharmic situation. You're in the wrong job, wrong relationship, or something is wrong about the way you're living. And they're too attached to the way of living to actually change it. So they think I'll just do karma yoga. And then they write me and say karma yoga doesn't work. But I say, "You're wrong. You don't work. Karma yoga works." But karma yoga means I've got to look at my situation and live a certain way.

A karma yogi lives a certain lifestyle. There are five basic rituals that karma

yogis have to do or you're not doing karma yoga. You have to worship the deities, worship your ancestors, worship saints and sages, do social service, and you have to take care of the environment. Those are all rituals enjoined on karma yogis. Called the pancha yagyas—the five sacrifices—that karma yogis have to make. Which involves what? Living a pure life. That doesn't mean you need to mean to people or nasty to people but you have to figure a way to wiggle out, get out of situations to create the right kind of sattvic situation. Sattvic life...your environment, your body, your house. I can walk in a person's house and I can tell within two seconds if they're rajasic, tamasic, or sattvic. Just look around, you can tell. Look at their bodies, look at how they walk, how they talk. Listen to their voice. The voice is either rajasic, tamasic or sattvic. You can tell what guna is predominating any moment with anybody. It's amazing tool. It's an amazing knowledge to have.

Psychological stuff... when you understand this you'll be able to read people like a book. You'll be able to tell exactly what their problem is. When they tell you something they don't know what energy they have cause it's hidden. It's all here. but when you know these energies then you can see. And the way you can tell what energy is in them unconsciously is by those signature energies they're producing. That's all. We're about to write a book on that, on the gunas, and explain this whole thing in detail. I'm surprised honestly that nobody's actually done it properly. In the yoga world there's little bit of guna talk but it's mostly related to diet and so forth. It's a really, really sophisticated and complex science and an extremely powerful way to transform yourself. Understand.

Now just having a sattvic mind is not enough cause there's a downside to sattva. And there's an upside to rajas. What's the upside to rajas? Motivation. You need to have rajas. You need to be motivated cause there's things that need to be done. You have to have enough rajas to motivate yourself to accomplish what you need to accomplish. We're not saying you should throw all the rajas out. You need to manage the proportion of rajas so there's not too much, but there's enough to accomplish the tasks that



you need to accomplish. So rajas is very good, up to a point. But when it's driven by insecurity or incompleteness or insufficiency then it's a problem, cause you keep trying to do more and more and more to fill up the inner emptiness. You're feeling empty because you don't know who you are. You're feeling bored and lonely and empty and unstimulated and unexcited, so you keep doing more and more things to try and fill up that empty hole inside yourself with rajas.

Or you just try to cover up that emptiness by getting unconscious by sex, heavy food and alcohol and drugs. You just become tamasic to try to cover over that hole, that pain that's there operating in your heart. You need tamas too, cause if you can't sleep, forget it, you're a mess. You need to be able to get the right amount of sleep because your body needs to rest and heal and so forth. And you need to be practical. Tamas is practical energy. It's a fixed energy. You need to take your ideas and actually work them out in the world. That's a quality of tamo guna. You can't just have all these wonderful things and not do anything about it. You make all these resolutions, I'm going to do this and I'm going to do that, I should do this and should do that and you make all these statements and then you don't do it. It means you don't have enough tamas. You need the tamas. You need to like get down and work it out, put the procedure in place, take care of the physical thing that needs to be done to make your ideas real.

Q: So you can be too sattvic.

**Ramji:** Yeah you can be. You see this often in the spiritual world. You can get way too sattvic. Those are your space cases, your space cadets. Gone with the fairies...you know those kind? You look in their eyes and there's nobody home. Oh yeah the spiritual world is full of them. Particularly women they're rajasic and sattvic. The way they get the sattva is by doing their spiritual practice very intensely. See, because they do the rajas to do spiritual practice. So they're going from morning to night and it generates a lot of sattva and then they get blasted out and get really high. Then they come to me and say, "I've got a little problem." And I say, "What is it?" They say, "I need to get grounded." It's like earth to Susan, hello, come

down. It's like their in some other dimension altogether. And with sattva you have another big problem. Vanity. You think you're so pure and so good and so holy and you just think you're just one big love bumble, and you're just so wonderful. And you have this smarmy kind of smile on your face all the time that's telling everybody, 'look at me, I'm so pure.' See the downside. When you start to get in control of yourself, then the ego takes over and so the downside of too much sattva you'll find this kind of vanity and arrogance in these spiritual people. Makes you sick. I'd rather have a nice tamasic person and go out and have a beer and watch t.v.

Q: Why is fear tamasic and not rajasic because fear is narcissistic.

**Ramji:** Well it is, it's rajas and tamas, but fear rises when you don't know what's happening, doesn't it? For example, you're walking down a nice middle class neighborhood on the sidewalk. It's at night and you have street lights. Everything is fine. It's a lovely night. It's dark but you have street lights so you can see. And suddenly the power goes off and the street lights go dark. What's the first thing you start to think? Immediately you become fearful because you're not getting any information. You start to imagine maybe somebody's behind that bush. Now when the lights were on you never thought there was anybody behind that bush, but now as you walk past that tree or bush you suddenly think somebody's hiding behind that bush. You start looking for a light quickly. You want to get a light back on because when you're in the dark you're fearful. You don't know what's going to happen. And that fear produces anxiety, rajas.

You'll find rajas and tamas are always together. Like, wired and tired, you know that one? These are these yuppy ambitious types. They're out there in the world going going going, doing doing doing... they've just a million things going and they have so much rajas that they can't sleep. They're busy all day long and have insomnia at night. So the next day they're still agitated but they're totally tired also. They feel exhausted but their mind is agitated. So the rajas and tamas are sitting there side by side. It's painful. Awful. How many people are like that nowadays? The rajas and tamas are completely out of control. Manic depression...what they now call bipolar. It use to be

called manic depression but that was considered PC, politically correct. So now, it's bipolar. It just means you're really rajasic and then you're really tamasic and then you back to being really rajasic and then go back to being really tamasic. And there's no sattvic there so you can't get any kind of control or knowledge over your life.

I had a friend like that. He was a lovely man. We were quite good friends. This was a long time ago when I was in the antique trade. I met him in business. He had a little shop and I had a little shop. He was manic and depressive. He was totally rajasic. He'd go on what he called 'a run', in other words he'd stay awake for eight or ten days without sleeping, just doing doing doing. Morning, noon, and night he'd be working working working. And then after maybe two or three weeks of this he would just collapse. He'd get in his room in his house. He'd close all the windows and the drapes and turn of the lights. He wouldn't eat or do anything. He'd just stay inside there really tamasic for two or three weeks. Just nothing. Everything could fall apart out in the world he didn't care... totally tamasic. And then the rajas would come back and there he'd go again like that. So he was going totally high and totally depressed, up and down, up and down. And he didn't know what it was. Obviously his behaviour was very disturbing. People wondered what's going on with this guy.

Then they discovered he was manic depressive. And they put him on lithium. The lithium smoothed out the rajas and tamas. It was still there but it suppressed the rajas and tamas and he was able to function sort of reasonably. But gradually slowly slowly he just declined and he died very miserable circumstances after many, many years of suffering.

So these two energies are your friend but also your enemy and understanding them and managing them by the way you live is what we call sadhana. Understand.

### **Talk 15: Daily Inquiry**

Anybody have any questions, arguments, complaints or comments about the gunas...the idea?

Q: What about a person who is fully tamasic does this person have dreams?

**Ramji:** Sure. Everybody's got sattva, rajas, and tamas to some degree. A tamasic person will have tamasic dreams. Tamasic people have rajas too. But we're talking a guna predominately. You don't want to think of yourself as being as rajasic, tamasic, or sattvic. Why is that? Because you're identifying yourself with the guna. These people say, "Oh I'm tamasic, or I'm rajasic, or I'm sattvic." Is that true? No, that's not true. The 'I' is triguna atita. *Atita* means beyond the gunas. It means it's other than the gunas. It's the witness of the gunas. It's what witnesses the guna. This witness is the same as the three states isn't it? What is the witness of the three states? Awareness. What's the witness of the three gunas? Awareness.

The way you manage the gunas...you know I was talking you manage the gunas by changing your habits. But you can also, if you're a sannyasi or have a high degree of sattva, you can manage the gunas simply by turning your attention on awareness.

The second part of this guna teaching is not about transforming your mind. It's about separating awareness from the guna. Now with the guna knowledge you don't have to worry about any other object. If you're looking at the body and the mind and the breath and the thoughts and the feelings and all these things and trying to separate the self from those, yes you can do that. But why not just take the global approach since all the physical and psychological manifestations are nothing but gunas anyway, why not just discriminate yourself from your state of mind, from your experience. In other words that's the direct path to moksha. With guna knowledge you have the direct path to the self because all you do is like separate the awareness, the consciousness, from the guna cause awareness is free of the guna. This is an argument I had with Ingrid having a problem seeing the separation between awareness and experience.

There's a difference between awareness and experience. The gunas are experience. If you take all three gunas, they fit in the category of experience. Experience is the basic category and then the three gunas are the next and below that are all the different manifestations of the gunas all the way out to physical objects...where there are various combinations and permutations of gunas all the way here, further way out from the self. Not that there's anything *away* from the self, but apparently away. I'm using this language just figuratively now.

If I want to be free all I have to do is see... because what is moksha? Freedom from dependence on objects. Remember that's where we started. The first day we defined moksha as freedom from dependence on objects. Now, is experience an object? Yes. I'm not trying to get free of objects. I'm already free of objects. I just need to recognise what part of me...not that it's a part but we'll just call it a part...doesn't change, or modify, is impervious, is unaffected by experience. Cause everybody knows the self. Why do we say you know the self?

Everybody knows the self. It's that part of you that doesn't change. You know every well that part that's been there when you were a child, who's watching your child body, who's watching your young adult body, who's watching your adult body, and watching your middle age body, and then watching your old age body. It's the same awareness that's illumining the child that's illumining the old dying person. That part is always present in everybody all the time at every minute. It's never away from you. So you know very well what that part is.

All we're trying to do is identify that as myself. Even though I know that part, I think it's something other than me. That's the problem. I met a woman one time from Sri Lanka. She's a yogi. They're one of the most advanced yogis probably in the world. She had many siddhis and travelled to all these different lokas and dimensions and had great knowledge of everything in Maya and not just the material. She was totally uninterested in the material world. But she knew all about the subtle world...the world of the devas and all the different lokas of experience she had travelled to so

many different places in her meditations. She was a great meditator. She started meditating spontaneously when she was fifteen and she didn't even know what was happening. Suddenly her mind just turned inward.

One day she came to me and said, "You know Ram, wherever I go"... she meant inwardly not outwardly, but it's true outwardly too... "Wherever I go inwardly there's something watching me." See she was identified with the Subtle Body and the Subtle Body is the traveller. It was travelling to all these different dimensions and lokas having all these various experiences... Siddha loka and various lokas. There's a whole dimension inside ourselves that's a rich inner world of experience that's available to people with a certain kind of mind. Most of us are just in the outer world... we're extroverts. We just want to journey around in the world of people and objects for our experience. But some people are very subtle and they live in the inner world, the subjective world. Deva loka, Prithibir loka, there's all these different dimensions of experience that you can't see with your physical eyes and experience with your physical body but you can experience with your Subtle Body.

"She said wherever I go there's something watching me. What is that?" And I told her, "That's the self." Then I spent about fifteen minutes teaching her about the self. I told her, "That's you." See, she was looking at the self as an object. We call that indirect knowledge. If you see the self as an object... like when you say 'the self' what does that say about you? It says that you're something other than the self, doesn't it? If you use the word, 'the self', it implies that I'm here and 'the self' is there. It implies a separation or a distance between myself and 'the self'. And that was how she perceived herself as an object watching her, as an awareness, a light, it's like a light, it's a light...we call it the light of awareness. It's always watching everything you're doing all the time. It's never unaware of what you're thinking and what you're feeling and what actions you're doing. It's always present watching, watching, watching. And she saw it as an object.

She said, "What is that?" She was so sattvic it reflected in her mind as an object. So I taught her about the self. I spent about fifteen or twenty

minutes talking about it. And then she went away. I think about three weeks later, I was sitting in my room and I felt this presence of a mahatma, an enlightened person. I looked up and there she was standing in the doorway. She was just radiant with this great aura all around here. She looked at me and said, "I am the self. My sadhana is finished." So she had for three weeks contemplated on that and taken that teaching, that knowledge and she realised that was her. And the shift from the object appearing in awareness suddenly shifted and she was the awareness in which the object...her Subtle Body appeared brought about by contemplation or knowledge.

When she said, "What is that that's always watching me?" That's indirect knowledge. Then she said, "I am the self." That's direct knowledge. Now you can say that. You don't have to have that shift. In fact, if you say that and contemplate on that, that will produce a shift. Now it's not an experiential shift... but it is an experiential shift. It is but it isn't. It's not like a normal experience. It's a recognition that shifts your attention from the object to the subject. See normally, when we talk about the self, Vedanta uses both direct and indirect knowledge. When I say 'the self' it assumes it's something other than me and then it's something we're going to realise, or something we're going to gain or experience, or something we're going to know... when we speak of it that way. That's called indirect knowledge.

And contemplation... once you've exposed your mind to this teaching for a period of time, and you got the knowledge, then by contemplating on that knowledge carefully that indirect knowledge is converted to direct knowledge by the application of knowledge to your mind. You can't make the shift by doing any action. Now you could say contemplation is an action. This is the argument experience oriented people say. Cause when we say you can't get moksha by doing an action, they say well how can you gain moksha? We say by inquiry, by contemplation. And they say well inquiry or contemplation is an action. Well, yes it is. If it's active, it's an action... an act of mind. But the result of contemplation is different from the result of action. Why? Because contemplation results in knowledge which destroys

action. Where as action results in experience which reproduces action. In other words it keeps you stuck in the experiential world. Understand.

This is why we need to get the knowledge, to get clear about it. Cause once the knowledge is firm and steady and that vision of non-duality has been established in your mind then every circumstance becomes a sadhana, an opportunity for understanding, for realisation. And at some point that shift takes place naturally as you destroy the ignorance by applying the knowledge. People say, "What are you doing?" "Well I'm doing self inquiry." I said, "Well what self inquiry are you doing?" He said, "I'm asking who am I?" That was a method that Papaji use to teach people... asking who am I. Now that's a very strange question to ask isn't it? Why is that a weird question to ask? Cause we already know the answer don't we? Do you have any doubt about who you are? If you do have any doubt than I can help you remove that doubt right now. I can tell you who you are. You're limitless, ordinary, ever-present, non-dual awareness. That's who you are. So there's nothing to ask here. There's no question to be asked here as far as who you are is concerned. This is why that technique nobody really does it anymore. It was just silly.

Q: In the Osho tradition they do this way of meditation.

**Ramji:** Yeah and they expect an answer, I guess. I suppose they expect an answer to come from deep within. I suppose God is suppose to show up and say, "You are pure consciousness." I don't know what they expect... or they expect some experience to happen?

Q: No. You keep meditating for hours going into it asking I am this, I am that, for hours until the point you can't say anymore n your mind about yourself.

Q: You can see you're not your name, not your job, not all these things are not you.

Q: That is the teaching, that layer by layer you give out and at the end the question stays and you say nothing and this stillness is the answer.

**Ramji:** Oh, the stillness is the answer. Oh yeah that is a notion. This is it.



When the mind gets still and quiet, the silence, they say, 'This is it.' I get it. Get it now, 'this is it. Did you get it? This is it.' What's wrong with you? You're not getting it. No *this* is not it. *It* is the one that knows that there's something to get. When you're asking the question, awareness is watching you ask the question isn't it? You can't ask the question unless you're it. How can you ask the question unless you're awareness? Understand.

Now if you don't understand that you're awareness, then you have to fake it til you do. Then you have to pretend that you're awareness. Why should you have to pretend that you're awareness when you *are* awareness? Why should you have to do that? That's a strange thing isn't it? Because you don't believe you are awareness. You think you're somebody else, don't you? You think you're something other than awareness. So you have to pretend that you're awareness. Now that's a weird thing to do. We call that faking it til you make it...but it works. That's what we call taking a stand in awareness.

Instead of taking a stand in 'I don't know', which if I'm asking a question I'm taking a stand in 'I don't know I'm awareness' aren't I? That's where I'm situated. I believe that I don't know that I'm awareness. I couldn't even have that belief that I don't know unless I was awareness, could I? I have to be aware to have that belief. But I think awareness is something other than me, see? I think awareness is awareness wherever awareness is. I think it's transcendental or beyond or somewhere else or hidden in the cave of the heart. In the cave of the heart... go inside and look around... there it is hiding in the heart. Deep in the heart there's a little tiny light shining in the darkness in the cave. Go there, experience that, that's you.

And it feels weird to say I'm awareness, doesn't it? Now that's actually a statement of fact. If you're speeding on the highway and the policeman stops you and asks you, "Who are you?" I say "I'm awareness." That's the truth right? The truth is I'm awareness but that's not going to work. In the world you have to tell him what your name is and show him your driver's license. You've got to pretend that you're something other than what you are because in this world their living in the dark. This whole world

everybody's in the darkness and they've got it just backwards. They think you're something other than who you are. And there's a part of you that thinks you're this person too. You don't realise you're awareness pretending to be this person. You don't realise you're just faking it when you say I'm Joe or Sally or Pete or whatever it is.

So to get out of this problem our recommendation is...take a stand in awareness. Assert yourself as awareness. Say, "I'm awareness." You can say that with confidence. Why? Because it's the truth. Scripture tells you that. That's all scripture is telling you. If you have a problem with scripture than there's something wrong with you because all scripture is telling you is that you're beautiful. That you're limitless. That you're pure. That you're perfect. That you're whole. That's all we're telling you. The whole message of Vedanta is simply that. There's no statement in any of our scriptures that you're incomplete, that you're inadequate, that you're separate, that you're impure, that you're ugly. There's not one statement in any of our scriptures that says that. That you're a sinner... it never says that. Every statement says 'You are *that*'. *That* means what? Luminous, non-dual, ever-present, ordinary, uncomplicated, unconcerned awareness. That's what it means, the word *that*... that's the meaning of *that*.

So why not start thinking of myself as awareness? "But sir, I don't feel like awareness." Well okay, tell me, what does awareness feel like? Awareness doesn't *feel* like anything. Understand. Experience cannot verify your existence as awareness because experience can't experience awareness. Experience can only experience objects in Maya. Experience... you can't even experience the Causal Body. The whole cause of the universe, the unmanifest or Causal Body, is beyond experience. You can't even experience the Causal Body. All you can experience is the Subtle Body and the Gross body.

So experience is never going to validate awareness. It's not possible because it's always *behind* experience. Experience is dumb. People are in love with experience. It's amazing how they fall in love with experience. And experience is as dumb as a loaf of bread. It's as dumb as a table or a

chair. It can't tell you anything because it's just material energy, that's all it is.

So knowledge tells you this and that happens to be the truth cause millions of people over a long period of time have realised they're awareness. That's why we have this tradition. That's why this tradition is alive today because thousands and thousands of people, maybe more, have realised they're awareness and they've contributed their energy or their knowledge to this tradition because that's what they know.

In other words, you can't experience awareness as an object but everything that you are experiencing is awareness. So we're not leaving experience out of it. Freedom means freedom *from* experience. In other words, the belief that I need to be experiencing something to be. It feels like that. **It seems like that experience proves or justifies my existence, but it doesn't. My existence justifies experience. My existence means my awareness.**

Because awareness is sat-chit-ananda. Awareness is *sat*...it's what exists. It's your existence. Remember we talked about gravity and how you're under the influence of gravity all the time. It's the most obvious physical thing that there is but you're not aware of it at all even though all the time it's working on you. So, what's the most obvious thing about you? That I exist. Is there anything more obvious? Do you me to tell you that you exist? Do you need a book to tell you that you exist? Is there any outside information required for that knowledge? No. None. Zero. It's self evident... means it's obvious. That's why I get so irritated at these Neos. They've either got to be totally stupid or they're playing some kind of clever game by saying they don't exist. What they mean is this person they think they are doesn't exist. But even that's not true because to say that you don't exist means that you exist as a person saying that you don't exist. Isn't it? If a person says "I don't exist," and he means I don't exist as a person, then if he doesn't exist as a person, how is he going to tell you that he doesn't exist as a person.

Q: It's not a person, it's a thought.

**Ramji:** It's a thought but a thought isn't telling me. A person is telling me

using the thought to communicate. The thought won't be telling me anything because thoughts are inert. They're insentient. They have no consciousness so they aren't sentient. So a person is using that thought to communicate. See they're so caught up in this notion that they don't exist they have to use statements like it's a thought. But again you do a little analysis on that and you see that thoughts aren't saying anything. Thoughts are dumb as anything. They're just dumb, inert material energy that's appearing in awareness for a short period of time. Awareness has to inform that thought and use that thought to turn it into language to communicate. And when it does that it appears as a person. So the person exists.

There's no such thing as non-existence. Any time you say anything, it exists. Understand? To say that there is non-existence means what? That brings non-existence into existence doesn't it? **In other words, the existence in non-existence is awareness. So there is no emptiness or non-existence.** By emptiness what is generally meant? That objects don't have any substance. That when you investigate an object then it shows that the object, the form, isn't actually substantial. It's just an appearance. That's what emptiness actually means. But when you examine the form what do you find? Awareness. Shankar says and Vedanta says even the physical objects are awareness. Can't be...there's no other option cause everything's awareness. So if there's something that's experienced it's got to be awareness. No opportunity for there to be anything but awareness or consciousness.

Anybody have any questions? Should we just sit in the silence and enjoy. See, meditating with your eyes open...can you feel the shanti, feel the peace, feel the silence? **The silence is not *it*. The one that knows the silence is it cause when the silence is not here, I'm still here, aware of the absence of silence. In the absence of objects, awareness is aware of awareness. And in the presence of objects, awareness is aware of objects as awareness. That's knowledge. Awareness knows that the objects that it's aware of is nothing but itself.**

*In other words—everything is me!* Now think of that. Think of the utility, think of the importance of that knowledge. What kind of practical

importance does that knowledge have for a jiva living in this world? A jiva that knows that? It means basically you've eliminated all your conflicts with reality. Why? Because you only conflicts with things other than yourself. You only have conflicts with the *other*. You never have conflicts with yourself. You love yourself. You don't injure yourself. You injure others. If you injure yourself it's only because you have got confused and you think yourself is something other than you. But you only injure something other than you. You're trying to protect yourself all the time because you love yourself so much. You don't want to suffer any kind of pain. So when I understand that it's all me, and because I love myself so much, I love all my forms. I love everybody I meet. Everybody I see I love cause it's me. Me masquerading or pretending to be something other than me. The objects think they're something other than me but I don't see the objects as separate from me. I see them as me so I love them just the same as I love myself.

So I don't have a problem. I got less than a problem. I've got an amazing life. When you understand this you have an amazing life. You can't believe how fabulous a life you can have when you understand that everybody's you and you love everybody as you love your own self. You can't believe it cause the whole world loves you back. By you loving the objects...the person... it awakens the love in that person and they see the love in you, they see themselves in you, and suddenly there's a beautiful connection going on there and you have a friend for life—yourself—in that other person.

When you fall in love with someone you don't fall in love with that person. You fall in love with yourself. You're never falling in love with a person cause there's no person. There's an apparent person in which the self is existing. Behind the facade, behind the shadow that we call this person there's this luminous awareness. When you fall in love you look through that shadow and you see the light shining behind it. You see people falling in love with real useless people all the time. Falling in love with criminals and druggies and all sorts of thing. And when you ask them, "Why do you love that person?" You know what they say, "He's so beautiful. She's so beautiful." Actually the person is ugly as sin but they don't see that.

You know, when the young boy kills six people and they catch him and bring him into the court. Witnesses were there. He brutally murdered six people. And the Defense Attorney gets the mother of the boy on the stand and the mother says, "My little Johnny. He wouldn't hurt a flea. He's the most beautiful wonderful little kid. You've got it all wrong. You must have it all wrong. I don't understand what you're doing here. How you can say that about my son. He is just totally beautiful." Yeah he is, cause she sees right through all of his stuff. She sees that beautiful being inside. She sees herself shining there. And he would never hurt his mother. He's got a tattoo that says 'Mom'. He loves his mom. He'll kill everybody else but he loves his mom. Through her he sees himself shining. Never say anything bad about his mom or he'll kill you.

See the value of this knowledge? I mean this knowledge is not for any other reason than to make your life happy. That's all it's about is to give your jiva a happy life. There's no other reason for this. We're not trying to get some big status like, "I'm going to realise the highest most important thing, then I'll be an important person and I'll be a great guru and be worshipped by millions." It's not like that. This is just about making your little jiva happy here. Giving it a great field of consciousness in which to play. That is loving this person and no matter what that person is, seeing that person is nothing but you and loving that person unconditionally and giving that person a lot of room to be what they are. Not judging that person. Not condemning that person. Not criticising that person. Not looking down on that person. Seeing the beauty in that person and that beauty is just your own awareness reflected in that person that's stuck to you. Awareness has all these different bodies and minds stuck to it, connected to it. And awareness knows that it's just me. That's love.

How do you relate love to awareness? What's the connection between love and awareness?

Q: It's a synonym.

**Ramji:** It's a synonym. What's the connection to the objects? Your attention. If you're awareness, how does that awareness get to the objects?

Through your Subtle Body. It reflects off your Subtle Body and then it shines on the objects. And what is the reflection of awareness in the Subtle Body but your attention. Your attention, what you're paying attention to, what you're seeing, what you're experiencing is just awareness focused on an object. And that's love. We say it's *willing attention*. It's where you willingly put your love. Now if I put a gun to your head and tell you to pay attention to that, is that love? Well no it's not. But it is, why? You pay attention to that because you love yourself and you don't want to die, so you do what you're told. So there's even love in that particular kind of action.

But never mind that, you're willingly or consciously... why are you people listening to Vedanta? Cause you love the truth. Cause your self loves the truth, that's why you're paying attention. If you didn't love the truth you'd be paying attention to something else...video games or who knows what you'd be doing, making money, or taking a trip or doing something else.

The fact is consciousness is paying attention to this teaching cause it has a tremendous love for the truth. It loves to hear about itself. This is bhakti. This is love. There's no higher bhakti than what you people have sitting here right now. The bhakti for the truth, the love of the truth, the devotion to the truth which causes you to come here and make all these sacrifices to be here is simply a testament to your love or your bhakti for the truth for yourself. Because all we're talking about is you. Understand?

People have this big argument about Vedanta being intellectual. "It's all intellectual Ram. There's no love in this. It's just ideas. You're just talking all the time." Well it's true we do talk a lot but every word is soaked in love and every word is an act of love. This teaching is an act of love...every word, every teaching. What greater love is there than the removal of ignorance, the removal of suffering? You're not going to like transcend suffering like Christ did... three days and then rise his body up in resurrection. That's a fantasy. Transcend means what? Understand that your nature is love. You're already love. That's who you are—*parama prema svarupa-ha*. The self is *parama*, limitless; *prema*, of the nature of non-dual love. Because there's no otherness there. **That's what love is—no otherness...I see myself in you**

**and I see you in myself.**

Q: Is the self like space where objects appear in?

**Ramji:** Yes, space is like one of the most helpful metaphors for understanding awareness. It has a number of similar attributes. One is that it accommodates everything. And two is that it's not contaminated by anything that's in it. Like, the space in this room, and now we come in this room and our bodies are in this room, and has space been disturbed by that? When you leave the room the space is exactly the same. And while you're in the room occupying space, space hasn't been changed either has it? It permeates your whole body. The only difference is, space doesn't know anything. Use to be they use to call the self space. In the 70's and 80's that was a common word for it. And people actually thought space was the self. We have a big argument in Vedanta about it. We just debunked that myth. It's old...it's thousands of years old that people thought space was the self. It's a container. It accommodates everything and it's uncontaminated by anything and it's limitless. And that's what limitless means...it's not contaminated by experience or by what comes in touch with it.

Q: But the self doesn't know but recognise. The self doesn't store knowledge.

**Ramji:** No it doesn't retain knowledge.

Q: It just knows what is.

**Ramji:** That's all, it just knows what's appearing in it and those appearances don't leave any traces in it. It's *nirvasana-ha*. The self is *nirvana-ha*, *nirvasana-ha*. When a thought or a feeling appears in awareness and then disappears out of awareness if you look at awareness you'll see that awareness hasn't been affected or changed by that thought or feeling. If you say, "I'm going through a lot of changes," and people say that. Well they've obviously got the wrong self cause the 'I' doesn't go through a lot of changes. The Subtle Body goes through changes so there the 'I' is identified with the Subtle Body and says 'I am going through these



changes'. It would be more correct to say, 'These changes are going through me,' cause I'm like space...change passes through me but it doesn't affect me. I'm like a ghost.

In fact the feeling of being the self, enlightened, is you feel like you're a ghost. It's like being in a different dimension and nothing sticks to you and even if you're in a crowded room or any place with a lot of people, you see everybody but they don't see you. They're all looking around at objects and chatting with each other and you're standing there and they have no idea who you are. It's a very strange feeling. You realise how alone you are. Not lonely, mind you... you don't feel lonely. You just realise how *alone* you really are. How *all one* you really are. Understand.

People are afraid of that... that aloneness. But even when you think you're a jiva you're all alone aren't you? When you're in a relationship, you never really know what's going on in the other person. And they never really know what's going on in you. Even in the throws of passion you're still just yourself... you're just alone. Your body and mind is making all these noises and movements and this and that and you're just sitting there watching, observing this phenomena.

That's what freedom means. Your freedom means you're free of that. You're alone... all one. That's your experience. Look at your experience, isn't that right? There may be a part of you that's always craving for connection. There is a part that always craves for appreciation and for meaning and for love and so forth and trying to connect to objects. But the very fact that you're trying to connect to objects means that you're not connected. And it's just better to accept the non-connectedness of yourself to everything and revel and enjoy that aloneness...that oneness.

People are frightened of that oneness. They think it's scary. But it's not scary... it's just full of bliss. It's totally satisfying to be free and know that nothing can touch you. And this overflowing of love, this shakti, this overwhelming overflowing of love into everything around you. Using a beautiful example, didn't Christ say in the Bible, "My cup runneth over." It says a cup, a chalice, and it's pouring...it's the Subtle Body, this person and

the Lord is just pouring so much love, consciousness, into that Subtle Body that it just keeps flowing over. It can't contain it.

Q: When Jesus said nobody comes to the God except through me.

**Ramji:** He said, "Nobody comes to the Father except through the son." How do you understand that?

Q: You have to connect to this love, integrate this love. It's a very crucial point in Christianity and most people stick to that I know. I don't know why you see this.

**Ramji:** Well I don't quite understand now, "Nobody comes to the Father but through the son." Now what does the son mean?

Q: Love.

**Ramji:** The son means love...that's right. You never get to the self without love. You don't go anywhere without love. That's why we said earlier today there's no special path of love. It's not a special path as opposed to the path of action or the path of knowledge or the eight-fold path. It's not a special or different path. It's through love that you come to everything. If you don't have love you won't get anywhere. It's love that takes you where you need to go. That's what is motivating every action that you do because love is the nature of yourself. And yourself must fulfil itself. When it appears here in Maya world it doesn't cease to be love. It apparently forgets what it is but deep down inside of every jiva this love is there and this love is seeking to return to its source. It's pulling you back all the time.

Q: Isn't that the same thing as saying nobody can get to the self except through the son?

**Ramji:** Yes that's right. "Lift up yourself by the self alone," it says in the *Bhagavad Gita*. By yourself alone. Obviously if reality is non-dual, than the way to the self is through the self and the destination is the self. That's the meaning of this mantra (*Ramji chants*)...means "It's all Brahman, all the self." It means the actions you do, the offerings you make, the fire in which you put the offerings, and the results of the offerings and the results of all

your karmas is nothing but you. This is the vision of non-duality. That's right. You can't separate love and consciousness. Reality is non-dual and there is such a thing as love so it has to be consciousness and vice versa. No option cause there's only one thing.

Q: What about hate?

**Ramji:** Hate is love passing through a tamasic Subtle Body. It's transformed...just like if you have electricity and you put it through a radio it comes out as sound. if you put it through a lightbulb it comes out as light. If you put it through a heater it comes out as heat. So if you put awareness through a tamasic mind, it comes out as hate. But it's just love transformed by the instrument into that hate...into that negativity. Everything here is love. There's nothing but awareness.

So tomorrow we'll go through the whole logic of the teaching from the beginning to the end. You should try to keep this logic in your mind so you can see wherever you get stuck to get unstuck. Try to read my book. If you haven't read my book please read it.

Q: Are these diagrams on the website?

**Ramji:** Yes my charts are on the website. And we have videos there too. This particular seminar is a shortened form of one called *Self Inquiry* that I did in Berlin about two or three years ago. It's the same talk but each topic is expanded. I think that was ten days so each one of these topics was expanded bigger. If you're just new to this that's a good video to get. I think they're about 30 or 40 hours of video for 60 euros. And there's other videos here... and they're also available on the website. If you're really serious about Vedanta and want to continue on, there's a USB stick that has 110 hours of teaching. It has the *Self Inquiry*, *Bhagavad Gita*, *Aparokshanubhuti*, *Vivekachudamani*, and *Atma Bodh* videos. That's a good one cause that one will give you the whole thing. But if you're not too sure about it, try that *Self Inquiry* video.

And for those of you familiar with Atmananda's teachings, I unfolded in Berlin last year 20 hours of Atmananda's *Atma Nivritti* and *Atma Darshan*.

And they're very cool texts. It's pure Vedanta but it's written in a slightly different style and because of the language, unless you're taught it, you can easily misunderstand it. Atmananda was the inspiration for Greg Goode and Francis Lucille...all those people.

We've got a website. Sign up the newsletter. We're going to start a basic course...every month we'll take one topic. Each month I give a chapter from my new book and there will be satsangs about that topic.

There's a lot of resource here. Set aside an hour a day and get in that frame of mind and keep meditating, keep contemplating, keep studying. You can write us. I'm not writing satsangs right now. I think about 4,000 or 5,000 pages of personal satsangs that I have written and others have written covering every conceivable topic. They're very good, very practical satsangs. And if you have a particular question, you can write. We have a list of realised people: my wife is one and there are three young men, great guys, very bright, good writers and they definitely know who they are. You can write them with your questions and they'll write satsangs for you too. And if anybody has a problem they can't solve, they just Skype me or call me or write me and I try to figure it out for them.

We're trying to give you a hand here to help you out with this the best we can.

Q: You talked about a webinar?

**Ramji:** That's right. We'll make a webinar once a month on the month's topic. You can log in and ask your questions on line and I'll give the teaching. We keep it on that topic and every month we'll do that.

What you got here in four days, in India would take you maybe a couple years to get in the traditional system. They just little by little give you because they make you live a certain way of life. There's a certain lifestyle and certain duties and you have to follow, because they don't like to give that knowledge to people who don't have a yogic sattvic style of life. And they don't give you the whole thing so you don't run off and say you're enlightened. They want to make sure. Because that's what happens here in

the West. People get it and then they just run off. They get so inspired and so happy they want to teach everybody else. It's good impulse but very often their lives are not all that pure and that holy and that settled. And they're not real good examples of the knowledge.

The best teachers are those that walk the talk and live the knowledge... are really free and follow dharma. When you realise who you are you will not break dharma. You will not go against your own nature and you will not go against the rules. There's this whole notion in the spiritual world that you're *beyond* the rules... that's the crazy wisdom gurus. Those are gurus who are totally impure, full of rajas and tamas and they use their idea of moksha to exploit you, to abuse you and use you and various things. And when you ask them, "Why are you behaving like this?" they say "Well I'm beyond the rules. I'm awareness. I'm beyond all that. The problem is you've got a problem. I'm not the problem, you're the problem and you just don't understand clearly." So they blame it on you. They deny that they're the problem and blame it on you. And most of the people that hang around those people don't have very high self esteem, so they think there's something wrong with them.

In the tradition, you have to live a certain kind of life. You can't just hand this knowledge out to everybody. And in a way I'm taking a chance cause I'm just trusting you. And really it's true...we don't have any problems. Every year or two somebody acts up and gets big when they think they're enlightened, but we just ignore them. Most everybody that gains moksha is humble and decent and goes on and is a very big benefit to themselves and the world.

### **Talk 16: The Panorama of Vedanta**

Self inquiry...Vedanta. I'll try to give you a big picture snapshot. In an hour and a half we'll try to give you the whole panorama of the path of inquiry. Each step in this path is as important as any other. Your knowledge won't be complete, your doubts will not be completely cleared, til you understand all

the logic from A-Z and where everything fits carefully next to each other...what the sequence of the ideas is. The reason we need that big picture is because it's just like a map if you're going on a journey. You could start out on the ground asking questions, "Where is Umbria, Italy." You could start here and walk on the street and start talking to people, and somebody says, "Oh Italy's down there. I don't know," and so forth. And then you could get on a bus and go in that direction. You stop and ask somebody else and maybe make a mistake and go off this way and somebody tells you "No, it's over here," and you go that side. It may take you til forever to get to your destination that way...or at least it will take a long time.

Whereas if you just get out a nice big map, or google maps, and type in your destination, then just in a minute the whole screen picture shows all of Europe, then Italy, then Umbria, and then whatever town you're looking for. When you're inquiring when you're seeking for freedom it should be clear where you're going. In other words, what moksha is, and how to get there. If it's clear what you're looking for and the steps...all the stages are understood very clearly... then you'll go very directly and quickly to your goal. If you try to figure it out on your own just from your own experience, you'll get there eventually but you'll have lots of ups and downs, lefts and rights and detours and bumps in the road.

Whereas if you have that big picture in your mind, you can pinpoint exactly where you're off the path, off the track. You're never of course off the path cause everything is the path, but, having said that, you can easily get sidetracked and end up at some place where you don't want to be... depressed, angry, confused, and so forth.

So Vedanta is the big picture. It's the result of the experience of millions of people. This is a great sampradaya, a great lineage, a great tradition. It's been contributed to...the knowledge has come from thousands, millions of people over several thousands of years. People who have reached the goal, who know what moksha is, who have gotten there, have contributed their knowledge to this tradition. So it's very nice to learn from your own

experience. We're quite happy to learn from our own experience, or not. But a smart person learns from the experience of others. Understand? You're much more intelligent if you learn from the experience of others. It's very nice to learn from your own experience, but the collective wisdom has a lot more to offer and has solved many of the problems, or in this case all the problems that are associated with seeking yourself, attaining freedom.

So why try to reinvent the spiritual path on your own? What's the point? Just to strike out on your own. I don't know about Germany but particularly in America we're very ego-centric, very individualistic. We don't want anybody to tell us anything. That's our attitude. But it's a foolish attitude because it's all been done. It's all been worked out.

Q; If I said the third factor is the grace of God, not only me and the knowledge, but also God. It's not in my hand?

**Ramji:** That's right...and what is the grace of God? The grace of God is this teaching. Everything is the grace of God in a non-dual reality, but in this case the grace of God is this teaching, is the experience of humanity. And it's been refined. Like you have an experience of a mystic. A mystic may realise the self. We don't say they don't. But when he or she tries to give you the whole picture or offer you a path that's suitable for you, not just what is suitable for the mystic. But a mystic tells you what the way to God is that's always the way that mystic went to God. It's always his or her personal way and they think that everybody's just the same so if everybody does exactly what they did then they will get there. But that's not true because all of us are unique and individual.

Whereas Vedanta is such a big vehicle and it has so many teachings from all angles. It looks at everything. It's a tree that everybody can sit under. It's not specific and personal to one individual's personal experience. You know science is when everybody agrees on a certain thing. When you do an experiment and everybody that performs that experiment gets the same result, then that's considered to be scientific knowledge.

We have no idea how many people have attained enlightenment through

this vehicle, through Vedanta, but it's got to be a lot because we know it works. It worked on me. It worked on my guru. It worked on many people I've taught. So we ask is that you understand the value of a tradition, of something that works, and avail yourself of that tradition. That's all. Yes you'll get there...the Czechoslovakians had a little car called the Trabi. You can get there in a Trabi by why not get in a Rolls Royce and have smooth ride? What's the point?

So this is like the king of teachings. This is a Rolls Royce. This will get you there. It's very slick. It's very beautiful. It's very safe. It's intelligently designed as you can see since you've been listening for four days now. You can see what an intelligent teaching it is. How careful and logic it is. How it makes sense. Nobody's argued with it yet. And I get almost no arguments. I got an email this morning and the fellow said, "Don't think I'm arguing with you, please. This is a sincere question." And it was a sincere question. He knows very well there's no real argument here. Understand. Because it works. It's worked for a long time.

Now, where do we begin? Before any spiritual path can work... and this doesn't just apply to our tradition, this applies to anything in life. I need to clear about what I want. it's called *purushartha nischaya*. My goal should be clarity with reference to what I want. I should know what I want. When I appear here in this world I don't know that I'm awareness. I don't know that I'm whole and complete. I don't know that I'm limitless. I just don't know who I am. That's called ignorance or Maya. There's a cloud of unknowing that is hanging over me and I can't see. All I can see when I appear here is objects. I feel incomplete and I assume that the objects can complete me. This is basic number one teaching. This is the psychology of all people.

So I assume that those objects are put there to complete me. It's a sad assumption. It's too bad. As I live I discover that objects don't complete me. That they temporarily make me feel complete and whole but then they don't satisfy me. I want another object. Once I've obtained the object that I want I want another object. Or all my time and energy is trying to possess and enjoy that object. Objects, by their very nature are changing...they're



going south all the time. Once you get something you have to keep it cause nothing is going to stay the same here. And once you get something your desire for that object is modified and then the ignorance of myself causes me to want another object. So constantly I'm pursuing objects.

What are the basic category of objects that I pursue? I pursue them because they do give me moments of happiness. There's no doubt about it. We don't argue with that. Or they *seem* to give me moments of happiness. Again, there's another trick going on here in this life. It looks as is if there is happiness in the objects cause when I get the object they seem to make me happy. Course it's temporary but that doesn't keep me from believing maybe there's an object out there that will give me permanent happiness. I keep looking for something that will last, that will complete me.

And those objects are: security, pleasure, virtue, recognition, fame, power, and anything you can think of. When I analyse this pursuit of objects I discover that the joy or completeness or fullness that seems to be coming from the object is actually coming from me. That the joy I believe is in the object comes when the desire or the fear that has motivated my search for the object, or my avoidance of the object. Fear will tell you to avoid certain objects and when you avoid the object that you're frightened of then you feel good, you feel happy, complete, successful.

The joy is not because of the object. The joy that I've gained in presence of the object comes from the removal of the desire or fear for the object. It's very important to understand this fact, because if that's true I don't need to chase an object to get that feeling of joy, do I? It's no longer necessary for me to pursue an object to get happiness. All I have to do is remove the desire or the fear. See, these are yogis, these are smart people. Smart people say, 'Why should I go through all that trouble to get that joy, to chasing this object and keeping this object and so on? Why don't I just let go of my desire or fear for or about that object?' Cause when you renounce that desire there's a sudden feeling of completeness and wholeness. And what is that feeling of completeness and wholeness? That is the experience of myself in the form of bliss in the Causal Body. When I get what I want I go

to the Causal Body, I experience wholeness and completeness. It's like waking sleep. It's temporary. I feel satisfied, I feel complete. I'm blissful.

This knowledge aided with the fact that objects are constantly changing and my desires for objects are constantly changing and my ability to maintain a permanent connection with the object is virtually impossible. Inside I'm changing...my desires and fears are always changing... and outside the objects are always changing. So is it reasonable to assume that I can hook up to an object and get the same degree of pleasure all the time? It's not reasonable. It's illogical and it just doesn't work. Plus on top of it all... this is all bad news right? Well it's good news if you can accept it but it's bad news for that part of you that insists on getting something from the world. And everybody's got that part. Everybody's got that voice inside that wants something. Usually it's love or security...those are the two basic ones. You want security and you want love for pleasure. You want to feel good or you want to feel secure.

So, this whole problem is compounded by the fact that when Maya is operating, when I'm ignorant of who I am, I find myself in a world of duality. A world of duality means you can't win here. This is a zero sum game. Means for every loss there's a gain and for every gain there's a loss. I want a relationship cause I feel lonely. I want to feel intimate with another person, for example. I want a relationship. I get the relationship and I get intimacy with another person. Can lie in bed and have pillow talk. How nice it is, pillow talk, very nice, intimate, close. But, what do I lose? My freedom. To keep that relationship going I'm not free. I'm stuck to that object for that. If I go for freedom and jump out of my relationship, that's great, I feel free, but then what? I lose the intimacy isn't I? For every gain in this world there's a loss and for every loss there's a gain because this Maya world is a duality.

We said that duality is the belief that the subject and the object are two separate things. We introduced a term called non-duality. We discussed what duality was and what non-duality was. And duality means the belief that the subject and the object are two separate things. This is why I chase

them. I'm in duality and I think they're separate from me and if I get them they'll complete me. And I feel separate from them.

We discovered when we analysed it... we called this the *Location of Objects teaching*... that the objects are not located out there. In other words, the objects are not objects at all. This was very hard to understand that the objects are not out there and they're not actually objects. The objects are awareness, or the subject, appearing as an object. We ran through that little teaching about where the pen is and I asked somebody where's the pen and you said it's in my hand. And I said no, I disagree, it's in me and it is me. And then we explained how Maya makes it look like reality is dimensional and the subject and the object are actually separate. But when we analyse it through knowledge we discover that there's no separation between the subject and the object.

**The object is the subject but the subject is free of the object. It's a very interesting thing. The oneness of the subject and object doesn't mean the sameness of the subject and object.**

The pen is me, made out of my consciousness but the pen is inert, insentient and doesn't know me. So the pen is part of my awareness that isn't conscious. It's awareness all right but it isn't conscious. It's inert. It's one with me but I'm free of it, always. I'm the observer and I know it.

We said that's non-duality. And we said that non-duality is not an experience. Non-duality is only knowledge. I gave you the picture of the two lines with the fins. One line the fins are going out and in the other line the fins are going in. Even though the lines are exactly the same distance, the lines with the fins going out looked like it was longer than the line with the fins turned inward. And no matter how much you try to see the lines being the same you couldn't see them. In other words what that means is, enlightenment doesn't mean that duality is going to disappear. Enlightenment means that duality is going to be understood for what it is...an appearance. Understand.

So we established our terms: what the world is, called Maya; that it's a zero

sum game; the joy is not in the object; and what duality is.

*Then we said second teaching was experience and knowledge.* Said because we have such a habit of chasing objects...it's just a habit, a deeply ingrained habit of wanting things, and chasing objects, whatever it is. Just look at your life. Be honest. Your life has just been pursuing various goals, various objects. When we get to the spiritual world we find that this world offers the self to us, or enlightenment to us, as an object. Again Maya's operating right there in the spiritual world just like it was operating in the worldly world. It presents the self, enlightenment, freedom, moksha as a state of consciousness, as something to be achieved through spiritual work.

In other words, my basic psychology hasn't changed. When I become spiritual I still have the same psychology. In other words I still think the same way I thought when I wasn't spiritual. But I think I'm different. I think I'm in a different world where different rules apply and I think I'm a different person now. I'm spiritual now, not worldly. But my psychology hasn't changed at all. This is why, when you become disillusioned, and that's what drives me into the spiritual world. I understand that the objects can't make me happy and I can have a dark night of the soul. That happened to me. I realised there's nothing in the samsara that can make me happy. I was so miserable, suffering and such pain. And I said to myself, "I don't want to live one more day here. I'd rather die than spend one more day here in samsara." And then Bhagawan gave me this epiphany. I saw there was meaning and a reason to live...that I was beautiful. I had a few minutes of understanding of that. And then without really knowing anything...I didn't have a teacher or anything... I just ran off to India to get back this experience that I had automatically just out of the blue. I suddenly wanted to gain that back.

So I spent four years trying to gain that state and I got that state many times. I could always get that state. And I thought that state was outside of Maya. I thought it was a state that was beyond Maya. I didn't realise that state of satisfaction and wholeness was just the Causal Body and it changed. So every time I'd get there, I'd come crashing down. Then I do my yoga, my

practice, my sadhana, and I'd go back up to what I thought was here (awareness) but was really only here (Causal Body) and then as the Causal Body changes, as my connection with that state of pure sattva changed, I would come crashing down. I was going up and going down, going up and going down. Just in the same way you go up and down when you chase objects in this world. And I didn't realise... and this is an important big point... that karma cannot produce moksha. That I can't get free by doing something. With karma I can get something I don't have, I can get rid of something I do have, I can change something I do have... clean it or add to it... but I cannot get what I already have by karma.

In other words, I am already free. What I want is limitlessness. I want to be limitless and I'm already limitless. So no amount of actions that I will do, if I keep doing my practices over and over again for 5 years or 10 years or 30 years or 50 years...all of those efforts will never equal freedom or limitlessness. And the sad fact about spiritual practice is what? The more I do it the more I reinforce my belief that I'm the doer. It's precisely the doer that's my problem. I want to be free of the doer. Freedom means freedom from the doer. I want to be free from the doer but everything I'm doing is reinforcing the belief that I'm a doer.

See Maya there? Maya operating in the samsara world and Maya operating just the same in the spiritual samsara. I don't think there's spiritual samsara... I think samsara is that life I left behind. But the spiritual world is in samsara too. The worldly world is in the samsara and the spiritual world is in the samsara. The same psychology is operating in both worlds. This is why everybody wants you to get on their path, and follow their way to get there and they tell you, "do this, do your pranayama, do your asanas, raise your kundalini, you chant, you go on pilgrimages, you pray, you surrender to the guru, you do all these things and you will get this experience called moksha, freedom"

So the first point, the joy is not in the object. The second point, action can't set me free. And the conclusion I need to draw from my experience in the spiritual world is only knowledge will set me free. That I don't have an

action problem, an experience problem, a doing problem. I've got a knowing problem. I've got a knowledge problem. I have to come to that conclusion, simply because I'm already free.

This is what Vedanta says. I am not incomplete. I am complete and whole. I have never been incomplete. I have never been separate from anything. I'm always one with everything and everything is one with me. That's what Vedanta says.

So I have to understand that before I'm ready to subject my mind to this teaching. The teaching doesn't work if I keep looking for an object and the doer is strong and wants to do some practice. People often say to me, "What's the technique?" I say, "Sorry no technique." Well we do have a kind of technique but it's not... but they want something to do. The doer is always there wanting something to do. And what needs to happen is that I need to convert my desire for experience into a desire to know. It's called a *jijnasu*. That's a real seeker.

A real seeker is somebody who wants to understand what's going on in life and who they are...not try to experience something. You're always experiencing something anyway so why are you not satisfied with the experience that you're having? Instead of trying to change the experience that you have, why don't you analyse why you don't enjoy the experience you're having? And if you do that you'll discover that whatever experience you're having is fine. It's not up to you anyway. If it's not up to me it's got to be fine cause there's nothing I can do about it. In fact you're always experiencing objects all the time so why would you chase particular objects? Understand.

So this is a critical point in the spiritual journey. I realised that I've been chasing the wrong thing. I've been chasing experience. I'm experience hungry. And I should be understanding or knowledge hungry.

*Then the third stage of the spiritual journey.* For knowledge I need a means of knowledge. The means that have been given to me by Bhagawan, by God, are not suitable for knowing awareness. The senses and the

mind...that's called perception. I can't perceive or touch, or taste, or smell this thing called awareness. So it seems God made a big mistake. Seems God is quite limited doesn't it? God can't give me what I already got and God makes a big mistake. God wants me to know God. I feel this desire to know who I am but God doesn't give me the equipment I need to know who I am. That's why I'm in the dark. I'm only operating perception. I'm only concerned with what I'm experiencing and perceiving and experience and perception won't reveal to me what I am. Very sad story. Get out your handkerchiefs...God made a mistake.

Yeah, it's a real frustration. You can get a book and read a book but that's not going to work is it? You could read a book and go to a satsang and listen to these lectures and all of that but what will happen? My ignorance will cause me to misunderstand the meaning of the words...assuming the words are true. I don't even know if the teachings are true, that the teachings are actually legitimate teachings.

So it seems like I've got a problem here. I don't have an adequate means of knowledge for knowing who I am. Boy, that's a hard one. That's why very few people come to Vedanta. That's actually the reason. Mooji gets like 500 people. You couldn't have it in this ashram. If Mooji was here you'd have to have a big hall. Mooji's promising experience and love and everybody wants experience and love. And you get experience and love with Mooji. That's what you get. But of course you get tied to that experience and that love and you have to hang around Mooji in that sangha to get high and happy and complete. So you become a sangha junkie and get addicted to that.

Very few people want knowledge. And knowledge as we said doesn't happen on its own. It needs a means and the means I've got don't work so I'm out of luck? No. God realised God's mistake and revealed Vedanta to human beings a long, long time ago... we don't even know. In fact, in our tradition we say awareness in the form of Shiva revealed this knowledge. And this knowledge came *to us not from us*. You know when a scientist makes a discovery they think it came from the scientist but the scientist will tell you, no it didn't. It just appeared. It just came *to me*. That's the

language. They say, "I didn't create that theory or that philosophy or that knowledge, that truth. It appeared to me. We were just sitting there looking at something, thinking about something and *boom*, it appeared. It was like a revelation, like knowledge."

Knowledge comes from the outside. Knowledge is not subject based. Understand. Knowledge is object based. It's not subjective. You're perception you think is knowledge but that's only subject based. And that won't work for everybody. The way I see it is not the way everybody sees it. There is something that everybody sees. We all agree, for example, that the light is on. That light being on doesn't depend upon you being you. Cause everybody in this room whose eyes are open are going to say the light is on because it's not personal. It's not about me personally. Understand. It's objective knowledge. Knowledge is objective, it's not subjective.

Understanding that perception and inference was not enough, consciousness, awareness, revealed these teachings a long, long time ago. And how do these teachings work? These teachings do not promise to give me an experience of myself. These teachings do not promise to prove that I exist as a self because it's self evident that I exist. It's obvious that I exist. These teachings do not try to make me more aware cause I am awareness already and awareness doesn't change. There's no way you're going to get more aware. That's impossible. Yes, from the Subtle Body level it may seem like you're more aware when you're sattvic. But when tamas comes to your mind it will seem like you're less aware. But you're not more or less aware. Awareness is absolutely the same all the time. It doesn't change. But looked at through the filter of the gunas, it seems to be changed.

So we're not trying to make you more aware. We're not trying to prove that you exist as awareness cause it's clear that you do. And we're not trying to give you an experience of awareness because awareness cannot be objectified...cannot be turned into an experience. This is what the teachings says. So there's no point in trying to think that I can experience it because I'm already experiencing awareness. There's only awareness and if I'm experiencing anything I'm only experiencing awareness. Why? Because



reality is non-dual awareness. **That's what reality is. Non-dual consciousness, non-dual awareness is the nature of reality. And all—everything—is only that.**

I don't have an experience problem. I've got a knowledge problem. What is that problem? I have ideas, I have beliefs, I have opinions, I have notions about who I am. What I need to do, I need to allow Vedanta to do for me...get rid of my ignorance. I won't be the one to get rid of my ignorance. The teaching will be the one to get rid of my ignorance. All Vedanta is not getting something that you don't have. It's getting rid of something that's standing in the way of appreciating what you do have...who you are... your own beauty, your own joy, your own fullness, your own completeness.

Now for Vedanta to work... and Vedanta does work. I wouldn't be teaching it today if it didn't work. It worked on me and it's the same vehicle, the same teaching that worked on me today, that worked on my guru, that worked on my guru's guru, that worked on Shankara, that worked all the way back as far as we can imagine. It's the same teaching.

So for this means of knowledge to work I need to be qualified. The first qualification obviously was that I understand that life's a zero sum game. That's a qualification. Then the other qualification is I need to understand that ignorance is the problem and experience is going to mislead me. Those are two qualifications. But then understanding that I need to be further qualified, to be a discriminating person, which means I need to know what's real and what isn't. And what's real is the subject, awareness, and what's not real are the objects appearing in awareness. That's very simple.

That doesn't mean it's easy. Just because it's a simple discrimination doesn't mean it's an easy discrimination. Why? Because I've identified myself with objects. I think I'm my body. I think I'm my feelings. I think I'm my thoughts. I think I'm my experiences. I'm identified with them. I say, 'I think, I feel, I act, I'm happy, I'm sad,' and so forth. My 'I' has joined with an object, an experience, whatever it is, so there's a confusion between me and the objects. And discrimination is knowing that I'm the subject and not the objects and applying that knowledge consistently on a moment to moment

basis. I have to be alert and vigilant to do that. Why? Because Maya is always there causing me to identify with objects.

I need to be dispassionate and we said dispassionate is indifference to the results of my actions. See that's another very difficult qualification cause that strikes right at the heart of the doer and the doer's belief in objects. The doer is not dispassionate. This is why the doer gets emotional. The doer gets emotional because it's not getting what it wants. And that proves that it is not dispassionate about the results of its actions. The actions are done for obtaining objects and the results are the objects that come from the actions, whatever they are.

This quality is...I surrender the results of my actions to life. That's dispassion. I say, 'Well I did my best. I'd like to get this. I worked hard but I can't get myself emotionally worked up and anxious if I don't get it. And to what I've already been given, what's in front of me, my life, it's fine, I accept it as it is because that's the results of my actions also...the experiences I'm having now.' A dispassionate person is indifferent to the results of their action. Those are the two big ones.

Then we said control of the mind by observation. That was called *sama*. Not trying to control specific thoughts or try to get rid of specific thoughts but observing the mind clearly from the advantage point of awareness. Looking at the mind from the point of view of awareness and contextualising it, shrinking it down so that I can understand what it's doing. And through that understanding I become more discriminating and more dispassionate. If I have difficulty managing the mind with observation and analysis then I need to be able to control my senses. We said that's *dama*.

If I cannot keep my senses under control what's going to happen? I'm going to create all kinds of vasanas and all kinds of karma. So I need to be disciplined and keep my senses under control...all of them but particularly my speech. I need to be careful how I speak and who I speak to and the attitude in which I speak and what I say. My speech should be pleasant and truthful and non-injurious. I shouldn't speak from anger. I shouldn't speak when I'm depressed. I should only speak when I'm clear and know what I'm

saying and have a good intention in my mind. Because so much of the mental agitation in my life comes from things I've said in this dharma world and that's created conflicts with people and that makes me feel guilty and that produces bad energy from the outside and keeps my mind disturbed. So I need to control my senses. My food, I eat too much I have an agitation in my mind. Too much sex, another agitation in my mind. Too much of any kind of indulgence causes all kinds of mental disturbance and attachment.

Then, swadharma-ha. I need to stick to my own duty and not try to fix the world. Krishna says *"To do the dharma of another is fraught with danger."* Then in another point *Bhagavad Gita* says, *"It's better to do a third rate job on your own dharma than a first rate job on somebody else's dharma."* In other words, stop trying to change the world and change other people. Look to yourself, do what's appropriate for yourself. That's called swadharma. Otherwise you'll never work out your karma here. You'll spend all your time thinking you're working out other people's karma, thinking you're helping them, when actually you're not helping them work out their karma. What are you helping them do? Gain dependence on you as an object and therefore destroying their sense of self reliance. Self reliance is an obviously necessary quality for anybody to succeed in any endeavour in this world.

And the second aspect of swadharma is not trying to be perfect as a person. Not having this ideal, 'I should look like Brad Pitt,' and the women think, 'I should look like Anjelina Jolie.' Or in the case of the spiritual people, 'I want to be like the Buddha, or 'I want to be totally loving like Ammachi.' You're not the Buddha. You're not Ammachi. You're not Brad Pitt. You're not Anjelina Jolie. You're you. Just accept yourself warts and all exactly as you are. Know what your strengths are. Know what your weaknesses are. Accept them and work with what you've got. Don't try to be something other than what you are.

We're not trying to make the jiva perfect. This jiva person will never become awareness. It will never be perfect. And no matter how perfect you get, the more perfect you get the more imperfect you feel. Just like knowledge, the

more knowledge you get the more ignorance you're aware of. Exactly the same problem cause it's in samsara. It's a duality. This perfection thing and being perfect means what? That you're feeling imperfect. You'll always be imperfect when you want to be perfect. So you can't get out of it by trying to change the jiva. That's swadharma. You have to accept yourself as you are, as a person. The small self dharma.

Then titiksha, forbearance no matter what happens. And life delivers a lot of unpleasant experiences. I've got to take it good humour in a dispassionate way. It's very similar to dispassion. There's all kinds of little pin pricks in life. Bhagawan is constantly doing stupid things to irritate you. It seems like that's the nature of life, huh? And I need to suffer those little pin pricks of life with equanimity.

Then samadhana means the ability to concentrate on a particular topic...in this case 'who am I'... for a long period of time. It's going to take a long time. You should not be in a hurry to get enlightened. You should be committed to like keeping your mind on a topic for as long as it takes. That's called focus or samadhana.

And shraddha, faith, pending the result of my investigation. Faith in the teaching and faith in the teacher pending the result of my investigation. In other words it's not blind faith. I trust the Lord but I tether my camel. I do the work. Once you've got these teachings you're going to have to apply these teachings to your own mind you'll see that the teaching works. You won't have to worry about believing in the teaching. You'll have knowledge. Your faith in the teaching will be converted into knowledge. So it's not blind faith we're talking. It's not religious faith. People believe in God and they have no way of knowing what God is. Their idea of God is just their idea of God and everybody's got a different idea of God because nobody has any idea what God is cause they don't have any means of knowledge for God. They just have belief or blind faith in God.

And finally, burning desire for liberation. I don't want a piddling desire, a little desire. I don't want a middling desire. I want a raging fire of desire for moksha. That's a good desire. That's the desire that's going to keep all of

your qualifications going. That will sharpen your discrimination. That will sharpen your dispassion, your indifference to sense objects and so forth. That will increase all of these qualifications. The stronger your desire is the more quickly you'll become qualified. The more concentrated you'll become on the topic.

Once the self understands how qualified you are...this is why you should never seek a guru... the guru should come to you. And the guru will come to you when you're qualified, because Bhagawan knows 'hey this person is ready now; this person wants it.' And then the guru will appear. And the teaching will appear. We don't ever advertise. We don't have to advertise because Bhagawan sends you when you're ready. Simple. We don't have to, we don't want to advertise. We don't want a whole bunch of bodies here just to have a feeling and experience and be part of a big group of people who are seeking. We don't want that. It's a waste of time. You have to be qualified and you have to be ready. Then the teaching comes and the teacher comes. It's supplied to you by Bhagawan, by your desire. Bhagawan is required to fulfil your desire one way or the other.

And the teacher should be established in the knowledge. That teacher should be a free person and that teacher should behave and act according to dharma. We don't accept the crazy wisdom gurus. We don't know whether they're enlightened or not, but people who behave contrary to dharma we don't consider them teachers. And we don't consider a teaching a teaching just based upon your personal experience. It may be your personal experience. It maybe helpful. You may be a good person. But you could easily become confused and misled by an enlightened person who's just talking their own experience. In fact you will be misled. You will be confused. Cause we just sort of without any discrimination assume that somebody that says they're enlightened and their words are also enlightened too. Vedanta says that you can get enlightened even if the teacher is not enlightened if the teacher knows how to teach Vedanta. Yeah, cause if you're qualified and teacher can teach Vedanta properly then you can gain moksha.

So I need to be qualified and I need a qualified teacher. That teacher should be kind and compassionate and treat you like an equal. Our tradition is called *satyabhava* and it means friendship. We don't want to sit up high and keep you down low and ask you to surrender to us and act like we're big and important and enlightened and you're nothing. The model for our teaching is *Bhagavad Gita*, and Krishna and Arjuna, the teacher and the student, were friends. It's called *satyabhava*, friendship. We're not asking for anything from you. We're not asking for surrender or money or any other thing. You can talk to one of the teachers in our lineage directly as a human being. Then that knowledge can be passed easily and quickly.

So now I'm good to go and the next thing I'm taught the self. What is the self? We spent a lot of time talking about the self. The self is limitless. What does limitless mean? It's not modified by experience. No matter what happens the self doesn't change. If the whole universe blows up by a nuclear war, the self is completely unaffected. Nothing, not any thing can affect the self. That's why it's freedom. Freedom *from* experience. You're free from experience. You're not changed or modified by what kind of experience happens. That's what limitless means. Limitless doesn't mean big. Limitless doesn't mean powerful. Bigness and power belong to Maya, they don't belong to the self. The self is limitless. The self is full. It's a part-less whole. It's a whole that's not made up of parts. It looks like this is all parts here but these are not parts (chart). This is just the teaching device to help us understand and remove our ignorance that's standing in the way of appreciation of ourselves as a part-less whole.

The self is pure. It has no impurities in it. The self is non-dual. There's nothing other than the self. The self is unconcerned. Whatever happens is fine with the self. Why? It's unaffected by whatever happens. The self is bliss. Bliss is a confidence that whatever happens in life I am capable of handling it. I will remain dignified and calm and peaceful no matter what happens. I won't go 'high' when something good happens and I won't go 'low' when something bad happens. I'm totally confident that the happiness and the fullness I feel is my nature and that self is love... *parama prema*

*svarupaha*. The love that I'm seeking outside in objects is my own nature. I am love.

So that should do it. That should solve the problem. I should be enlightened and off I go. Never mind, problem solved, spiritual journey is over, everything is wonderful. But that's not the end of the story. That's just the beginning of the story. Enlightenment is just the beginning. Understand. Now I've just got back to where I always was. That's all. I haven't gained anything at all. I've just returned back to who I am. And then I find there's certain problems still, when I know that I'm awareness. And those problems are caused by my vasanas. We said vasanas are the results of your past actions. The seeds of your past actions, those conditionings keep throwing up obstacles in my mind. The obstacles to the appreciation of myself as awareness keep appearing over and over again even when I know I'm awareness. So how am I going to get rid of those? I know I'm awareness. That's fine. That problem is solved. I want now to make my experience commensurate with who I am. In other words, I would like this jiva person to be as happy as I am as awareness...or as close as possible.

So I need yoga. I need karma yoga, bhakti yoga, jnana yoga, meditation, and the yoga of the three gunas. Karma yoga is what? Karma yoga takes care of the doer. Karma yoga is the knowledge that I'm not the doer. That Bhagawan, Isvara, is the doer. And when I got that knowledge what do I do? I act in an attitude of gratitude leaving the results to Bhagawan and taking what results do come as *prasad*. And that attitude of gratitude neutralises the greedy grasping attitude I've developed as an ignorant person and slowly reduces my vasana load, which removes my rajas and tamas and develops a pure sattvic mind that reflects awareness clearly.

I'm not trying to be a better person. I'm not going to be a better person. I know I can't be better than what I am. But my mind is going to become more and more beautiful and luminous. It's going to bless my jiva and it's going to bless everyone that it comes in contact with when I do my yoga. Yoga is a way of life. Yoga is how I live here. This is the value of yoga. We said yoga may get you to moksha if the yogi converts from an experiencer

into a seeker of knowledge. So yoga can be good. But yoga's basic purpose is to purify my mind and get my life, my psychology, in order. Yoga's basically to get my mind or my psychology clean and pure, still.

Bhakti Yoga...converting my emotions into devotion. Developing love for the truth, We discussed bhakti, how it's not actually a path but we can call it a path in so far as it's seen to it that the love that I have for objects is converted into a love for inquiry for myself. So all these devotional practices are incredibly good and very, very helpful. Pujas, chanting, worship of all sorts are encouraged so that my love for myself grows and grows and grows, particularly in the form of others, serving other people.

On the bhakti path, if I can't love myself directly I get some symbol of my self. That's why we have Krishna. That's why we have Jesus. That's why we have all these great beings and symbols. Mountains can be symbols. The sun is a symbol. Everything I take as a symbol of myself and I contemplate on these symbols as myself. And one of the best symbols of the self are human beings. Man is created in the image of God. So I try to see God in everybody. What's that going to do with the problems I have with people? If I have bhakti and I see the self in everyone, I'm not going to have problems with anyone am I? I'm going to love everything and everybody as reflections of God. You can love a cute furry little cat can't you. Why? Cause you see God there. You see the purity and the beauty and the innocence there. The same awareness and the same beauty that's in a cat is in a human being. And human beings are what we contact most so human beings can become a great symbol, a great means of purifying my mind of getting my emotions sorted.

So Bhakti yoga for the emotions. Karma yoga for the doer, the ego. And Jnana yoga, Vedanta, discrimination and the application of knowledge for the intellect. Applying the opposite thought in every case. Opposite thought means watching my mind all the time and when I notice I feel incomplete making a correction. As soon as I feel that sense of incompleteness and inadequacy and smallness, I immediately assert the opposite...I am limitless, non-dual, whole, ordinary, unconcerned awareness. And that



knowledge should take me right back to my self. That knowledge should put me in touch with that experience of myself as a complete whole being. And simply by using my mind I can destroy that root thought that's creating all this samsara for me.

I surrender to the teachings. Means what? I practice knowledge. This is why we say this is a pathless path. There's no path but we've got a path also and the path is a practice. What is the practice? The practice is the application of this knowledge that I'm whole and complete to the fears and desires that are operating in my mind on a daily basis. That's my work. That's my intellect. That's the job I'm giving my intellect. That's good work. That's noble work. That will make life better for me and will make life better for everybody.

Meditation. We didn't really talk about meditation. Once I've got my bhakti, karma, and jnana yoga all in place then I can start meditating. Why? Because I'll be handling my vasanas with my yogas and I can use meditation to focus my mind on the reflection of awareness. Then I can focus my attention on myself and keep my mind steady on the self and investigate the self directly. That's why trying to practice meditation without karma, bhakti, or jnana yoga is basically a waste of time. It will just be stress management. You can just remove agitation with meditation for a little while but the agitations will come right back when you stop meditating. You should take care of the agitations by the way you live...by what you do with your mind and your heart and your actions and your body.

And finally Triguna Vibhava Yoga...understanding the nature of my experience. That my experience is nothing but the three gunas. If I can discriminate myself from experience that's great. If I can't, then I observe my experience and know that I observe these gunas and look for the awareness of the guna in every experience. There's no experience that stands apart from awareness. No experience is floating off somewhere else where there's no awareness. Wherever there's an experience there's awareness and my attention should go back on to the awareness in every case no matter how I'm feeling. If I'm tamasic I should look for awareness. I

shouldn't try to do anything to get out of tamas. I should just look for awareness and that will take me out of tamas. If I'm rajasic I should do anything to try and get out of rajas. I should turn my attention back to awareness and rajas will either disappear and become sattva or it will just shrink down and be small vibrations or agitations that's easy for me to manage. And I should not get attached to sattva either.

Q: Question about sattvic. The downside to sattva is clinging to knowledge?

**Ramji:** Yeah clinging to knowledge and bliss. That's right...and goodness and wholeness and purity. Yes, clinging on to the bliss and knowledge... all the good things. Hanging on and grasping. When I find my mind getting sattvic it feels very good. And you can get stuck in sattva, mind you. You can get stuck there. In fact a lot of people when they're doing their sadhana they get so sattvic that they forget about moksha cause life is so good and they think, 'I'm pure and holy and all of that,' and they miss the point. It's not the kiss of death. Mind you, it's fine to pure and holy and good and blissful that's fine, we have no problem there. But it's not moksha. Moksha is freedom *from* experience. Freedom *from* the doer.

Therefore, problem solved. I know who I am. I've got the tools to work on myself and off I go into my life and apply this knowledge to my situation.

Okay good. It's lovely to talk with you. I enjoyed it very much. And it seems from looking at these smiling faces that you enjoyed it also. And hopefully by God's grace we will meet again sometime. Take care of yourself and good luck in everything.

Everyone: Thank you.