

# VIVEKACHOODAMANI – ADI SHANKARACHARYA

SEMINAR BY JAMES, TRANSCRIBED BY MYURI

## 1: VERSES 1-2

### What is Vedanta?

Vedanta is a means of self knowledge and it works for sure. And part of the reason it works is because we have a scripture. It's a scripture based tradition. And this scripture has shown itself to be infallible. In other words, the teaching here and the logic here has never been refuted. In India they use to have great debates that were financed by the kings. And all the spiritual people, worldly people, philosophical people came. India's had a great tradition of intellectual brilliance in all levels. Great thinkers came from here. And they use to have these great debates. Particularly around the time Buddhism was coming up. Buddhism it seems was making inroads into the culture because Brahmanism had produced a lot of problems, similar to the problems produced by the Catholic Church in the Middle Ages when the reformation came up. Buddha was a reformed Hindu actually.

And they had these great debates which followed certain rules. And a great Vedanta teacher named Shankara whose text we're going to take as an introductory text, basically defeated everybody. And it was a huge revival of hinduism. The idea was you either surrendered to the truth and followed the truth, or you left India. And those Buddhists and those other people couldn't compete, they just packed up and left. So Vedanta was re-established as the truth of enlightenment, of the self, of the nature of reality.

And part of that tradition involves criticism. I know this is a very bad word because everybody has this notion in the spiritual world that when you're critical you're judgmental, and you're not suppose to be judgmental. You're bad because you're making a judgement. Well that's not true. We have an intellect for a particular reason consciousness evolved an intellect for the purposes of making judgements for critical

thinking. That's the purpose of the intellect. That's the reason it's evolved. So we need to make judgements, we need to be critical in our thinking. And that involves critical of spiritual ideas, or bad ideas masquerading as the truth.

And when I criticize an idea, if there's a name in your mind associated with it or if you have particular devotion to somebody who's presented that idea, mind you I'm not attacking the person. I'm not attacking the devotion you have for that person or for the devotion you have for that teaching. Mind you, don't take it personally. It's not personal. I'm not against anybody. All people we see as the self. Everybody is just awareness. But awareness can have some dumb ideas and those ideas need to be exposed.

And you'll notice in our tradition, when we expose a bad idea we'll give you the logic. There's a logic behind these criticisms. It's not just because I like it or I don't like it. I'm not here to tell you what I think or feel. I'm very strong on my teaching but it's only because I'm identified with this teaching. So what you're listening is not a personal opinion, although my personal energy is behind that view but this is the scripture's view on these ideas that just don't work.

Most of these ideas that we have, that we've picked up in the spiritual world, there's always some truth to it. They wouldn't last if there wasn't some truth to them. But because they haven't been crucially analyzed in light of awareness and the nature of awareness, there's also some ignorance or untruth packed into those ideas. And spiritual people are... I hate to use the word, gullible, but they want to give people the benefit of the doubt. They don't want to be critical, they want to have faith and devotion and believe that it's true just like a religious person wants to believe in God, so they'll glum onto the truth and ignore the ignorance that's associated with the truth. It's a problem, a big problem.

You read spiritual literature. I'm working on an article now for my blog about this, showing how you can just have the ignorance woven so fine, so tightly woven that in your desire to understand, you swallow the ignorance along with the truth and you get confused. And Vedanta is very clear about that so we have to pick apart some of these ideas. And that's going to be uncomfortable, mind you. But I'm not trying to upset you but Vedanta is a provocative teaching. It's going to provoke you to think

clearly and we're going to give you the big idea to make these criticisms on your own. Because our idea here is to make you the teacher. Your intellect, your mind should be the teacher. But your mind needs to think clearly, analytically in a discriminating way so that you can do inquiry. You can't do inquiry if the ideas you use to do inquiry are fuzzy. If they haven't been properly vetted.

So mind you, and I've got a bit of an edge and I'm sarcastic sometimes, I'm sorry. Just my personality. But mind you, I'm not against any gurus or any tradition. We're only against bad ideas. That's all. So don't say, 'Well Ramji's like this and he doesn't like so and so and he doesn't like this and so forth and so on.' And there will be certain names that will come up in your mind and I'll try to avoid saying those names, although if I do it's not because I'm talking about the name, it's just to point out the teaching, which most of you will be familiar with. Like Ramesh, for example, and 'I'm not the doer teaching.' Most everybody knows about Ramesh and I'm not the doer teaching? Yeh. And that's a good teaching but it's a bad teaching. So we have to understand what's the upside of it and what's the downside, that's all. I'm not saying believe it or accept what I say, I'm saying think about it in logic of Vedanta. Think about it and you choose for yourself what you think is the truth. We're not trying to push anything on you. Inquiry means you have to hear what's being said and put it up against what you believe and sort it out in your own mind.

### **How Vedanta works**

So that leads to the next topic which is 'how this works.' How Vedanta works. It's important to understand this. Vedanta is called a *shabda pramanam*. *Pramanam* means a means of knowledge. And *shabda* means sound, means words or sounds. So it's a means of knowledge that's conveyed by words. Words are to be heard and hopefully listened to. You can hear things but not listen. You'll hear it but it won't register in your brain properly as it was transmitted. This is a huge problem. If you're not getting it, it's probably because you're not able to listen properly. If you notice, and I'm sure you have, in a conversation when somebody makes a statement and they have several sentences to say. They want to talk for a few minutes. Most everybody wants to talk for a few minutes uninterrupted. As soon as you hear something that triggers

a thought in your mind, you start forming an opinion or judgement or reaction or your contribution as soon as the word starts coming out, as soon as the idea gets clear.

And what that means is, you're not listening to the rest of their conversation. This is where arguments start. A person may have a very nice thing to say, and work it all out, but you hear something you don't like in the beginning, which is going to be qualified later, and you immediately say, 'No that's not true, *but I think,*' and off you go formulating your argument on your side. And you never hear the person out. This is human nature because everybody just wants to talk. They want to be noticed, they want to be heard. And they don't want to listen to other people.

So in this tradition, if you're able to figure it out on your own, you'd have figured it out on your own. That's just a fact. So basically, we're not saying you're stupid, we're saying you don't have enough information to figure it out on your own so please allow us to give you that information. So when I say something, what's happening is, you're going to have to manage your own mind. This is why it's hard. This is why Vedanta is very difficult. Because we come here with certain beliefs and opinions. We've got our own ideas how it is, how reality is, who I am, what's going on, what the world is like. We have these ideas. And as soon as you hear an idea that contradicts your view or brings into question your view, it creates an agitation in your mind and you switch off. It's a problem.

This teaching is logical. It's a complete teaching. It stretches out, like I heard it for two years from 4 in the morning until 12 at night every day for 2 years from my guru. It was complete and it's amazing. So you need to give me the time to work these ideas out. Which means you're gonna have to when you come in the door, where you leave your sandals, try to set your ego and your thoughts and opinions aside if you can. It's gonna be hard. This is why Vedanta is only for mature people. Only a mature person can set their own stuff and listen. That's a professional or mature person. If you go in business, particularly in big businesses, everybody's got their own opinions, but when everybody sits down together everybody has to put everything aside. Later on they're going to hash it out but everybody's got to listen to what the board of directors or CEO says. Or it's just not going to work. It doesn't work. Or you're out of

business in no time if you can't listen.

### **Sravana, Manana, Dididhyasana**

So it takes a certain discipline. Listening is definitely a discipline. But we're not saying, 'throw it all out and forget it,' because you can't do that anyway. It would be nice if you could just erase all the tapes and start fresh. You're not going to be able to erase all these tapes and start fresh. It's impossible. But you need to be able to set aside your beliefs and opinions long enough to hear what's being said. That's the first stage. That's called *Sravana*.

Then second state is called *Manana*. *Manana* means reflection, contemplation. In that phase you look at what you think and feel in light of the teaching and the teaching is what? If you understand the value of this teaching and you have faith in it and bhakti for it, you have to look at what you think and feel in light of what the teaching said and discard those bits of belief, opinion and ignorance that aren't in harmony with the teaching. Not the other way around. A lot of people, well it's not a lot because usually Vedanta selects the best people. We usually don't get many, but every year there's two or three smart people who are gonna prove that their teaching, what they know, is better than this teaching. And so they only listen to get ammunition to shoot down the teaching. Because they think what they know or what they learned or they discovered through their experiences or reading or whatever it is, is the standard and they're going to judge Vedanta to see if Vedanta stacks up to what they believe. And that's not going to work. It's not going to work, just doesn't work. Last year we had 2 or 3. They're all men, usually in their 30's or 40's, very smart guys. They've been around a lot, they're really smart, and they've studied all of it and they have lots of spiritual experiences. And I don't want to fight with anybody. Please don't argue with me because you can't win. Honestly because I just argue from this p.o.v.

If you actually listen when in those days Shankar and those guys were having these debates, it was called *dharma combat*. And nobody beat Shankar in the Vedantins. Nobody. The Sankyans, the Charvakas, the Buddhists, none of them could come up with the arguments to defeat the

logic of this teaching. The logic is impeccable. Everything starts from a certain p.o.v. that's unassailable. And then all the logic works out from this one truth. So unless you got an understanding of this one truth, your logic is going to fall down at some stage. There's going to be some inconsistencies in the way you're thinking, in the way you're understanding things unless you understand what the self is.

So listening, *shravana*, *manana*, and *nididhyansana* that's the final stage, that's where you assimilate it through this dialogue you have with the teaching in your mind. This dialogue is going on in your mind. Don't let go of your belief and opinion until you understand 100% what the truth is. And then if you want to succeed, you're going to have to let go of your belief or opinion. You have to be willing to do that because truth is going to be the guide here. Not what I believe because this is not religion. Vedanta is not a religion. It's not a philosophy. We're not teaching a philosophy. We don't want you to believe anything. We're not ramming anything down your throat. We're presenting this mandala of existence, this picture of reality. Getting that vision of non-duality established in your mind clearly so that you can get to work on your stuff. Because once that vision of non-duality is established, the only obstacles to enlightenment you have are your stuff. And if you want to be free you discard your stuff in light of that. It's going to take time. It takes time to build up this teaching. It's a very slow and patient process.

We're going to use a text. We'll start this morning, what the hell and we'll get on with it. But it's a very patient and logical teaching from A-Z. And all the text of Vedanta follows the same basic pattern. They'll present it in different ways but you'll get the same basic ABCDEF right up to Z every time. So it's important to come everyday and think about it. How many of you got my book? Good. So all the logic is laid out in the book. Obviously if you've read it you pretty much understand what we're saying here. But I need to repeat it, not only for the new people, there are very advanced people, some realized people in the audience also. People who already know who they are who are just continuing to develop their understanding, purify their understanding, and they just enjoy listening to Vedanta because it's a beautiful teaching. But understand it's a complete teaching. The more you put into it the more you pay attention to it and the more your knowledge gets firm, the better. Because one day the last doubt is going to go away about who you are. Okay, good.

## Introduction to Vivekacudamani Text

This text is called *Vivekacudamani*. It means the crown jewel, crest jewel, of discrimination. *And it unfolds the teaching of Vedanta, the essence of jnana yoga.* There was some argument about who wrote it. Everyone does not agree that Shankaracharya wrote it but he might as well of written it. Some say one of his disciples, Sureshvacharya, or one of his disciples wrote it. It doesn't matter really because it's just pure Vedanta. It's the finest expression of the teachings of Vedanta since God made the earth, really. Shankara never said he invented this teaching obviously because it's not his opinion. And there's nothing new here. None of the ideas are new. He said, 'I'm a link in the tradition, in the Vedanta Sampradaya. I'm a link to the source, to the Upanishads.' So all the ideas you find here are found in the Upanishads. The Upanishads are the source of Vedanta.

*Veda-anta* means those text which are at the end of each Veda. And *anta* means end and *Veda* means knowledge. They're the text at the end of the voluminous knowledge called the Vedas and they are the knowledge that ends your quest for knowledge. **The esoteric meaning is, the knowledge that ends the quest for knowledge.** If you get this understanding you won't need to know anything ever again. That's the point. You will stop seeking in other words. This is the knowledge that ends your seeking for knowledge. Doesn't mean you can't acquire other knowledge, but once you gain self knowledge, that's it as far you seeking about who you are and the reality is about. You can seek knowledge about art, or literature, or science, or anything like that as a past time, but you'll never feel you need to know anything ever again when you know your self.

So Shankara wrote this up and there's been nobody that has done it better, has put together in a more concise way with all the logic layered out step-by-step as he has. In the 14th century there was a great swami, he was one in the Shankara lineage. He was the head of the Shringeri Math in Karnataka. His name was Vidyaranya Swami. He wrote a great text that rivals this called *Panchadasi*. It's a little more advanced, little more sophisticated arguments involved there. Here he doesn't get into the arguments, the criticisms, the objections to the teachings, he just presents the teachings as they are, as they're meant to be used.

This is not considered an introductory text incidentally. I know it seems strange since usually I would start with *Tattma Bodh* or *Atma Bodh*, usually *Tattma Bodh*. But you people seemed to be sophisticated, read my book. The way it looks you've been around the spiritual world for quite a while. You probably don't need to start with the ABC's again, although we're going to get the ABC's that's entered into a more sophisticated way.

So this book rolls *Tattma Bodh* and *Atma Bodh* into one and expands it a little more. It's a larger canvas. The original text was about 560 verses. And these texts are not airport reads. You're not suppose to pick it up, 'Oh 500 pages let's read it,' and read it through. This is not a novel or adventure story. So they were meant to be unfolded in a certain way. Every verse needs to be unfolded in a certain way in the old style and they would take maybe one or two days for every verse to explain it and go through it. And the people there had their whole life basically. They had nothing else to do, so it would take a year maybe or two to unfold a text. Big deal, so what - nobody was in a big hurry. Nobody had anything to worry about. They were Brahmins, they were *adikaris*, means they were highly qualified or they were sannyasis, they had nothing to do in the world, so they had plenty of time to listen. You could take all the time in the world to unfold.

### **Discrimination between self and not-self**

So, this text means, the *Crown Jewel of Discrimination*, and it's going to teach the discrimination between the self and the not-self. That's the purpose of this text. There's only two categories in existence. Those two categories are the subject and the object. You look at your own experience and there's just you and the objects appearing in you or to you. And all the suffering and sorrow that come in life are a result of a confusion of the subject and the object. So you confuse yourself with an object, you're going to have problems. And that confusion we call *super imposition*. There's technical terms for all of these. It's just a confusion, a projection that causes you to see a snake where there's only a rope. You probably all know the snake and the rope story. That's a super imposition, a projection. And because of that projection the man feels fear. This existential fear, this anxiety that's driving us is the result of this confusion of my self with the objects appearing in me.



I obviously have to find out what those objects are and why they're not me. If you understand all objects are not you, you won't have a problem. But its identification with the objects appearing in you that's the problem. And that's based upon ignorance between the subject and the object – the awareness—me—and the objects appearing in me. So that's what the purpose is of this. So don't be fooled by the big word Vivekacudamani. It's a jewel, it's a gem, why? Because if you have this discrimination you have the richest thing in the world. What? Lasting happiness, peace, freedom, moksha. Moksha means freedom. It sets you free of all your conflicts and suffering. That's the purpose. All Vedanta is just for that reason.

You have all these guys nows, all the physicists scientists, they're all zeroing in on non-duality. A lot of them are just about to come to, many realities, non-dual. And they got all this huh? But so what? So what if they discovered its all non-dual reality? What good is that going to do to anybody? Nothing. It's not going to anybody one bit of good to discover that reality is non-dual. There's still going to fight with their wives. They're still going to complain about their taxes. Sufferings going to keep going on. Everybody here knows reality is non-dual, big deal. That's not any knowledge that we really need. We need to be able to separate what our selves from what's appearing in us so we need a means to actualize non-duality.

I was invited to give a talk on non-duality at the Science and Non-Duality Conference two years ago in Marin County, California. It's a big event. 500 people paid \$500 for 5 days and heard all the luminaries in the psychological world, the non-dual psychological world, and the physicists and then all the spiritualists and all the neo guys. And I was the only guy around who was not neo advaita. I was traditionalist. So they asked me to propose a topic. And my proposed topic, *Reality is non-dual – so what?* Did I get accepted? I did not get accepted. They said, 'Please propose a different topic.' The purpose of this knowledge is for freedom, who gives a damn if the reality is non-dual or not. I want to be free. I want to be happy. And to get free I've got to get some methodology don't I? So just discovering the reality is non-dual is not big deal. Pack it in boys, come and listen to us, we'll show you.

We'll prove to you that you're non-dual, that reality is non separate from

you, and that you're free of all the objects appearing in you. That's what discrimination is all about. Because existence has these two weird categories: it's called *satya*, awareness—me—and the objects appearing in me. And the object and the subject seem to be different don't they? Isn't that how it seems? To say the subject and object are non separate is a problem isn't it because that's not how I perceive reality. When I'm talking to you, it looks like you're over there. And to you it looks like I'm sitting over here, right? But hey, I'm not here and you're not there. 'What? What are you talking about I'm not here and you're not there. What's that mean?'

So we've got to prove to you that actually that is true, the appearance of duality not withstanding. Because the whole experience of reality is dualistic isn't it? That's how we experience things. And we believe our experience. We actually take what we experience to be reality. Now if that was good way to go about things, we wouldn't suffer would we? But that's not a good way to go about things, because when you take your experience to be reality you suffer. When you understand how you experience things and the way experience presents reality to you is not how it actually is, then you're suffering stops. To do that you need discrimination. And discrimination doesn't mean parroting, 'I'm all one,' or 'I'm not the doer. O, 'I'm so not here,' or all of these funny teachings that you hear nowadays.

It has to be what the subject is, what the object is, and what the relationship is between what the subject and object is. And you're going to hear this over and over and over again in different ways. All of the teachings of Vedanta prove the equation that the subject and the object are one. But that the subject is free of the object and the object depends upon the subject.

All the teachings that are going to prove the same thing. We need a whole bunch of teachings in our toolbox because the way you see reality is complex and your ignorance is intelligent. Ignorance is hardwired, believe me, as you well know. It's persistent and it's intelligent. You say, 'Ignorance is intelligent?' Oh yes it is because ignorance is consciousness under the spell of ignorance, and consciousness is awareness and it's intelligent. But when it's under the spell of ignorance boy it's even more intelligent. It's going to keep you tied down and bound and locked up in

this tight little cocoon of limitation that's producing this suffering. So we need to get this clear. And this is all of the teachings you're going to need... that's why Vedanta is really superior to the modern teachings because there really is a whole tool kit. We have a complete tool kit when you hear all of these teachings: the 3 states, the 3 gunas, karma yoga - all of these teachings, when you get them clear in your mind, then you're ready to go. You can get under the hood and start fixing that car. Prime teaching is discrimination. So this is the one that sets you free. That's why it's the Crown Jewel. That's why the most important jewel in the crown is that discrimination sets you free.

### **Introduction to first verse**

So, Shankara says first verse, *Sarva Vedanta siddhanta gocharam tama gocharam, govindam paramanadam sadguru paramtoshyaham*. That's the first verse in Sanskrit and I've translated it here. The traditional thing is the teacher chants the verse and the students chant it back. Now we don't know Sanskrit. I've memorized a few of the really beautiful verses to just to show you where it comes from and so forth. But you won't be able to chant them back so we've translated it into English. You don't have to worry about the Sanskrit. I throw it in from time to time just to authenticate the teaching here, so you know it's not Ramji coming up with his clever take on Vedanta.

People say, 'What is your teaching sir?' Well I don't have a teaching. I have a big zero teaching. I'm a zero. I'm just awareness and that's it. I don't have any teachings, I don't need any teachings. I teach Vedanta. And Vedanta is all layed out. I have no leaway here. I have no freedom. Because if I'm a teacher I just present the methodology. All I know is the methodology of this teaching. So that's all I do. So if you don't like it, don't blame me. I want to be loved, so please love me. If you don't like it blame the rishis, blame the sages, and ultimately blame consciousness, you're own self, if you don't like it. Because this teaching came directly from the self through these great sages and rishis. And the beauty of it nobody put their name on it. Shankara says very clearly, 'This is not my teaching. I'm just a link in the tradition.' He got it from his guru. And who's his guru? Govindam Paramanandam. And his physical teacher was actually Govindacharya. *Acharya* means a teacher and *govinda* means the

one who keeps the light. The keeper of the light is the self. Leave me personally out of this. This is just Govinda, this is just awareness speaking through me these teachings. That's what we're saying here.

### Value of a Human Birth

***Verse 1 – I honor the teaching, the limitless self, whose nature is bliss who cannot be objectified by the sense in the mind, who's known through the teachings in the Upanishads.***

He's pointing it out here. This is known through the teachings in the Upanishads, '***whose nature is bliss***'. Okay we want to get this one out of the way right now. I just got an email a couple of days ago – what the word *bliss* means. That's a big one. And the way it's come down to us it's some kind of happy, happy, warm fuzzy, goody, goody. That's suppose to be bliss. The word for that is called *ananda*.

And there's three kinds of that bliss. That's experiential bliss: *priya*, *moda*, and *pramoda*. *Priya* means when you think of something that gives you pleasure. You think of beautiful man or woman. Say you're lonely and you think of a beautiful man or woman. That gives you pleasure just the very thought, doesn't it? Just to contemplate on the image of that person makes you feel very good. Then suddenly an approximation of that image appears in your life. That's your fantasy. And they sit down at the table next to you. And suddenly the bliss is amped up isn't it? Wow, maybe God's gonna put me together with my fantasy. And you start to get excited.

Actually chemistry starts to change because that's called *moda*. *That's the second stage of this experiential bliss*. It's getting intense – feeling great in fact. And then suddenly you start talking. And then when 'it's your place or mine,' when you get to that point, and you lock the door and turn off the lights, that's called *pramoda* - *you get oneness with the object that you love, that you desire*. That's called experiential bliss.

And people have this notion that getting enlightenment is going to be like some big orgasm. Forget it! You know the cosmic orgasm thing; you

hear that. It's one of the big myths out there that enlightenment is going to give you experiential orgasmic ananda. Well that's not the bliss we're talking about here. That's a mistranslation of the word, *ananta*. It's the experiential translation of word *ananta*. The self is *ananta*. *Ananta means 'has no end.'* *Self being unborn has no end.* So it means what? Limitless. There's no statement about how you feel.

So this bliss is the bliss of knowing that you're not limited. See all this anxiety and confusion is because I think I'm limited. I think I'm small. Suddenly I find out that I'm not limited, that I have no limits, that no experiences can touch me? Well maybe when first you discover that you'll jump for joy. But after awhile it's going to be pretty natural. You're not going to walk around with the sappy, 'I'm blissful,' smile. You're just going to have a sense of rock solid confidence, of rock solid adequacy. You will just feel adequate to deal with whatever life throws at you. That's the bliss they're talking about here.

Doesn't mean pain isn't going to come. It doesn't mean joy isn't going to come. Doesn't mean your face isn't going to go through all sorts of different changes and your life isn't going to go through all sorts of different changes. All this stuff that's taking place in this reality is going to continue as before. But I'm going to have this absolute serenity and confidence to deal with anything with aplomb, without getting disturbed.

And once that knowledge is firm and steady, my vasanas, my hangups are going to disappear, and I'm going to feel happier and happier most of the time. You can get up to 85-90% happiness, experiential bliss, feel good bliss, once these tamasic, rajasic negative vasanas have been burned out by staying with this knowledge that I'm the self. But the knowledge of the self does not immediately guarantee ha ha smiley smiley happy happy bliss. It's very important to understand. It's non experiential. Knowledge has a huge bliss component if the knowledge is firm and you realize your self then you're always blissful. Because it's the self experiencing the self, that's what we're talking about here. But that's experienceless experience. It's a paradox. When we get to this kind of bliss we enter into the world of paradox. We can't talk about it directly. It's something that comes from knowing or understanding.

So, this self is limitless bliss, limitless knowledge, limitless adequacy. Adequate's a good word. You know we all feel some part of us has this

feeling of being inadequate isn't it? Not up to the task. If you want things, if you fear things it means you don't feel adequate. And everybody seems to want something and fear something. When you're adequate your fears and your desires disappear. What's to want? What's to be afraid of? I can deal with whatever comes up. I can handle anything that comes up because I'm adequate. I'm capable of doing that as awareness.

***Verse 1 continues – who cannot be objectified by the senses and the mind, who is known through the teachings of the Upanishads.***

What does that mean? That means you can't see it, smell it, taste it, touch it, feel it or think it. The senses and the mind and the intellect they require objects for their knowledge. They require objects. For you to see something physically with your eyes you gotta have objects don't you? The eyes are what makes objects known. To know somebody's feelings, say you're in a relationship and to know what they're feeling, you need a heart, you need emotions. Those emotions are the instrument for gaining knowledge to know what a person is feeling.

To understand what I'm saying intellectually, to understand these ideas I need what? An intellect. So the intellect is the means of knowing objects which are thoughts. So thoughts and feelings and sensations are appropriate objects for the senses, the mind, and the intellect. They all require objects in that subject-object duality there.

But what about the self? How is the self going to be known because it says here the self can't be objectified? You can't turn your self into an object. Try to do that. Try to take your self and turn it into an object. Can you do that? No. You'd have to be somebody other than you behind you to turn you into an object. But that would be your self wouldn't it that would be doing that. Then there's another self behind that that would be doing that. No. There's only self and it can't be turned into an object. There's nobody looking over your shoulder at you. The buck stops with you.

So these instruments I have for knowing my self are not suitable. They don't work. It's very important to understand this. In Chapter 2 of my book we have to take the piss out of these experiential guys because they

say you can experience the self. You've heard that, 'Oh Vedanta, that's all intellectual knowledge. I want experiential knowledge.' Hey the self is not experienceable. This is a hard one. I told you this is provocative huh? This is a challenge right here. Right off the bat they're shooting a shot across your bow for you people who want some kind of experience. You want to experience something, but hey the self is not experientialable. It's telling you right here. Why? Because it's beyond the scope of the means of knowledge that you've been given by God.

Consciousness has evolved these means for the mind, the intellect and the ego and the senses *for* the knowledge of objects. That's what they're for but they don't work for the subject. So God made a mistake I guess huh? I'm tempted to tell my Kalki Avatar story right here but somebody might think I'm taking the piss out of them. I'll tell it anyway and please just a good joke. (*Didn't repeat this story as it appears in other texts. Gist of the story is turning the brain around to see the self.*) But his concept of turning the brain around to see the self won't work, why? Because the self can't be objectified.

So right at the very beginning, at the very first verse he's telling you, you've got to get over this notion that this thing you're looking for is something you're going to experience at some later time or in some other dimension or through some other means because the means you have for experiencing it are not suitable. This is why all your experiences of samadhi and non-duality haven't set you free because they weren't experiences of your self. They were experiences of the reflection of your self in your mind. And when your mind change, the experience change, the knowledge change, and you lost the connection with your self and you lost the understanding of your self because you were experiencing only the reflection of your self in some part of maya here where some experience is taking place. This is just big big issue, terribly important point here. We can't get on with this teaching as long as you're looking for some special experience.

What Vedanta says, reality is non-dual awareness. In other words, reality is only one thing here. That thing is awareness. That thing is your self.

No matter what, that's all that's taking place here. So what's the conclusion? What's the logic? I'm already experiencing my self. Every single second I'm experiencing my self. What else are you experiencing?

Are you ever experiencing anything other than your self? No. NO! If you don't accept the contention that reality is non-dual then *maybe* this experiential notion is going to work. But our contention is that reality is non-duality awareness. There's only one principle operating here and that's awareness, the appearance of duality notwithstanding. So we're gonna have to knock off this experiential idea as we go.

Okay so, if I'm always experiencing the self 24/7, and the instruments I have are not suitable for experiencing it, then how am I gonna know it? (audience: you're not) Yea you *are* going to know it. That's what self knowledge is. Self knowledge means you're definitely going to know your self but you're not going to know it through these instruments. This is a subtle point, mind you. Please, I'm taking a lot of time on this. Have to get this really down. You're definitely going to know it but you're not going to know it with these instruments. You're gonna know it as your own nature by its self. And how is that gonna happen?

Because knowledge requires a means. Knowledge just doesn't float in out of nowhere as we said earlier. To know sights, smells, etc. I need senses. To know feelings I need a heart, emotions. To know thoughts I need an intellect. Those are my means for knowing objects. But it's also true that I need a means of knowledge for awareness because my problem is I don't know who I am. My intellect is ignorant. The knowledge is taking place here. My intellect, self's intellect, is apparently ignorant and doesn't know it's awareness. So it's gonna have to know but it's not gonna work. And emotions, 'Oh I'd like to feel awareness. I want to love awareness,' I get those letter sometimes. 'Please Ramji stop all this talk. Please tell me how to *feel* awareness.' People on emotional level want to feel it. You're not going to feel it, I'm sorry. You're not going to taste it either because it's the one tasting through your senses. It's the one that's behind your senses that's tasting the object through your senses. So the senses can taste the object but they can never taste the subject, me. Because I'm hidden behind the senses. I'm hidden behind the mind. I'm hidden behind the intellect. I'm looking through the intellect thinking the intellect's thoughts. I'm functioning through the mind feeling the feelings of the mind. So these things are not going to get up to here (awareness). So how's this gonna work then? How am I going to know this? Through the teachings of the Upanishads.



Okay, fair enough. How do those Upanishads deliver knowledge? How do they do it? They don't work like this, then how do they do it? The self is always present, isn't it? Is there any time when you're not present. Good, we don't have to go through the 'be here now' teachings.

*Audience:* What's in deep sleep? I think I'm not present when I'm in deep sleep.

**Ramji:** If you're in deep sleep, are you enjoying yourself there? Yeh you are. Somebody wakes you up. I just had that happen last night. They turned on the pump in my apartment building making loud noise. I was not happy. Why was I not happy? Because I was present enjoying myself in deep sleep. Not Ramji, Ramji wasn't there. I was there enjoying my own bliss. And when that bliss was separated and I became Ramji again, I was very unhappy because I was separated from experiencing my own nature. So you're definitely there in deep sleep. You're just not there as the person you think you are in the waking state. That's all. We'll explain that when we get to the teachings of the *Mandukya Upanishads* that explains the 3 states of experience. But you're definitely there in deep sleep.

So okay, here we are. How does Vedanta work then? Knowledge is nothing but the removal of ignorance. The self is always present. You're always present, so there's no problem there as far as the object is concerned. What is the problem? Ignorance is the problem.

What is ignorance? It's the notions, the ideas that I have that are not in harmony with my nature. I have beliefs and opinions about myself that are not in harmony with who I am, that are not true to who I am. Knowledge should be true to its object.

This is a scripture. You don't see a dog here? You see a scripture why? Because the knowledge you have of a scripture is true to the object that's here. So no problem. You've got a problem if it's a dog or a cat. But how about my knowledge of my self? Is my knowledge of my self that I'm limitless? Is that my knowledge of my self? Nope. In other words, I'm not seeing what is there. I'm seeing something else. I'm ignorant of my nature. If you actually saw what's there you wouldn't say you're limited. You wouldn't say you're inadequate. You wouldn't say you're incomplete. You wouldn't say you're separate. You wouldn't want things and you wouldn't be frightened of things if you saw what's there. But you're not

seeing what's there. That means ignorance is operating in you.

And what a means of knowledge does, just like the eyes, the eyes remove ignorance of physical objects don't they? Just like those eyes remove ignorance of physical objects, Vedanta is the eyes for awareness. It's the 3rd eye. You need a 3rd eye. Okay it doesn't mean you go to Tibet and have an operation and they uncover the 3rd eye that's hidden in there taking off the skin. That's Lobsang Rampa, that was his thing. People actually thought there was a place in Tibet where you could go and get the skin taken off the 3rd eye then you could see the spiritual world. These two eyes being for the physical world and the 3rd eye for the spiritual world - well hey it makes a good story but...

The 3rd eye is Vedanta. It's called *jnana chakshu-hu*. *Jnana* means knowledge and *chakshu* means eye. It's the eye of knowledge.

So knowledge removes ignorance, so how does that work? We just unfold the teaching of reality step by step, and the vision of non-duality appears in your mind. You are forced, if you're paying attention, if you're listening properly as that teaching unfolds, the vision of non-duality will appear. The ignorance will be striped off for you.

*Audience:* You don't do it with the intellect?

**Ramji:** The intellect needs to be clear and still and listening and the teaching does the work for you. It's a different means of knowledge. It's done to the intellect by the teaching wielded by the teacher. If you could have undone your own ignorance you would have done it, wouldn't you? But you need a valid means of knowledge and this is a proven means, and you need somebody, a teacher, who can wield this means on you. Once it's been wielded on you, you can wield it on yourself.

So what these teachings do is just unfold the logic of your own experience and reveal the knowledge that's already in you. And you become your own guru. If you're not set free immediately by hearing the teaching—highly qualified people can get set free simply by hearing the teaching once or twice—then the knowledge does all the work. You don't have to do any of the work.

But if you still have obstacles, in other words, you still feel limited, inadequate, incomplete and if you have attachments and so forth and so on with various things in you, you'll have to keep inquiring and keep

using these teachings as a means of knowledge until you've dissolved that block, or that belief, or opinion that's standing in the way of the appreciation as your self as non-dual, limitless, actionless, ordinary, ever present awareness.

So this means the teachings of the Upanishads is Vedanta. For Vedanta you need to have a teacher and you're gonna see you need qualifications. First of all I need to understand the value, as he says here (in the text), of being here as a human being. What a rare privilege it is. And then secondly you're gonna discover the qualifications what is necessary for this knowledge to take place. Again more bad news. This is just one course, one solid bundle of bad news. This is why Ramji is not that popular. They hate bad news. They want the feel good stuff. They want to hear it's all wonderful, all cushie and warm and fuzzy and all I need to do this or that and everything will be okay and I don't have to work too hard.

But we're saying you have to work hard. There's a lot of bad news you'll have to assimilate. But if you're a mature person you're ready to do the work and hear the bad news.

*Audience:* Just one question about shraddha, faith.

**Ramji:** Yeh, we'll get to that. That's good you're anticipating. Try to hold your questions because this teaching is a set up. We provoke you and we answer the question. And if you're following it's good that you're asking questions. It means you're following. Usually the questions you ask are coming up within the next few verses. We already figured out, we provoked the question, then we removed the doubt as we go. It's a very, very beautiful process. I mean it's so scientific how it works. It just step, step, step by step digs this ignorance out, lays it to rest, then digs the next bit out, lays it to rest. Then we just at the end of the teaching, always in the tradition, we go back and chant the first verse and start over again. In other words, it's a never ending thing. What else do you have to do anyway with your life, huh? What are you going to do? What are you going to do with your mind? It's thinking 24/7 isn't it? When do you ever stop thinking? Why not use your mind for this. It's a noble pursuit. It's a beautiful pursuit. It will make you beautiful, it will make the world beautiful. And the more you engage in it, the more love you put into it, the more beautiful you're going to become, that's all. And the more blessed the world is gonna be because you're going to remove one

problem from the world, which is you.

It doesn't seem very valuable does it? There's eight billion of us and counting, so how valuable is it? I mean within a half a mile of here you can buy a human being for \$100 and do with them what you want. That's the truth. \$100, 5000 rupees will buy you a human being slave. So how valuable is human life? Well it's valuable. You need to appreciate the value of this human birth or Vedanta is not going to work for you. So we have always as the beginning, Shankar lays out how important it is to appreciate the fact that we're here and what a beautiful life it is and how valuable it is. Then the quest for moksha is going to be quite simple.

***Verse 2 – It's by the grace of the self that life's highest blessing is gained...***

He says the highest blessing in life to become a human being. You could be a mosquito couldn't you? You could be a pig. There's other options for jivas, for individuals. There's a lot of life out there so you could be any one of those things. But you get to be a human being. Now there's certain advantage to that. I understand there's a disadvantage, there's a downside. But the advantage is that you can know who you are. None of these other creatures can know who they are, Ramana's cow not withstanding. Ramana claimed his cow knew who he was. Muktananda claimed his elephant knew who he was. I don't know if these Indian saints get special kinds of animals. No, no other life forms are capable of understanding who they are. Because you need an intellect to do that and none of them have developed intellects. They have rudimentary intellects but they're not self conscious so they can't understand who they are. So they're just operating programs. They're just programs that are operating.

They're macrocosmic vasanas that are just imprints by Isvara, by consciousness, operating macrocosmic ignorance, making things function in certain patterns. But they (animals) are not capable of knowing who they are or being free.

You've seen it where they have a canary and he's in a cage all his life. And somebody opens the door and the canary won't go out of the cage. He

could fly free but he won't go out. Think about it. He's not a thinking, not a discriminating being. He doesn't understand, doesn't have the capacity to understand what it means to be free. **We're the only creatures that have the capacity to understand what it means to be free and to gain freedom.** How cool is that? And being endowed with the burning desire for freedom. Whoa, okay that eliminates how many of those billions of people out there have a burning desire to be free? 1%? I doubt it. 1% is 100,000 or a million? It's not a lot. No, everybody says they want to be free. It's fashionable to say I want to be free. But when push comes to shove, 'I cling on to my petty little life, and all my attachments and desires and all my stuff. I'm really not ready to let go of all this stuff. I want to keep all this *AND* be free, isn't it? How many really, really, really want to be free? So much so that you're willing to suffer any kind of, make any sacrifice. This is what he's talking about here.

### **Creation is a zero sum game**

Because as long as you think there's any solution here in this samsara. As long as you believe there's one solution here, you're just not going to get to here (awareness). You'll still hang on. And everybody's got that little thing in the back of their mind, 'just around the corner, Mr. and Mrs. right is going to show up. I'm going to win the lottery. I'm going to get the good job. My relationship will really work.' You keep hoping, 'Yea I want to be free, but...' Everyday you wake you keep thinking, 'well maybe today is my lucky day.' Burning desire means you've had it. You've had it. You know very well this is a zero sum game. Zero sum game means what? Can't win. My father use to say—I didn't realize how wise he was til later on. He use to say, 'You know Jim you can't win.' My dad, he was a great guy. He always used to say that when I was a kid but I couldn't get what he meant. But yes, you can't win here. **Zero sum means the upside and the downside cancel each other. You pay for everything here.** There's no free lunch, free ride here.

You want a relationship? You get intimacy. What do you lose? Freedom. Yea, you got your relationship but you're not free. You're tied to that other person and as soon as you act like you're free, your relationship goes south. The other person doesn't want to hear that. Suddenly there's problems. You got freedom, 'Yeh I'm free as anything, but then I'm lonely.

I don't have no pillow talk. I don't have nobody to love me.' You can't win here. When you understand that, when you really get that, then this burning desire to be free comes up.

The joy is not in the object. How about that teaching? Why do we give the joy is not in the object teaching? We're all snookered by this idea that there's some object here that's got enough joy to make me happy. But is the joy in the object? Nope, there's no joy in the object. Why? If there's joy in the object then the same object would give everybody the same joy wouldn't it? Yea, because it's in the object. But it's *not* in the object. Where's the joy coming from? From me, awareness, bliss.

The happiness that I feel when I get what I want is not coming from the job, or the money, or the husband, or the wife, or the kids, or the position whatever it is, the fame... **the joy is not coming from the object, it's coming from Me.** Why does it look like it's coming from the object and why am I fooled? Because maya makes me think that the joy is there. Why? Because when I get what I want, the desire or the fear that's generating this need for the object, that desire or fear is removed and the bliss of my self floods my mind and I experience happiness. But I don't realize what's happening and I associate the joy with the object and then I become attached to the object. I believe that the joy is in the object.

### **Approaching Vedanta as a mature person**

And a mature person is somebody who realizes the joy is not in the object; the joy is coming from the subject. And when you realize that what are you going to do? You're going to desire to be free of all those damn objects. Because the pleasure or the joy coming from these objects is definitely there but it's no joy at all, why? Because it disappears. As soon as the object changes or my relationship to the object changes, what happens to the joy? It becomes suffering. It becomes pain. It becomes sorrow. And immediately another desire springs up behind that and now I'm definitely suffering because now I want something. This is a mature person he's talking about. He's getting around the qualifications right away.

When you see the joy is not in the object, when you see that life is a zero sum game, what are you going to do? You better search for the self baby.

You better go for where the joy is. There is joy. Life is joy. It's fabulous because of this—who I am. But as long as I'm chasing here (objects) forget it. My guru he was a great teacher. He had many many disciples. And very often people would leave. It was too much for them. And the devotees would say to him, 'Swamiji why don't you get him back?' Because he was a great man, had great persuasion and influence and power and wisdom and compassion and if he'd really ask them to come back they'd of come back because everybody loved and respected this guy. And he said, 'No.' He said, 'It's true I'm a great teacher.' He wasn't a modest man. 'No problem there. but maya is a much better teacher. Let them go. Let them just bump their head up against reality a little bit longer and they'll get humble enough and soft enough and open enough and appreciative enough, that they'll be ready to come back and swallow this knowledge.'

### **Need a Qualified Teacher - Srotriya and Brahmanistha**

You need to have, what it says here in this verse, '*a burning desire for liberation*'. And? Oh my god more bad news, '*I need a relationship with a qualified teacher.*'

My god, it never ends does it? It's going to get worse. No the whole list here it's all bad news. Anyway, what's a qualified teacher? OMG, listen, if you've got teachers, if you love other teachers, this is not personal, okay. If you've got bhakti for some other teacher, keep your love for that teacher. We want you to have love for your teacher. Please do it. This is not a criticism or a complaint or argument about any teacher. This is just about what a qualified teacher is. We need to get that clear because any Tom, Dick, or Harry who's had a third rate epiphany can hang out a shingle, build a website, and say, 'I'm the avatar of the Aquarian Age. Please come to me I can enlighten you.' Look at the web. Get on the web. It's embarrassing, huh? A teenager who still has acne. They're the great lord of yoga. The kid's barely out of puberty is going to teach you who you are. We're so gullible. We want to believe. This world is just ripe for con men because we're happy to give our confidence to anybody who shows hutzpah. People love people who have balls even if they're idiots. 'I'd like to have balls even if I'm an idiot,' so you're willing to give your confidence to these people.

But a qualified teacher, we need to discuss what a teacher is. A qualified teacher we're very, very clear about this, is a *srotriya* and a *brahmanistha*. I'm giving the technical terms. This is not my opinion. This is just Vedanta. A *srotriya* is somebody who has knowledge of the scripture. This is a scripture. That person knows the scripture inside and out and can teach the scripture. And Shankar actually says, 'a person who knows the scripture and teaches it properly according to the methodology.' There's a method. Who can do that properly you can gain enlightenment from that person even if he or she doesn't know who he or she is. That's odd isn't it? Because if you're qualified just hearing the things, the scripture just as it is, can set you free. But a teacher should be, hopefully, a *Brahmanistha*. *nistha* means established in, means situated in. In what? In Brahman. Brahman means awareness, limitless. **So it means it's a person who should be situated in limitlessness as limitlessness.** They should know they're not just experiencing the self but the self experiencing the ego.

Lot of egos they experience the self but this *Brahmanistha* is experiencing the self experiencing the ego. Means his or her knowledge of his or her nature as awareness is steady, firm, situated. The knowledge is steady and that gives the person the confidence because they're whole understanding is behind the teaching.

So what are you gonna get when you have a *Brahmanistha* teaching the scripture who's also understands the scripture? You're going to get a tremendously power-packed teaching because we teach not just by precept. A *srotriya* teaches by precept. He teaches in the teachings. But the teacher is an example. And if you see a free person teaching, it gives you amazing confidence to accept that teaching as a reality because you know that that teacher was just a jerk like you one day. That's what happened to me. I went through all these gurus, did all these things, and never met an enlightened person til I met my teacher. And I said, 'my god he's so grand and glorious.' I said, 'Swamiji how could I ever be like you?' He said, 'It's not like that. I was just a jerk like you when I started.' And you can see Ramji, there's a jerk here. There's a big jerk here. Any jerk can get it, is the point. We're not grand or glorious.

Anybody can get this knowledge if you're qualified. And the teacher shows you that by the way they live. They're teaching is by the example



how they live, how they function.

So for these teachers, don't just accept somebody because they say they're a teacher and they had some experience, or they've got some particular teaching. Observe those people. See how they live. Ramana is a great example. He was definitely a *Brahmanistha*. Why is Ramana such a shining example? Because of his light. His teachings were okay. He was not a *srotriya*. There was a lot of contradictions because he was never a teacher. Ramana never thought of himself as a teacher. He was a great enlightened person. But he was not a *srotriya*, a teacher. He never said he was. In fact he said he wasn't. He just spoke to people here and there and many people got enlightened through him. But it was all personal. So people recorded it and then he said one thing to one person and another thing to another person in a different context and you say, 'gee was Ramana confused because he said this now and said that there. What's the contradiction?'

Like for example, he said 'the self is in the hrudaya, and the heart is on the right side of the chest.' Obviously the self is not on the right side of the chest so a lot of people are trying to figure out how to get to the self over here (right side of chest). I don't know how you do that. And later on somebody asked him and he explained, 'no that's just a method for focusing your attention on a certain spot later on.' There are many things... like the 3rd eye. And he said there's a city inside the mountain. What did he mean? Well we don't really know because if you take a bulldozer and dig out the mountain we probably won't find a city inside there like we think a city is in there. But he didn't explain that. Or he said his cow Lakshmi is enlightened but he never explained what he meant the cow is enlightened. Then he meant that the cow is pure awareness. Did he mean that specific cow is enlightened like Ramana's enlightened? And if he did what did that mean? He didn't explain it. Where as the scripture explains it and gives you all the reasoning. So Ramana was a *Brahmanistha* but he wasn't a *srotriya*.

So here in Vedanta you can be a *srotriya* and not be a *Brahmanistha*, so we need to get this clear. And not only should you have a means of knowledge, you should have a valid means of knowledge. **Get this clear. A valid means of knowledge is not your own experience.** That's not a valid means of knowledge. That's valid for you but that's not valid for

anybody else.

Swami Muktananda before he got enlightened he saw a blue pearl. You heard that in his book *Play of Consciousness*. He's an old guy probably most of you haven't read him. I was in his ashram and I knew him. Before he got his moksha he got this experience of the blue pearl. Somebody wrote me the other day they had the experience of a blue spark and they want to know if that's enlightenment. It's the same thing, mystical experiences, that some people have. So he said 'before you get enlightened you need to have this experience of a blue pearl,' because that's what happened to him. He had all these people in the ashram who were all depressed because they weren't getting the experience of the blue pearl. They were spending hours, days, weeks, months doing all this meditation weird practices to try to get this experience of the blue pearl. They thought they need to have the experience of the blue pearl because Swami had the experience of the blue pearl and amazing enlightenment.

Look it, I had amazing experiences but that doesn't mean you should go through what I went through – believe me. Hopefully you don't have to. Experience is just specific to an individual and it doesn't translate to other people. You can't communicate experience. I can't transfer my experience into you. I can transfer knowledge. Knowledge is like a candle. I can lite your candle. Mine doesn't go out and the light goes the same in the other candle. Knowledge is transferable because knowledge is always good. And knowledge is beyond anybody's experience and beyond the experiencer itself. So I should have a valid means of knowledge. And a valid means of knowledge is one that's proven itself.

If the western spiritual world keeps up, in another few thousands year, they may get around to having a valid means of knowledge. But what would be the point because there's already a valid means of knowledge. Why reinvent the wheel? Plus it's highly unlikely in western culture because everybody's an individualist. And they all think the way they say it is all unique and special because it's theirs. So you're never going to get everybody together and agree to throw all the personal stuff and leave us with this impersonal knowledge. You're not going to get that in the West because we're all individualists. But here, there's nobody's name on this. You look at the Upanishads, they put names on it just to identify it but nobody claimed this knowledge as their own. In other words it's not a

matter of personal experience. It's just truth. And truth stands above and beyond my own experience always.

And knowledge is something you can count on. Experience you cannot count on it. Experience will tell you one thing one minute and tell you something else the next minute about the same topic. It's totally unreliable.

So the teacher needs to be established in the self as the self. That means they should be not just experiencing the self because you're always the self. They should know without a doubt they're the self. That confidence should be there. That peace should be visible to you and they should be able to wield that knowledge effectively and they should be a compassionate person. They need to take their time.

In our tradition we do not believe in this exalted guru and a small disciple idea. The model for our tradition is *Bhagavad Gita* and all of these texts. What is the *Bhagavad Gita*? How is knowledge transferred there? It's transferred through friendship. It's called *satya bhavaha*. Krishna and Arjuna are friends. We're going to see, when we finish this our introductory text, then we're going to take the *Bhagavad Gita* and those guys are friends. In fact, Krishna who is Arjuna's guru, drives Arjuna's chariot. In other words, he's the driver of the taxiwala for the student. And he's taking orders from the student.

How many of these modern gurus are doing that? Are in your life serving you, helping you in some sort of way in a personal way? How many are doing that? No. They like to sit up high. They like to have you down low. They want worship and attention and adoration. They want all this phony respect. And then they're going to reign down and going to say, 'I know something you don't know. Do what I tell you to do, or do what I did,' or something like that. That's not a communication. It doesn't work. It just makes you small and makes them big. And it just reinforces this dependency that you have. Now you what? You've transferred all your worldly dependency onto a guru.

Where our job is to set you free. We don't want you dependent. When I met my guru, you know what he said? "Sit down, shut up, pay attention and we'll have you out of here as quick as possible because you're taking up valuable real estate that somebody else could use." He said it just like

that in quotes. He was just ruthless. He was just totally honest. I thought, wow that's good because I don't want to sit here the rest of my life worshipping you or being a seeker. I want to be like you, live like you. I want to be free like this. And that's hard for me because I've got a big mouth and a big ego but I sat down and I shut up and I paid attention because I could see the freedom in every action, and gesture, and word of this person. I could see the freedom right there in front of me. And the words coming out matched what he was. And it's so easy. Just gives me this most amazing confidence to know that this is possible.

So, teacher needs to be compassionate and be willing to listen to you. Most of it you're going to get from the teaching but sometimes you get stuck. And then the teacher should be there and you present your doubt to that person. Arjuna says to Krishna all the time, he's always questioning him if you see in the text. He says, 'But first you say this and now you say that. You're confusing me,' he says. How many gurus can you talk to like that? They say, 'Oh you don't have any devotion. You're not surrendered. You can't talk to me like that. That's your ego that's confused. Let me bust your ego and then you'll be fine.' No.

We want you to present your doubts and we should be available to satisfy you, help you think through your problem with reference to this teaching. So the next time that doubt or confusion comes up you can work your way through it. I don't want to answer your questions over and over and over again. Once or twice maybe three times. If you don't get it after the third time then you know, I'm either a bad teacher or you're not qualified.

But it's a communication here, a dialogue, so I want you to feel confident to talk to me if you have a question. Hold them as long as you can. If it's just burning and driving you crazy then come up. Because most every question you have will be answered and laid to rest here. There's a few that won't. There's some people... I know you only have my word for it, but there's only about five or six people since I wrote the book and fixed up the new website who told me that just the website and the book set them free. Think it was 5 or 6 people wrote and told me. They weren't people who were trying to impress me. I had no idea who they were and they just told me exactly what happened because they were qualified. Most of them were in their 50's or 60s, been around for a long time, been in the spiritual world. Just had a few little doubts, one or two subtle

doubts just to get it clear. Boom. Click, thank you very much. Not a big deal. Sometimes it takes a little more, so please ask me. I'll try as best I can to answer your question. Maybe I can't but usually if it's in the ballpark or I can understand what you're saying, usually we can sort out your doubt. Okay tomorrow we'll take up Verse 3.

*(Talk 2 is a guided meditation which is not transcribed.)*

## **2: VERSES 3-6**

### **Value of a human birth *continued***

Let's recapitulate. We're on verse three. It's a blessing to have a human birth for various reasons. And it's equally a blessing to be endowed with a desire for liberation. And it's even a greater blessing to have a relationship with a teacher who can convert your desire for liberation into a desire to know. Most of us are not happy with our experience in life. That's why we are searching for liberation. We are not satisfied with the experience we are having and we wrongly conclude that we need a different experience from what we're presently experiencing. And therefore we define enlightenment as a special kind of experience that is very different from our worldly or saṃsāric experience. And that's a big, big mistake. That's a huge mistake.

Instead of inquiring into why I am not satisfied with the experience I am having at the time, I immediately assume that there is an experience that will give me permanent bliss or permanent happiness. And I chase that experience. And that puts the gurus in business. That's what keeps the spiritual world humming. It's all these gurus that are promising you this special experience called enlightenment which is going to take away your suffering. And they are happy to tell you all of the clever and neat tricks and techniques that they have discovered through their own experience or by reading books or going to India and having things happen to them which are meant to work for you.

The problem with this whole experience chasing is that it's normal to be experience hungry because we are nothing than, as the upaniṣad says, 18 hungry mouths. We are totally craving for experience because we are

empty and we don't know who we are. So it's natural to crave for experience. But, the problem with this notion of experiential enlightenment is that you are experiencing the self 24/7. Why? Because reality is non-dual, that's why. It's a misunderstanding to think that reality is a duality and that there is some experience that you are not having that can satisfy you. Any experience that you have good or bad is nothing but your own self. That's the meaning of non-duality. When are you not experiencing yourself? Tell me. There's never a moment when you are not experiencing yourself. There's only one self. There's only one consciousness and you're it. We're it. So whatever you are experiencing is nothing but awareness, all the time. Awareness is your nature. And experience is generated out of awareness, out of you.

So why am I not satisfied with the experience that I am? Why is the experience I have unsatisfactory? What's the reason for that? Because I don't know my nature. That's why! I have this belief that I am this experiencing entity living in a dualistic universe or pluralistic universe. And I feel incomplete, inadequate and separate because I don't know who I am. And I assume that these objects and experiences that I have are there to what? Complete me and fulfill me, not knowing that I am already complete and fulfilled.

See so what Vedanta says is that you don't have an experience problem. You have a knowledge problem or an ignorance problem. It's the same thing. You simply don't understand what reality is. That reality is nothing but awareness or consciousness. That there's no other possibility but to experience what you are experiencing. There's no other choice. That doesn't mean that you have to suffer and enjoy along with your experience. That just means that experience is not under your control. And if you say or you buy that idea of yoga, and that you need to do these spiritual practices whatever they are—awaken the kundalini, get diksha shaktipat—or something like that and that's going to give you the experience of the divine.

There's no logic to the argument these people are making. Why is that? Because no action you can do is going to produce a limitless result, is it? You want a limitless result! You want freedom. Freedom means limitlessness. That's what it means. And you're just one finite little person. And you're going to push a special button at the bottom of your

spine and send this kundalini shakti up through your chakras and it's going to merge with Shiva and there's going to be a big cosmic organism and you're going to be happy forever, right? That's going to happen? I don't think so! And even if it does happen, it's only an experience in what? It won't last, because it's only an experience. Anything that is there isn't there now and won't be there later on. It's something that appears and it's going to disappear later on.

That's what we mean by unreal. Experience is unreal. It doesn't last. The word reality or real means what lasts, what never changes. But all experiences change. And the doer or person who wants these experiences and does these actions—mediates, prays, does all these things—he or she only has limited knowledge and limited energy and limited power and limited desire. So it's not possible for you to create an action that will produce a limitless result i.e. freedom. It's not possible. So you might as well pack it in on this idea that you can do anything to get what you already got!

We said yesterday Vedanta's listening, hearing. Through listening, through knowledge you can discover what you already have. This is why the qualification as he says here, ***'a burning desire for liberation and a teacher, a qualified teacher'***. The teacher's going to help you convert this desire for experience and experiential freedom into desire for knowledge. Once you understand that the problem is that you don't know something, then your mind becomes open to being taught. They worked it out. The rishis worked it out. Believe me, they worked it out. You're not going to figure it out on your own. I'm a smart guy and I couldn't figure it out and I tried it for five years. And I had all the experiences and I studied all the texts and listened to all the gurus. I couldn't figure it out. And then I met my teacher and boom, within a couple of years all sorted out simply because I listened and I paid attention. They figured it out. There's no reason why you should try to figure it out.

This is a teaching tradition. Vedanta's a teaching tradition. The rishis will teach you who you are by removing your false, ignorant notions about who you are. See everybody has a desire for freedom. But everybody's got a different desire or idea of what freedom is, don't they? Like Christians think freedom is salvation. You work hard here. You do the

right thing. You are a good boy or girl and you die and you go to heaven and you get to sit at the right hand of God because he saved you. You know the theory.

They got this same theory here in India, believe me. In the *kārma* section of the vedas - not the section we're dealing with - but in the section on karma, on religion they have the same idea. You do all these good karmas. They're called *punya*. You get *punya karmas* by following dharma. That is by doing actions that are in harmony with the nature of the *dharma field*. And you get to go to heaven. And there Brahmāji, the creator is sitting and there you can get mokṣa from Brahmāji, the creator. It's this same idea. Everybody's got a different idea what freedom is. All around the world they'll tell you freedom is this, freedom is that, so forth.

So I told you yesterday, this is a tradition of criticism as well. And we try to explain that we are not criticizing any people or any teachers. We are just criticizing bad ideas of freedom. We will debunk all of these enlightenment myths as we go along. The one we just did was what? No limited being can produce a limitless result. Therefore, karma, action will not produce enlightenment. I do *kārma* because I am ignorant of my nature. So what? Every karma I do to get free is going to reinforce my sense of ignorance. It's going to keep me believing that I am a doer doing an action to get a limitless result. No wonder everybody in the spiritual world is so frustrated!! This is the court of last appeals, Vedanta. It's your last hope, believe me. Because you've been through it all. You've tried all these things that haven't worked. It's because the idea of enlightenment is wrong. The idea of moksha is wrong. That's why you need a guru to help you understand why the way you are thinking about it isn't the right way to think about it. And to get your thinking on track.

The spiritual world is the worse place to get information about enlightenment. Because there are no standards, are there? No Standards. Any Tom, Dick or Harry who has had a third rate epiphany can hang out a shingle and say 'I'm a guru,' and tell you what enlightenment is. How do you know? If I don't know what enlightenment is, if I don't know what freedom is, how do I know whether he is saying the truth or not? How do I know if his or her view of enlightenment actually is what enlightenment is? How do I know? I'm not the one to judge.



So I just swallow what they say. And then when that doesn't work I run with the next person. The next person says it's like this. And then the next person says it's like that. After you've been in this 10, 15 years then you're so confused about what enlightenment is that you're ready to tear out your hair and quit the whole thing. I got an email yesterday from some guy saying 'I've been doing this 27 years. I haven't changed a bit. Nothing's happened and I realize now that I've completely wasted my life chasing the spiritual thing. Do you recommend that I go back into the world and try to succeed there? I think I can do better in the world than I can do in the spiritual world.' I said, 'Well I'm not the one to tell you to do anything but I think you know that you need to think about things a little differently.'

So what they are saying in this verse is, I need to convert this desire for experience into desire to understand. And once that's really clear, then you are open to teachings. Then you can actually listen to what is being said and assimilate the knowledge. That is the purpose of a guru. That's what we're doing here. It's not my teaching I told you again. For the new people, it's not my teaching. I teach Vedanta. This is a proven means of knowledge and it works. It works. Go to my website. There are testimonials. Everyday people write in how this is an amazing teaching, 'This is what I have been looking for all of my life. Thank you very much.' 'Cause this works. It worked on me and I've seen it work on hundreds of people over the years.

So it's not a personal thing. It's just that your idea of reality is not in harmony with what reality is. And once we understand, the inquiries that we are going to get into, these inquiries are just ways of getting you to understand and think about your own experience and interpret your own experience correctly. When you've got these fears and these desires and you're uncomfortable with yourself existentially you cannot interpret your experience properly. You can't see what you're actually experiencing and tell what it actually means. So you're misunderstanding yourself all the time. You're misinterpreting what's happening to you all the time. For what? For want of a clear understanding of what reality is.

All this mandala is is a description of you. This is a picture of you, of reality. You are reality. You are consciousness. You are reality. This is how you look. There's nothing personal about it. There's only one being

here with three bodies. One self, one awareness has three bodies. That's you. How you're structured, how you work, how the parts all fit together, is not known to you. So you need to know. It's just science. Its called *Brahmavidya*. It means the science of what? Of consciousness. *Brahma means consciousness*. It's just the science of reality or consciousness – who I am. And you'll see as this teaching unfolds that it's amazing. This mandala, we're going to develop it. It's going to take a while. This vision of non-duality, it takes a while to develop it in your mind. This is why I want you to come every day if you can and not miss and pay really close attention. Slowly, slowly, slowly, this teaching is going to build up this vision of non-duality in your mind. That's what we're doing. Then once it's there, then you've got all the tools you need to live happily here.

What's lacking in all these modern teachings? A proper methodology. They've all got the right ideas – you're consciousness, you're not the doer. You hear all these things, right? But they don't have methodology. They don't teach you what reality is and what action is, what kārma is. What you can do. What the value of action is. What the value of knowledge is. So forth and so on. We're going to explore all of these topics very carefully. These are complex topics. The self is not hard. Awareness is simple. We can handle awareness in about 20 minutes or less. We'll maybe half an hour 'cause there's nothing to it. There's nothing to it. Why even bother with it. Well we need to bother with it because you need to recognize what it is and understand what it is. But all of this, your body and mind, your three bodies and your mind and the world outside, that's all you too. That's all you too. I'm just awareness. I'm just awareness. That doesn't count. That's you too.

You need to understand the whole picture, the big picture, everything. And what awareness is and how it relates to these three bodies and the world outside. What the macrocosm is. What the microcosm is. What the ego is. What the senses are. How this whole thing is constructed. And how it behaves. All the forces that are operating here. How ignorance operates. What the vasanas are. How karma produces problems. How karma is the solution to problems. It needs to be very clear.

What he's (text) is saying here, what a blessing it is to have this desire, to convert this desire for experience into desire for knowledge and to get

some teacher or teaching situation where you can actually actualize that. See because honestly, and this is not an insult, you're not really capable of figuring it out on your own. If you were you would have done it by now. So when you come here you have to admit that I'm ignorant. I know the day I met my teacher I had to throw everything out that I was the most spiritual genius, that I knew everything, that I could just talk like crazy about it all. And I had all the experiences to back it up. And when I met my teacher, I threw it all out. I realized I didn't know anything. I was just babbling. I felt ashamed of all that I knew, really. It was all just cobbled together out of my fanciful beliefs and opinions and out of my own ignorance.

So when you come here, you got to know, Hey I don't know anything. And then we start patiently, slowly, slowly, slowly building it up. Starting from ground zero. It's like we're just going back to kindergarten and starting over. *Zen Mind, Beginner's Mind*, remember that book? Did you ever read that book? Well that's probably before your time. I'm an old timer and that was the big book in those days. Shunryo Suzuki from the San Francisco Zen Center wrote a book called *Zen Mind Beginner's Mind*. Beginner's Mind means - well you're not stupid you're open. We are going to see what that kind of mind is.

***Verse 3 - A person who is endowed with the proper qualities and an understanding of the Vedas who holds onto the unreal and does not strive for freedom veritably commits spiritual suicide.***

What does this mean when he says - *holds onto the unreal?* It means invest any of your time and effort in anything that's in samsara. Samsara means this world of being and becoming. This world of change. If you are holding onto things in that world, what happens? And you're not striving for freedom? Spiritually, you're committing suicide. You might as well just stay in that world and try to make it work until you are ready to give up. You might as well just keep hanging onto the belief that there is some solution here in this maya, in this samsara world until you are ready to let go. Because as long as you are still looking for something here you're not going to be able to give full attention to

yourself. Mostly it's love, isn't it? Mostly you're hoping that the big special love is going to come. You keep thinking that everyday. Or that the love you got is going to get better, or whatever it is. Usually you think, or it's some kind of security. You're looking for some kind of security. Not just emotional security maybe financial security or some respect or some recognition or whatever it is. You keep thinking that's going to happen. So he says here, if you do that and you don't go for moksha for freedom, then you're just committing suicide spiritually. And you might as well be honest. And you might as well just stay in the world until you're fed up with it. I know it's nasty – all bad news here. You guys have all come to hear the bad news. I'm trying to put a smile on my face.

***Verse 4 – Without self knowledge a person who studies scripture and practices the rituals to propitiate the gods for various ends will never gain freedom.***

That means all your spiritual stuff—this was written 1400 years ago—all your spiritual practice, you'll never get freedom. You won't get freedom by doing these spiritual practices. Spiritual practices are very valuable, mind you. It's very important to do spiritual practice. This is a spiritual practice. This is inquiry. This satsang, this teaching is a spiritual practice. All spiritual practices are useful but not for moksha except knowledge! All these other spiritual practices are good for what? Purifying your mind. Getting your mind prepared for mokṣa. Because moksha or freedom takes place in the mind, in the intellect. I just don't understand that I am free, so what? My intellect needs the moksha, needs the enlightenment. I'm already enlightened. I'm the light. I'm the light. What do I need? What do I need? My mind doesn't understand. That's the problem. I keep saying I want this and I don't like that and ..... Here I am the infinite, limitless, transcendent, non-dual, ever present, ordinary awareness beyond everything and I'm whining 'gimme this, gimme that, please.' Out of my mouth is coming all of this nonsense. Why? Simply because I don't understand. And for me to understand, I need a prepared mind. I need a mind that's clear and still and prepared.

We're just going to discuss this now. The qualifications are what? A prepared mind. The next text we're going to take after this, the *Bhagavad Gita*, it goes into karma yoga. In karma yoga its the basic way you prepare your mind. It's the fundamental practice for preparing your mind. Here they're not even talking about kārma yoga. If you notice. This is a more advanced text. Its assuming that you're already pretty much prepared. Unless your mind is subtle and pure and still and clear about what's going on and all your basic psychological hangups are handled, managed in some way. And your likes and dislikes are under your control, this knowledge is not going to stick. So actions, spiritual practices, great for getting your mind prepared. But it's not going to set you free. It's very important for you to understand this now.

The results of actions are limited and the mind is in the karma field, in the dharma field, so there are actions you can do to effect the mind, purify the mind. Get rid of my psychological hangups and my problems and my agitations and so forth and so on. Psychology is good for that up to a point. A lot of people up here in the spiritual world don't belong in the spiritual world at all. They belong on a couch with a shrink basically. Sorry to say that. None of the present company but sometimes i'm walking down the street with my white clothes on and I don't know if I'm the patient or the doctor here. You see people wondering around with all these crazy ideas and so forth.

The spiritual practices are for what? To get your mind prepared. But it's not going to produce mokṣa. Moksha is your nature. Only knowledge will produce that. Ignorance is my problem. The only things that's going to remove ignorance is knowledge, NOT action. Action is motivated by ignorance so it's going to reinforce my ignorance. This is why you can stay in the spiritual world and do all of these practices for 20, 30, 40 years and still be ignorant of who you are. People sitting there doing meditation. The same people I've seen a few of them sitting there for 10 years in Ramana ashram doing the same thing and nothing's changed. And they keep meditating over and over and over again. Still no change in their understanding.

They'll just keep meditating until the day they die and they'll wonder why nothing happened. Because the meditation reinforces the belief that you're the doer, that you're a limited, incomplete, inadequate person.

And you're waiting for some kind of big experience to happen that's suppose to blow you away, knock you out of the samsara world and establish you in this high state of consciousness or whatever it is or however its conceived of.

So spiritual practices are good for what? *Antahkarana shuddis* - means purification of the *antahkarana*. This subtle body is called the *antahkarana*, the inner workings. It's got certain parts in here and we're going to discuss this when we get into the yogas. And how the yogas work on this inner working. The spiritual practices are all good for that but they are not good for moksha. Only knowledge is good for moksha because ignorance is the problem.

Really I just have to keep hammering this point. I don't want to move on until everybody is really signed on to this. You keep hoping for something. Listen you'll get your epiphanies here in this class. People get all kinds of non-dual experiences from this teaching. But we don't care about that. It's nice. It's a confirmation of the knowledge. The knowledge itself can give you these various experiences. Put you in all sorts of samadhis. Put you in high states. Take you out of your body. Do all that sort of thing. We're not interested in the affects of knowledge. We're interested in knowledge itself because knowledge is what sets you free. We are not here to get a particular experience. You'll have these experiences. People tell me all the time. And I can tell by looking at your face and your consciousness whether you are experiencing some high state or not. Knowledge has the greatest power. There is no power like *jnana shakti*, the power of knowledge. It can transform you like nothing. But for that to happen, I need to be prepared and therefore spiritual work is important. That is what he is saying here.

***Verse 5 - Millions of actions will not produce self knowledge. Actions can purify the mind for gaining self knowledge.***

*Millions of actions* he says. It doesn't matter whether they are worldly or spiritual actions, they will not produce self knowledge.

**Verse 6 - Therefore, approach a compassionate teacher, a knower of the self, and learn how to inquire into the truth.**

This will teach you how to inquire. That means what? We're not going to enlighten you. We are going to show you how to enlighten yourself. You have to do the work. I can enlighten me if I know how to inquire. And Vedanta's just a means to guide your inquiry. I can enlighten me but I cannot enlighten you. Why? Because your ignorance doesn't stand in my account. Only my ignorance stands in my account. So I can remove my ignorance. And you've got to remove your ignorance. But you need to have a method for doing that. It needs to be clear. I have to have a clear proven method for getting rid of my own ignorance. And that's what inquiry is. It works.

OK so now. I've got a valid means of knowledge. I've got a teacher who's established in the self as the self. What about me? While I realized that there's no happiness in samsara but that's not quite enough. There are a lot of people out there who know there is no happiness in samsara, aren't there? Tons of people, but they are not necessarily qualified for moksha.

Now these qualifications, how did they come about them? Is this an arbitrary designation? I mean, who made this up? Who says I'm qualified or not? A couple years ago a fellow came to me and wanted to debate one of these neo people, a famous guru. 'Are you kidding? I don't want to debate anybody. I have no argument with anybody.' Well that person is too famous. I'm sure that person wouldn't be willing to talk to me anyway. And besides, who am I? I'm not even on the spiritual map so why bother with me. 'Oh no, we could get a lot of people. Have a big event. We could have a big dharma combat.'

'Well OK I'll do it. You set it up. But before I do it I would like to read a book that he wrote or something. I don't even know what the guy is teaching. So please give me the book. Get me a book.' So a few days later he brings me a book. A nice big fancy lovely book. So I got to the bottom of the first page. The second or third paragraph from the bottom it says, "There are no qualifications for enlightenment." That's what it says. I thought there is no point in even talking to this person. We totally disagree.

You need to be qualified. If you've got millions of people seeking and you've got hundreds of people finding that those people who are finding must be qualified to find it? And those people who aren't must not be qualified to find it? Isn't that logical. It's totally logical. This Vedanta, this teaching tradition, is thousands of years old. There have been hundreds of thousands maybe millions of enlightened people in India and around the world who have contributed to this tradition. And they've spoken their knowledge which confirms this and is confirmed by this truth. So it's known what these people are, like Ramana. People have dissected the minds and lives of these saints and enlightened people. And what they found was over time that all enlightened people had these various qualities in their mind. These qualities were highly developed in their minds. And there has been billions of people seeking truth and not able to find it.

So the knowledge of those people is also there as well. It's just scientific. It's just information. And those people were all found to be lacking in some degree of some or all of these qualities. Why does one person get it and another doesn't? Its not grace, 'Oh its just magic. Like with Ramana, I have to be like Ramana, I don't have to do anything. I just have to wait for grace.' Hey grace is earned. Its' not like winning the lottery. Those people who got it they had what? They had followed dharma and had punya karmas. They had karmas that produced this particular condition that allowed them to understand things. Grace is earned. It comes from punya. Punya means good karma - virtuous activities that are in harmony with dharma.

*Dharma* means your own self, your own nature, the non-dual nature of reality. And those actions produced the kind of circumstances or situations which are conducive to happiness or enlightenment or moksha.

So what we got here is a picture of a mature, qualified human being. Psychology, it's great, for what? Telling you what pathological behavior is, isn't it? I don't know for sure but there are usually several in my classes. I don't think psychology has a definition of what a healthy human being is? Does anybody actually know what a mature, healthy human being is? No. Because they don't have any because they are only interested in what's wrong with you. And what these qualifications are is



a picture of a healthy, mature human being. What they are like. And it's these people who are qualified for moksha.

Now look, that doesn't say if you're not qualified, walk out the door. We're not saying that. Because some of this is going to scare you off. More bad news guys. Don't run off. Because we have ways to help you get qualified. The teaching itself will help you get qualified and all the yogas will produce the kind of qualified mind that's capable of self knowledge. But don't think you can just walk in off the street and pay five bucks and get it. That's what they are telling you out there. That's all they've got is the hope that you'll walk into one of these satsangs and the energy will hit you and you'll have some kind of experience and you'll feel like you're aware. And you'll feel happy for however long you feel until the experience wears off and then they tell you 'that's it'. The 'this' babas and they're all pointing to *this*, *this* is it, *this* is it. Means that they are in some sattvic state of mind and they are interpreting that as enlightenment.

Sorry I get excited on this topic. It's important to really get excited about this topic and really understand this because this is why you're not getting it. It's because some of these qualities are lacking in your mind. And so after the break we will start enumerating these qualifications.

### **3: VERSES 7-12**

#### **Qualifications For Self Knowledge**

So if you don't believe me, read the text.

***Verse 7 – Qualifications are required for self knowledge. Time, place and circumstances are auxiliary means.***

That means if you have a proper lifestyle that's helpful. You have that right kind of good karma, you have enough leisure, you have enough

time, you have a healthy body, you happen to be in the proximity of a guru, you're capable of studying and so forth and so on. All these secondary things are in place. Those are auxiliary means.

***Verse 8 - Without the presence of a qualified teacher, self knowledge will not take place. Four qualifications are enumerated by those great teachers who have realized the self and obtained the vision of non-duality as revealed by Vedanta.***

***Verse 9 - The four qualifications are: 1. Discrimination between the ephemeral and the eternal. 2. Dispassion with reference to objects. 3. Six-fold secondary qualifications and 4. Burning desire for freedom.***

And we're going to unfold or enumerate those qualifications for you. Now this is just a checklist. Don't judge yourself. Don't get down, 'Oh I'm not good enough.' You know that part of you that doesn't feel worthy and good enough and once an excuse to feel sorry for yourself and to not buckle up and do what you need to do. This is not a judgment. This is just something to understand, that's all. And these things can develop. You can develop these as we discuss the *sadhanas* and spiritual practices. You'll see how they develop all these qualifications.

By the end of this course, the only thing that's going to be a problem is not that you're enlightened. The problem is the obstacles to your enlightenment. And from then on you'll just be removing obstacles. You won't be worrying about enlightenment. You'll know what it is and you'll know you are the light. It'll just be obstacles standing in your way and those are simply there from a lack of qualification. And you'll have tools to get rid of those obstacles to get you self qualified. So not to worry.

### **First Qualification: Discrimination**

***Verse 10 - Discrimination (viveka) is the firm understanding that the***

***self, limitless non-dual actionless ordinary awareness, is eternal and that the world of changing objects is non-eternal.***

So the first one is the discrimination between the ephemeral and the eternal, between what changes and what doesn't, between awareness and the object appearing in awareness. We said yesterday there are only two existential categories: awareness and the objects appearing in awareness. That's all your experience is. There's me, the knower, awareness, and then there's objects appearing in me. What are those objects? Sense perceptions—smells, tastes, touch, sight, so forth—those appearing in me. Feelings, emotions those are objects. Need to get it clear what an object is now. And thoughts and ideas, beliefs and opinions, discriminations, any experiences are objects. In other words, there's only two things here: me and my experience. Every object is ephemeral.

Every object is in time and is subject to change, including the experiencer, the subtle body, the gross body. *That* experiencer is an object. The person that I think I am, whatever your name is, that person is an object to you. You are *not* that person. That person goes through changes.

You know when somebody calls you up and says how are you? And you say, 'I'm going through lots of changes.' Have you ever said that? Do you ever feel like you're going through a lot of changes? *You* never went through one change.

Awareness, meaning *you*, never went through one change. You take yourself for being the experiencing entity. That experiencing entity is an *object* to you. *It* goes through changes, *You* don't go through changes. This is what discrimination means. I, the subject, doesn't change. I, awareness, doesn't change. The experiencer and the objects they experience change. They're ephemeral, they're non eternal.

Get this very clear. In fact moksha, liberation is defined by Vedanta as *atma anatma vivekaha*. *Viveka* means discrimination; *atma* means self; and *anatma* means not-self. So the discrimination between the not-self and the self. That's what moksha is, simply understanding what this is and what that is. Think about it!

All the confusions, all the problems we have are confusing your self with

objects appearing in you. Anything other than your self is an object. Anything but your self is an object to you. Objects are not you. I am the subject, awareness. Discrimination is knowing which is which. You can't do anything about either one.

Again we're getting the karma out of here. You're not going to do anything about either one of these things because this world of objects is just a dream world. It's like when you're in a dream you don't produce any karma do you? You don't produce any karma in a dream state do you? Because the dream is just happening. It's produced by the unconscious mind.

You can't get good karma or bad karma in a dream. You can exhaust karma in a dream but you can create any karma in a dream. You can just experience it but you can't create or remove it in a dream.

So this whole thing is just a dream. You can't mess with it. It's a projection, a hologram projected by ignorance (*maya*) out there. And that's full of objects. And the rules that are causing all the objects to move and change according to the rules, laws, called *dharma* - all those laws are not under your control. So you're not going to be messing with those things. If you try messing with them you're just wasting your time. It means you haven't got discrimination.

When you're an *avaveka*, means an indiscriminating person, you're always trying to manipulate all this stuff here to try to make it work for you. If you're trying to like fiddle with everything in your life to try and make it fit for you, it means you don't have discrimination. You think you can change this to make it work for you. As soon as you change it to make it work for you, it just changes to what it wants to change anyway. It's doing what it's doing all the time. You just *believe* that you should have control of it because you're stuck in it and it's not to your liking, not to your satisfaction.

And you can't do anything about awareness either because awareness is eternal. There's not one thing you can do with awareness — nothing, zero. So reality is not something you're going to mess with. Reality's something you've got to understand and discrimination is just understanding which is which.

The whole method of Vedanta is called *Vivekaha*. Every moment when I'm

living, there's me and there's experiences appearing in me, isn't that right? That's all I am, awareness and experiences are happening to me 24/7. And I've got to decide which is me and which is experience.

Get this now. I don't want experiences that are going to set me free. I want to be free of experience.

This is a tough sell. This is very hard. Our whole thing is because we just want special experiences. But what Vedanta is saying, no, you want to be free of all experience. You want to be free of all the objects appearing in you. That's what moksha is.

So that when something happens that you like or dislike your mind doesn't modify to it. When something pleasant happens, you don't get all high, giddy and walk around feeling like you're on cloud nine. And when something bad happens you don't get all depressed and sad and feel like your miserable and all that. You don't go up and down with experience. Experience is constantly in a state of flux all the time. It's going up and down. You don't have any control of it. And you don't want to go on that roller coaster. You want to see that you're always free of it. So you sit behind it and enjoy it for what it is. That's liberation. It's liberation from experience and the experiencing entity.

And there's only one thing that's free of that and that's *you*. So this *viveka* is a statement of enlightenment and for those people who can't see that, it becomes a sadhana. Becomes a sadhana means it becomes a spiritual practice. It becomes a method or a technique that you use to separate yourself from the things that are happening. It becomes an effort.

Discrimination becomes an effort and the more you practice it, the more your hangups and problems disappear. You don't have to fix your self, you just have to know it's not *me*.

*(not speaking personally here)* See I believe my mom was a bad person and made me miserable and unhappy and my father was a mean man and he did this and that. I believe that. No, mom and pop had nothing to do with you. Those are just ideas, experiences appearing in you that have no reality at all. If you lack discrimination, you're going to identify yourself with the experiencer. You're going to say you've got all these problems.

You get rid of your problems by seeing you don't have any problems. Identifying yourself as awareness you have no problems. You're free,

you're perfect, you're whole, you're complete.

You'll see the nature of the self is revealed. You'll see the self. You have no problems but owing to lack of discrimination I take these things to be real. I say I have problems and I'm always trying to fix them. Simply by knowing this they get fixed because, as they say, what you resist persists. The more you pay attention to this and take yourself to be this psychological experiencing entity, the more you create it. It becomes your identify.

And this whole teaching is about what you're identity is. And your true identity is what? The observer, the witness, the seer of the objects. This is a very simple thing. There's nothing complicated about this. It's just a simple knowing of what the subject is and what the object is.

And an enlightened person doesn't have to work at it. The knowledge is firm for them. So they always understand what an object is and never identify with the objects. We call that *sthita pregnancy*, means his or her discrimination is steady or firm, so they just know that's an object and they bother with it.

Why people like Ramana could just sit there. Ramana what a guy huh? He just sat in his underwear and didn't do anything, didn't he? What a guy. He knew none of that was real. He knew I alone am real and why bother with any of this stuff? So he could just sit in his underwear in bed all day, he reads the paper, listens to the radio, reads a few scriptures, writes a few things, lets people sit and look at him. That would be pretty irritating wouldn't it, seeing all these people staring at you and you're not saying anything? Silence, we're sitting in silence seeing people staring at me. They're just objects. They don't mean anything to him because he just sees himself as awareness, that's all, and nothing to be done about it.

Freedom means freedom *from* the doer. Freedom from doing anything about anything.

When you lack discrimination and you take yourself to be the experiencing entity—this is called the doer, this I-sense, the ego—then you always feel you need to change something, manipulate something to make it different. To what? To fit into your likes and your dislikes.

Reality is not here to cotton to your likes and dislikes in case you didn't notice. No really, believe me, reality is not set up to please me. It just

does what it does. It's a big machine and it just cranks out experience 24/7 eternally. And what I like and what I don't like has no impact on the reality at all.

The giver of the results of the action, which is called God, that giver of the action, has to consider all the factors in the *field* when it apportions results to me. And if those things that I want are not good for the *field*, you're not going to get what you want. Think about it.

This is why there's so much rubbish you want that you never get, and you all feel frustrated. Because reality doesn't care because what you want isn't good for reality, isn't good for the world, not good for the environment, is not good for the total. If you were in charge of the results of your actions you'd have everything you want. But you're not.

This is discrimination, knowing that all objects appearing in me are not under my control.

In the *Bhagavad Gita* it says, '**All beings follow their nature.**' It means everything here is programmed. Then after that Krishna says, '*What's use in control?*' Why are you trying to control situations and things when everything here is following its dharma, its nature. Everything here is programmed. It means you lack discrimination.

Now look, somebody's going to say, 'Okay sir, you told me that this is the not self but you also told me that this is a non-dual reality. So this has got to be the self too doesn't it?' You notice here (chart) I've put quotation marks around the 'not self'. It means it is the self, this is the self because if it's non-dual reality this is the self. But why am I treating it as the non self? That's a contradiction. You say 'it's a non-duality then you say there's a not-self. Isn't that duality?' No it's not duality. The reason you have to treat it as not-self because you're identified or attached to it.

So you have to break your attachment with it before you can see who you are. This is the purpose of discrimination, to break your attachment of what's not real.

He says up here in the text about a person wasting his time chasing unreal things. A person whose involved in chasing these unreal things doesn't understand that he or she is the self because he or she is attached and identified with these things thinking they will make him/her happy. So you've got to break your attachment to understanding what

you are. Once you understand this, then this all becomes your self. But there's no bondage. There's no bondage then when you understand it from this p.o.v. (awareness). But as long as you're looking at it from this p.o.v (not self) then you've got to treat it as not self and dismiss all these attachments and identifications with the objects. That's why we call it the not self. It's going to become the self, it always is the self, but it's going to become the self when you understand and are looking from this p.o.v.

This is just a shift in point of view. This is not me the ego experiencing the self. This is *me* the *self* experiencing the ego. That's all enlightenment is. It's just a shift from one point of view to another.

As long as I'm identified with this ego, this subtle body, this reflected consciousness, I've got the problem. And therefore I need discrimination as a tool. Be really clear about this. This is a tool. And once I've broken my identification with these objects, and to do that, I need to have faith in the scripture. If I knew it was true I wouldn't have a problem. But I don't believe that it's true because my fears and desires keep me chasing objects or avoiding objects. Which means I don't really believe that it's true. So I got to take the scripture as the truth and operate from there.

I have to have faith in the teaching and then make my life conform to that. You're going to see faith is one of the big qualifications here. Some of them are not listed here so we'll add some. So that's discrimination, separating the subject from the object; just those two things. You're permanent, you were never born and you're never going to die. Is anybody here afraid of death? When you understand this your fear of death will go away. If you stick around for the *Bhagavad Gita* we'll get into the whole death and change thing very, very deeply.

There's no evidence whatsoever that you die. Zero. Where's the evidence that you die? Has anybody ever died? I don't think so. And to say that you died, wouldn't you have to be there to see yourself dying, to observe your non-existence? Would you have to be there to do that? Yes. How can you say you die unless you're there to see that you die? Think about it.

Death is just a belief. The body dies, yes, we know that. But the body is not you is it? The body is an object appearing in you. The body is an object known to you. It comes, it's born, and it dies. We know that. But what about you, what about awareness? Is there any evidence that you



were born? No there's not. One fine day a baby body appeared in front of you. Isn't that how it happened? Yes that's exactly how it happened.

There's no evidence that you were born and there's no evidence that you die. Zero. It's only a *belief* because I lack discrimination and I identify myself with something here in the samsara, in the world of change and time.

We will see as we go along all of these teachings will prove to you without a shadow of a doubt that you're awareness. Death just means change basically. Death is just a dramatic change in our mind because we're identified with our body and we love existence so much we don't want to non-exist. But there's no evidence that you non-exist. Zero. Purely a belief. Anyway we'll see. So that's discrimination.

### **Second Qualification: Dispassion**

Now, dispassion with reference to objects. We had a little chat about that this morning with the smells. Smells are objects. Dispassion with reference to objects means, so what the sewer stinks. Big deal. So what the traffic is noisy, who cares. The traffic is noisy, the sewer does stink but why should I have my mind going up and down about it because my mind's agitation about it has no effect on it whatsoever. If your thoughts about the stinking sewer stopped making the sewer stink, fair enough. But the sewer stinks because that's its nature. It's just doing what it's suppose to do. Why are you getting yourself agitated? You come to India. You know very well the sewer stinks. That's India. So why are you whining about the sewer? You know there's mosquitos here so why are you complaining about mosquito bites? This place is full of mosquitos. I have so many repellents so I never get bitten because I got bit by one that had florida and that wasn't fun.

Dispassion with reference to objects – there's several definitions for dispassion but the one I like best is, indifference to the results of my actions. Think about that. What, are you kidding? I'm indifferent to the results of my actions? I don't think so. I'm doing those actions precisely because I *want* those results, isn't it? But why are you doing actions if you're indifferent to the results? Because the results aren't up to you. A dispassionate person knows the results aren't up to me. Therefore all of

that anxiety about the results is completely a waste of headspace, of time, of energy. And if I'm just sitting here worrying about what's happening and what's going to happen or what has happened, how clear is my mind going to be? How carefully can I discriminate my self from my not self? How are you going to do it?

## Karma

The results of your actions is what's happening now.

Everything that is happening to you now is the result of previous actions. That's *parabdha karma* or *sanchita karma* that's fructifying now. That's called my life right now. That's the results of my past actions. If you're not satisfied with that you're not dispassionate.

And it's stupid to not be satisfied with it, why? The actions have already been done. So by being dissatisfied with it, you're not changing it, you're not improving it, you're not doing anything at all. You're just wasting your head, your emotions, and your thinking on something that has nothing to do with you whatsoever. It's just the results of actions appearing right now.

And I'm doing actions that are going to fructify later. That's called *agama karma*. 'Oh if I don't get that job everything's going to hell. I'll have to cut my wrists.' Hey, that job is not up to you. If it was up to you, you'd have the job. But it's not up to you. So knowing that it's not up to me, que c'est ra c'est ra. That's dispassion - what will be will be. It's fine. I do my best. I do the interview, I qualify myself, I do everything that's necessary to do and then - 'don't call us we'll call you.' Don't call us we'll call you means, it's not in your hands, so pack it in, stop worrying about it, it's totally gratuitous. This is a dispassionate person. He or she is not going to waste their time worrying about all this shit. If it's up to you, fair enough, worry all you want. But it's not up to you. Think about it. That's dispassion.

*Discrimination* is knowing what the subject is and what the object is and not confusing the two. Not confusing me from what's happening to me. And *dispassion* is indifference to the results of my actions. Another definition is indifference to sense pleasures. It's the same thing.

Heat and cold, pleasure and pain, all these things are determined by the *field* and by your karma. They're not up to you.

You have to suffer them because your body that's experiencing those is in the *dharma field* and the *dharma field* is dualistic and it delivers pleasure and pain, heat and cold, all the dualities are operating here. There's nothing you can do about it. So you just have to be indifferent to it that's all.

No, listen, you're free to get upset. You're free to like it or dislike it according to you, but if you want to do that you're just not going to get moksha because your mind is just going to be trying to relate to all this stuff that's happening to you rather than understand who you are.

We're *mumukshutvas*. We want, we're going, for freedom. So we want to understand who we are. So our relationship with what happens to us is very important.

See children are not dispassionate. Children want what they want the way they want it. And unfortunately in our western culture even though we have grey hair we're like babies. I read an interesting book in the '90s written by a poet, Robert Bly. It's called the *Sibling Society*. And he said that because of various factors we're just like a bunch of kids. You got guys like 60, 70 years old, grey hair and billions of dollars running huge businesses and corporations and they have the mentality of teenagers. They have the values and ego structure of kids. They never grew up.

Everybody in this samsara just wants what they want when they want it and the way they want it. That's a child, not an adult. An adult knows very well, 'it's not just about me getting what I want here.' The reason Indian society has got so much spirituality, not that it doesn't have plenty of the other stuff too, is their society is not just a desire orientated society. It's a *dharma* oriented society.

In a dharma oriented society you're mindful of the rules that are operating here and you try to conform to dharma. This is why when you go to India (*James tell his story about taking a parcel to the PO and all the rigamarole he went through to get a simple package weighed*), there are rules here. Everybody's got their duty. Everything's operating according to a plan. It's not about you getting what you want. I love to see the foreigners come here and try and make this system work for

them. You're an idiot if you try and make this system work for you. And believe me, the Indians are laughing at you. Believe me, they're really having their laugh. I have a lot of Indian friends and they just tell me all the time about their interactions with the foreigners. And we just don't get it. We think they don't get it but no, we don't get it.

It's all rules and laws here, following its nature here. When you understand that, you relax, you take it easy. That's why you got so much spirituality here. People don't disturb themselves with things that are out of their control. I mean I could tell you stories all day long. These people handle their poverty and misery better than we handle our prosperity, honestly. You know that that's why you like it here. You see the people here they don't have a pot to piss in but they're happier than we are surrounded by luxury and pleasure and all that sort of thing, because they have this dispassion that comes from understanding the nature of reality. Here he's got a definition for dispassion.

***Verse 11 - Absence of longing for changing things from the body up to spiritual states.***

Okay there's a good one. '*up to spiritual states,*' pack it in on your big epiphanies guys. Give it up. Forget about wanting to have these big enlightenment orgasms. If they're going to come they're going to come and if they don't come they're not going to come. So forget it, it's not up to you. If Bhagawan wants you to have a big epiphany and see the angels dancing in the cosmos he will give you that vision. And if not, not. Stop longing for spiritual experiences. A dispassionate person is not longing for spiritual experiences, that's why he puts it in here. It's not just worldly things. The body is included for worldly people. Worldly people don't care about spiritual experiences. In fact they think the people who have spiritual experiences are goofy. So we don't care about the worldly stuff. We all want to have spiritual experiences. He said, don't want for those either. You're wasting your time. It's not up to you. If they come they come. If you're suppose to get them you will get them. And if you're not suppose to get them, no matter how hard you try to get one of these epiphanies, it won't happen.

I just got an email from a guy he wants yoga siddhis. He wants to actually read the mind of the ants and to know what they're thinking, what the ascended masters are thinking. That's what he was telling me. 'Give it up, forget it.'

You can get enlightenment without one spiritual experience. Believe me, about half the people who got enlightenment through Vedanta have not had one spiritual experience. And you'll notice in these qualifications there's not one spiritual experience, epiphany, listed as a qualification for enlightenment. Not one.

Why is that you can get enlightened without a spiritual experience? Because you are the self already and all this teaching does is reveal the self. The self is right here present – it's *you*. We don't need to go some place else or have some big experience to prove to you that you're *you*, to show you who you are. And even when you're having a spiritual experience *you're* watching it aren't you? The experience is just another object to *you*. If you don't understand you'll make a big story out of it and think you're all enlightened because you had this spiritual experience. But you're not, it was just another experience somewhere subjectively happening in some part of your self. It came and it went. It's not important.

There's certain value to spiritual experiences and we'll talk about them as we go, but they're definitely not a qualification for enlightenment. And spiritual experiences can be a huge impediment and become a samadhi junkie. You see them—the meditators at Ramanashrama—many of them are samadhi junkies. They just get stuck in that ritual. They get high from it. They get glowy and they just have to keep doing it to feel good. They get totally attached to the spiritual practice their doing because it makes them feel good, makes them feel high. And they just become like worker bees, just working, working, working to feel good over and over and over again. So dispassion means I'm indifferent to these spiritual experiences.

***Verse 12 – The mind is resolved when, bolstered by dispassion toward objects, its attention is removed from the objects and repeatedly placed on the self.***

Now we got two things happening here in existence: we got me, the subject, awareness, and objects appearing in me. When I'm dispassionate what can I do? He's telling you what the value of dispassion is.

And this is a method for liberation. This is how you free yourself. When you find experience happening then what do you do? You take your attention off the experience, the emotion, the feeling, the thought whatever it is, and you put it on awareness.

You want something to do? You want a job? Okay there's a job. There's a sadhana for you. Just take your attention away from that and put it on the self.

Now some clever person's going to say, 'How can you put your attention on the self because the self is beyond your attention. We said earlier the self cannot be objectified. Isn't that Verse One? So how am I going to put my attention on my self?' We got to take the piss out of these teachings too. That's why you have a teacher. If you read this you'll be confused. You need a teacher. So we're going to resolve this contradiction right now.

It tells you to put your attention on your self but I can't put my attention on the self because the self is not an object. What to do? Place your attention on the *idea* 'that I am awareness.' The idea 'I'm awareness' is as good as awareness.

The access to awareness is through knowledge because you're already awareness, and the thought 'I'm awareness' is non-separate from awareness.

So when you think the thought 'I'm awareness,' you suddenly back right to awareness. You start seeing from awareness p.o.v. and the object, the experience, whatever it is, shrinks down. Sometimes it just disappears. Or it just shrinks down to manageable proportions and becomes obviously an object with which you cannot confuse yourself.

So placing your attention on the self means placing your attention on the idea 'I am the self' and contemplating on that. As soon as you do that and when you know what the self is, you will see that you are the self.

Now how are you going to do that if you're not dispassionate? How you going to do that if you're worried about the sewer smell and if your wife

loves you, or if the money is running out, or if your kids are sick? You can't. Your mind, your attention will stay in samsara on the objects. Your mind won't be going to who you are.

See, a qualified person is a *mumukshu*, he wants liberation. So liberation is for the mind so the mind has got to concentrate on the self. And what's the obstacle? My attention is to the objects appearing in me. You can see why this is difficult. It's not difficult because it's complicated. It's difficult because of my attention to the objects, to having reality behave according to the way I want it to behave. Or having me be what I think I should be. There's a good object that's a problem for spiritual people. 'I want to be different from what I am. And I should be like this or I should be like that.' You know that idea, living up to your ideal? Like you think a spiritual person has to be a certain way? And so you're always concerned you're not spiritual enough, you're not holy enough, and so on. So you're always fixated on the object, the experiencing entity, not upon the self. You see how tricky this object thing is.

He said here you need to have a lifestyle in place.

A secondary qualification is a proper lifestyle. That's secondary thing. It's the circumstance to make it possible to inquire.

Then you need a dispassionate discriminating mind because what are we going to be doing here? We're going to be taking our attention off the objects and putting it on awareness. That's my job in these satsangs. My job is just to keep our attention on awareness all the time. Once we've got our attention on awareness, we work through all this stuff, then we send our attention back to here (self) over and over and over again. Every time, get rid of some object, or belief, or opinion or emotion that's standing in our way and put the attention back home where it belongs. Nobody else is involved in this. This is why it's hard work.

How these people can say there's no qualifications I do not know. How they can tell you that anybody can blow in off the street and get enlightenment I don't know. Just *believing* in this is not good enough. I need to practically do it every moment. And all the time there's experiencing occurring. All the time my attention is being drawn and attracted to my experience, to what I'm experiencing. And I've got to be looking at that, to step back all the time, 'Hey that's not me.' That doesn't

mean you can't act in this world.

But you act with the knowledge you're whole and complete and solve and relate your experience from that platform rather than from the platform that you're small, inadequate, incomplete, and needing this experience to complete you. You do not need any experience to complete you, to make you happy.

*Audience:* How you can act when you're all the time focusing your thoughts on awareness? Let's say if I want to drive. There are rules you have to be careful.

**Ramji:** When you're driving, drive. That's all.

*Audience:* If I need to be constantly in awareness for the awareness thing?

**Ramji:** Well you have to be awareness or you wouldn't be driving, so just know that you are awareness, that's all, and then drive. Where's the problem?

*Audience:* If I need to do some action sometimes I have to forget about awareness.

**Ramji:** No, no, you act knowing your full and complete. That's all. You can do everything you ordinarily do but you do it with the knowledge you're whole and complete. The only problem is I'm doing it with the knowledge I'm incomplete, thinking if I get to my destination when I'm driving I'm going to be somebody different or better or I'm going to gain something from this. But you're not going to gain anything from it because you're awareness.

So you just enjoy driving. As awareness I just enjoy driving, that's all. I don't believe I'm going to be different when I get to my destination. I don't believe something great is going to happen or something bad is going to happen. I know very well nothing is going to change. So I just drive with that understanding that I'm awareness.

It'll become clear as we go.



## 4: VERSES 13&14

### Qualifications for Self Knowledge *continued*

Don't be frightened by this daunting list of qualifications. Don't think, 'OMG I'm not up to this. I'm not ready for this.' This is not the reason we are discussing these qualifications. It's not to scare you. Basically if you are here hearing Vedanta and you're dedicated to it, you're basically qualified. And these qualifications will develop in you because they are in you as a result of hearing the teaching.

Inquiry in association with the teacher will cause the qualifications to develop quickly. You will become dispassionate very quickly if you assimilate this information. You will become very discriminating if you assimilate this information. You will easily be able to resolve your mind into awareness, and dissolve your emotions into awareness, called *sama*, which is what we ended talking about yesterday.

If you assimilate the meaning of these teachings you'll gain control of your senses. You will learn how *not* to put your nose in other people's business and take care of your own business. If you assimilate the meanings of these teachings you will learn how to let go of your ideals and become an actual real present person, how to love yourself warts and all. If you accept these teachings, if you assimilate these words that are contained in the scripture, you will become devoted to the truth.

So don't be frightened, don't judge yourself, 'OMG I'm not worthy of it.' If you're here, you have a human birth by grace you've come here.

We call it *punya karma*. It means good karma as a result of meritorious actions you've done in this life or in previous lives and that has brought you here. It's the self in you that has brought you here. You may think you brought you here but it's the self in you that's brought you here.

And so all of these things will develop. If you have a problem it's good to understand what these teachings are so you can pinpoint the problem in yourself and work your way out of that problem rather quickly. That's why we point all this out.

So simply knowledge of these qualifications is all that's required. And the

knowledge will do the work for you. That's why we need to take lot of time on this. Because it's easy to experience yourself, it's easy to get enlightened, but to stay enlightened, that's not that easy.

It's easy to become self realized but it's not that easy to become self actualized. And if you're unable to actualize your realizations it's only because of a lack of one of these qualifications. These qualifications if they're in full flower will neutralize your binding vasanas, your binding samskaras, your *pratibandikas* – the things that bind you.

That's why we take our time with you. Every single text in Vedanta starts with these qualifications or refers to them. It assumes that you already have them. Shankar has written another text, many texts, but another smaller text of sixty pages called *Atma Bodh*, self knowledge, and in the first verse he doesn't go about describing the qualifications. He just says, *I am composing this treatise on self knowledge for those who are purified and peaceful, calm of mind, and desirous of liberation.* So there all the qualifications are presumed. It's presumed that you're ready to hear this teaching.

So every single text we make a point of this. The modern spiritual teachings, as far as I know, and I may be wrong, do not discuss the qualifications that are necessary for enlightenment. I don't know if you've heard from other teachers outside the lineage that I come from, that qualifications are necessary. They do mention occasionally that you need to be ripe. But they never tell you what ripe means. We're telling you what ripe means. You need to know what it means. You can imagine that you're ripe and not be ripe at all, but be green as anything. So we have seen what these things are and that's the point of this. That way it's a checklist for you to check inside yourself. There's no judgement implied here. Don't let your small little ego, that part doesn't feel worthy, don't let that part interpret this teaching.

You should have dispassion and discrimination with reference to that small little part of yourself that doesn't feel worthy. You're definitely worthy. If you're here you're worthy. If you have a human birth you're worthy, that's what he's saying. If you have a desire for liberation, you're worthy. If you have the good luck to have a teacher you're worthy. And all that's required here is simply to listen. That's the first stage.

And the next stage is to reflect – *manana*. You use the logic of these teachings to dissolve the obstacles to your appreciation and assimilation of the meaning of the teaching.

The meaning of the teaching is you're okay. That's the meaning. You want it very simple — you're fine, nothing is missing. You're whole, complete, and nothing can be taken away from you. Can't lose anything. That's the meaning of the teaching. It's very simple. And if you can understand that and what that means in terms of your life here, ta ta to the teaching, you don't need a teaching any more because that's all the teaching is.

You're not *studying* Vedanta here. The hell with Vedanta. You're not studying Vedanta. Vedanta is just the knowledge of who you are and the knowledge of who you are is whole, complete, non-dual, actionless, ever present, unborn, ordinary awareness. If you can understand what that means... you can parrot it like a monkey in a cage, like that, but you want to comprehend and understand what those words mean because those are just words that are describing yourself. That's all Vedanta is doing so don't get all excited here that you've got to study this great arcane mysterious wisdom from the rishis of yore ten thousand years ago, the subtle truths and the great mystic experiences – it's all nonsense.

Vedanta is a very simple message — you're okay! That's what we're saying — you're fine. And the only reason you're sitting here is because you don't think you're fine. Well if you don't think you're fine, relax and we'll prove to you you're fine. Okay? That's our job is to prove to you, and when I say 'our' I'm speaking for the lineage. I'm not speaking for myself. I'm speaking for all those beings that went before me who realized this truth.

So, each time we'll keep referring back and building up and refreshing your memory where we've gone. Because it's important as I said earlier to get the whole flow of the ideas. This is a complete teaching from A-Z. And it's important to get the big picture in your mind. That's why you need to stick every time, to stay at it. Because once that big mandala, this whole mandala, forms up in your mind and stays firm, hey you're good to go. Believe me, you're good to go. So we just keep catching up then we go more verses. Then we go back and catch up then add a few more verses. This is teaching. It's learning. Have to repeat over and over and over again. Gradually slowly, slowly we'll all go together to clarity and

understanding.

So it says:

***Verse 10 – Discrimination (viveka) is the firm understanding that the self, limitless non-dual actionless ordinary awareness, is eternal and that the world of changing objects is non-eternal.***

And we discussed that yesterday what the self was and what the non self was. Discrimination which we said was *atma an-atma viveka*, discrimination between the eternal and the ephemeral.

This discrimination depends upon another discrimination which you need to have made, and that is a discrimination in reference to what you want. We call that *purushartha nishcaya* – these are the words used in this tradition. It's discrimination in reference to your motivations.

### **Kama, Artha, Dharma**

Becuz you can't make this discrimination unless you're clear that kama, artha, and dharma will not satisfy you. In other words, that there's no security in security as it's conceived of by the world. There's no pleasure in pleasure as it's conceived of by the world. And there's no virtue in virtue as it's conceived of by the world. Because of, the purpose of all things, the purpose of worldly security is for freedom. Why? I want freedom from insecurity. The only reason I care about financial security or worldly security is because I feel insecure. So I don't want security for the security sake. I want security for the freedom sake. Which means that when I'm pursuing these things in the world I'm actually pursuing freedom. But I don't know I'm looking for freedom. I think I need the object, I need a good job, I need money in the bank, I need marriage or whatever it is. I need something outside that will make me feel secure. But my actual intention is freedom from the feeling of insecurity.

The same with pleasure. Why do I want to pursue pleasure? Becuz I don't feel good. So I don't want the pleasure for pleasure sake I want pleasure for relief from the feeling of being unhappy, bad, from the feeling of suffering. I need relief from that. So the actual, ostensible motivation is

not the real motivation.

Same with virtue – trying to be good, trying to prove to yourself you're a good person and doing all these spiritual and holy things to make yourself feel good, saving the world and so forth and so on. What is that about?

That's not about making yourself feel good, or virtuous, or saving the world. That's about relieving yourself that you're a sinner, that there's something wrong with you, that you're not virtuous as you are. So the underlying motivation for the pursuit of virtue is freedom also. You're never going after what you think you're going after in this world.

The things you're chasing in this world not what you're chasing. The things you're chasing in this world is freedom. This is what we mean by discrimination in relation to your motivation.

Therefore the conclusion is, since all my activities are motivated by my desire to be free, why not just go for freedom directly? That's called *mumukshutva*.

A *mumukshu* is a person who's searching for moksha, for freedom. It comes from the word *muc*, it means to be free of, to liberate.

Why not go just directly for that moksha rather than going indirectly through all these objects. Which will give me temporary freedom but hey, temporary freedom is what? Useless, isn't it, because five minutes after you enjoyed that freedom what happens? You want something more. The desire comes back again doesn't it? Getting what you want doesn't remove your desires permanently. The desires just keep multiplying endlessly because they're not there because you're not getting what you want. They're there because you don't know that you're okay. That's why they're there. They're not that because you don't have the car, beautiful wife, and beautiful kids and beautiful job and all the lovely stuff in samsara. They're there because I don't know I'm okay. There's all kinds of people out there with all the good stuff who are miserable, who don't know they're okay, who are still trying to be okay when they've got all that stuff.

Once it's clear that I want freedom, then the teacher comes. Then the teaching comes. Then you can discriminate as we defined it yesterday between the *atma*, the self, and non-self, *anatma*. This is a higher level of

discrimination. There my discriminating faculty is solely in separating the subject from the object.

### **Atma Anatma Viveka - location of an object teaching**

I'll give you an example of discrimination, of *atma anatma viveka*. Where is this pen located? In my hand. Is that correct? Does anybody see it is located anywhere else? No. Okay, I say it is not located in my hand. I'll be the devil's advocate here since everybody thinks it's here I will tell you that this pen is not in my hand. It does not exist in this space here as it seems to be when you analyze. And this is a discrimination, a teacher, an inquiry, purely an analysis of experience – we're going to undertake this analysis of experience. You won't think this way on your own. That's why you need the teaching.

When you see an object and that can be any object, that object is bathed in light isn't it? If there's no light in this room you can't see the object. You need light to reveal objects. So the light is shining here and reflecting off the pen. Light is bouncing off this. Then what happens? Then the stimuli, the image of this pen, passes through the pupils in my eyes, and when it goes through the pupil it's reversed and appears on the retina, which is the back of the eyeball, upside down. Out here it looks right side up but in here it looks upside down. And then the mind takes the information and reverses it and 'pen knowledge' arrives in my mind. **The knowledge of an object is true to the object.** Does anyone see a dog in my hand? Good, none of you've been smoking over at the chai shop. You see a pen. You do not see a dog or cat or anything else, because the knowledge you experience, the knowledge of this pen, is true to the object, the pen.

Now what? Where am I experiencing this pen? In the mind. And how far is the pen from the mind? Is it floating off the surface of the mind somewhere? No it's not. The mind has taken the form of the shape of the pen. The mind is like air or water. It has no shape of its own so it can conform to anything can't it?

This is why you can know anything because the mind can take any kind of form that's possible. It can take the form of air, water, fire, a spiritual being, a spiritual experience, a mathematical formula. It can take the

form of anything. It's capable of knowing anything because you can make the shape of that in itself out of itself.

So now I'm experiencing the pen in my mind. And the pen is not separate from my mind. So the last question is, how far are you from your mind? Is there a gap between you and your mind? There's no distance. There's no separation between you and your mind. There's no distance. So how far are you from this pen? You're not far. There's no separation. You are the pen. So is the pen over here? No. The pen is here. The pen is *me*. This is what non-duality means. Think about it. I see some people shaking their head 'no, this doesn't work for me.'

Okay I'll tell you why you're right, why it doesn't work for you. It doesn't work for you because of your reference point. What is the reference point from which this doesn't work? The body. Your p.o.v. is the body. If you're the body then the pen is over here definitely. That's obvious, everybody will tell you that.

Okay, but let me ask you this. Think through this. Is the body *you* or is the body *known to you*? Known to me. What does that mean? The body is not me, isn't it? Doesn't it mean that? I'm the *knower* of the body. My hand is me but I'm not my hand. The body has the same degree of reality as the pen. In other words the body is an object to *me* as awareness, just like the pen is an object to *me* as awareness. So now is the pen over here or not?

Is my body something other than me? No? It's known to *me*. It's made out of what? It's a vibration, a *vritti*, a form or shape, in me, in awareness. Everything single object is nothing but awareness appearing in a particular form. And am I separate from awareness? This is the only question I've got to answer now. No. Then have I got any problem with any object in the world? No.

Where are all these people you love and hate? They're only in you aren't they? They're manufactured out of you. They are you. Now if a person... let's take a person because this is where we have most of our problems. If a person is me, am I going to treat that person badly? No. Am I going to think bad thoughts about that person? No. Why not? Because I don't want to injure myself. What's the natural response? You're going to love yourself. So what? Ergo I'm going to love everybody if I understand what

non-dual means. Non duality is *not* some experience of merging into objects. This is that experiential notion of enlightenment we talked about where you imagine you're going to come into some big orgasmic union with an object and then you're going to *feel* this non-dual love, or whatever it is, and you're going to have this amazing experience. That's not what non-duality means at all.

**Non-duality is simply the understanding that nothing is separate from me.** Based upon what? The facts. It's not a belief. We've just shown, we just analyzed it. We just showed it's just a fact that nothing is separate from you when you discriminate. When you inquire, investigate into the nature of your experience, this is the only conclusion you can come to. Think about it. It's the only conclusion you can come to.

So by discriminating the subject, me, consciousness from the object, going through that analysis, through that step-by-step analysis what have we done?

We've set ourselves free of the notion we need to pursue any object to get happy, to get full, to get complete. Why? Because if you investigate your self, you'll see the self is whole and complete. It includes everything.

And everything is manufactured only out of you. In other words nothing is experienced apart from consciousness. It's consciousness, or awareness—*you*—that is experiencing everything. And just as a web of a spider is manufactured out of the spider, all of your experiences are manufactured out of you. And you're the one that's shaping the web of your experiences according to your own intelligence. This is meaning of non-duality.

And how do we derive at that? Through discrimination. It's just a prime example of these teachings. **There's no *belief* involved here. You're not required to believe one thing.** You're only required to follow the logic. If you stick with the logic step by step what other conclusion can you come to? You can't come to any other conclusion except that reality is non-dual.

The interesting thing about the relationship between the subject and the object is, even though the objects are the subject, the subject is not the objects. That means the self and the objects are not the same. People think non-duality means sameness, we're all the same, everything is the same. No, they're not the same. That's why we have discrimination



because there's a distinction between the objects and the subject. And why are they not the same? Because when an object appears it loses its sentiency. It's no longer aware. It no longer knows anything. It becomes inert and insentient and an insentient thing cannot know.

This chair is awareness but it's not sentient. It doesn't know it's a chair and I'm sitting in it and talking about it, does it? Even though it's made out of me, as soon as I think the chair thought, what? It's made out of *me*. But it doesn't know *me*.

So I know the chair but the chair doesn't know me. Which means what? Think about it! I am free of all the objects. That's called moksha, liberation. I am free of the objects.

So think about it, if you really assimilate that knowledge are you going to be attached to anything in this world? Are you going to be chasing any particular kind of experiences to make yourself complete? Are you going to doing it? No you're not. Because none of this is happening here is validating me.

I, awareness, is the light that validates the existence of everything. In other words, all the objects depend upon me but I don't depend upon the objects at all.

If you're chasing objects it's like the tail is wagging the dog. Hey the dog is suppose to wag the tail. It's not the other way around. But if you don't know you're the self, the tail is wagging the dog. Here you are out there chasing all these objects thinking that those things—security pleasure, virtue, power, money, fame, sex, blah blah blah—are going to validate you, make you whole, make you complete, justify you to yourself that you're okay because you got all these things. But these things can't justify you at all because they're not even conscious. They're nothing, just inert, insentient objects appearing in awareness. I validate them. As soon as I take my light, my awareness, from them, what happens to the object? Puff, it collapses.

You have an emotional problem. What happens? Put your attention, turn your attention back to the one who knows the emotions, the one who's there prior to the emotion. Who would that be? Me, awareness. And what happens to the emotion? Puff, gone. Or if it doesn't just disappear it shrinks to manageable proportions.

## Super Imposition

In Vedanta we have two concepts of super imposition:

1) *Super imposition* means confusing the subject with the object. You *super impose* the object on your self, you take the object to be your self, and therefore you suffer.

2) Or you think you're this person and you super impose the self on that and you imagine you're something other than what you are.

You think you're a great enlightened person but really you're just a jerk saying you're a great enlightened person. That's another form of super imposition. Whether you super impose from here down (awareness down) or here up (gross body up) doesn't matter.

And there's this belief in the spiritual world that when you understand who you are that all the objects are meant to disappear, like the snake and the rope. Person mistakes a rope for a snake and feels fear. Then somebody comes along and says it's not a snake that's a rope. Then what happens to the snake? It just disappears. You can't get the snake back once you know it's a rope. You can look at it all day long and the snake is not going to emerge out of that rope. You can understand how you could have seen a snake there but you can never get the snake to appear back. It just puffs out of existence.

So people think when they realize the self that all the objects are going to go puff and like some of these space cadets around here (Tiruvannamalai) walking and talking, 'the great transcendental void. The I'm not here, the no-ness, the emptiness.' No, you see them. There was one guy here he was like that. He had about ten disciples and he was a zombie type and the disciples behind him were like zombie types to, and they were all walking down the street trying to prove to everybody in Tiruvannamalai that they weren't here and they weren't seeing a world, that nothing was going on. You've all seen them. The spiritual world is full of the most goofy people I tell ya.

And there's another type of super imposition and this example of what we're going to talk about now that's relevant. That's a mirage on the desert – a fatamirganas for those of you who are Europeans. We call it

mirage. When you see water on the desert do you go and drink it? No, because you know it's not water. You know it's a mirage. When you know it's a mirage, does the water disappear? No, the water stays there. When you make this discrimination, your body and your mind and the world and your friends and your family and your job and your kids and all this stuff, it stays right put where it was before. It's not going away believe me. This is a big shock! This is a huge shock, because everybody thinks if they get this all their problems are going to be wiped out. But their problems are not going to be wiped out; they're going to be sitting right there every second.

I have a friend who was once a millionaire and he kept spending. Instead of taking care of his money he kept spending it down. And then in the process he awakened to the self, realized he was the self, and then he thought when he realized the self that would take care of the money thing. In other words the money would come back because now he's realized and of course the world is going to throw money at him. But hey karma doesn't know you're enlightened. The objects don't know you're enlightened guys. They don't know anything. They're behaving according to certain rules and those rules have nothing to do with you.

All that happens when you understand the self is you know none of this is real. Knowing that it's not real is how you get out of the problem. The problem is going to be there. Everything is going to be the same but the person who's believing that they're real, is going to be cancelled by this knowledge, that's all. And the real person is going to stand apart from whatever happens, enjoy his or her self by his or her own self.

The self enjoys itself by itself. It doesn't require any objects for its enjoyment. It's self enjoying. *Paramasukadam*, means it's the greatest pleasure. It's self revealing, self experiencing, self enjoying. No need for objects at all. That's moksha. That's freedom.

***Verse 12 – The mind is resolved when, bolstered by dispassion toward objects, its attention is removed from the objects and repeatedly placed on the self, (sama)***

There's your practice, your spiritual practice. That's called *sama*. If you

can't resolve the mind. Resolve the mind means gets rid of the agitation. Gets rid of the things that are bothering you. That's all that resolution is. There's always things that are bothering you. Life is just one series of problems every single day.

If you think you're going to get a free life forget it. You just have to accept yourself as a troubleshooter here.

I had this problem when I first started learning computers because I thought computers were suppose to work all the time they way they're suppose to work. And I always got pissed off when I got those nag screens and things went bad and I had to reformat and do this, call some techie, get on the internet. I always got myself irritated. And then one day I thought, this is not right. There's something wrong with me. And then I realized, ah ha, I got the wrong idea. I should think that I came here to fix computers and that's what I like doing and that's my job, that I'm just here as a troubleshooter. That's my little duty. And so I started enjoying fixing the problems.

### **Sama and Dama - Resolving an agitated mind**

So it's the same thing here. Everyday you got a problem. There's never a day when there isn't some damn problem that you've got to sort out. huh? And how do you sort it out with reference to who you are? That's called *sama*. If you can't do that, in other words, if your mind still stays agitated then the next qualification is called *dama*. And that's called in:

***Verse 13 - Putting the organs of perception and action in their respective places afar withdrawing them from their respective objects is called self control, dama.***

In other words, when somebody's irritating you or when you're irritated go ahead and be irritated but keep your mouth shut. Unless you're requested in triplicate with a seal on it for your opinion or for some action on behalf of some action on your behalf or yourself or others, keep your mouth shut. Or keep your sense organ, whatever it is, keep your

tongue away from the food or keep your sex organ away from the whatever it is, because as soon as you get yourself hooked up with one of these sense objects you've got a problem. A whole new set of problems are coming on and a whole bunch more agitations is going to come to your mind, and your mind is not going to be resolved.

So this is control at the sense organ level. Really. These vasanas, these cravings, these fears, they've got to be managed.

If you can't understand as being awareness and seeing them as objects then at least don't create karma with them, because as soon as you involve your senses you're going to get karma which means what? You're going to have more agitation because the world is going to start impacting, impinging on you. As long as you think it's not a problem... the world just doesn't know what you're thinking. Nobody knows what you're thinking but as soon as you open your mouth - boom, there it comes.

So this is a discipline if you want to practice. If you say Vedanta has no practices, we call it *vac tapas*. *Vac* means speech and it means restraint of the speech. And speech should be pleasing and truthful and compassionate.

Do I need to say this to you, 'Oh no, I'm just being honest. I just need to say this to you. You're being a jerk. No, don't take it personally, I'm just being honest.' Huh? You're just being honest and *boom* that's what you get for your honesty. You get a punch in the nose.' You should get a punch in the nose.

When the world wants to hear from you, let it solicit the information. Otherwise keep your mouth shut and your attention on the self. 'Oh no, I've got things to say. Things are not right here. I've got to see that the world is okay. I'm going to fix the world.' Such a bunch of bullshit trying to fix the world and save the world, and make everybody right and fix everybody and make everybody happy. Hey, make yourself happy and take you, the jerk, out of the world and the world will be happy. That's how you save the world - take you out of it.

***Verse 14 - Non-depending on external objects by the ego or absence of 'my-ness' (uparati).***

Absence of *my-ness*... hey, tell me what belongs to you? Can you tell me one thing that belongs to you? Don't answer this question because you're asking for a big teaching.

Not one thing belongs to you. Every single thing that you have is created by what? Isvara, the macrocosmic mind, ignorance (maya).

We'll explain to you why it's called ignorance later on. Okay, we'll call it God to keep it simple. Everything here is created by God. God means awareness functioning as the creator. That's what God means. Did you create your body? Don't think so. Body was given to you. Well let's see, I'm pure consciousness, pure spirit, and I need a body. How will I do that? I've got to work this out because I need a body. NO! You didn't sit down and figure out how to make a body. This body was given to you. One fine day, there you were, consciousness, and poof a little fat baby body appeared in you. And who's making your food digest right now? Me, I'm digesting my food? I don't think so. The pranafiers, Bhagavan the self, operating the energy systems is causing the food to digest, the blood to circulate, the breath to go in and out, etc. etc.

Okay my thoughts, tell me what you're going to think in ten minutes. Write it down and I'll ask you in ten minutes what it is. You're not even in charge of your thinking. Where are your thoughts coming from? Do you own those thoughts? I don't think so. That's given to you also.

What about your emotions? Okay I say get angry. You can't get angry. Anger happens. When some object obstructs you, when something obstructs you anger happens but you don't plan on it.

*Question:* What about controlling it?

**Ramji:** Well you can't control it either. You can't say 'I'm controlling it' either. As long as you believe you're a *person* then you need to control it. As long as you take yourself to be this person then you exercise some kind of restraint here. In fact when you look at the whole picture how reality is set up nobody is controlling anything here.

So feelings, emotions, body... what about the air, the fire, the water, the earth, the space, all that stuff, you didn't manufacture it. Does any of that belong to you? So what can you say belongs to you? NOTHING belongs to

you. 'This is my wife.' That is not your wife.

There's a conscious being there and that conscious being is awareness appearing in that form and the 'my' is something I'm putting on my wife. It's no 'my'. It doesn't belong to me.

'My children,' there's one. That's the hardest one to get over. But hey, where does those children come from? Did you manufacture the sperm? Did you manufacture the egg? Did you get all that stuff worked out together? Did you make it grow, etc. etc? No, you didn't do that either. God manufactured all these children and is taking care of them all the time. None of them belong to anybody. **There's no my-ness.**

So he says what, '*Not letting your ego depend upon these objects.*' That's a qualification.

***Verse 14 continues: Objectivity toward pain of all kinds without anxiety, complaint or attempt at revenge (titiksha).***

**Everything in the *dharma field* is a duality.** Pleasure and pain are built into this. Joy and sorrow are built in here. There's nothing you can do about it. It's the nature of this field that pain and pleasure is going to be in this field. Suffering doesn't have to be there if you take an objective view.

Now what would be the objective view? From the point of view of the self. If you look at this from point of view of the self, you won't add your personal misery to what is just appearing in you. You can't help it.

Hey, what about the loud speakers at three in the morning? I mean I figured a way around it but it's only because I've been here like 30 years. But basically you can't do anything about it. All you can do anything about is what? **Taking an objective point of view, *titiksha*.** Don't add suffering to it and say, 'OMG what am I doing here. Why am I here. Why did I take this decision. and OMG I've got to move.' Hey, in India no matter where you move... isn't it? You think you can escape but you just escape to another form of misery.

Understanding that reality is that way I can take an objective view of it. When I think it's mine, or it's personal, or it's trying to torture me or that I

made a mistake because I'm in this situation, you haven't made a mistake, it's just the nature of reality. So you forbear, it's called *forbearance*.

## 5: VERSES 15-24

### Qualifications for Self Knowledge *continued*

#### Swadharma

One we left off on in these qualifications needs to be included. It's included on another list. It's called *swadharma-ha*. You can just include that between 4 & 5 if you want. Can call it 4A.

*Swadharma* means doing your own duty. And that has two components. One meaning of that term is to take care of your own stuff first before you look after other people's stuff.

This is a particularly difficult one for women. Women are conditioned to look after everybody else before they take care of themselves. And it causes a lot of resentment. And you're not required to do that. Society tells you you're required to do it but if you're going for moksha you need to be able to take care of yourself first and only take care of somebody else's stuff *if* they request it. If there's a sincere and legitimate request for help, then help them to do their dharma, their duty; otherwise stick to your own duty. And here's the logic.

The logic is if you take care of everybody else's stuff you're never going to work out what you have to work out to get where you need to get spiritually.

You'll have just continually deferred your spiritual growth for the sake of somebody else. And that isn't helping the other person either. Why not?

Because when you're taking care of their stuff, they're not taking care of their stuff and you can't work out their stuff. They've got to work out their stuff.

So this idea that you're doing good and you're feeling virtuous because you're doing good, means you're violating your own dharma. You're not



required to look after anybody. You *want* to look after people for various reasons and you should look into your motivations for doing that. There are certain legitimate motivations. There's certain legitimate reasons why you can help other people. But if you've got some kind of big trip to help other people, to help save the world, and it's making you feel virtuous, you're not actually qualified for moksha. And on the basis of any one of these qualifications if you're in violation of that qualification or your non-compliance with that qualification is egregious, it will just simply prevent you from moving on spiritually.

**The other meaning of *swadharma* is not trying to live up to an ideal.**

This is again a huge problem for spiritual people. Most of the women want to be like Mother Theresa, or Amma. No you don't really because you discovered that Mother Theresa was really miserable. When her diaries came out it revealed she was really miserable person. But Mother Theresa was miserable why? Because she was trying to live like Christ. That's why she was miserable. She thought it was her duty to become like Christ. She wasn't Christ but she spent all of her time trying to *be* like Christ so she was never herself. She never accepted all of her stuff, all of her junk. She just repressed it, kept it away, and kept striving to be Christlike. In other words, she was living up to an ideal.

**This is *not* self improvement here. We're not trying to be *better* people.**

If you're a scoundrel be a scoundrel for god's sake. Stop trying to be a saint. The men all want to be like the Buddha - unattached, equanimous. Hey, you're not equanimous. You're not the Buddha. Pack it in. The Buddha is the Buddha. You are you.

Role models, you're trying to be like somebody that you think is so cool. Don't try to be like somebody who's so cool. Be yourself. Warts and all accept yourself and start where you are. Accept yourself and be honest with yourself. All of these are strategies to avoid dealing with your stuff. That's what *svadharma* means. Looking at yourself and showing integrity with reference with what you are.

If you're selfish, vain, egotistical, then what? Accept it. Say to yourself, 'I'm selfish. I'm vain. I'm egotistical.' Don't try to put on a funny smiley face and pretending like you're selfless and non-egotistical and not vain,

not humble and so forth. You see these people going around all the time trying to cover up a crack with all of these smarmy smiles and all this phony spiritual behavior – the fake bliss look. The one I like to satirize is Sri Chinmoy. Did you ever see his pictures? So gross. He makes his eyes go straight up because that means he's looking at consciousness. And then he's got this fake smile like a politician's smile. You know very well they're bullshitting and lying to you but they have this lovely smile on their face.

**So *svadharma* means taking yourself as you are.** Stop pretending. Stop trying to be something other than what you are. That's a big problem. So these are just check ups so have a look.

### **Shraddha - faith**

Here's one of the most important. This is number 5, the hard and fast conviction of the words of scripture and teacher are true.

This is called faith. *Shraddha* means faith. It's a peculiar kind of faith we're talking about in Vedanta. It's not blind faith.

We're not interested in blind faith. Please if you want to have blind faith go to religion. Religion does blind faith very well. And if you want to just mindlessly believe, choose yourself a religion and go and enjoy yourself. It's not necessarily bad. It can solve certain problems for you.

But the kind of faith we're talking about here is faith pending the result of investigation born of the teaching.

This is very simple. You take it on board that you're okay. I know you don't believe it. I know it doesn't look like you're okay. I know you don't believe you're enlightened, and that you're good enough and all of that. But please accept the fact, as the scripture says, you are whole, complete, pure, perfect as you are. Accept that. And then, since you don't believe it completely, make the investigation along the lines the scripture suggests to see whether or not it's true. That's all. Just see if it's true or not.

These teachings will prove to you that it's true. That you are beautiful. That you're nature is love. That you are the light. That's the faith.

That you're not this greedy, self centered worm, picking around in the garbage heap of maya looking for a little bit of garbage to masticate.

That's how we're looking at ourselves, like this little needy incomplete inadequate person. And we're saying you're not a needy incomplete inadequate person.

Take it on board that you're beautiful. Accept it. Then start thinking about it in line, and we'll show you so you can prove it to yourself. And you'll see that it's true, you are fine. That's all faith means.

All the time, everyday this doubt comes up. 'I'm not good enough. I'm not smart enough. People don't love me,' whatever it is. Everybody's got that little voice inside that says I'm not okay. We're saying, okay that voice is there but I don't have faith in that voice. I have faith in the voice of the scripture. The voice of the scripture that says you're beautiful. So that's *shraddha*. And the teacher:

***Verse 15 – The hard and fast conviction that the words of the scripture and the teacher are true. (shraddha)***

You have to believe the teacher is telling you the truth. I'm a real bullshitter but you'll know when I bullshit you. I'll put a little sign I'm bullshitting so you'll know. Just for fun we have to make this light and easy otherwise you're going to get all bent out of shape. So I have to tell little stories and make it okay. But basically what I'm telling you is the truth. I verified it through my own experience and this verified my experience. So I'm not going to lie to you. I'm not getting rich off this. I'm not getting laid out of this. I'm just doing it for the sake I love it and because it worked for me.

But you should have faith in the teacher and the teaching it says. And always think about it in your mind, because I'm outspoken. I just call a spade a spade. I hate all this smarmy spiritual bullshit and everybody trying to be non judgmental. 'Oh you're judgmental.' Well hey, everybody's judgmental. Everybody's got... and you should be judgmental. You've got an intellect to make judgements. It depends upon what the logic is behind your judgements and opinions - do you have good reasons for it. We have good reasons for our attacks on dumb ideas. Those are not judgments. These are just simple good conclusions that come about as a result of understanding the logic. So I just say it like

it is and people say, 'Oh he's mean. He's not really spiritual. He's got a problem. He's aggressive. He's angry. He's got psychological problems.' Somebody told me, 'You're not healthy.' Okay, okay, I'm not healthy, fair enough.

See this teaching speaks to you, the self. Let the self hear it. Don't step in the way and allow you to project stuff on me or on the teaching that isn't there. It's okay to watch that projecting mechanism taking place. It's natural to not like certain things about a teacher. I had certain issues with my teacher. There were some things about him I did not like but I loved that guy 100% I'll tell you. All gods have feet of clay and don't let that little clay feet get in the way. Just take the teaching, listen to the teaching. Don't get hung up on how the teacher's blithering and whether he's like this or whether he's like that, or whether he's warm and fuzzy or whatever he is. I'm not the warm and fuzzy type. So you want that, there are other huggy gurus around you can go to them. I've learned how to hug but they're not the great hugs you're going to get from the real huggers. I'm trying my best. I want to be loved so I'll work on it.

Now this is a good one.

***Verse 16 – Always in every way putting the mind on awareness. (samadhana) Not pacifying or entertaining the mind.***

That's a good point. All this spiritual stuff is like pacifiers, spiritual entertainment. 'I'm agitated so I just go running around the samadhi shrine until I start to feel okay and then I walk out.' That's not putting the mind on the self. That's just using spirituality to cope with an emotional or psychological problem, or, entertaining the mind going to these satsangs trying to get high. Trying to get an experience of oneness. It's just mind candy. Forget the mind candy. Just keep your mind constantly on 'who am I.'

I know we said yesterday that's a very simple knowledge 'I'm okay'. And you're learning why you're okay. This is just the teaching to teach you why you're okay. Because you don't believe it, we're going to prove to you and show you why you're okay. You're okay because you're awareness. But you have to know what that means. And we've explained to you what

it means.

Anyone can say I'm awareness. Everybody knows they're awareness. But what does it mean to say I'm awareness. What does that mean? In terms of how I live every moment. See that's where the rubber meets the road in this teaching. It's not that I'm awareness. It's how do I live everyday? Am I living from that consciousness that I'm whole and okay? Am I treating the world and behaving in such a way that all my actions reflect my knowledge that I'm whole and complete? Anyone can say I'm awareness. But so what, what isn't awareness? Huh? Everything's awareness. Everything's manufactured out of me. So what does that mean in terms of my relative existence here? That's the problem. That's the issue.

Does that knowledge neutralize the doer? Does it cancel my binding vasanas? if it doesn't it should. If it doesn't then the knowledge I'm awareness isn't good enough isn't it? We're going to talk about vasanas as we go along.

*Vananas* are just your conditioning, your fears and your desires. Those things need to be neutralized by the knowledge. Not the non-binding ones, the things that you can take or leave. It's the binding ones, the things you can't walk away from that need to be neutralized by this knowledge.

Anybody can say I'm enlightened but then look and see how they behave. Behind that idea of enlightenment are they using that to get what they want in the world? Lot of people are. Lot of people are making a serious buck out of the enlightenment business. Look around. I saw like \$40 for a video that says nothing, just babble. Vague spiritual blah blah, all fancy dressed up and so forth. And they want \$40 for it. You listen to it it's like cotton candy. It looks good but the content is almost zero. Then it leaves a kind of funny taste in your mouth and at the end you'll be confused.

So not pacifying the ego or entertaining yourself with spirituality, but *samadhana* means just keeping steadily your mind on the topic. And that presupposes a certain kind of lifestyle. You have to have a lifestyle where you can actually keep your mind on the topic. If you have too many other distractions your mind is just going to be dealing with all these distractions.

And finally,

***Verse 17 - Burning desire to let go of attachment to objects born of ignorance and recognizing the self as the highest value (mumukshutva).***

There was a great sage named Ramakrishna and he had a disciple named Vivekananda. And when Vivekananda went to Ramakrishna he heard Ramakrishna talking about this word, ***mumukshutva***. **It means burning desire for liberation.** And he didn't understand it. And he went to the Swami and he said, 'Swami what do you mean by this?' And Ramakrishna said, 'Oh it doesn't matter.' And this guy Vivekananda is a big intellectual. He created the whole Ramakrishna Mission and went all over the world. He was a Hindu revivalist. He revived Hinduism in the first half of the last century. He was a very powerful important person in the Vedic tradition. And he was upper caste, a ksyatriya. And he wasn't going to take no for an answer from some guru, even though it was his guru. So he kept bugging him so Ramakrishna, he was a funny guy, he said, 'Never mind, you wouldn't get it.' You know how you do with some people, 'nah you wouldn't understand it', and that just makes them want to know more? Like when you say, 'no I'm not telling you,' then you say, 'why aren't they telling me? What's going on here?' So he comes back asking and he keeps putting him off.

So a couple days later they were down at the Hoogly river bathing. Now they call it the Ganges. You won't be bathing in that river now, not at Dakineshwara where he lived. They were bathing and the Hindus have this ritual where they grab their ears and they bob up and down three times, chant the mantra and all that. One immersion you're suppose to purify your gross body and then one immersion for your subtle body and one for your causal body. So you purify all of your systems by this ritual.

So he bobs down once and he bobs down twice. When he bobs down the third time the guru just jumped on him, putting his foot on his back, grabbed his arms, and held his nose right on the bottom of the river bank. And Vivekanada was a big guy but he was struggling because Ramakrishna had the advantage and he was twisting his arm holding him down there just creating a lot of suffering for him. And he's like

struggling and Ramakrishna's just holding him down. At the very last minute when he's just about ready to breathe in this water, Ramakrishna lets him pop up. And he's really mad. In India, if you hit somebody it's bad. But if you take off your sandal and you hit them ten times it's the worst. That's the biggest insult. So Vivekananda wants to take his chappal off and beat Ramakrishna.

Ramakrishna said, 'Okay you're right I deserve it. That was very bad. I'm a bad man. I'm a bad guru. I definitely deserve punishment. That was now a nice thing to do. BUT, may I ask you a question?'

Vivekananda: What ask me a question? You're just trying to avoid getting a beating. That's what you're trying to do.

Ramakrishna: No you can beat me. I'm happy to take my beating but first I want to ask you a question.

Vivekananda: Alright, what's the question?

Ramakrishna: Well what were you thinking about when you were down there?

Vivekananda: Thinking? I wasn't thinking. You've gotta be kidding. I wasn't thinking.

Ramakrishna: Yeh I think you were. I think you were thinking.

Vivekananda: I told you I wasn't thinking.

Ramakrishna: Yes, you were thinking.

Vivekananda: Okay what was I thinking.

Ramakrishna: He said you had one thought in your mind and one thought alone.

Vivekananda: And what was that?

Ramakrishna: Air. He said, 'When you want liberation like you wanted air that's called *mumukshutva*.'

When you're desire is burning to free like that, all these other qualifications will be *poof* – they'll just appear right there. The guru will appear, the teaching will appear, and the assimilation will take place. Why? Because that's the self wanting to be free and the self will not be denied. The self realizes it's had it.

Got to understand you've had it here. Just done enough. I will not suffer anymore in this samsara-ha. This world of time and coming and going. I will just not do it. That refusal to stay attached to objects. He says it's a willingness, not only willingness but a burning desire to let go of all of those things that are impeding me, that are hanging me up. I want to burn down that house that ego built, that ignorance built. I want to burn it down. I'm in a hurry to get rid of all this shit. Please, let's get on with it. That's the feeling.

That happened to me when I was 25. I just suffered so much in life and I had an epiphany where I saw the self and I realized there was the self, and my life was going in that direction when it started and my life when that direction when that epiphany ended. It only lasted about fifteen minutes but my life just turned around. I let go of everything. I sold a lucrative business for a fraction of what it was worth. I quit eating meat, I quit smoking, I quit drinking, all of the bad habits I picked up in the samsara to help me cope with reality from that pov of ignorance. So I let all those things go because I knew what I wanted. And I went off searching for the self. For that's that burning desire for liberation. God will make enlightenment happen in the right time

There's one more factor that's not included in this particular text but it's included in the other text. Assuming that I am a qualified person, that I have a strong desire, that I have a proper teaching, and if I don't get enlightened, take it easy, don't get excited.

It's called *kala* or *devam* – *time* or *God*. Your enlightenment fits into the enlightenment of the whole world. There's no doer here except Isvara, God. And God needs your enlightenment when God needs your enlightenment. When you're on the bus, when you get on the Vedanta bus you can just relax. That's all you need to do. You don't need to worry about your enlightenment.

Ramana says, 'When you get on the bus you don't carry your luggage on your lap.' When I get on the bus to Bombay and I'm holding my luggage. Hey why would you do that? Why would you be carrying your luggage when you can set it on the floor and let the bus carry it? Why would you do that? The bus is going to get to the destination. It may break down a few times, they'll come with a tire or two, the mechanic will come and fix it, but it will get there. Just relax, look out the window and enjoy yourself.



So if you're doing everything, if you're qualified and you're doing everything and you're listening to this teaching, and you're doing your inquiry, that should be enough. Stop worrying, 'Why am I not enlightened today?' I get these emails everyday now from around the world. They've got anxiety about their enlightenment. Hey relax, enjoy yourself.

When the time is right you will understand and your enlightenment will go out and bless everybody else. It's not just for you that this is happening. It's for the sake of the world, for the sake of the total. And your enlightenment fits right into that. So take it easy.

We did talk about the teacher yesterday but we should go through these verses. So if I'm qualified then I should have a teacher.

### The Teacher

***Verse 18 – To gain liberation a qualified person who wants to know the truth should approach a teacher who has knowledge of the scriptures.***

You need a valid means of knowledge. Vedanta is a valid means of knowledge. A person who claims they have a teaching is not a valid means of knowledge based on their own experience. You may get high from it. It may work partially for you but it's not a valid teaching necessarily. If you're highly qualified, maybe a person who doesn't have a valid means of knowledge can get enlightened. Occasionally that happens. A person who has all these qualities may just hear some few words from a guru or teacher that is enlightened in the right circumstance at the right time and Bhagavan makes the self listen and assimilate and they could gain it like that. But basically, unless you're highly highly highly qualified, you're going to need somebody who knows the scripture.

**And don't imagine that you're highly qualified if you're not. That's the trick the ego plays to keep you from surrendering to the teaching.** 'Oh it'll just happen. It'll happen by grace, that's all. I don't really have to...' No! You need a scripture and you need a teacher.

You should check up on these teachers. If you're going to a teacher check

up on them. Do they fit this definition.

***Verse 19 – A qualified teacher is one who knows the importance of the scriptures by direct knowledge/experience and whose mind is resolved in awareness.***

***Resolved in awareness*** means that person can always lead you back to awareness. His or her thinking always comes from the self and always goes back to the self. So once you tune into his or her thought process and listen to his or her words, it will take your mind back to this over and over and over again. Because the teacher's mind is always resolved in the mind of non-duality.

If the teacher's telling you it's experiential, if he's saying, 'I'm experiencing enlightenment,' that's not going to do you any good. His mind maybe be resolved in that but that's not going to do your mind any good because experience doesn't transfer. What I'm experiencing doesn't transfer into you. **Knowledge can be transferred into you but experience cannot be transferred.**

***Verse 19 continues – His or her mind glows like the coals of a fire deprived of fuel.***

What does that mean? The binding vasanas have been burned up and there's radiance there. The mind is clear and aware and available to tune into. You tune into the teacher's mind you'll tune into what the teacher sees. If you listen to the teacher and get your mind in tuned with the teacher's mind—because his mind without the vasana fuel—it's glowing because it's consciousness. That's how coals are. You don't have to have a bunch of things to make it. They're just burning on their own.

***Verse 19 continues - He or she can wield the means of knowledge confidently, is compassionate without a reason...***

They're not trying to be compassionate and help you. We are not trying to help you. It's just our nature to be this way. We can't help it. You know the story of the man who was watching the two sadhus bathing. The sadhu was bathing and there was a scorpion on a rock next to the sadhu. And the scorpion fell in the water and the sadhu picked it up and put it back on the rock and it stung him. So this man observed that. And then the scorpion was running around little excited and it fell in the water again. It was struggling in the water and the sadhu picked it up a second time and put it back on the rock and got stung a second time. And the man was watching him got furious, 'Are you mad? What's wrong with you? Are you nuts? Okay once you got stung, fair enough. But the second time you got stung, I mean you're an idiot. What's wrong with you man?' And the sadhu said, 'It's his nature to sting. It's my nature to save.'

We're not trying to save you. It's just our nature to save you. This teaching is a salvation. That's all it is. There's no reason for it. I don't get paid for it. I don't feel virtuous because I do what I do. It's just my nature to give this information, this knowledge out. It's just out of compassion or love that we do this. That's why we do it. There's no other reason.

You have to watch these gurus, collecting money, collecting power, collecting fame, collecting all this stuff. They're not just hugging you for no reason. Make sure you understand their motive is pure, otherwise you'll get caught up in their web. Particularly ones who are selling enlightenment as an experience because there's no way you can question that. You have to just take it on faith.

***Verse 19 continued - Unaffected by desires for objects and is friendly to seekers who approach with a proper attitude.***

The desires are in them, it's normal. They have all the desires as everybody else but they're not affected by that. They're not swayed by their fears and desires. They remain constantly steady in the self as the self, looking at their desires from the p.o.v. of the self. They've got that proper attitude in there. There's always somebody who wants to take the piss out of the teacher. They always think they know more than the teacher. Or they've got an issue because they don't like the way the

teacher is. So they come up and they try to convince you or bring you down or they talk about you behind your back, or they judge you for something they heard, or something like that. So those teachers if they're not friendly towards you, maybe you're the problem. Maybe you haven't got the right attitude. So check your attitude out.

My guru was very famous. You can't believe it – they called him the Pope of India. Very few westerners have heard of him. But after the talk if there's a thousand people there, afterward he stepped down, made himself available and a lot of people would come up and talk to him. He ate with us in the dining hall. He could have been sitting on a throne. The President of India inaugurated his teachings. That's how famous and powerful he was. But he as always available. He opened his little hut in the afternoon and in the morning after the class so people could come in and talk to him. He was available. His whole life was serving other people. You need to be available. You need to present your question directly in a simple way. So they should be available and have the right attitude.

*(Verse 20 is not included in this text)*

***Verse 21 – The seeker should ask for protection from the agitations produced by involvement with samsara.***

You surrender, 'here's my problem, what should I do about it? How should I solve it?' You don't want to hang out with the teacher. You want to find out the answer to your question. You have to have a question. Present it, what is your doubt. Ask it.

***Verse 22 – The composed saintly enlightened teachers who have crossed the ocean of samsara are like spring because they bring new life to inquirers by helping them to know the truth without expectation of results.***

When you come to a proper Mahatma it's like a fresh lease on life. And Vedanta is basically the course of last resort. You come to this and this

doesn't work, there's no place to go. The few people who come here who walk away, they're just not ready. Because once if you're ready and you hear this you'll understand the value of it and it'll give you new hope. It's like the spring, it's a time when you feel hope, you feel reborn, you feel fresh.

**So this Vedanta Sampradaya when you understand that you're under the protection of this lineage that goes back thousands of years, you can relax and take it easy. You feel reborn.**

***Verse 23 - Once accepted as a student, a qualified enquirer who comes in contact with such teachers can relax in the shade of the tree of the teaching tradition because he or she understands that Vedanta is a valid and proven means of attaining liberation.***

You know it's worked. You know it works because the ones who work are the ones who survive. It's like prostitution. Prostitution survives because it works. If it doesn't work... Religion, that's another one. Religion survives because it works. That's why it's there. And Vedanta works. It's thousands of years old and the teaching tradition is still going strong today.

***Verse 24 - The teacher reveals the cause of suffering that leads to many births and deaths to be bondage to the world (anatma) brought about by ignorance of the inquirer's true nature and reveals the solution to be the discrimination between the self (atma) and the not-self (anatma). The discrimination between the real and the apparently real destroys ignorance and its effects.***

## **6: VERSES 25-28**

**The Teacher *continued***

Getting ready to get into the teaching proper. So far we've lightly covered

the basics or the preliminaries which has first with the value of a human birth. The scripture said you're lucky to be a human being. You could be a cockroach in India. Fortunately you've got a human birth. You're also lucky because you have the good sense to know there's nothing in samsara that's going to make you happy and so you're seeking for self knowledge and you know the value of self knowledge. And thirdly blessed because you have access to a qualified or valid means of self knowledge, i.e. Vedanta.

Vedanta is a means of liberation. It is not a philosophy. It is not a school of thought. It is not the revelation of a mystic or mystics. It's not any of those things. It's simply a means of self-knowledge.

And it operates not by giving you the experience of the self. You're already experiencing the self 24/7 because you are the self and you're always experiencing yourself. It doesn't promise you any mystical or transcendental, out of the body experiences. It doesn't promise to put you in the 'now' because as awareness you are the 'now'. It does not promise anything at all. It simply removes the funny ideas you picked up here and there about who you are. That's all it does. There's nothing more obvious than the fact that you exist. It's evident, it's clear, it's obvious that I exist and it's only the knowledge of my existence that we're talking about here. So we don't have to fiddle with any of that stuff. We just have to get rid of your funny notions, your ideas cooked up out of ignorance of your self, out of ignorance you know who you are.

### **Review of Qualifications**

So you're blessed if you understand this, you're saying. And to take advantage of, to benefit from this means of self knowledge, you need to be qualified. And covered those qualifications in the last couple of days.

**1. You need discrimination.** You need to be discriminating enough to know that you want moksha, that you don't want anything in samsara. Then you need the discrimination between who you are, awareness, and the objects appearing in awareness. And an object is defined as anything other than your own self. You're just going to separate your self from the objects appearing in you. That's called discrimination. The self is real and the objects are not real.

The whole problem is, I believe the objects are real. That's my problem. That's why I'm chasing objects, i.e. situations, circumstances, feelings, emotions, ideas, security, pleasure, etc. I'm chasing all those things because I think they're real. If you knew none of these objects are real you wouldn't chase them. You wouldn't be looking for love outside if you knew it wasn't real. You believe it's real. This is the world of experience and in this world of experience it's just made up of this big soup of objects, ever changing soup of objects. You believe that some things in there are real and those things you pursue. And Vedanta is very clear that those things are not real. That building your life on those things is only going to result in suffering and sorrow.

Christ is reported to have said, on this rock, I build my church. And the rock he was talking about was awareness, consciousness, on your self. I build my life - *life* means *church*, a holy thing. You're a holy person, a holy being, you're living in a holy non-dual reality. On this rock of knowledge of who I am I build my life. That's what he meant. If you build your life on that rock and not on the shifting sands of time you'll be fine. That's all Vedanta is saying and that's called discrimination.

***2. For discrimination to work properly you need to be dispassionate.***

A dispassionate person is someone who is indifferent to the results of their actions. Hey, why are you looking so sad? Because you're doing those actions precisely for the results. That means I'm not indifferent. That's why we have all these emotional problems. You can just forget about mom and pop and the federal government and society and men – all these things you like to blame for your problems. The problem is you're just not getting what you want. That's all. You've got these wants, you want these results, the results are not coming, and you get upset.

A dispassionate person understands he or she is not responsible for the results of his or her actions. That's a mature person. The qualifications here are just a statement of maturity. That's all. A grown up person knows very well they do what they do but the results are up to, let's call it God. We have to separate God from consciousness here because as far as consciousness is concerned, there's no creation and there's no doer and there's no actions.

So we're going to leave consciousness out of it here. We're going to assume that you think you're a person here now and you're going for certain results. And a compassionate person understands that the results of the actions are not up to him or her and therefore he or she says, 'okay que c'est ra c'est ra, I take the bitter with the sweet.' It's call dispassion.

**3. *Sama*** - control of the mind. Not by controlling the mind but by observing the mind from the self's p.o.v., looking at the mind objectively. That's another qualification. And if you can't control the mind the next qualification is *dama*.

**4. *Dama*** means you at least need to control your senses. Keep your sense where they belong. The senses are always connected to the objects so you don't need to hook up your senses to the objects. Not to worry, they're already connected. Everything is happening on its own. If you can't keep the senses where they belong, you're going to have trouble. You're going to have an agitated mind and an agitated mind is not suitable for discriminating the self from the not self. So I need to have control of the mind by observation & control of the senses. That's just an act of will. A mature person can control his or her mind. But an immature person can't control his or her mind so an immature person better learn how to control their senses at least. That's a sort of bare minimum there.

**5. *Non depending on external objects, ego, or the absence of minus.*** That's a qualification, not letting your ego depend upon external objects for your happiness and absence from the belief that anything belongs to me. You have to see that everything here is nothing but consciousness and you didn't create on thing. Nothing belongs to you.

**6. *Shraddha*** - the hard and fast conviction that the words of the scripture and the teacher are true. They said that's *faith* pending the results of your investigation. Faith in the knowledge that are whole, complete, actionless, non-dual, unborn ordinary awareness. And knowing what that means. And pending the results of your investigation means



the application of this knowledge to your mind at any and every moment of your life. By applying this knowledge diligently as your thoughts emerge you can prove this statement of the scripture you're non-dual awareness. You can see that it's true if you inquire along the lines of the scripture. The scripture is just the means for inquiring into this statement that you're okay.

**7. *Always and in every way putting the mind on awareness.*** Taking a stand as awareness. Constantly affirming yourself as awareness and not as that inadequate imperfect little separate person that you take yourself to be. Which means what? Non identification with your fears and desires because your fears and your desires are simply are a sign that you believe there's something wrong with you, that you believe that you're limited and inadequate. That's all. If you felt adequate you wouldn't have fears and desires. If you felt okay they wouldn't be there.

**8. *Not pacifying or entertaining the mind. Not using spirituality to cope.*** People using spirituality to just cope, keeping them six inches off the bottom. Better not. Better just hit bottom and start all over again. This town is full of people who just made spirituality into a lifestyle. It's just good enough to manage their neurosis and that's all. And a poor management of their neurosis actually. But at least it keeps them out of the nut houses so you're not a burden to society at least.

This is not a game. This is for serious people. Qualified people have these qualities and they go for it. When I came to India I didn't know much. I saw these sadhus around and I couldn't tell one from another but when I met my guru I saw professional sadhus. That sounds funny but real sannysis who took it seriously and lived it 100%. They weren't just middle class people playing at spirituality, hopping from satsang to satsang and chatting about their experiences in the chai shops. They are actually living this, living clean, pure, beautiful holy lives.

If you go for any job, even an entry-level job, to take it professionally you have to take it seriously. It takes certain qualifications. You go for a good job, you might have to spend like 8-10 years getting qualified. You want to be a lawyer, a doctor, a scientist, it's a good ten years to get qualified.

Why should spirituality be any different? This is a much tougher code to crack than  $E=MC$  squared. You know why it's so difficult? Because it's so simple. That's why. It's so simple that you can run around your whole life trying to figure it out. So you need to take a professional attitude and these are just qualifications of this.

**9. *Burning desire for liberation.*** If you don't want it and want it alone, it's not going to work. Have to be single pointed on this because as soon as some other desire comes up, then off you'll go chasing that, then all the work you've done pursuing moksha, where it's going to go? Down the tube. You gotta go back and start all over again every time.

When mr and mrs right shows up in the satsang, where does moksha go? Out the door. 'Our eyes met across a crowded satsang. Pitter patter goes my heart.' And where is my moksha? Next lifetime.

**10. *Qualified teacher.*** You need to have a teacher. Why? Because if you could have removed your own ignorance, you would have done so by now. You can talk in a very articulate way about other people's ignorance but about your own ignorance you can't see it. That's what ignorance is. It needs to be pointed out to you. That's why you need a teacher and a teaching which will just reveal to you what you can't see yourself. The qualifications of that teacher – should be established in the self as the self and wield the means of knowledge with confidence.

Should live, not just teach, the ideas. His or her life should be an example of the teaching. In other words the teacher itself is the teaching. Not just the teaching, the teacher itself. Actually you could get it if you're highly qualified even if you're not enlightened. If they're a competent teacher. But having a teacher there as an example who you can see with your own eyes that they're living free adds so much power to the teaching and gives you so much confidence because you can understand that that teacher was a jerk just like you at one point.

None of these great beings – they're not any greater than they were before actually, but we call them great beings. They were all little jerks like us at one point. It wasn't that they were born enlightened, or they're coming from some other planetary system, or they're avatars who just

plunked down here. All these silly spiritual notions. All of them started out like you and me, popped out of a physical womb, ignorant as anything, and just following their spiritual inclinations they developed themselves, pursued a path in the right way and came to understand who they were. So it's possible for anybody.

So that's a synopsis of the qualifications and preliminaries. Now we're going to get down to the teachings.

### What Is To Be Known

***Verse 25 - The answer to the following questions will now be explained: 1) the nature and origin of bondage; 2) how it is sustained; 3) how liberation is obtained; 4) the nature of the not-self; 5) the nature of the self; 6) how to discriminate between the self and the not-self.***

***Verse 26 - Listen carefully as the discrimination is taught in detail and apply it diligently at all times.***

You need knowledge to do this. To discriminate you need knowledge. You need understanding. Just like if you need to fix a car or any other appliance you need an understanding. You ever try to to fix one of these modern computers? You start tinkering forget it. It just won't happen. You've got to take it to somebody who's got the knowledge.

So to discriminate spirituality you need knowledge. You're going to tinker under the hood here. Hood is the subtle body. It's a delicate instrument. It's constructed in a certain way and behaves in a certain way. You're gonna see when I bring a chart here to see how complicated and complex we are. And you should understand how complex and complicated you are, and what you can do and can't do about it, before you even begin. Forget all the spirituality stuff, just listen and figure it out. Listen to what the sages have told us.

And it's an interesting thing about Vedanta. You won't discover anything

new. You'll say, 'OMG I knew that. I knew that all along.' You do, you know this stuff, but you've forgotten it or were unable to put it all together into the great mandala of the great vision of non-duality.

All the bits are in you. You've got everything you need, all the tools. You just don't understand how it works so you need to have it all tied together, put together for you so you can apply this knowledge diligently at all times. If you think you want easy street you don't belong here. If you're just looking for some kind of experience, forget it. You don't belong here because this is hard work. I hate to tell you this. Everybody, all the rest of them, 'oh no just come to satsang and we'll get you in a high state.' Or get a hug or some shaktipat or I don't know what. No qualifications in instructions are really given. Just 'stand on your head, chant om three times, eat alfalfa sprouts and you'll get enlightened. It's about all they can tell you just giving you generic advice.

You're going to have to work at it because ignorance is hardwired believe me. Ignorance is the most intelligent thing there is next to awareness. It's bound and determined and deeply committed to keep you stupid. So you better have the right tools, that's all. We've got the tools. Vedanta is a tool kit but you need to know what the tools are, how to use them, work with them and so forth.

This Vedanta sadhana, the practice of Vedanta, first you have to listen. Then it's called *jnanabhyasa*. And it means the practice of knowledge. I've got to practice it. And when should I practice it? At all times. It's not like, 'Oh yeah I'm in to self knowledge. I read the scripture once a week and go to the satsang once every month or two. Yeah it's great, cool, really cool.' Hey, at all times, because ignorance is cranking itself out of you 24/7, 'I want, I want, I want, gimme, gimme, gimme.

Everybody complains about the beggars here but we're the biggest beggars. 'Give me some love, give me a job, give me a nice house, I don't like the smells here, it's too hot, the mosquitoes.' All these fears, these whinings, complaining, we're just begging reality to be different every five minutes. We're hoping we'll be different.

So you've got to do this all the time, *if* you want to succeed. On and off isn't going to work. You've got to buckle up, like Krishna telling Arjuna, 'Man up. Stand up and fight.' He's not talking about killing his guru and

cousins and stuff. He's talking about killing that ignorance inside himself, that part of yourself that's small, inadequate, incomplete and emotional and silly, full of craving and fears and so forth. Standing up to that person and like getting in a fight with that person all day long, not letting that person win. Cajoling it, educating, whittling it, socking it on the nose when it needs it. Whatever has to be done. It's a constant dialogue, communication and inquiry with your ignorance, making it more clear.

It's not an easy street. This is why so few people actually get moksha. Why there's millions of seekers and a handful of finders. Because the finders are those people who have the burning desire and determination and just fought out the war day in and day out until they won the battle. Until the knowledge like finally killed that ignorance, cancelled that ignorance.

Don't get discouraged. I'll tell you why you should not get discouraged, because the alternative is worse. Just being what you are is worse. Just muddling along in a half ass way, that's worse than manning up your sword and going for it. Much worse. Don't settle for less. This is an amazing thing. If you can crack the code, I'll tell you, you'll be so happy for the rest of your life. Every moment, every single second will be beautiful if you can crack this code.

### **What is the Not-Self?**

What is the not-self? Yeah, everything. Well everything that you can see is the not self, but we're going to start patiently at the bottom and work through it because that's all. If you're highly qualified and you understand every object is the not self, you're basically enlightened. If you understand it's not me you won't be involved with it will you?

That's all moksha is – *atma anatma viveka*. It's not *doing* anything, it's just the *knowing* that everything that appears in me is not me so you don't give it the time of day.

### **Not the Body**

Starting at the bottom, the physical body, this is the most obvious not-

self. And as you're beginning to think about it, how many times has somebody touched you or hit you and you responded, 'Please don't touch me.' You're a woman and some man meets you on the street and starts touching you. You say, 'please don't touch me!' Why do you say that? Because you think you're the body. He's not touching *you*, he's touching your body. No, but you say 'please don't touch me.'

Everybody's got this notion that *I'm* the body. Don't get lofty and fancy about it. This is built in to everybody. It's our basic primary identification and we've got to look at it to know what the body is so that you can see that it's not you.

***Verse 27 - The physical body, it's called sthula sarira, is born as a result of the karma from previous lives.***

So where did this physical body come from? It's the result of the karma of your previous births. When you're born, well you think you're born, but let's say, at the event of birth awareness sees or experiences a body. Where does that body come from? Well it came out of the womb but how did it get in the womb? Sperm and and egg; sperm inseminated and egg and the egg stuck in the uterine wall, so there's a body but what makes it grow a certain way? Why are some bodies short and some bodies tall, some bodies fat and some bodies not, and some bodies are yellow, some bodies are black, have all type of capabilities and so forth? Why are they all different if it's just a matter of matter?

It's the karma that you performed previously that produced that kind of body that comes out of the womb. How does that happen? It's pretty amazing isn't it, that out of karma comes a body? Out of karma. Well you have done certain things in your last life that created certain vasanas, tendencies, and those tendencies that were not worked out in that last life needed to be worked out, were still in abeyance called *parabdha karma* It that still needs to fructify. Your physical body wears out, dies, can no longer get for you the experiences necessary for you to work out your desires, your fears, your vasanas. So it's gone and then the karmas, vasanas, are going to have to produce a new body for you according to what you did in your past life.

So once that sperm and egg seminates and sitting in the uterine wall, the secure place for the material aspect of the body. Then the vasanas propel the subtle body into that fertilized egg and the karma and the vasanas start to shape the subtle and the gross body for the next incarnation. It's coming from your past actions that it comes. Now we got this thing now what are we suppose to do with this physical body?

***Verse 27 continues – It is the locus of experience for the individual and is made of matter which evolved as a result of the grossification of the subtle elements.***

This is where you're experiencing. The individual you is sitting in this body and meant to experience what reality presents to work out what needs to work out through this body. It's a medium of experience. It's a counter across which you transact business with the world. And it's made up of matter which evolved as a result of the grossification of the subtle elements. I have a chart I'll bring in to show you how the body was made, how this subtle and gross body how it was made. It'll take a chart to show you. So as it says here it's made up of matter which evolved as a result of the grossification of the subtle elements. And what those subtle elements called *tanmatras* are and how they came out of consciousness, we'll explain that later. But the purpose of this physical body is just a counter across which to transact experience. That's what it's about.

You're the indweller, the *jiva*, the individual, inside that body looking out. He or she has lots of karma. *Karma* means you want things and you don't want things. That's what karma means. You have desires and you have fears and you want to complete yourself by gaining experiences through this body in this life. That's what we're doing. That's all. It's nothing special about it. It's just meat. It's just matter. That's all it is.

If you're glorifying it, making a big story out of it and petting it, loving it and all that sort of stuff, hey, it's just food. In another text it's called *annamayakosa*. It means the sheath of food. It's a meat tube, that's all it is. There's nothing special about this. Everybody's got it. There's only one physical body and it functions the same in everybody. And it's just for experiencing.

## **Subtle Body**

Okay we're moving up here. It's called the subtle body. You're not going to do any spiritual work in the physical body okay. You know diets and all that stuff that's for the physical body. It's good. It has a certain impact on the subtle body but not a lot. Spiritual work takes place in the subtle body. All this discrimination, all your spirituality, all your stuff is going on in the subtle body and this is where we're going to concentrate.

***Verse 28 – The subtle body is called the suksma (or linga) sarira.***

*Suksma* means a body. A body means something that disintegrates. As you well know this body is disintegrating. It's in time, born out of certain forces and it's dying all the time – disintegrating. That's what *sarira* means, subject to destruction.

***Verse 28 continues – Subtle body is composed of the five organs of perception, the five organs of actions, the five physiological functions, and the five subtle elements beginning with space, ego, mind, intellect, memory, ignorance, desire and action.***

Why do you have five organs of perception? Why not 6, 7, or 8? Everybody's got exactly the same, this is government issued, they just hand it out. Everybody only gets five. We need five organs because there are five elements. See up here (chart) where it says the grossification of the subtle elements. When the subtle elements grossly they become five elements: space, air, fire, water, earth. We're going to go into it in detail in next days when I get my chart. We're going to add more to it.

So there's perceptive organs because there's five elements. Each one of these elements has a property. Consciousness is there in the beginning, then five subtle elements emerge, they combine in a certain way to make five gross elements, and each element has a property. And out of those properties the perceptive organs evolved because consciousness needs to



know itself in the world. Ignorance is operating and it wants to understand itself and experience itself in this world and so it evolved five perceptive organs, called the *jnana indriyas* (*organs of knowledge*). Those five organs are meant to give you knowledge of the five elements because how can you function here unless you have knowledge of your environment, of the world, of matter. You need to have information before you can act, before you can respond in life. So consciousness evolved these perceptive organs for the knowledge of the five elements.

When you experience, do you experience five different things at once? No you have just one cogent experience at once. In other words, these five streams of information that are coming from the world, the physical environment, those are all integrated into one experience. Enters the mind. So consciousness did involve a mind, called *eka*. Mind has several functions. The most fundamental, rudimentary function that relates to perception is called integration. It integrates all the sense information into one experience.

Something is happening in my life. I need to respond. Every minute you're responding to something that's happening. Information is coming in and you're responding every second, just instantly. Things come in, you're reacting; coming in, you're reacting. Now when something happens in your environment, how do you know how to respond to it? How do you know what to do? From *dharma*. *Dharma* means appropriate response. How do you respond appropriate to what happens to you? You need to first of all figure out what's going on.

So what the mind does, consciousness here first integrates here and then it takes on another function. It's called doubting. The mind doubts. You're always having a doubt about something. All the time that's going on—what's going on here, what's happening—is because you want to know how to respond.

And why did consciousness evolve the mind, that function? Because nothing here is what it seems to be. Nothing in this matrix is what it appears to be. That's why it's called Maya. It's in a state of perpetual flux and there are billions of forces and objects moving here changing at an amazing rate so you can never really tell what's going on.

So you need to stop and think about it, have a doubt. You're suppose to

doubt. 'I'm just suppose to believe and surrender to whatever happens.' No you're idiot if you surrender to everything that happens. You *should* have a question about everything that happens. *Do not believe anything*. Please have your doubt, ask your question, what's going on here and what should I do about it?

Now to resolve a doubt I need information. I go to a past experience, that's how you respond. So consciousness evolved an intellect. The intellect can resolve the doubt. That's the next stage of evolution. Consciousness evolved an intellect. An intellect is the one that can take information based upon the doubt operating here (subtle body) to resolve that doubt with reference to information. It's the *thinking function*.

But where is the intellect getting its knowledge from? From conditioning, from its past experiences. So what does it do? It just checks with what I've done before and it says do this, do that. This is all unconscious. We're stringing out this whole process of perception. it's all taking place instantly and all the time but you're not seeing any of this happening. We're stringing this out because you need to understand what you're doing here and how you see what perception is, what knowledge is, what action is, etc.

Okay, let's say, you smell smoke in your house. What do you do? Somehow you're programmed to respond, you need to get water to put out the fire. That comes from past experience.

Even you don't have the personal experience of that but you have access to the collective experience called *instinct*, or the macrocosmic experience. That's all there. You can often access that mind, that bit of information, called God or God's mind. You can access that and respond instinctively or intuitively to the situation.

And then what happens? You send an impulse to the ego, called a doer. because you're not going to act without a doer.

**The doer is your I-sense.** Doer is the person you think you are and he's the person who's interested in saving his ass. This is the one interested in getting what he or she wants.

So he or she is the one doing the actions, so the intellect sends the information there and tells the ego, 'hey you better run down. Hell the house is burning down.' Then what does consciousness do? It becomes

an emotion again. It kicks up an emotion instantly - *fear*! It generates fear and the mind becomes an emoter a feeler, then the impulse goes down to the five organs of action (connecting to the 5 elements) and then you respond to your environment physically. Information in - information out.

This is all taking place in the subtle body. It's called *perception*, how you experience. This is all experience is. Forget about your specific experience. Everybody experiences exactly the same way.

There's no special individual here. There's awareness—*you*—plus three bodies: causal body, subtle body, gross body. And this is how perception works. Nobody here is special. You're not unique in any way. Everybody has all of these same functions and operates exactly the same way. It's just a machine.

Look at how scientific it is here. Vedanta's great. It's just so damn scientific and impersonal. Even the language is impersonal. There's no personality involved in this. There's just impersonal non-dual actionless ever present awareness operating three bodies here. That's all you are. And this is how you function.

Now, where's the self/awareness/consciousness in all this? I use these terms interchangeably, they mean the same. Later on we're going to distinguish *reflected awareness from awareness* and *reflected consciousness from consciousness*. Right now we'll say awareness and consciousness being the same.

In this process of life, where is awareness as far as you as an individual is concerned? Yeah it's everywhere it's true but so what? As far as me personally, having stimuli come in and responding to life as a living conscious being, as far as that person is concerned, where is awareness? It doesn't exist for you. Why doesn't it exist for you? It's not part of your experience. You can't see it, feel it, touch it, etc. You can't do anything with it. Why can't you see it? Because you're too wrapped up in this stimulus-response mechanism, in this perception-response situation. So you can see why it's so hard when they're all talking about awareness because we don't have any experience of it. It's hidden behind all your experience, and out front in front of awareness all this thing is going on and this experiencing entity, this subtle body I take myself to be is extroverted. It's just worried about what's happening. You're only

thinking all the time about what's happening now, what's happened in the past, or what's going to happen, and how you're going to get what you want or you don't want in this big soup. So no wonder you don't know who you are. It's not a mystery.

Pack it in for the experiencers who want to experience awareness. The experiencer can't experience awareness because awareness is subtler than the experiencer.

You can't hear ultra sound or see infrared. These senses can only know so much. They're only operating in a fine little band of experience. That's all they can do. They can't see something subtler than them and the subtlest thing there is is you, awareness. ***'You're subtler than the subtlest,*** the scripture says.

So how can you, this gross person here looking out on the world worrying about his karmas, experience this? You probably won't go to any more gurus after you hear this because that's all the gurus are telling you it's all experiential enlightenment.

If enlightenment is experiential you're already enlightened because there's only you and you're only experiencing yourself all the time.

But this person you think you are is never, ever going to experience awareness because we said in the first verse,

***'I honor the teacher, the limitless self, whose nature is bliss who cannot be objectified by the senses and the mind.'***

So we have to sign on to the logic here because if you miss this bit, this isn't going to make sense. You can't experience awareness because awareness can't be objectified.

## 7: VERSES 28 & 29

### What is the Not-Self *continued*

The subtle body, the *suskma sarira*, *suksma* means subtle, *sarira* means sign. It's a sign of consciousness. *Linga sarira* is another word of sign. Why is it a sign? Subtle body is not consciousness. Subtle body is a

reflector. It's called *pratibimbaha*, means it just reflects consciousness. So that's where you can see consciousness. **If** you want to experience consciousness you can experience the reflection of consciousness in the subtle body under certain conditions. It's a *linga*, a sign, a symbol. It points to consciousness. If you investigate the light by which you know what you know it will take you to awareness. That's why it's called the *linga sarira*. *Linga* is a body and what do it say about this?

*(Returns to Verse 28)*

***Verse 28 - The subtle body is composed of the five organs of perception, the five organs of action, the five physiological functions - the pranas, the five subtle elements beginning with space, air, fire, water, and earth.***

These subtle elements in their subtle forms, this is where your astrology and stuff is. 'I'm an air sign,' ... sign means a *lingam*. Say a person who's highly angry person, he'll have a subtle element of rajas or fire predominate in that person's subtle body. When emotion comes they'll express it as anger. Water element your emotions will be different. Air element you'll express your emotions, thoughts, feelings differently. That's because it's made up of these subtle elements.

Down in the gross body the elements are gross elements you can see with your eyes. But in the subtle body they're subtle, they're perceived, they're felt but not actually directly experienced through your senses.

You might not really need to know all these details but what you're going to find out by learning about them, basically you're just going to give up trying to do anything about anything. When you see the way this thing is constructed you'll pack it in on thinking you're a doer then you'll really be ready for inquiry. You'll realize it's impossible to do anything. You'll just sit back and relax and take it easy.

***Verse 28 continues: ... It's made of the ego, ahamkara it's called, the mind (3 functions: integrating, doubting, emoting), intellect (discriminating, determining function), and memory,***

You can't function without memory, like alzheimers, they exist but aren't really functioning. So consciousness has that function of memory in the subtle body.

***Verse 28 continues... ignorance,***

There we go. That's where all that stuff is stored. I've got it (ignorance) in the causal body but basically in this text they put it in the subtle body. And it's the same in the subtle body and causal body because everything in the subtle body is caused by the causal body.

***Verse 28 continues... desire and action.***

This is where desire is. Desire means fear also. **Fear is a negative desire and desire is a positive fear.** Remember now fear and desire they belong to this body. What is the conclusion going to be from this teaching? They don't belong to me. They belong in this body that's why we're identifying their location. Fear and desire and action. Action or karma is in the subtle body. Physical body is just inert, there's no action in material. The subtle body is where action and karma is taking place.

And the subtle body, where does it come from? We said the physical body comes from the results of your past actions. Now where does the subtle body come from? It is born of the elements in their subtle state. They're called *tanmatras*.

***Verse 29 - It is born of the elements in their subtle state (sattva, rajas, tamas) and contains the impressions of previous experience (vasanas).***

I've got the vasanas here in the causal body but it's just as good you put them in the subtle body because everything that appears in the subtle

body comes from the causal body.

This is who we think we are, the subtle body. The subtle body can't see the self and it can't see the vasanas either because they're both subtler than the subtle body.

So if you're living here in this dimension thinking you're the subtle body, you're not going to be able to see your vasanas or experience your vasanas directly and you're not going to be able to know who you are. You won't see it either. So you can start to see now why enlightenment is tricky business.

But how do you know of the existence of this causal body? You have a whole inner life that you do experience directly. And that inner life has to be coming from somewhere. You can't get something out of nothing. I've got an inner life... my whole life is in me in my subtle body - thoughts, intellect, dreams, aspirations, fantasies, memories, desires, fears, opinions. All that huge pool of subjective experience is going on inside of me. Where's it coming from? The causal body. And what is the causal body? The impressions of previous experience. Those impressions are called vasanas.

*Vasana* means a fragrance. That's the literal meaning. There's an element there and it gives off a trace and that smell it gives off a perfume. You can't actually see the perfume but you can smell it - it just gives off a trace.

So these vasanas are the fragrance of my past actions. The actions I've done without the knowledge of who I am. If I do actions with the knowledge of who I am I don't get any vasanas. I don't collect vasanas. But if I act not knowing who I am I collect vasanas. Every action that I do leaves a trace, a psychic smell/fragrance.

Vasanas are also part of the subtle body, as my subjective experience, and they come from actions I've done out of the light of the knowledge that I'm myself.

When you meet mahatmas or yogis who burn their vasanas, they don't have vasanas, or if they do have vasanas, they're bhoga vasanas or in other words, they're just for enjoyment only. They're only vasanas that are leftover and they just enjoy them.

But when you're ignorant of who you are, what happens? Think about this now, what else is in the subtle body? Ignorance of my nature of who I am. How does ignorance relate to the vasanas? Very directly.

When I don't know that I'm whole and complete I try to get experiences that make me feel whole and complete. If you're whole and complete you won't try to get experiences that make you feel whole and complete.

This is hard to swallow because basically it means I've been barking up the wrong tree all my life. I've been chasing for happiness in experiences. Okay you can do that but what's the downside? You get a vasana. That means I have a tendency to repeat that experience again. They're *causal*, they *cause* me to react in the same way again.

So when a situation presents itself happens, the vasana takes over, it excites the vasana and forces the subtle body to perform karma and when it performs karma what happens? Another vasana is generated and my conditioning gets heavier and deeper. This is why everybody's interested in entertainment, because your life is boring. Your life is deadly boring because you're just a machine being operated by your vasanas. Just like a robot. Human life is just a robotic nature. The fact that I keep responding and getting stuck in the same patterns over and over and over again means that I'm always responding to life out of ignorance of my nature.

And you keep thinking if you do something differently, you'll have a different experience and it works. Yeh it works temporarily, then the ignorance of who I am comes back and I start to feel craving again. A situation presents itself and I go and respond the same old way. And I believe this time it's going to be different. (gives example of falling in love over and over again continually believing it'll work but it doesn't work.)

What ever satisfaction you get by acting out one of these vasanas is immediately replaced by a sense of dissatisfaction when the vasana is recreated through this mechanism: *vasana, kama, karma*. *Kama* means the desire and fears, that's my motivator; then comes *karma*, action, then vasanas back again, round and round.

When this thing becomes really tight you become addicted and compelled. You're a total prisoner. Awareness would be wagging the tail



but the tail is wagging the dog. The physical gross and subtle bodies are your tail and they're wagging you, awareness, who's limitless, free, immortal, pushing you all over the place forcing you to do stupid things when you don't have to do one damn thing to be happy, except know who you are. Buddha called it the *samsara chakra*.

*Samsara* means what never remains the same from one minute to the next. And *samsara* has a really strange energy. There's two kinds of energies: centrifical and centripetal. *Centrifical energy* is when you spin something and it throws the energy out, like a slingshot. *Centripetal energy* is the energy of a whirlpool, a contracting energy, it sucks you in. The more you act the more you struggle to get out of it the tighter it gets. Eventually you'll get totally neurotic. Your subtle body is wound up so tight that your brain can't think, your intellect goes crazy, and your emotions get all fouled up. The whole inner structure of the subtle body gets distorted and conflicted because of the power of these *vasanas*. And what is the cause of the *vasanas*? I don't know who I am, that's why he says it's ignorance. This is all in the subtle body. None of this applies to you. But what do I do? I take myself to be the subtle body and don't take myself to be awareness. Conclusion? Find out who you are, that's the solution.

Now these *vasanas* they become my problem now don't they? My conditioning becomes my problem because I don't have any freedom to act or think anymore because I'm so conditioned I'm like a robot, a machine. And to discriminate and act freely I have to somehow reduce or remove the pressure that's coming from my causal body, from my *vasana* layer, to give my mind a little relaxation, and give my emotions a chance to heal, to give my intellect an opportunity to discriminate. There's a theory that comes from Patanjali Yoga and that is that enlightenment is *chitta, vritti, nirodha-ha*.

If you've read the yoga sutras, the first sutra says, '**Now the study of yoga,**' means now you're capable, prepared to study yoga. And second sutra says, '**Chitta vritti nirodha-ha**. It's a definition of yoga and it means getting rid of the *chitta vrittis*, the *vasanas*. *Nirodha* means to deface, exhaust, destroy or get rid of the *vasanas*. And then the third sutra says, '**And then the seer shines in all its glory.**' Then the self is revealed. So I've got this problem. I get rid of the *vasanas* and then I get

enlightened. That's generally how that teaching is understood. So I've got to get rid of all my vasanas to get enlightened. Is that true? NO!

Actions are not going to remove ignorance is it? The vasanas are there because I'm ignorant and we already said earlier that action won't remove ignorance. Only knowledge removes ignorance.

And don't I already exist prior to my vasanas? Yes, I'm there before my vasanas so how are my vasanas obstructing the understanding of myself? How are my vasanas affecting who I am? They're not. They don't affect me at all as long as I know this is who I am. But what if I don't know who I am and I think the subtle body is who I am? Then I do have a problem. The reason you're looking for enlightenment because you think you're the subtle body. You wouldn't be sitting in this room if you knew you were awareness. So that means I have to get rid of all my stuff then I can realize I'm awareness? No you don't. So don't worry. I'm just taking the piss out of that yoga theory. It's a good theory up to a point.

We're not against Patanjali. We're not against yoga at all. But as a statement of enlightenment, *chitta vritti nirodha* doesn't work because the self, the mind, the three bodies don't enjoy the same order of reality. They're in different orders of reality. The mind is not opposite the self, like sickness and health, or light and darkness, or day and night, or right and wrong - those are opposites. That's in duality.

But this is not a duality, this is a non-duality and this is a projection of ignorance. So it doesn't negate the presence of awareness at all. In fact awareness remains when this projection is here in subtle body. But as long as I'm caught in this apparent relative reality here and take myself to be this subtle body, then I've got a vasana problem. My mind, my subtle body where enlightenment is going to happen... enlightenment is for the subtle body, not for the self. The self is already the light so there's no self involved in it. Enlightenment is for the subtle body.

So if my subtle body is all disturbed by my vasanas, my hangups, desires, fears, memories, karmas, that sort of thing, then how is that knowledge going to stick here? It's not going to work. it's not going to stick. The knowledge won't take place it won't be retained because my subtle body is too disturbed because of my vasana load. Therefore I need to get my subtle body calm and peaceful and pure and relaxed and prepared for

knowledge.

Therefore, *chitta vritti nirodha* is useful as a means of preparing the mind for moksha, not as a means of enlightenment itself. It's an indirect means but I need to have an indirect means, to have the ground prepared. So not only do I need to be qualified, I need to prepare my mind. So yoga is great for preparing my mind, that's what it does.

It works out my hangups, my psychological problems. My vasanas, this is where my psychological problems are. Yoga's here to sort me out on this level so my mind is capable and prepared for understanding who I am.

***Verse 29 continues – It is the experiencer of the results of both good and bad actions...***

Subtle body is the experiencer. Is the self an experiencer? No, your self is not an experiencer. The self has no instruments for experience. It doesn't have a body and a mind and subtle body. It's just pure consciousness, pure awareness. It's not experiencing anything. If you say, 'I'm experiencing,' you have it wrong.

You're not experiencing anything. You never, ever experienced anything and you're never, ever going to experience anything because *you* are not capable of experience. Your subtle body is the experiencing entity, not *you*, awareness. Get this clear.

That's why people who know who they are don't give a shit what happens. They don't care. There's the touching video of Ramana when he's dying. He didn't want any treatment but his devotees wanted to try and fix him. So they got this fancy ayurvedic guy who mixes all the potions, grinds all the herbs and chants the mantras, getting all the big solution to Ramana's health problem. They're putting it on his arm, and the ayurvedic guy reported what he heard Ramana say, "Mud on mud." You're not experiencing anything. Mud is experiencing mud. That's all. Awareness is free of experience. You are free of experience. You're whole and complete.

That's why you don't want to experience anything because you're whole, because you're complete... *purna-ha*. Purna means full, complete. You're

*parama sukaha*, you're limitlessly satisfied without *doing* anything. That's why you're *Brahmanandam paramasukadam*... means that awareness is limitlessness. *Suka* means pleasure, limitless, self revealing, effortless pleasure without having to do one thing. It's called *bliss*.

Got to get it clear who you are and who you aren't. Remember this is just discrimination. This text is helping us to separate who we are from the experiencing entity. Enlightenment is not experiential. You're already the light so how you going to experience it? There's no experience operating here. This experiencer is not going to do it.

So those people trying to tell you that are just giving you a *vasana* for spiritual experiences which is going to be just as frustrating as a *vasana* for any other thing. You're just craving for another spiritual experience. Pack it in, it's the same bliss you get when you go to a movie or eat a hamburger or have sex. When your mind calms down you go to the causal body which is the bliss state and you experience bliss and you pick up a *vasana* and you get addicted to that particular kind of experience. That's all.

This is why you should stop chasing experience and convert your desire to know who you are. All that energy that's running into this stuff to make things happen, all that energy should go into inquiry. If you take that energy and you have a means to direct inquiry, you'll get *moksha* fast.

So, okay, somebody's going to ask, 'Well aren't you going to get a *vasana* for inquiry?' Yes you will you'll get a great *vasana* for inquiry. I've got such a *vasana* for inquiry, for forty years it won't stop. You should have a *vasana* for inquiry.

What's the difference between a *vasana* for inquiry and a regular *vasana* for experience? The difference is, a *vasana* for inquiry results in knowledge, which means knowledge is what you can't negate and is always good and which stops you chasing experience – whereas experience doesn't give you knowledge at all necessarily.

Now in Ramana's case, he had an experience. The glory of Ramana's experience he extracted the knowledge from the experience. He wasn't left craving experiences. He wasn't trying to get the same experience back. If you got an experience of the self the knowledge is hidden in that

experience because the self is in every experience, the essence of every experience. And the knowledge of the self is the same as the self. So what Ramana did, as it said in the script, '*He just extracted the tender shoot of the munja grass from its sheath,*' took off the knowledge and problem solved, search over. *I am the self*, he said. That's the knowledge. He gained that knowledge of the self through that experience.

But when you have an experience you get so emotional, you get so wrapped up, you're so experienced oriented, you don't sit back and look at it and inquire into the experience and see what the experience is telling you. So you miss the knowledge every time. And when the experience ends you want to get it back because it felt so good. Another big vasana. But in the case of using the experience for inquiry the knowledge destroyed the vasana. The knowledge of who you are destroys vasanas.

Krishna says in the Gita, '*There's no purifier like self knowledge.*' Purifier means there's nothing to clean up your vasanas and your ignorance faster and better than self knowledge. But you have to have it to do the job.

This knowledge experiencing, this is the essence of this thing. We've got to get this very clear. I think this is the reason there's 50 people. Few years ago nobody listened to me, I was just this cranky guy sitting in Usha's Cafe blabbing Vedanta. It's because I wrote this book and in the second chapter of that book it's about knowledge and experience and it struck a big chord among spiritual people because they realized all this experience talk is just talk. The logic is all there. Read the second chapter of the book. So we gotta sort this out.

You've got to understand what the self is and what the experiencing entity is. What pure awareness is and what reflected awareness is. And what the difference between the two is. That's called moksha.

We said earlier *atma anatma viveka* the discrimination between awareness and the objects appearing in awareness is moksha, because when the knowledge is clear and you can discriminate one from the other you'll never confuse your self with an object again.

But until you're clear about which is which—who you are and what the objects are—you'll keep confusing yourself with the objects. You'll keep identifying with what happens with your feelings, and your thoughts, and

the people around you over and over and over. You'll keep identifying here and when you do that you just suffer that's all.

## 8: VERSES 29&30

### What is the Not-Self *continued*

Okay we're still on the subtle body. Even though you do have a tendency to see yourself as a physical body, it's fairly obvious the physical body is not you. That's pretty clear. That's probably not our primary issue. The primary issue is the subtle body. The subtle body is just your mind or your psyche and the reason you pay so much attention to the subtle body because this is basically what we think we are. Our primary identification is with the subtle body.

The self associated with the mind, the intellect, and the ego is called the subtle body, also called the *jiva atman*. It's the indweller. The being that lives in this body and sees, looks out through this body and sees this body. And in-between that jiva and awareness is this subtle body. It's an interface between awareness and the world.

And because it's subtle and because the awareness is reflected in it, it seems to be conscious but it isn't conscious. You think you're conscious but you're not conscious. This is the point. That light you're operating in the subtle body is only reflected awareness.

The subtle body has the same relationship of the self to you as the moon has to the sun. You can see objects in moonlight but the moonlight is just reflected sunlight. And in that reflection, it's just like a mirror, there are all these swirls of energy, forces, and factors are playing in that reflector. And they're coloring the experience that you have. And so our primary identification is here with the subtle body.

That's why we're taking so much time with it to get really clear where these problems are coming from and how those things are known. Because at any moment, any event that's taking place in the subtle body is only known because awareness is shining on it. It means you are aware of it. So we don't want to leave you saying that awareness is shining on it

because that makes awareness into an object. We call that indirect knowledge because you're saying awareness is shining on my mind but awareness is *you* so in other words, *I'm* aware of my mind, which means the subject can never be the object, in other words the mind can't be me.

**If the subtle body is the object and the subject never becomes the object, then I'm always free of whatever is taking place in my mind.** If I'm getting confused, if I'm taking what's taking place in mind to be me, it's only because Maya, or ignorance, is getting in the way, it's producing a failure to discriminate. In other words, my knowledge of myself is not clear.

So these next three verses we're going to talk about Maya. Maya is in the 'not self'. We got to get this very clear and it's very hard to talk about Maya because it's not an object to be known and it has such a strange nature you can't really say it's this or it's that. That's the problem. The nature of Maya is inscrutable and all you can do is understand why you can't know it the way you want to know it. And that should be good enough because all we have to do when we're doing our spiritual work is to discriminate the effects of Maya from the awareness in which the objects are appearing. i.e. me from the objects.

***Verse 29 continues - It is the experiencer of the results of both good and bad actions...***

Remember we said the subtle body is the experiencing entity. Some people were surprised when we said the self isn't experiencing anything.

**The self isn't an experiencer. The experiencer is the subtle body.**

That's a problem because I take myself to be an experiencer and I think that what I'm experiencing is real. That's why I'm seeking. I'm seeking because I've taken experience to be real and experience isn't giving me what I want to give me. If experience is giving you what you wanted it to give you, you wouldn't be seeking the self. You wouldn't be interested in enlightenment because you'd be getting everything what you wanted from experience. Because you're not getting what you want that's why you seek the self. And that's all because you've mistaken yourself to be the experiencer. I think I'm the person who's having these experiences.

If you know you're not the experiencer then you don't care what happens do you because what happens happens to the experiencer and the experiencer is *not* me. So why do I care what happens? Awareness is a non-experiencer.

Experiencer is the subtle body and what does it experience? Good and bad actions - *punya karmas* and *papa karmas*. *Punya karmas* are results that come to you as a result of you acting in harmony with dharma, your own nature, and the dharma of the field.

*Dharma* has two aspects. It has a subjective aspect. That's your own nature as a human being. Your program, that's your dharma. And the *field of existence* in which that program is operating is also a *field of dharma*. It's a field of rules, of laws. It's a lawful universe.

And when you act in harmony with your nature and in harmony with the values and forces that are operating in the field, you collect good karma called *punya*. It's called *adrishta pala*. *Pala* means result and *adrishta* means unseen. You can't *see* good karma but good karma works with you, goes with you. It's the lucky people. They have good karma and it's fructifying and making good results come to them.

And *papa karmas* come when you go against your nature or you violate one of the rules, or forces, or powers that are operating in the *field of existence*.

*Dharma yoga* is being so mindful of your nature as a human being and so mindful of the rules and laws that are operating here, that you always respond appropriately in every situation, whether the response required of you is in harmony with your likes or your dislikes or not. Think about that!

There's a great Purana and there are two biggest ones: *Mahabharata* of which the *Bhagavad Gita* is from. It's 50,000 verses. And the other is *Ramayana*, the story of Rama. He's called *Dharmaraja*, the king of dharma. In that story he has one set of desires. He has his nature that's working itself out. He's a raja (king), so he's suppose to do this and suppose to do that, and all his thinking is along this line. But at every stage of his life constantly, reality is going against what he wants. He wanted to put his wife on the throne and be the king. And because of a whole series of weird events, bad thoughts and evil actions behind the



scene done by self centered people, a few days before his coronation his father was forced to remove him as the potential king and put his step brother on the throne. And when he received that news, his expression didn't change, he said, 'It's the duty of the son to fulfill the wishes of the father.' And he went into exile happily. Totally not what he wanted but he responded absolutely impeccably according to the rules of dharma that was operating there at the time. Because he took his happiness from doing the right thing, not from getting what he wanted.

You can see how quickly your vasanas are going to be burned up if you understand dharma yoga. When you follow dharma you get *punya*. You feel good. You feel righteous and there's a magic around you and all the things, situations, that come up you just wiggle out of them like anything. You're good karma comes and fiddles everything for you.

And *adharma* or *papa karma* comes when you break the rules. If you're having problems, you're violating some kind of rule. Because everything here is lawful. This is a completely lawful universe. So you're breaking some kind of rule and that's why the conflict comes because by breaking the rules you're putting yourself in conflict with dharma and then the mind becomes agitated and you become emotional. You don't feel good.

Well dharma and adharma is experienced in the subtle body. Bees and cows and trees they don't have dharma and adharma because their subtle body is rudimentary but basically it's just the outline of their physical body and it's just Isvara programming activating here. There is just knowledge consciousness associated with Maya. They don't think about it. They don't have any choice. They're completely programmed.

But human beings have freewill because they have an intellect, that's in the subtle body. So you can *choose* to follow dharma or *choose not to* follow dharma.

That's why it's so troublesome for being a human being. And particularly it's attempting not to follow dharma when your desires are too strong or your fears are too strong. You very often will contravene dharma. You'll go against your nature or you'll go against the situation that's evolving in front of you that requires you to respond appropriately. You'll go against that hoping that you're going to get what you want or avoid what you don't want. And when you do that you get *papa karmas*.

*Audience:* How do you recognize your nature?

**Ramji:** Okay good, we'll come on that. That's a tough one. It's a good question. How do you recognize your nature, what your program is, and how do you act in harmony with that? We have a big problem here in the West. We don't have any idea what our dharma is. We're totally confused about what we want to be. The whole society is a supermarket of identities and people just picking up one identity after another, ating it out, throwing that away, trying to be something else, trying to *become* something other than what you are. It doesn't work.

We said couple of days ago, *svadharma*, following your own nature, following your own dharma, is one of the qualifications. This is why westerners have a hard time because you think you can just be anything. Because your desires to succeed or because of bad values in your head you chase things that are not right for you. You go for things which are not in harmony with what you are, with who you are. So we'll discuss this when we get to the *Gita*, and you'll see this is the whole issue here. Arjuna doesn't know if he's a sannyasi or a warrior. He's actually in a transition from one dharma to another dharma and he's confused. He wants to go in one direction but the nature has put him in a different situation and a conflict has evolved.

This whole problem of *punya* and *papa karma* is taking place here in the subtle body. The self is free of dharma and free of adharma.

If you pursue this nature then everything here works out, takes care of itself because you're not involved in making it work out and getting what you want. You're not tinkering with the Maya machine. You're not messing with it. You stay here (as awareness) and everything here (subtle body) works out - your body, your mind, your personality just becomes normal and natural and you respond automatically without any thought at all because you're not messing with it. You're not wanting it to be different from what it is or trying to get something for it that it shouldn't have. It's just perfectly satisfied with what comes. This is your real dharma, the big dharma.

Those of us in this room are going for the big dharma. If you can crack the code here (Self) then you don't have to worry about this (subtle body). But inso far that we're identified with the subtle body then we've got to

understand what's going on there and what's possible, what we can do to work our way out of this pickle here.

***Verse 29 continues - ... and is the beginningless upadhi for the jivatma.***

Sorry to bring in these technical terms but it's a subtle science. Beginningless... *upadhi*... an *upadhi* is something that has no nature of its own but absorbs the nature of something else. That takes on the nature of something else and makes itself look like something other than what it is. Example: putting a red rose behind a clear crystal makes the crystal look red. So this subtle body is an *upadhi* for the *jivatma*.

Now there's two *atmas*... it's actually one *atma* but it looks like two. (*referring to the chart*) There's the big OM and the little om. The *jivatma*, the little om, is called the living, the individual personal self and this one (big OM) is called the transcendental or universal or limitless self. It's the same self but when this self (*jivatama*) gets caught in this web of Maya it picks up this *upadhi*, called the subtle body, and takes on the complexion of the subtle body. That's why the 'I' has gotten confused, like when the 'I' is looking at this (subtle body) and it says, 'I think' or it says 'I feel' or it says 'I do' or 'I want', or anything like that. What's wrong with that? The 'I' doesn't think or feel or do or want. Why do you say that? It's totally not true. You say that because the *upadhi* is making it look like the 'I' is a thinker, feeler, doer, wanter entity - an experiencing entity.

That's what *upadhi* means you're looking at your self through this filter called a subtle body. All three of these bodies (gross, subtle, and causal bodies) are *upadhis* for the self. They all make the self look like something that it isn't.

This is why I'm seeking because I'm taking myself to be something that I'm not. That's a mis-take. I'm mis-taking my self to be this *upadhi* subtle body rather than taking my self to be the light that's shining on, reflecting on the subtle body - in other words, the knower.

When you're doing do you know you're doing? When you're desiring do you know you're desiring? When you're thinking, do you know you're

thinking? When you're feeling, do you know you're feeling? Yes you do. Which means your thoughts, feelings, actions, desires are objects known to me. Therefore they can't *be* me. So why are you saying, 'I think, I want, I feel, I do?' Because of this upadhi, this ignorance is causing this confusion between the subtle body and the self.

This upadhi is for this *jivatman*. It acts like that. If this *jivatman* is the *paramatman*, the self in you is the same self in everything. It's not that there's another self somewhere else, that I'm the little self and then there's the big self and I've got to zoom out of the little self and go into the big self and I won't be down here as the little self, I'll be up there as the big self. That's how spiritual doers/yogis think. The spiritual doers snookered you with that idea. So here you are trying to jump out of this one (subtle body) and transcend it and get up here to this one (self) so you can experience limitless atman. Hey, that big one that's up there is that little one that's right here. What you worship there is what you see here. Don't go trying to go there.

What you're looking for there is right here but it *appears* to be somewhere else because this upadhi is creating time and space and making it look like it's available someplace else at a different time. This upadhi creates the illusion of time. This is where time is. Time is taking place here (subtle body).

So you believe if I do certain actions then *boom* I'll get up to my transcendental state. Then you'll establish myself in the transcendental limitless consciousness and then you'll be enlightened.

Well hey, this is a non-dual reality. That little self is that big self, and this idea of time and space is being generated by ignorance. Time and space are just concepts that are used to measure the interval between experiences – time between experiences and space between objects. There is no time and there is no space. This is just one dimensional reality. There's not something here and then something there. Only reality is one dimensional that's what non-dual means.

So there's no actual time. You're not going to get anywhere. You're always just right here now thinking that something is going to happen later one. Everything only happens now. Going somewhere, you're not going anywhere. You're just in your self making or pretending you're going

somewhere. You're not moving at all. But because of this upadhi, because of my desires, I imagine that there is such a thing as time and I imagine there is such a thing as space and I get stuck in this three dimensional reality. And being stuck in this three dimensional reality is a pain. That's all brought about by this subtle body.

In the earlier verse it said one of the factors in the subtle body is desires and ignorance. It's desire that creates time for you. When you're having a good time, enjoying yourself, doesn't time seem to pass fast? But being tortured one minute seems like a thousand years. Time is only created by my desires and my fears. And my desires and my fears are coming from here (subtle body) and that's why it looks like things are happening.

Nothing is ever happening. You've all heard the statement *nothing ever happened*. Nothing ever happened here (awareness) is what it means. Here (maya) everything is happening all the time. They're trying to tell you from here (maya) nothing ever happened. No. Nothing only happens here (awareness). Everything is happening here (maya) because I have fears and desires.

And this upadhi is beginningless. It doesn't have a beginning. Hey everything I know has a beginning and an end, so why doesn't this upadhi, this subtle body, have a beginning? Because it's a projection of ignorance, and ignorance is a power that's contained in awareness and awareness has no beginning.

**You, awareness, were never born. You didn't ever begin.** And if you couldn't apparently forget who you are, you wouldn't be limitless because something that doesn't end has no limits. Only that something that begins and ends has limits, but you, awareness, never began so you're limitless. And if you're limitless you need to have the power to apparently forget that you're limitless or you would be limited by your ability to forget. Think about it. It may take a little thinking. I didn't see a lot of lights go on there. This is a hard one to get.

See ignorance is a power in awareness. If you take away it's power to appear to be unaware, awareness can never *be* unaware. It can never *become* unaware.

This is why people in the spiritual world all say, 'Oh I'm becoming more aware.' Hey, sorry, you are not becoming more aware.

It's impossible for you to become more or less aware. Awareness was never born, it doesn't change, it doesn't die. It's always the same. You are not becoming *more* aware. When you're saying, 'I'm becoming more aware', you're saying maybe you have more or less knowledge about a particular topic in the subtle body.

But any awareness that's changing here, that's becoming, is going to be subject to the three gunas and so when the tamas is there you're going to become unaware and when the sattva is there you're gonna become more aware, and it keeps repeating like that if you identify with this subtle body.

This is why you think you're becoming more aware because you're identifying with this reflective awareness which is conditioned by these three energies (sattva, rajas, tamas) so it seems like you're becoming more or less aware. You're not.

Well this upadhi is beginningless. It's because this subtle body is based on ignorance and ignorance is always present. **Now the interesting thing about ignorance is it has no beginning but it has an end.** That's the good news. I can always be ignorant but I can always gain knowledge and remove my ignorance. In this case the ignorance is 'I just don't understand or know that I'm okay.' That's the only ignorance. Ignorance doesn't mean you're stupid. It just means you don't know you're okay.

*Verse 29 continues – So this is a beginningless upadhi for the jivatma, and dreams is its natural state.*

### **Three states**

You have three states. You, as awareness, has three states. There's only three states. There's no 4th state of consciousness. The self, awareness, is not a 4th state. It's a factor that's in all three states and beyond all three states that doesn't change. All three states change. A definition of a state is something that changes. So all states operate here in Maya. **And there are three states that appear in awareness: waking state, dream state, deep sleep state.**

And the dream state is the natural state of the subtle body. This is where

you're caught up in your thoughts and feelings. The waking aspect of the dream state is when you're caught up, your senses are operating but you're not paying attention to what's going on around you in the world. You're only wrapped up in your thoughts and feelings and subjective experience. Then you're in the 'dream' state. It's call the *dream state* of the *waking state* or the *waking state* of the *dream state*, either way. But there you're in the subtle body, that's the natural state.

And we're gonna explain those three states in another talk. It's an amazing teaching. It's considered to be the highest teaching in Vedanta. The *Mandukya Upanishad*, the king of the Upanishads, unfolds the waking, dream, and deep sleep states. It explains very clearly what the self is and how it relates to experience cause all you experience is those three states. They're the only states you've got, and who that experiencing entity is. It's a great teaching we'll get to later.

So the subtle body is a dreamer. And that subtle body is also a traveler. This is the one that transmigrates, that reincarnates. This is your traveler.

When the physical body dies, the subtle body folds back into the causal body. Subtle body is just like a telescope. The causal body is the beginning and then there's another layer, subtle body, and then another layer, gross body. It projects out. And when the physical body dies, the subtle body folds back into the causal body and the vasanas, the karma, that are unfulfilled there propel the subtle body into a new physical body so the jivatma, the traveler, can work out his karma. They often call this jivatma the soul in Christian literature. It's the one that transmigrates. Christians say it goes to heaven because they don't like the idea of coming back. They hate reincarnation because they know this is a messy place here and they don't want to come back. But they're so silly because even though the person you think you are doesn't come back, the subtle body comes back to act out the vasanas.

And you'll be a different person the next time around. Why? Because different time and different circumstances. So the subtle body will respond different, you'll have a different name and you'll be working out vasanas that you didn't work out in the last one. So you won't even be the same person. Plus you'll forget it anyway. When the physical body goes, the memory packs up with the subtle body. It's erased. Sometimes the computer doesn't clean all the little memories and you get some leftover

memories from your past life. But then your memory is clean so you can function in your new life.

So this subtle body is a traveler. The self is not going anywhere. Why is the self not going anywhere? It's the ground of being. There's no place for it to go because there's nothing other than it.

So you're not going anywhere. You didn't come here and you're not leaving here. You're here, that's you. That's it. Your subtle body is appearing and disappearing in you. It's becoming manifest and unmanifest. It looks like it disappears and dies but it doesn't. It just goes back to its seed state. In fact the subtle body goes back to its seed state everyday during sleep.

You can't get to sleep at night as long as your subtle body is still active. The subtle body is still projected so you won't sleep. It has to be withdrawn and go back into its seed state so you can sleep. So it's eternal. It has no beginning. It's just the power of consciousness. That's all. There's only one self, one causal body, one subtle body, and one gross body. And that's you. You're the one consciousness, the one causal body, the one subtle body, and the one gross body. And you just project and withdraw your projection over and over and over endlessly. It's eternal, this projection, this hologram called Maya.

***Verse 29 continues – ... It illumines the dream objects without the help of the physical body.***

That's a good one. When you go to sleep at night, your eyes are shut. To see things in this world your eyes are open. You gain knowledge in this world because your eyes are open. But when you go to sleep at night your eyes are shut so there's no light coming in. So how do you see the dream world?

You see this world because there's light but how do you see the dream world if there's no light there? The light of awareness is reflecting off the subtle body. It's called *taijasa*.

You have no physical light but you have your whole dream world, dream satsang, dream Ram is teaching dream Vedanta in dream Tiruvannamalai



and the rickshaws are going by in that dream. How do you see that with your closed eyes?

Because the awareness reflects off the subtle body and that's called *taijasa*, the dream. *Taijasa* means the shining one. You want to realize the self? There's a good place to realize the self. Think about it. That shining one is right here and now illuminating the physical light.

It's illuminating the physical light. Our eyes are making it possible to see the physical light but who's illuminating the eyes? Who's seeing the eyes? So awareness is right here now – that by which I see what I see, and I know what I know, and I feel what I feel.

It's simple, ordinary, always present awareness. This awareness is not any place else, it's right here. It's the awareness that's making it possible to understand these words. These words are being spoken, thoughts are coming in your mind, and they're known in awareness. That light is shining right here now and it's also shining in the dream state and it's shining in any other state there might be. Awareness is the only means of knowledge for anything. It's always present. It's just simply my means of knowledge.

Okay what does this subtle body do?

***Verse 30 – It's the individual's tool for performing action.***

You're not a doer. You're not doing anything so how do you do? You've got to have a tool to do something. The subtle body is the tool for doing action. Without the subtle body no action is going to take place. What's the problem with that? It makes it look like you're a doer. Everybody's heard the 'I'm not the doer teaching.' You're the doer if you're the subtle body. Subtle body is the doer. It *does* all the time. It causes all the actions to happen and by saying 'I'm not the doer,' it doesn't stop you from being the doer at all. It's just the doer saying 'I'm not the doer,' that's all. What 'I'm not the doer' means, I'm awareness. That's what it means.

See where does the notion of doership come from? It comes from here (subtle body). It doesn't belong to you at all. It comes from ignorance from this upadhi. See all these notions are stuck up in this upadhi in this

subtle body and I'm taking them to be reality. They have nothing to do with me at all.

*Karma*, there's no karma for the self. The word of the self is *akarta*, it means actionless. Why can't the self do anything? It has no instruments to act and there's nothing other than it so how can it do any actions? No actions possible for the self.

That's where this notion comes from. I've just identified myself as the subtle body so I say I'm doing, I'm enjoying, whatever it is.'

I am the doer has several words: *ahamkarta* and *ahambhogta*. *Bhogta* means an enjoyer. I explained earlier to you why the ego doesn't want to surrender. That's because the ego is doing for the sake of enjoying. When the ego is not there to enjoy it won't do the action that will keep it from enjoying, which is to surrender itself, give up, let go. You only do what you do because you want the results. You don't do what you do just for the hell of it. The first part of the doer, I do the action and I'm only doing the action to get the result. *Ahamkarta* is the doer for the purpose of enjoyment.

But the self isn't going to enjoy any action, why? Cause it is *paramasuka - bliss that shines alone by itself*. In other words, it always feels good without feeling. So it doesn't need to *feel* good. But when it gets identified with the subtle body and thinks it's a doer and then has to feel good and do all those actions to make it feel good – see the problem here? Here you're trying to *feel* good when you *are* good.

You know what the word Shiva means? That which is good in all places at all times in all circumstances. You're always good. Always. You are never not good. But when this upadhi's operating then what do I want to do? I want to *feel* good so I do actions to make myself feel good. That's a conflict.

***Verse 30 continues – The jiva, individual, whose nature is consciousness is free of the subtle body but becomes an apparent actor when it illumines the subtle body.***

The jiva is the Brahman associated with the self with these three

instruments. See that's why the jiva is om here in subtle body and Om here in awareness (see chart). Your nature is consciousness as an apparent individual. We're going to get to that later. It's free of the subtle body but you become an apparent actor when awareness or consciousness shines on the subtle body and ignorance is operating. So what's the conclusion? How to get out of the doing thing? Get rid of the ignorance. Then there's no confusion between the jiva and the subtle body and no confusion between you and your mind. No confusion.

See our approach here? We're not trying to kill the mind. We're not trying to kill a subtle body. We're not trying to stop the mind or do anything of the sort because you can't. It's impossible. We're just trying to understand it. Once you understand it you'll see that you're free of it. And it can just rattle on and do all the dumb things it does and it won't bother you at all. It only bothers you because you identify yourself with it because of this ignorance problem taking the upadhi to being the reality.

You're taking the apparent entity to being the real entity. You think you're the moon when you're the sun. That's the only problem. And to unravel that problem we've got to have inquiry, so patiently, slowly looking at all this ignorance trying to debunk it little by little.

Perfect place to stop. We'll start Maya now.

## 19: VERSES 31-33

### What is the Not-Self? *continued*

We have to set up our discrimination. The spiritual practice of Vedanta is called *viveka-ha*, means discrimination. So to discriminate we have to set up the discrimination. We ha

ve to separate one thing from another thing. That's our job. We're discriminating the self from the three bodies: causal body, subtle body, gross body. Why do we have to discriminate? Because super imposition is operating.

Super imposition means we're confusing the self with the not-self. We're

taking a rope to be a snake. The person mistook the rope for a snake because he was in *twilight*. That story always takes place in *twilight*. And this world we're living in is a *twilight zone*. You can't make out what's actually going on here. Animals have no problem. They don't know what's going on; they're just ignorant. Total darkness is good. You have no conflicts, no problems. Better to be just totally ignorant, or if you're the self, total light, fine, no conflicts, no confusions.

But we're in the *twilight zone* and it's easy to confuse one thing for another. And in this case we're confusing our self with the subtle body. So remove that confusion we need to discriminate the self from the subtle body, the not-self. The subtle body is not-self.

First we started with the gross physical body. Now we just finished with the subtle body but we'll return to that over and over again. And now we're jumping up to the final level at the causal body. My chart graphically presents this slightly differently from the way the text is. All the texts are done slightly differently because they're all revealed by different rishis at different times so some slight variations in the expression of this knowledge. But they're all basically saying the same thing. And since this is a non-dual reality it's okay if we use slightly different terms at different times as long as we understand what we're referring to.

So now we're moving up to the causal body. Verse 31 is a hard one. Why is it hard? Because my intellect is sitting here in the subtle body and it's trying to understand something that's subtler than it. The effect is trying to understand the cause. It'll be difficult. But we can understand in such a way that that won't be a problem.

***Verse 31 - A power (Maya) reside in limitless consciousness (you).***

*Limitless consciousness* means me. In me resides this power called Maya. It is called the unmanifest (avyakta) and it gives birth to the world. This is talking about the macrocosmic.

We're going to have to talk about the creation theories. This is where we've got our ideas and the material scientist have their ideas how the

universe was created. We're talking now about the macrocosmic creator, or God. You can call Maya God if you want a simple term. Maya being awareness unlimited consciousness associated with this creative power called Maya. Maya is the creator. The self isn't a creator. Why isn't the self a creator? Because there's nothing other than *it* to create. What's it going to create, there's only *itself*. Where you going to get the tools to do it, the instruments to create? The self can't create; it's impossible. It's just non-dual awareness. There's no creation involved in it. But when this power of Maya is operating, creation happens. It's not doing it, like those God theories in the Bible. There are similar passages in the Vedas, saying that God was bored and he created this whole thing to keep himself from dying of boredom, because transcendental boredom hangs heavy on the minds of the enlightened.

### **The Big Bang is a projection of maya**

So this power of Maya resides in you. It's known as the *unmanifest*. You can't see it. All your perceptions are down here in subtle body. This is the perceiver, thinker, feeling entity and it's limited. You can only see up to this line here (subtle body), because your scope of perception is limited. So it's hidden. That's why it's called unmanifest. You can't see it but it's there. You can infer it but can't perceive it directly. And it gives birth to the world. How does it give birth to the world? Never mind why, there's no answer for why. We'll show you how it happens.

It gives birth to the world by simultaneous projection. A simultaneous super imposition, or as the scientists call it, the big bang.

Their idea is similar, not the same, as ours. They say one day there was this explosion and out of somewhere, they don't know where, I guess it's the black hole, all this matter just appeared and all flying away from a central point at a tremendous velocity. That's the way they can tell because it's all shooting away from this central point at billions of miles an hour.

And by inference they inferred it started at a certain time and it had to have come from nowhere. Well it came from the unmanifest. It came from Maya.

And for you to say there's a creation there has to be consciousness, if it's

this non-dual existence, prior to the creation. Their idea is that consciousness comes after the creation. The material scientists say there was this big explosion of elements and then the gases formed and out of that consciousness emerged. After all the matter came then the mind came and we started thinking and then became conscious.

Actually thoughts are not conscious but we believe it because we think we're conscious because we *think*. No, No, No. That's just backwards. You can't get consciousness, or something, out of nothing. You can't get consciousness out of matter because matter is inert. So consciousness had to be there prior to the appearance of matter. But it was hidden, it was unmanifest, so they couldn't see it and they don't have the instruments to measure it. Their means of knowledge is inadequate for consciousness so they don't know that it's there.

So, how did you get consciousness out of matter? Well consciousness was here all along. Well Maya, it's a huge amazing incredible power... look at this world, look at our bodies and the whole thing how intelligent it is. I like the Christian's term, Intelligent Design. It is intelligently designed. You can't say there's anything unconscious about this creation at all. This is a perfectly set up machine. It runs beautifully. It's amazing. So it's not stupid. Ignorance is not stupid. It's very, very very intelligent. And what does it do? It gives birth to the world. It explodes out.

This creation is a simultaneous projection – it's not an evolution. Here's why. Just to explain these two kinds of transformation or creation, let's say this. If you have milk and you make it into cheese, what happens to the milk? The milk becomes the cheese. And if you want to get the milk back you cannot because the milk has actually transformed itself into cheese, so you won't get it back. That's evolution. It's evolved itself into cheese and it can't go back to what it was before.

But creation, Maya, is very different from that. Here, the world appears as cheese. In other words it simultaneously blows this thing out. It didn't evolve little by little. It went boom, and the whole thing is right here now just sitting as a projection. And the self hasn't become this at all.

**Maya makes the impossible possible. That's what Maya means.** It's impossible that the self becomes the world but it sure looks like it. It really does seem like a *real* creation doesn't it? It feels and smells and

tastes and touches. It must be real. But it's *not real* at all. It's just that Maya has generated this super macrocosmic projection out of its own body. And as a creator it has the relation to the creation as a spider has to its web.

The web of a spider is made out of the spider. It's called the *naimittika karanam*. Consciousness is the *naimittika karanam*, the substance for the creation. The web of the spider is from out of the spider's body. The spider supplies the material for the web. So consciousness provides the material for the web, out of its own body. Now it has the material, now what does it do? It shapes the material according to its idea. It's the intelligence that shapes the material. So it's both an efficient or intelligent cause for the creation, *naimittika karanam*, and it's the substance of the creation.

In other words we don't have a God a long time ago sitting somewhere else creating the world and bringing it into being. That's religion's idea of creation, that there's a God some place out that's projecting this thing and he remains there. Wrong!

This whole world *is* God, *is* Consciousness, *is* you, appearing in these different forms shaped by Maya. Maya has shaped all of this thing out of its own body according to the three gunas.

I'll hop around in these next three verses a bit. It says,

***Verse 31 continues – It is beginningless ignorance and is of the nature of the three gunas (sattva, rajas, and tamas) and beyond their effects. It is inferred from its effects by anyone with a clear mind.***

Now how does creation happen? For creation you need consciousness obviously. But for consciousness to use Maya to create, Maya is made up of the three gunas and five elements. And we'll talk about that later how the five elements fit in and how the three gunas interact.

### **Three Gunas**

But for you to have a creation in Maya there are these three gunas. It's

called *Trigunamika Maya*. Maya having the three gunas: sattva, rajas, tamas. So how does consciousness which has no name and form and which is uncreated and can never become this world, become this world? In Maya there are these three energies or three forces, three powers you could call them. The one power of Maya separates into three powers and makes it possible for consciousness to create all these names and forms. And how does it do that? What are those three things?

If you look at creation you see objects and you see change or movement, and you know things. You have knowledge, you observe change, and you see objects. That's all that creation is. It's made out of objects that are changing and knowledge of these changing objects. Those three aspects are owed to sattva, rajas, and tamas.

**Tamas is what produces the physical objects.** It's heavy and dull. It's consciousness passing through Maya that vibrates at a very slow low frequency so it looks like it's solid. These bodies look like their solid but we know very well they're not solid at all. This chair looks like its solid but it's not solid at all. It's vibrating at a certain frequency and our senses are interpreting that frequency as if it's solid. Like when you see a mountain on a movie screen it looks solid and still, just sitting there being a mountain. But actually it's a whole bunch of images being projected so fast that it looks like a solid object. So tamas is the power of Maya that makes awareness appear as physical matter, with our bodies and matter appearing in it. Those objects change. It's just a matter of observation.

### **Rajas is the projecting, transforming power**

All objects are in a state of constant flux. For this matter to change we need rajas. **Rajas is called *vikshepa shakti*. It's a projecting power.**

So consciousness here vibrates at a different frequency and makes matter transform. Transforms tamas and makes it move. So objects can move in this creation. And for the knowledge of objects, I need light to see them. So consciousness appears at sattva, which is where the idea, or the knowledge of creation comes from. In other words, it's just a pure reflective, a kind of energy that's very still and steady and light and allows



consciousness to reflect and produce knowledge in the creation. So for every created object you have these three factors operating all the time.

Creation is not taking place in time. It just appears to be in time and we explained why because we're looking at it through the filter of the subtle body. But all the time simultaneously these three powers are operating in Maya making it possible for consciousness to know and to change and appear as objects.

For example, you take silly putty, you can make it into one form and change it into something else. You have a gob a putty. That's just *tamas*. Can it make itself a glass out of the putty? No it can't do it. So how's it going to do it? It needs the idea first in order to transform the substance into my cup. It's not going to transform on its own. But also the idea alone can't transform it. The knowledge can't do it. And the substance itself can't do it because it's no conscious. I need *rajas* to transform the idea, the putting, into the cup. And neither one of those (*gunas*) can do that on their own because none of these are conscious. They're all powers in Maya but not conscious. But somebody or something—this is where God comes from—is using those three powers to transform itself into all those names and forms you see operating here. And that creation is a *proof*. And the reason I used putty as the example, because you can return it right back to what it was before, a blob, and you can make something else out of it.

And since consciousness is limitless it can create limitless beings and objects within itself using this power of Maya.

That's pretty cool huh? Now how am I going to get rid of this creation? If it's a real creation I can't get rid of it, I'm stuck with it, because real means permanent.

But this is not a real creation. This is a Maya creation. And Maya is ignorance. So how am I going to get rid of this creation? Inquiry. Knowledge. I can get rid of this creation because it's only an apparent creation.

It just seems like I'm separate from the objects. For example, remember the location of objects teaching. The objects appeared to be separate from me because I identified with my body and my body projected the glass over there. From consciousness pov they aren't separate. They're in

me. Maya made it look like time and space actually existed. But in fact there's no space at all, they're just sitting in awareness. They're not outside of awareness, they're not manufactured out of awareness. They were never other than awareness. This is what non-duality means. This is what *samadhi* means if you want the yoga term. Vedanta uses *samadhi* as a term for the self. *Sama-dhi* just means the *dhi* as in *bhudhi*, the self, sees everything equally. Sees that everything here has equal value. Why? There's a beautiful verse in the yoga sutras. It says, '*a yogi in samadhi sees no difference between a lump of gold and the excreta of a crow.*' It's non-dual.

Every object here is manufactured only out of our own consciousness. The gold appears as a thought in consciousness manufactured out of consciousness. When you go out and try to get into the gold you can't find anything in there either. It just keeps dissolving into atoms and protons, neutrons, quarks, mesons and strings. Then suddenly space emerges and you can't find anything but space and consciousness and then space disappears and only consciousness remains.

So you can't find anything in the objects at all. That's because it's a simultaneous creation. It's an apparent creation projected by ignorance, it's not an actual creation. And the way you get rid of that is by inquiring into it, like investigating to see if it's actually there, to see if I'm actually separate from the object. Like going into it and into it until, like with all objects, you don't find anything there but consciousness.

Most people think that oneness means it has to be a big merger. The world is there and I'm here and I've got to have this big feeling I'm merging into the world and becoming one with the world. And they imagine they have to keep making that happen until it becomes permanent. But you're already merged. The creation is already merged in you. It's only manufactured out of you, but it's merged in you. It's never separate from you but you're free of it.

When Maya's operating it loses its sentiency and becomes apparently insentient. In other words, my body and mind which are me, don't know me. I know them. If they have the same degree of reality that I do, they would be *knowing* me. But they don't know me. Which means that things in this projection don't have any knowledge. They're just projections. They're not conscious or sentient.

People say, 'Oh my body is so intelligent.' Your body is *not* intelligent. Intelligence is consciousness making the body look like it's intelligent. The body is not intelligent at all. It's just meat, matter, food tube, called *annamayakosa*. We have great names for it in Vedanta. It's either the five elements or the food tube or the food sheath. It's just encased in this blob of meat. But it seems to be conscious when consciousness operates the pranas, the subtle body, and the causal body. When consciousness is operating all these things, this physical body actually looks like it's conscious and beautiful. But it doesn't know anything at all. In fact it's made out of bread. It's as intelligent as the substance it's made out of.

***Verse 31 continued: ...Maya is inferred from its effects by anyone with a clear mind.***

In other words, to see it, all you have to do is have a clear mind. **Inference and perception are valid means of knowledge.** Where there's smoke there's fire. So even though you can't see the fire behind the mountain you know very well it's there. That's called inference. And if you see this body/mind/intellect operating here, you can infer the cause - Maya. And since this effect behaves the way it does you can infer that it's an intelligent cause. You're not going to *see* it because it's beyond perception. But we can *infer* the existence of it.

***Verse 32 – This power is a great wonder...***

It's a great wonder isn't it? How does this happen? You have only one thing here, non-dual awareness just eternally present. Then out of it comes this amazing creation that looks like it's real. You can touch, taste, feel and you say it's real. It's nothing more than emptiness, puff of air. What a wonder. Think about it! You can't get your mind around it.

***Verse 32 continues – ...and cannot be rationally explained because it is neither real nor non-existent nor a combination of the two.***

Okay I'm going to say a bad word - the neo people, the modern people who co-opted this Vedanta and made a mess out of it, they say it doesn't exist. They say Maya doesn't exist. Tony Parsons says 'I don't exist and you don't exist.' Well Tony's wrong. He's the self but under the ignorance of a big spiritual Maya. He definitely exists and we all definitely exist because you cannot experience something that doesn't exist. To say this is non-existent is not correct.

It's says it's neither real nor non-existent. But we assume because it appears it and because we can touch it and taste it that it's real. And in fact, all of our problems is because we think it's real. Why are you chasing all this stuff here in this Maya because you think they're real. But it says here it's not real. So if you knew it was not real you wouldn't be chasing it. You only chase it because you're ignorant of the nature of Maya.

Now what does the word *real* mean? *Real* means permanent, doesn't change. It's not subject to modifications.

Consciousness wasn't born or doesn't die so it can't change. It has no limits. It doesn't come into existence or go out of existence at all. So it's not doing any changing.

This projection of ignorance is constantly changing. It never stops changing. From one moment to the next it's not the same as it was before. Like your mind is not going to be the same after this talk as it was before this talk. It's not even the same now as it was then. Now it's moved on. How can you grab something that's never the same, that from one second to the next it's not the same?

But it looks like it's real. You know it looks like the stars in the sky are twinkling but the star is dead and gone and long since disappeared, but it just took the light trillions of years to arrive here. So all you're seeing is the light leftover from a dead star. But it looks like a star. But there's no star behind it. It's gone but it's just appearing as the light. Everything in Maya is like that.

*(Gives the wave and ocean analogy)* The wave is H<sub>2</sub>O and the ocean is H<sub>2</sub>O. Does the wave exist independent of the ocean? No. Does the ocean exist independent of the wave? Yes it does because you can have an ocean that has no waves. This is why you're free of Maya. All the things

that appear in you are just names and forms, names appearing in the still ocean of awareness that you are. They're just by Maya made to ripple and appear to be a wave but every second of creation that wave is nothing but H<sub>2</sub>O. It never became the wave. Ocean only appeared as the wave.

So how far is any form? This is what non-duality means. We just have awareness appearing here as this Maya, and everything appearing here - this is the cause (causal body) and this is the effect (subtle body). And the effect is just a cause in a different form. But consciousness didn't create this. No. Maya created it, ignorance created it. Consciousness didn't create it. This is tricky. We're getting to the highest level of spirituality. Consciousness didn't create it because it's not a doer. There's no creation for consciousness.

From consciousness point of view there's no creation. And the projection didn't create anything either because it's not conscious. So how does this creation happen?

When consciousness illumines Maya it happens. When that power appears in consciousness then creation happens.

But the self is not doing it. So you can't say that self is like God and call it a creator and then blame the creator for all this stuff that's here. That's what you want to do, blaming evil and all that stuff on consciousness on God. God didn't create this here, ignorance created it. Maya made it look like there's a creation here. When that happens, then consciousness apparently is behaving contrary to its own nature and then you've got evil. It doesn't actually behave contrary to its own nature, it doesn't behave at all, it always retains its same nature. In other words, you're always free.

***Verse 32 continues - ...it is neither real nor non-existent nor a combination of the two.***

You can't have what is real and non-existent at the same time. It can't exist in the same location. You can't combine the two because you can't put light and darkness in the same locus. So you can't have a non-existent thing and a real thing because real means existent. Real means

existence. So you can't have existence and non-existence at the same place – not possible. So you can't combine them.

In fact there's no such thing as non-existence. That's the buddhist, 'Oh yea, it's all void, it's non-existent.' There is no such thing as non-existence. That's a concept. Why is there no such thing as non-existence because there's only consciousness. If you say there's non-existence, how do you know of non-existence because there won't be a knower to know? If reality is non-existent then that implies there's a knower to know non-existence. You can't get rid of the knower. You can never get rid of your self. Can never get rid of consciousness because that would imply there's something other than consciousness to get rid of it. But it's not possible because consciousness, you, are non-dual, so you'll never get rid of your self. This is why you never die. You're worried about dying, forget it. You're never going to die. You can't die. Impossible! Death is only a belief, purely a belief. To say you're non-existent you'd have to know you're non-existent to make the statement. But you're never non-existent so no problem.

***Verse 32 continues – ...It is not separate or non-separate from consciousness nor it is made up of parts.***

See what I mean, how do you make sense out of this? It says nor is it made up of parts but this whole thing, Maya, is made up of parts. It appears to be made up of parts.

***Another verse not in the text: 'This apparent paradox affects everything in creation.'***

Because it all comes from this Maya, it's all just a super imposition. Everything here is indeterminant. In other words you can never make a definitive statement here about anything that you can experience, because it's not real. It's in a state of constant flux.

**Everything in the effect is inherent in the cause and the cause is Maya.** It's just an appearance, a dream. All you can say is an object exists

but what it actually is as an object can never be known. If you find yourself making definitive statements you're under the spell of Maya.

For example, talking about somebody in terms of astrology or numerology or enneagram. 'Oh he's a scorpio. He's an 8 on the enneagram.' If you actually hear yourself saying anything stupid like that you should be ashamed of yourself. It's just an idea projected on nothing. If you start looking into what 8 means or scorpio means then you start to consider all the other factors that are impinging upon that and you see the temporal nature of all these things, how can say anybody's an anything? How can you have an opinion about anything? All these are opinions about all this stuff and none of it is real in the first place.

This is what Maya means – it's existing but we take what is existent to be real. This is why we're having a problem. And we're trying to get reality and tuck it into this and there is no reality here so how you going to do that? That's what we call *super imposition*.

You'll feel the need to make something that's inexplicable, to understand something you can't explain, which is Maya, so you put a label on it and take the label to be the object. So you think he's actually a scorpio. He's pure consciousness. Because when you get into scorpio with an 8 wing it all resolves back into awareness. Every single object resolves back into here (awareness) when you inquire into it.

And inquiry is just questioning every single thing that you think and experience. Using this tool you keep zeroing in laser-like, analyzing it, and every single thing in your head is going to go poof, poof, poof and just disappear. Where's it going to go? It's going to go right back into you. It's going to resolve itself back into you.

***Verse 33 – The unmanifest appears as the three gunas and is the causal body (karana sarira) of awareness. Sleep, the state in which activities of the senses and the mind are resolved is its subtlest state.***

So when you're in sleep the subtle body has merged back into the causal body and you feel good. Why do you feel good there? Why you experience limitlessness and feel good there? The subtle body is gone and all the

problems are in the subtle body. So when the subtle body goes unmanifest, the seeds in the subtle body go dormant and you get to experience the bliss of your nature. Even when you get pleasure here you're just going to the causal body to experience pleasure here. Sex pleasure, art pleasure, food pleasure, any pleasure you're just going to here (causal body) until the subtle body creates another division another desire another fear, then you drop back down to the subtle body, you lose the bliss of sleep state. Why is it causal? Cause it makes you who are limitless, non-dual, ordinary, actionless awareness think you're this little greedy fearful worm that causes you to go out and do all kinds of dumb things for happiness. That's why it's called the causal body. It makes it look like this juicy world is real. That's why it's causal. And what is the result? *Dukka*, sorrow, sadness, suffering because you're taking something to be real that isn't real. Okay that's the not-self.

## 10: VERSES 34 & 35

### 1. Maya

So we covered the not-self. Yesterday was a rather difficult topic of Maya to understand, because Maya is not a thing. It's easy to understand a thing, an idea, or thought, but Maya is not object, process, event.

Maya is just the non-apprehension of your self and the subsequent misapprehensions that arises as a result of that.

Maya has two powers: power to veil (*avarana shakti*) and power to project (*vikshepa shakti*). Maya apparently hides the self, even though the self can't be hidden. It's always present and always self-existent. Never apart from you. You're always present but it apparently hides you and because you're hidden from your self—it's really weird to say—I don't know who I am. That you're looking for your self. You are your self, so how you going to look for it? Well you're going to look for it because Maya is operating. You don't know what it is so you're looking for it.

When I was a seeker I was a hippie. One time I came back from India after living there a couple of years. And I walked into my home and my mother



was having tea on the patio with her lady friends. I just walked in. I was a hippie with long hair, weird clothing. My mother felt a little embarrassed because she was the town judge. But she was very polite. So she wanted to introduce me. They all knew me but she said, "Oh this is my son James. He's been to India to *find* himself.' They all giggled why you would go all the way to India to find yourself.

See Maya is impossible. It's defined as what makes the impossible possible. It's impossible that you don't know who you are because you are who you are. You always are what you are, all the time every minute. But yet you think you don't know who you are. You ask a question like, 'Who am I?' In Vedanta we don't this question who am I. We know you're pure consciousness, pure non-dual actionless, limitless, ever present, unborn, ordinary awareness. That's who you are. So we know very well who we are. But in Vedanta we just realize there's ignorance, Maya, standing in the way of our appreciation of this fact. So we're out to destroy or get rid of our ignorance. That's all that Vedanta does.

So when Maya's operating it hides you from your self and makes you believe that what you see outside you is real. It makes you take what you do see with your senses and your mind—in other words your feelings, thoughts, and environment around you—it makes you believe that that's real. That's all Maya is - just tricking you.

I'll just run through and recapitulate what was taught yesterday. Then we'll move onto the next topic - the self. We've had about twelve hours of teaching and haven't even gotten to the self yet. And there's a lot more to go once we get to the self. The self is easy to know, no problem there. It's how to uncover the self, live in it, and gain that firm and lasting conviction that's the problem.

I'll post my commentary on these verses on the website, so check under the 'New Satsang' category. There's the Satsang category and at the bottom is New Satsangs and every month I put about 150 pages of satsangs on there. And if I didn't put it up on the last posting, I'll put it up in the next few days. So read those commentaries.

### **Recapitulation of Verses 31-33** (*repeats the verses again*)

This is not a real creation we said. It's an apparent creation. And the example we used was milk to cheese. If it's a real creation, the self, or

consciousness becomes this world and it's no longer consciousness. Just like milk becomes cheese, you can't get milk back. So if awareness has become this world then it's no longer awareness. It's been transformed. That's called a *parinama*. It's been transformed into the world, like milk into cheese. If that's true you can never get your self back or find your self.

So this Maya creation is an apparent creation. It's a simultaneous creation, not an evolved creation, and it's a projection that happens instantly all the time – just a constant projection out of awareness. This power projects this world and it's awareness appearing as the world.

If this world is an appearance than awareness hasn't ceased to be what it is and you haven't ceased to be what you are. And you can find who you are by removing the apparent creation. And the purpose of inquiry is to deconstruct the apparent reality. You can do it because it's apparent. If it's a real world you can't get rid of it. Real means not possible to get rid of: permanent, unchanging. So this is not a real world, it's an apparent world.

It is beginningless ignorance why? Because it's a power that comes out of, is contained in, awareness. And since awareness has no beginning the power of ignorance is always present. You can't find when it began. You can never say when ignorance began because its source is awareness.

And Maya is of the nature of the three gunas. We explained those gunas and how for creation you need three powers: *tamas*, *rajas*, and *sattva*. You need a substance for creation being awareness. But you need to transform non-dual limitless formless insubstantial substance and the power in awareness. What does that is *tamas*. It makes the objects. All the objects appearing in the field of awareness change. And the reason they transform or change is because of *rajas*. In other words a power in Maya called *rajas* makes all the substance—all the objects—change. That's why the Buddhists say it's *annithya*, an impermanent creation. It's never the same from one second to the next. That's the power of *rajas*. It's transforming the matter instantly all the time. The scientist will tell you this and we absolutely accept any valid means of knowledge in the Maya world.

We don't accept science as a valid means of knowledge for consciousness

because it isn't, but it is a valid means of knowledge for matter. And they're right, matter can't be created or destroyed. Which means it's consciousness.

It can just transform endlessly through these two powers, *and* the power to shape. If you look at the creation, the power to know, power of knowledge, comes about by the *sattva guna* or power of knowledge or power of intelligence. To transform a substance into a form you need an idea. And to get that idea to operate on the matter you need *rajas*, energy. So consciousness is both a *nimitta karanam*, the intelligent cause for creation, and it's the *upadanam*, the substance out of which the creation is made. So God or the creator is not sitting far away in some transcendental sky and didn't create the world five thousand years ago. The Christians actually believe God made the world five thousand years ago.

Right now, here, consciousness is generating this whole show instantaneously all the time every second. It's just being maintained by a projection. And the projection is going at such a high rapid speed that it looks like it's solid, appears to be real. And our bodies and mind are born in it so everything feels real. We experience things in it. It's so weird that this is just a *poof*, just a projection.

And because of the veiling power, ignorance of Maya, we take our experience to be real. We take the objects to be real, we take ourselves to be real, and we take our transaction with the objects to be real. But they're not! So the whole problem is how to dissolve this Maya, this ignorance.

So far we talked about macrocosmic ignorance. We talked about the whole creation. Does that mean when you get enlightened the whole creation disappears? No! Many people think that when you go inside the self, the world is going to disappear. The macrocosmic ignorance is very intelligent. It's very beautiful and very intelligent. It's all set up and it's not going to go away. That's Isvara's creation.

*Isvara* is awareness associated with the power of Maya. Awareness is not a creator. It's uncreated. And it's not a doer so it's not doing or not creating. But when the power of Maya is associated with awareness it becomes a creator and projects this whole macrocosmic illusion. Illusion

is a wrong word. It's a projection, a dream. It projects this dream. And within that, jiva appears. *Jiva* means a living being, a conscious being.

And that jiva has his or her own personal ignorance and that's called *avidya*. It's Maya but it belongs to the *microcosm*, the individual.

So when you get enlightened, you're not removing Maya. Maya or Isvara is going to remain projecting the *total*. What you're going to do when you get enlightened, you're going to get rid of your own *avidya* and then you're going to realize you're one with Isvara.

### What is the Limitless Self?

The first verse today says on the nature of the self,

***Verse 34 – Now I will teach the nature of the limitless self (paramatma) by knowing which one is freed of bondage and attains oneness with everything that is.***

Okay, it's a negative gain. In other words, I'm getting rid of my own personal ignorance but what am I going to get back? Oneness with everything that is. I'm getting a positive gain. I'm understanding my identity with Isvara. In other words, when my *avidya* is removed I don't see you as anything other than me. Or you don't see me as anything other than you. Think about that. Maya, the big projection, the duality, the plurality, the multiplicity is going to remain but I'm not going to feel separate from you or anything in my creation. I'm not going to feel separate from my body, from my mind, or with any other object or person particularly because those are all projections. .

Now think about that in terms of human happiness. That means I'm not going to lie to you, cheat you, steal from you, injure you in any way because you're me. If you're something other than me, if I believe the projection of my ignorance, I may lie to you, cheat you, injure you in some way. But when I can see that you're non-separate from me, that you're one with me, I won't hurt you at all. And in fact I'll do what I do

with myself, I'll love you because I love me. Problem solved.

So this power called beginningless ignorance, its nature is the three gunas, and it's beyond the three gunas. It's trigunaatita. *Atita* means beyond the gunas, beyond experience. The self is beyond experience. Experience is taking place in Maya because when Maya comes, awareness appears as a subject and an object. The experiencing entity, the subtle body, and the objects appear when Maya's operating. That's okay. The Maya's not going to disappear but ignorance will go. And the example I mentioned for that is a mirage.

When you realize who you are it's not like the snake disappearing off the rope. It's like Maya, the mirage, remains but I know it's not water so I'm not attracted to it or repelled by it. So I get to live in this world, enjoy this world, without being burned by it. In fact I get to make love with it because it's me. That's the benefit. It's a positive gain here. Not just getting rid of ignorance, it's getting this positive connection with everything. And it's a connection that you don't have to maintain.

People always says, 'Oh I feel so connected.' Or, 'I'm so disconnected, let's connect.' Well this is a connection you don't have to do or that you don't have to break, because it's knowledge. It's understanding. It's what stands under you as your support. Knowledge is what you can count on. When you see that you're connected to everything then problem solved. No more doing, no more need to connect. In other words the doer disappears. That part of you that wants to connect, that's born out of ignorance of its own nature, that part just dissolves and disappears and you *know* you're connected to everything irrespective of your feelings. When the rajas and tamas is gone out of your mind, then you'll pretty much *feel* connected to everything.

***Goes back to Verse 32 - This power is a great wonder, and cannot be rationally explained because it's neither real nor is it non-existent. Nor is it a combination of real and non-existent.***

If it's real you can't get rid of it can you? It exists because you got the world. If you got the world then Maya's operating, so it's not non-existent. Remember we took the piss out of the neos who say the world

doesn't exist or I don't exist. It definitely exists. You definitely exist. You cannot experience something that doesn't exist. The very fact they say 'you aren't experiencing something, is the fact you *are* experiencing something. They're just trying to deny something that they're experiencing.

And you can't put non-existence and reality into the same locus because they don't fit. The one is opposite the other, like light and dark, day and night. So it can't be combination of the two. You can't combine those two - reality and non-existence. In fact, as we said yesterday, there's no such thing as non-existent. I know the buddhists and their non-existent *shunya*, saying it's all void that there's nothing. There's no such thing as nothing. it's totally a dumb concept. Not only dumb it's ignorant, because there's only consciousness.

This is non-dual reality and there's only consciousness. That means there's no such thing as non-existence. There's only existence.

It's just a concept based upon the apparent absence of objects. When objects are gone they say there's nothing. Like what you experience in deep sleep. You say you didn't experience anything but what are you leaving out? *You!* The one who is saying nothing is nothing? Nothing can't say 'nothing'.

So actually there's a presence of something there when there's the absence of objects. And what is the presence of something? That's *me*, awareness. So there's no such thing as non-existence. Get this very clear.

This will clear out a lot of spiritual rubbish that's in your head that you've picked up from various traditions that don't really understand what the self is. That just has some sort of experience of samadhi, nirvikalpa samadhi, and deep sleep to develop this concept of non-existence. There's no such thing as non-existence.

*(Goes back to) Verse 32 – ...It is not separate nor non separate from consciousness nor is it made up of parts. The unmanifest appears as the three gunas and is the causal body (karana sarira) of awareness.*

We said the causal body causes me to act. Why do I act in this world? To

get results. Why do I want results? Because I feel incomplete. This is why it's ignorance. I'm not incomplete but I act to get things that will make me feel complete, which means I'm ignorant of my nature. That's why it's called the *karana sarira*. It's the body that makes me act. You're not going to act if you're complete. You can't act from wholeness and completeness, but if you do act, you won't care about the results of your actions. You'll just act out of happiness and joy. So there will be no sense that you will need to complete yourself out of this action. Or satisfy yourself through the action because you're already whole and complete so you can act freely.

This is why the jnanis, the enlightened people, don't care what happens. Bad karma, good karma, it's all the same. They're already full. So the bad karma, the negative experiences don't invalidate them and the positive experiences don't validate them.

When you're in Maya you're looking at reality and you're trying to validate yourself with reference to reality. If something bad happens you think there's something wrong with you. You think you did something wrong, you made a mistake, having some bad karma. And if something good happens you think you're pretty wonderful.

Allowing experience to validate you is like having the tail wag the dog. You got it backwards. You're letting Maya tell you who you are but Maya doesn't have a clue who you are. Maya means experience. You're allowing your experience to validate or invalidate you. See it's just backwards. There's a beautiful verse in the *Bhagavad Gita*, "*What's day for an enlightened person is night for a samsari and what is night for an enlightened person is day for a samsari*. It's just totally opposite views.

And the natural state for the subtle body, the *suksma sarira*, is dream. And the natural state for the causal body, *karana sarira*, is deep sleep. In the deep sleep state the self is experiencing itself without limitation.

In fact the deep sleep state when the self is experiencing in deep sleep, it's called *prajna*. The rishis were really cool. They put the neatest names on these things. When you understand the meanings of these names of things you will very often see a great sense of humor in the way they chose the names for the principles of the self.

And *prajna* means almost enlightened. In deep sleep you're almost

enlightened because you're experiencing bliss, and limitlessness, and you feel great. But what's missing? You don't know. That's where the joy comes. That's why moksha is in the waking state only. Then you get the joy. You get the bliss in the deep sleep state but you get the joy in knowing. It's only knowledge that's lacking in the deep sleep state. All the experience and everything else is the same as your self but the knowledge is gone. So *prajna* means almost enlightened.

So okay we got rid of Maya. That's not-self. Maya's causing the subtle and gross bodies and the five elements. Later we'll take up how the material world is created and the five elements. We have to explain the material creation and how it evolves. Not just the psychological creation but the material creation. We're going to see exactly how it evolved out of the five elements and the three gunas. The causal body is the five elements and the three gunas. They're based there. It's all one but we're breaking it down for the purpose of our understanding.

So now we're getting to the self.

***Verse 34 - (back to Verse 34) Now I will teach the nature of the limitless self (paramatma), knowing which one is freed of bondage and attains oneness with everything.***

Okay this is what you're going to get out of it - oneness with everything. You're not just going to stop being ignorant, you're going to get the positive joy of being one with everything. Say you're walking along the street and somebody else is walking in the opposite direction. And you stop and meet but you don't open your mouth. And the other person doesn't speak either. Nobody said a word. Everybody's enlightened until they open their mouth. If you want to be enlightened keep your mouth shut.

What do you experience in that situation? Nobody's thought or said anything at all. What actually do you perceive there? You perceive two things: awareness and a body. You don't see awareness directly. Remember *linga sarira*, we said the subtle body is the *linga sarira*, means a sign. You see a sign of awareness. You see a light, awareness, reflected on the subtle body and the person is alive. That's what you see,



life, or light, that's reflected awareness, but that's good enough for this understanding. You see awareness and you see a body.

Which is the self? Where is the self involved in all of this? Now you start speaking to the person, 'Who are you?' Have you ever come up to a stranger and said, 'Who are you?' Have you ever heard them say, 'I'm awareness?' I use to have fun doing that just to take the piss out of people. They expected me to start talking about Jim, and I am so bored talking about myself. I can't talk about myself anymore. I say, 'I'm awareness.' Where you from? 'Brahma Loka.'

You never say, 'I'm awareness,' because you don't think you're awareness. What do you think you are? You think you're a person. You think you're the experiencing entity, that you came from a certain place, born at a certain time, that you did this and that, that you're a man or woman, gay or straight, that you're a whatever. You got a million things to say about yourself. That's basically who I say I am.

Experience will not show you that person. Experience will show you awareness and a body. Now you can choose which one is real, or which one is the actual person there.

So suddenly out of this person's mouth, comes a whole limited identity. And now I'm meant to make out who you are from an interpretation of what you've made up from experiences that are not even present right now. In other words a lot of things happened to this body and mind over a long period of time and rightly or wrongly you interpreted those experiences in a certain way and you say, " I am this, this, this,' and you cobble together all of those interpretations of those experiences, and not even the experience itself since that is long gone. What you've carried away from the experience is a whole bunch of ideas which you've put into this big bundle called 'me'.

Honestly how am I meant to relate to that? Because I got the same thing too of experiences I've interpreted my way and that's all cobbled together in this big bundle of thoughts and feelings I call me. And how is that bundle going to relate to this other bundle? How's that going to work? How are you gonna actually unravel what is taking place there because it's just like a big ball of experiences and ideas and stuff. Think about it. The astrology, the enneagram, 'he's an 8 with a 7 wing. He's a Pisces with

a moon in Aries.' Who in the hell are you talking to there? Think about it, who is it? There's no way to make any sense out of it. One bundle of silly ideas talking to another bundle of silly ideas and trying to connect. Every time there's a little similarity between one of my ideas and your ideas, 'oh I feel connected,' until the next idea comes up and 'I feel disconnected.' Now I've got to figure out who I'm talking to now.

How real are you? And you're trying to make this thing work for you? And interact with another one of those things, whatever they are? I don't know what you call those people. Ignorant jivas.

The self is just the awareness shining out from the body there. If you want something to relate to, and the self is shining out from behind your eyes, why not just relate to that one directly. That's something that you can always count on. That's something that will always be there. Self is like this. If you have a lightbulb it illumines a room. Where does it get its electricity? From the main grid. So there's a wire that comes out of the grid, it comes in and excites those tungsten filament and then light comes out.

But the self is like a big lightbulb that was never born. It was always here. It didn't come into being at a certain time. It never shuts off and it's not connected to any source but it provides light limitlessly and endlessly without any effort. This is why, when you discover you're the self, you're free. You're not *drawing* energy. You're not getting anything *from* any other place. You're self-contained. The self is self-revealing. The self is self-existent. It exists on its own. It's self-evident. You don't need any other light to see yourself in. Like the sun, it's revealed in its own light.

What do you need to be to be what you are? Nothing. You need knowledge to discover what you are but you don't need knowledge to be what you are. You need knowledge to get rid of the notion that you're something other than what you are but you don't need that notion to be what you are because you are there prior to knowledge and ignorance. You are self-existent. You reveal your self to your self.

It says here.

***Verse 35 – Awareness is self existent...***

And how to you see it? Where do you see it?

***Verse 34 continues - ... always manifest in the 'I' thought...***

It's always manifest in the 'I' thought, in the *linga sarira*. This is how you access the self. You can't access it directly but experientially you can access the self through the subtle body, because the self is like the sun and the subtle body is like the moon. It's reflective.

And so you can see the self reflected in your heart. They often call it the heart. The subtle body is also call the heart, *hrudaya chakra*, or the spiritual heart. That's where you see it reflected in the subtle body. In the 'I' thought. What does the 'I' thought mean? I exist. That's why it's called *is-ness*.

Normally when you see an object, you say the camera is there. You're thinking of that *is-ness* in terms of time and space because that camera cannot be there can it? It was some place else and now it is here and soon it will be gone again. So that *is-ness* is conditional.

### **Meditation on the 'I'**

But this is an *is-ness* that never goes away. So what part of you never goes away? There's a part of you that has never, ever, not been there. That you've never ever not experienced. The self, I, me, have always been here. Is there anytime when you weren't here? No!

That's where you look for the self, in the 'I' thought. It's telling you where to look.

Who is this I? Do you exist? Yes. How do you exist? As awareness or existence? They're exactly the same. And how do they exist? As 'I'. Are you I? Yes. I'm I. What is the nature of the I? I exist. I am aware. When you investigate or examine the 'I' can you find a time when it did not exist? No you can't. Just think about it. Just think right now in your mind, try to find a time when you didn't exist. Can you find one? No you can't. And try to find a time when you won't exist. Can't do that either. Okay we're not talking the body now. We're talking the self. We already got the body out of the way. We understood that's not us, it's a body appearing in us and it comes and goes. We're talking about the 'I' now. Is there any time when

it's not present? No. Think about it. This is meditation on the 'I'.

When you don't understand that 'I', you take yourself to be the *linga sarira*, (SB) or gross body, then you've got a problem because you exist and sometimes you don't, which we're going to see in a minute in the next verse.

***Verse 35 – Awareness is self-existent. It always manifests in the 'I' thought, distinct from the five sheaths (pancha kosa) and witness of the three states of experience.***

### **Pancha Kosas - 5 Sheaths**

In my chart, there shows 3 bodies but there's also 5 sheaths. The 5 sheaths are the 5 levels of experience that exist in Maya. Those are called the *pancha kosas*. *Kosas* means sheath, like a sword is stuck in a sheath to protect it, so it says the self is like stuck inside these sheaths. It's hidden like in the core of an onion. And the layers around the onion are preventing you from seeing it or experiencing it, and you need to peel away those five layers to get at the core. It's called the *panchakosa teaching*. In other words, there are 5 layers of experience and those things are supposedly according to Modern Vedanta or New Vedanta teachings. We're going to leave neo advaita out of it because they haven't even gotten that far now. In the New Vedanta which came up about 150 years ago with Vivekananda, there they said that these 5 sheaths are hiding the self and you have to peel them away. Well you do but you don't have to peel them away experientially. They're just false identifications of the I with different aspects of the gross body, subtle body, and causal body.

The first sheath is called *annamayakosa*. *anna* means food, and *mayakosa* means a sheath. What would that be? Meat tube. If you say, 'I'm fat, or, I'm fit,' now is that true that you're fat or fit? No it's not true. The 'I' is neither fat nor fit. The 'I' is the knower of the fat and the fit. The body is fat and fit. It has nothing to do with me. So to say I'm fat or fit means I'm under the spell of this *kosas*, this sheath. I think I'm my body so I've taken the 'I' and I've super imposed the 'I' on the body. It's called super imposition, *adyarupa*. I've super imposed it, taken the 'I' and stuck

it on the body where it doesn't belong. The 'I' doesn't belong on the body, the 'I' belongs with awareness.

The next kosa is called, *pranamayakosa*. I'm strong, I'm hungry, I'm thirsty - these statements. There you've identified with the *pranamayakosa*, means with the physiological system of hunger, thirst, circulation, digestion, excretion, absorption - there's a whole layer. It's born out of *rajo guna*. It's born out of the rajas element of the Maya shakti and it makes the physical stuff work. So there you've identified what? The 'I' is not hungry or thirsty or circulating. When you say, 'I'm thirsty', you've super imposed.

The next kosa is *manomayakosa* means I'm happy, I'm sad. 'I'm happy today. I'm sad today, my girl friend left me. Or, I'm depressed today' The 'I' doesn't have a girlfriend or boyfriend. It's your emotional stuff. You've identified with your feelings and emotions. The 'I' joined with or super imposed on the feelings so you've got yourself hung up there on your emotions. 'I need therapy. I've got to get unhooked from these bad feelings I've got.' You don't need therapy you need thinking. You need to think clearly because the 'I' you is not happy or not sad. Sadness comes, happiness comes - they appear in me as objects.

Remember we said at the beginning, there's only two categories in existence - the subject and the object. The object can be the subject but the subject can't be the object. So if there's a feeling there, it can't be me. Think about it. This is just logic of experience. It's just the way things are. You can't be what you see. You're the seer and the objects are the seen. *Drikdrsya viveka*, this is the discrimination between the seer and the seen. *Atma anatma viveka* means the discrimination between the *atma*, awareness, and *anatma*, the objects appearing in awareness.

Okay next, *vignanamayakosa*, means the intellect sheath. People saying 'I'm enlightened,' that's the biggest bullshit there is. The 'I' they're talking about is not enlightened. There the intellect has co-opted position of the self. Has super imposed its desire to be enlightened on awareness and claims that it's enlightened. Why is 'I'm enlightened' not true? Because you're the light. To say I'm enlightened presupposes that you weren't enlightened. But if you're awareness were you never not awareness? So why you say you're enlightened? Ignorance. You're ignorant if you say I'm enlightened. You have no idea who you are.

The intellect, the *vignanamayakosa* has co-opted this knowledge and trying to claim it is the self. The intellect is not the self. The intellect is a function of the *linga sarira* (SB). Remember it's a function in the subtle body. It's not the self. It's never going to *be* the self and it's never going to *get* the self, and it's never going to *think* the self, or *know* the self. **The self only knows itself by itself.** All we're doing is taking away the dumb notions there in the intellect. That's why Vedanta is a *pramana* for the self because it takes away the dumb notions that the intellect has about the nature of reality.

And final fifth sheath is called *anandmayakosa*, means the bliss sheath. That's where you feel good. That's where you go when you get what you want. That's where you go when you're in deep sleep. *Anda* means end, *ananda* means limitless. You feel limitless in deep sleep. And because you experience yourself as limitless you feel good. You don't have any problems. In that level of experience there are no divisions. In the *linga sarira*, the subtle body, it's all broken up by various experiences: by thoughts and feelings and a constant changing matrix of energy is happening there. But in this sheath there's just bliss. You get it when you go to sleep and you get it when you get what you want. When your desires or fears are temporarily abated through the attainment of an object or avoidance of a particular object, then you feel blissful. You feel happy.

And what does it say here in the text? You are distinct from all five levels of experience. Those things don't have anything to do with you. Get this clear. That's why I said earlier we have to get rid of this experiential notion of enlightenment. This is why. It's just showing you when you do the analysis, enlightenment can't be experiential because the self is distinct from the sheaths, distinct from experience. In other words, you're always free of experience. And finally, witness of the three states of experience, which is our next topic.

## 11: VERSE 35 & MANDUKYA UPANISHAD

**Who is the Limitless Self? *Continued***

Okay, returning to Verse 35:

***Verse 35 – Awareness is self existent, always manifest in the 'I' thought, distinct from the five sheaths (pancha kosa) and witness of the three states of experience.***

### **3 States of Experience: Waker, Dreamer, Deep Sleeper**

This teaching is from the *Mandukya Upanishad*. There are about 110 extent Upanishads. There were thousands at one time. Most of them were lost. 110 remain of which 10 are considered to be *main* Upanishads of which the *Mandukya* is said to be the king of the Upanishads. The *Mandukya* is a very cogent and incisive analysis of experience.

We're not against experience. We're all for experience. Experience is great. Just want to separate the knower from the experiencer, that's all. So we need to analyze experience and see what's available and what experience teaches us. You chasing around experience over and over again, it means you haven't learned anything yet. Experience is here to teach us something. There's knowledge hidden in each experience. Knowledge means the self. The self is always present and self knowledge is available in every experiencer. If you're smart and an inquiring person you can extract that knowledge out of an experience.

What we're going to do now is the common experience of all people. There's only one person here – the self and three bodies. There's no individuals here. No there's no unique individual. You're just a self with three bodies. So this experiential teaching applies to everybody. In your head you think you're really special and unique because you identify with all those experiences your body and mind have, so you have this notion that you're special, unique individual person. But there's only self and three bodies. You're the one self, you've got the same self as everybody and you've got the same three bodies as everybody. Owing to the ignorance of yourself you want to feel special and unique. There's not one unique or special thing about you at all.

And that self apparently experiences. Experience is apparent, not real. It exists but it's not real. So we're going to analyze apparent experience. If

there's any experience here it's got to be the self even though the self is not an experiencer. And what is it going to be experiencing? The self in the form of these three states. This is called the *avasthatraya* teaching – the three states teaching.

And what the Upanishad says is that consciousness turned outward is called the *waker*. There's a special word for it called *viswa*. *Viswa* means the one who sees objects. This Om (large Om top of chart) is called consciousness. And the Om symbol came from this Upanishad. They developed that symbol out of that Upanishad. A (the E-looking shape) represents the waking state. *U* (the curved line coming off the E shape) represents the dream state, and *M* (at the top of E shape) represents the deep sleep state. You put all those three together and you've got consciousness manifest as experience. That's where the symbol came from.

So this Om (awareness) represents your self. A visual symbol of the self and the Om chant is a sound symbol of your self. It just creates one sound when chanted altogether. The Om is that one vibration.

*(Refers here to chart of 3 states with all the mouths)* So the self appears as a waking state with 13 mouths. Actually the text says 18 but it didn't work with my graphic here so I left off 5. It says the waker has 13 or 18 mouths. It's a symbol obviously. What does a mouth do? It eats. It consumes. This is consciousness turned outward. It's an extroverted consumer. That's all. It just means an extroverted person out there who's eating. What is he eating? Experience. He's eating experience. He's an experience hungry mouth. 'Gimme sex pleasures, gimme food, gimme air, gimme water, gimme emotions, gimme ideas, gimme gimme gimme, I want I want I want.' Like a pig, this is that piggy part of you that can't sit still and do nothing. That's just constantly consuming eating, devouring experiences.

Every one of these organs here... intellectually you guys are hungry, you're inquirers, and Ramji is serving up a feast Vedanta. Never heard such a big table full of ideas. That's why you're still eating because this has great ideas. It's a feast and you need some more understanding. My intellect wants to hear, wants to know. The whole purpose wants to convert our desire for experience into a desire to know. So the intellect wants to know. The emotions are hungry for feelings, for love. No matter



how much love you get you crave more and more.

## 2. Waking State

**That's called *viswa* the waker. Consciousness turned outward.** This is the person you think you are. This is the guy on your driver's license, on your passport. This is the one looking for experiences in life, going here and there wanting wanting more and more, trying to gain experience.

Now consciousness has another state. When awareness functions through a *viswa* you get the normal, everyday experience. When consciousness functions through the dreamer, it's turned inward (see arrows). Got the same arrows but around here (see chart) you're experiencing all the *vasanas*. It's the *vasanas* that are driving you for experience. In other words your conditioning is causing you to go out to keep wanting more and more.

## 3. Dream State

So here in the *waker state* the *vasanas* are driving you outside to look but here in the *dream state* consciousness, Om, is experiencing a dream world. You can go to dream satsang. You can go to dream Ramanashram, you can go to dream disco. You can go to the dream bank. You can fight with your dream husband or wife. You got a whole world inside yourself here in the dream world and what are you experiencing? Your *vasanas* in the form of imagery, pictures.

The *vasanas* are operating here too but since the physical senses are not there, you don't see the outside world, you see the inside world. That inside dream world is manufactured out of your *vasanas* which you picked up in the waking state. But it doesn't look the same here because the physical senses are not there structuring your experience in this predictable way. Actually everything here is like totally oceanic and unstructured. It's scary really but fortunately you've got a body structuring it in a certain way and makes it look kind of predictable and safe. But if you get your body off this and start looking from the self's p.o.v. this thing is scary here. This is why people don't want to stop thinking and why they cling onto experience. Because reality is not structured at all. It's the senses that are structuring it, making it look familiar and comfortable.

Well in this state you don't have the physical to structure your experience, you've got sense organs. The organs are operating here but the sense instruments are not operating because you can smell and feel and taste and touch and so forth in the dream. You can do all kinds of things in dreams that you can do here and few extra because you're not conditioned the physical sense instruments. So in this dream world your consciousness is turned inward and you're just experiencing your *vasanas*.

When you're in this world (waker), do you take it to be real? Yes. When you're in this world (dreamer) do you take it to be real? Yes. So which is the real one? Real means, doesn't change, always the same, eternal. Which is the real state here? Neither one. That means all this stuff we're doing here is unreal. How does that feel? How does it feel to be running around an unreal person in an unreal world trying to find reality? If you believe this one's real when you're here (waker) and you believe this one's real when you're here (dreamer) which one is real? Chung Tzu said, "Is Chung Tzu dreaming he's a butterfly or a butterfly is dreaming he's Chung Tzu."

Because either one of these can't be real. I take it to be real but it can't be real. Then if it's not real why am I chasing all this stuff? I only chase things because I think they're real. You won't chase something that's not real. But now you know it's not real why are you still chasing it? Because ignorance is making you forget. Maya is covering your knowledge and allowing you to chase something that's not real, believing it is real. That's how maya works. It can't be real but you still believe it's real. **The dreamer is called *tejasa*.**

#### 4. Deep Sleep State

Now consciousness has a third state. That's called the deep sleep state. This deep sleep is *prajna*, almost enlightened. This state consciousness is not projected out nor turned in. it's just one mass of consciousness. It's not broken up. There's no instruments here for experience. That's why you don't experience objects in this state. In subtle body you have instruments for experience but in this state (CB) you have no instruments so you can experience objects. So all you're experiencing is consciousness experiencing itself as limitlessness. It has no limits and it

has bliss. That's the *anandamayakosa*. The bliss of Brahma, the bliss of your self is experienced directly in this deep sleep state, without the knowledge. That's why *praajna* says it's almost enlightened.

There is NO fourth state. If you're here in India you've heard about *turiya*. All the Vedanta people, forget neo's they don't even know about it, but the New Vedanta modern Vedanta say there's a fourth state. They translate *turiya*, meaning fourth, as a fourth state. But that's not what the Upanishad said.

These are your experience people who read the Upanishad from an experiential point of view. They didn't actually know Sanskrit or know what the teaching was actually saying, so they projected their desire for experience in that *fourth* and they made up or created a fourth state of consciousness – a higher state, transcendental state.

Whenever you see the word 'state', the red light should go on. That means they're idiots, generally. They don't know what they're talking about. So you should stop, think about this Upanishad in this teaching because the self is not a fourth state. What the Upanishad says, 'in addition to these three states there is another factor that's in all these states and beyond all these states, that's both imminent and transcendent.' It's the same thing, it's imminent in these states and transcendent beyond those states but it's not a state. Why? Because it doesn't change. States change. States are in Maya. This is the world of experience and those states are changing. But the self is not locked into Maya. The self is always free of Maya and it doesn't change so it can't be a state.

It is the invariable awareness by virtue of which the state is known. In other words, awareness has appeared as this state (waker), then appears as the next state (dreamer), and then appears as the next state (deep sleep). It's the ground, you are the ground of being, and in you, in awareness, sleep appears, dreaming appears, and waking appears in you. And those states are known to you.

Whenever you experience something and the next experience is coming up - do you come into existence when the experience comes into existence? No. When the experience is happening, do you change with the experience? No. Do you disappear when the experience disappears?

No. What does that mean? I'm free of experience. Just think about it. I am free of experience. I'm always constantly an observer, a witness, awareness of. And experience is always appearing but some experience—we said it's in a constant state of flux—I'm having now is slowly disappearing and the next experience is coming up. It's a seamless circle, seamless chakra of appearances appearing in front of awareness the observer, the knower of those three states. That knower isn't transforming. And that knower isn't available for experience because the instruments (of experience) are gross, are unconscious.

In Maya the sentiency has been striped off and the experience doesn't know anything. The experiencing entity, *jiva*, doesn't know anything, the *linga sarira* doesn't know anything because it's just reflected awareness. It's not conscious. So how can it know awareness? So the self is not available for experience.

So how am I going to experience it? So it can't be a state. There are no instruments that make it capable for an experience. The self is the one that witnesses the experience appearing in it. The experience that's generated by Maya. Maya is just like a movie projector that's projecting on the screen of awareness this movie. And because I don't know I'm the light shining through the *vasana* film projecting this thing, I identify with the waker or dreamer or deep sleeper and I go round and round in this circle of experience when I'm actually free of all experience.

We said this (waker) is the person I think I am; the guy on my driver's license. This is the person we think we are. Everybody believes they're this waking state entity. You don't think you're the dreamer. Whatever happens in the dream you don't act on that in waking state. No. We all think we're the waker person. And we think we're real. We think we're our name. What happens to this person when he or she goes to sleep? Where do they go? Because there's no person here (deep sleep). There's the self experiencing the self here but what about the person? Where did they go?

That person, that waking state entity, transformed into a deep sleeper. The *vriddhi*, the idea, of the waker changed into a different experiencer entity, became a deep sleeper, and gets a different experience here. But to become this sleeper what has to happen to the person? Has to disappear. That person on your driver's license is not going to experience. It has to cease to exist to get to here (deep sleep). The

experiencer, *viswa*, becomes the *prajna*. *Prajna* is called a *suskma vritti*. It's a subtle thought, not complicated like in other state - it's one single *vritti*. That's why you get the experience of limitless bliss because there's just one thought here.

What happens to the deep sleeper when you start dreaming? It disappears. The sleeper is gone and he or she—actually there's no gender, you're not a man or a woman either—this entity stops being a sleeper and is a dreamer. And then when the dream ends, transforms back to a sleeper or goes over and wakes up. To wake up I've got to stop dreaming. I've got to stop being this entity (dreamer) and become this entity (waker).

If I'm real can I be this person (waker) or this person (dreamer) or this person (sleeper)? No, because they're always changing, because all three of them exist at one point but not at another point. So how real are you? How do you exist? As awareness. Who are you other than awareness?

If you understand this, you can't go back to thinking you're this person any more. If you really understand this you'll know what a fraud you are. What a total fake you are. What an actor you are. You're just acting, pretending you're real. Awareness is just pretending it's awake, pretending it's dreaming, pretending it's asleep. You're not waking or sleeping or dreaming. Those are just states and entities being manufactured by Maya in awareness - in *you*.

Not much to say about that. That's the point of this Upanishad. It stops your mind. How can you continue on? That's why it's the king of Upanishads. It's always like this after this teaching - dead silence. There's no 'yeh buts' after this one. The logic is perfect because it's how experience is. It's just the logic of experience, which you won't dig out on your own. I didn't dig this out. I couldn't figure it out either. I had to be taught it. Because you won't do that. You won't be able to put this analysis together on your own because you're only identified with the waker. You're all experience hungry and have a bunch of silly ideas in your head and you don't look at yourself objectively. That's all Vedanta does, get you to look at yourself objectively. Not from the p.o.v. of the waker, dreamer, deep sleeper but from the p.o.v. of who you actually are. Because from the p.o.v. who you actually are, all of this is exposed as just a big fraud, a big dream, a super imposition, a projection, a movie. And

instead of seeing myself as the screen upon which the movie is playing, I see myself as one of these characters dancing around in the movie.

But who's writing the script here? You think you're the doer but who's writing the script for this movie? Isvara. You're being 'done' here. You're not doing anything here. Isvara is doing you. If you're taking yourself to being this waking state or dream state or sleep state entity – you're not in charge. Things are happening. You're not the author of your actions. Like the Buddhist saying (*not exact quote*), 'deeds are done, and something happens and there's no doer thereof.' You're being done. You're just the screen, the awareness in which all of these experiences and these three entities appear. And the whole thing is identifying your self as awareness.

Somebody was asking me how do you communicate with other people if all of these are just fakes? You're a fraud, a fake, and everybody else here is also fake, how do you do it? You do it knowing you're a fake and they're fake. That's how you do it. You know it's a dream. You know it's a dream, a play. You've been given your little part, little script, just doing your little act and it's funny. You don't take it seriously. That's how you do it. And you know, 'I'm the one that knows. I'm the seer, I'm the witness, I'm awareness because of which this play is appearing in me.'

It's an entertaining drama. As long as you don't identify with one of the actors it's very funny. It's hysterical to watch yourself the fool that you are, myself included. I think i'm one of the most ridiculous funny people because I see myself from awareness' p.o.v. This is pretty silly what I'm talking here... we're all sitting in a room trying to find ourselves. How silly is that? What a funny dream this is. If you went and told anybody, normal people would say you're nuts. Because this is a pretty funny thing. Okay that's *Mandukya Upanishad*. That's what it's suppose to do, just prove to you that you're not who you think you are. And that only leaves one other thing for you to be - the witness, awareness, the knower.

## 12: VERSE 36-39

**Who is the Limitless Self? *continued***

We're on awareness now. We've negated the gross body. We just finished what is the not-self section. We discovered it's not the gross body, subtle body, causal body and it's not Maya, not ignorance. One point about Maya I made and I need to make it again. When you realize your self *avidya* goes but Maya stays. In other words the world appears. That's *Isvara Shristi*. That's the creation of Isvara. That will remain but your own ignorance will disappear. So don't expect when you get enlightened that suddenly the whole world is going to go puff and you're just going to be walking around in the great luminous void, emptiness. The world is going to be here. Everything is going to function exactly the same. It's just that you're personal ignorance, *avidya*, is going to be removed by this teaching. Maya stays but *avidya* goes when you assimilate the meaning of these teachings.

So now we're on the topic of the self. I'll recapitulate slightly and then move on.

***Repeats Verse 34: Now I will teach the nature of the limitless self (paramatma) knowing which on is freed of bondage and attains oneness with everything that is.***

Liberation is just the absence of ignorance but what's the gain? Oneness with everything. I discover I am not separate from everything. What does that do? That's great, that solves all my problems, because I see you as me. So I won't injure you, won't lie to you, won't cheat you, won't steal from you. I will only treat you with the greatest love and respect, because you're me. I expect to be treated with love and respect because I love my self and I will treat you that way when I see that you are me. When I think that you are something other than me, that's where the problem comes in. If my knowledge is that I am the experiencing entity, then you're going to be something other than me, I'm going to have my fears and desires and I'm going to have a problem with you. All of our problems come from this notion that we're separate from, distinct from, others. And in fact non-duality means there are no 'others'. There's *apparent* others.

***Verse 35 - Awareness is self existent, always manifest in the 'I'***

*thought, distinct from the five sheaths (pancha kosa) and witness of the three states of experience.*

It's a lightbulb that never turned on. It's always shining. It was never turned on, it can never be turned off. It's not connected to a main. It generates a light within itself without effort. That's just your existence, that's why it says awareness is self-existent. It's clear we don't have to teach you you're the self. If you know you exist then you're the self. It's just that the knowledge of what existence is is not clear to you. The intellect is unclear about what existence, 'I am' is, so we need the teachings to get clear about that.

So awareness is self-existent but what does that mean? You don't need anything, any experience to validate you. Anything that happens neither validates or invalidates you. It doesn't make you exist. It doesn't bring you into existence as a good or bad person. Nothing that happens is a statement about you at all. You exist in your self on your own without having to worry about anything at all. And that existence is full, *purnaha*, complete and therefore free of desires and fears. So knowing your existence means your fears and desires disappear. Those fears and desires are born of the belief, 'I exist separately or differently or other than the objects appearing in me'.

And where do you see this existence? Where do you see your self? In the 'I' thought. That 'I' thought is just a *linga*, a sign, of your existence. If you contemplate on the 'I', you'll find your self. That's where you'll see it. It's distinct from the five sheaths and witness to the three states of experience: waker, dreamer, sleeper. The 'who am I' gets pretty clear when you hear that teaching because you can no longer take yourself from being the experiencing entity. This waking state entity, what happens to it when it goes to sleep? If this is me I've got to be real, means I've got to exist all the time. Real means existence always is, always present, always here.

So if I'm real, why am I not here in sleep? I'm not here in sleep as a waking state entity. I'm here in sleep as awareness. I'm experiencing my own self as limitless and bliss in deep sleep. I'm called *praajna* when I'm experiencing myself in deep sleep. What does that mean? You're *almost*



enlightened, as the *praajna*, as the sleep state entity. Almost enlightened - what's missing? Knowledge. You don't know who you are here. You're experiencing yourself. This is in the realm of experience. All these three states are in the realm of experience. You're experiencing yourself here but you don't know who you are.

So when you wake up or start dreaming, you think you're the limited identity again. You can't get knowledge here, because there's no intellect here to get knowledge. When you transform into one of these two entities the knowledge hasn't taken place, so you're still dumb as a loaf of bread when you come back here (waking state).

But in all three of these states there's some factor and remember we said it's not a fourth state. There is *no* fourth state. Upanishad does not call *turiya* a state. It calls it the *fourth* and it means it's a *fourth factor*.

There is a fourth factor in addition to these three states. That factor is the awareness that makes these states possible. Awareness under the spell of Maya manifests an experiencing entity and three states of experience. The *waking state entity* experiences the world of gross and subtle objects. In the *dream state* it transforms itself to a dream state, it looks inward, and looks at its vasanas and experiences itself only as subtle objects. And then it transforms itself into a *deep sleeper* and experiences itself as limitlessness and bliss minus knowledge.

So self is experiencing itself - this is where it's a trick because the self isn't really an experiencer. Remember, I'm now talking like the self is an experiencer but the self really isn't an experiencer. See these paradoxes. You can really get yourself hung up on a paradox. That's why you need a teacher and a teaching. Because these paradoxes are apparent not real but if you don't have them unfolded properly then they'll be real paradoxes for you and you'll get confused.

The self is the witness of these three states. And it doesn't change but the states change. States change but I don't change. Just look at your own experience. Now I'm awake. Now I'm sleeping. Now I'm dreaming. Has the 'I' changed? No. The 'I' hasn't changed at all. The experiencing entity has changed and the experiences that the experiencing entity have changed but the 'I' remains the same. This is why you know you slept, you dreamt, you woke.

Those are objects appearing in you. Sleeping, waking, dreaming are objects appearing in you, in awareness. And we said to be very clear, the subject cannot be the object. The object can be the subject, but the subject can *never* be the object. This is the essence of moksha.

Non-duality doesn't mean the subject and the object are the same. People say the subject and the object are the same, and that's what non-duality means. No! The subject and the object are not the same. The subject, self, is always free of the object just like gold is free of the ring. But the ring is not free of the gold. The wave is not free of the ocean but the ocean is free of the wave because you can see an ocean that has no ocean. So, the wave depends upon the ocean but the ocean does not depend upon the wave. So this relationship between *satya* awareness and the objects appearing in it, called *mithya*, the apparent reality, that relationship needs to be clear. Need to understand that.

***Verse 36 – As the 'I', awareness knows the presence and the absence of the mind and its thoughts in the waking, dream and deep sleep states of experience.***

Okay, he's taking a piss here out of the yogis who believe in nirvikalpa samadhi and the people who think that deep sleep is enlightenment. In deep sleep there's no mind. The mind is gone. The vasanas that produce the subtle body have withdrawn into the causal body. So the vasana that's causing the subtle body to project—that's Isvara's vasana—has been withdrawn into the causal body so there's no subtle body so there's no mind. In other words, there are no thoughts.

And in nirvikalpa samadhi, that's a samadhi that people will experience. You don't 'experience' it. You have to stop existing to experience it. But there, there's no mind operating. This verse says awareness knows the presence and absence of the mind. So if the mind is there, 'I' am prior to the mind, and if the mind is not here, am I not here? No. If the mind is not here I'm not here? If you say, yes, how do you know that you're not here? Because you're here, that's how you know. There's no non-existence for you.

The idea in yoga is, you're a problem and you want to stop being a

problem, so you get to this samadhi where you don't exist so your problem goes away. The problem with the no-mind teaching is, even if you do get in a state of no-mind, if a fly lights on your nose, you're back in your mind again. Your senses are activated and suddenly you're back there with a fly on your nose.

To say that I have no mind, you need a means for knowledge. 'Oh I wasn't there. I'm not really here.' That's what passes for enlightenment these days. Hey, you have to be here to realize you're not here. So who are we talking about? When you say you're not here, you're just talking about the waker. That waker is a wanker if it says I'm not here, if it's claiming being not here is enlightenment. Because being 'not here' is not enlightenment. If being not here is enlightenment then we'd all be enlightened because who hasn't gone to sleep? But when you wake up you're still as dumb as you were when you went to sleep. So what good does it do to be not here? It doesn't do you any good. Think about it!

So not being here is a bogus teaching. There's never a moment when you are not here - ever! So pack it in. Give it up. Stop trying to 'not exist.' Stop trying to get rid of your self and your problems.

If you've got tons of problems, okay good I've got tons of problems. But what does that mean? I don't have a problem, why? Because I *know* that I have tons of problems. If you know that you have tons of problems, do you have tons of problems? No you don't. The knower doesn't have any problems.

The knower, the witness, has no problems. Ignorance makes awareness think that the problems belong to awareness. But the problems don't belong to you. The problems belong to ignorance. So don't blame your self for these problems. Blame Isvara, blame ignorance, blame Maya.

You say, 'I have a problem.' We say, 'Do you know you have a problem?' 'Yes I know I have a problem.' Then, do you have a problem? Nope. Because the problem's an object and I'm the subject and the subject is never the object. This is not complicated logic. My hand is here. My hand is me. But minus my hand do I cease to exist? No, I'm just me without a hand, that's all. Problem has the same degree of reality as a hand. Remove the problem I'm still here. Add the problem I'm still here. I have a rat problem. That means I'm here to have a rat problem and when I don't

have a rat problem, I'm here to have no rat problem. Think about it!

***Verse 37: Awareness sees itself by itself but no one sees awareness...***

Okay here we are knowledge and experience again. 'I want to see awareness, smell awareness, feel awareness, experience awareness.' No one experiences awareness. *Sees* means experience knows. No one, meaning jiva, no jiva knows awareness, sees awareness, experiences awareness. Awareness experiences awareness. That's what you're experiencing now. You're awareness experiencing awareness. That's all. That's all that's happening anywhere. But owing to Maya, owing to *aviveka*, means a lack of discrimination, I think that I'm not experiencing my self when I'm experiencing you. You are me.

Let's go back to the location of objects teaching. Where is the book? Is it in my hand or is it in mind? It's in my hand if I'm in my body. But it's in my mind if you're awareness. And where is your mind? Is that in you or somewhere else? That's in me. My mind is in me. If the book is in my mind and my mind is in me, how far is my mind from me? How far away is it? Zero. No separation between. So is there a difference between me and the book? Is there a separation between me and the book? No there is no separation between me and the book. There's an apparent separation when I look at myself from the body's p.o.v. Yes, if you're the body then the book is over here.

But let me ask you this, isn't your body over *there*? Isn't that body an object to you? So if the body is an object to you is the book an object to you? Both your body and the objects appearing in your body that your body knows, are objects to you. Now can they be you? No. Therefore the book cannot be over here. Can't be. Only when I misunderstand myself to be the body and I can't do that because the body is an object. So the body is not me.

This is inquiry. Inquiry is the application of knowledge. It's not asking questions, it's questioning what I think and feel and applying the knowledge of non-duality to the perception of objects.

In this case to the perception of experience, and in this case to the

perception of physical objects. So when I'm experiencing you or you're experiencing me, you're just experiencing the self because the experience takes place in you. And just like the web of a spider is made out of a spider and shaped by the intelligence of the spider, whatever you experience is made out of your consciousness and shaped by your own intelligence—by your vasanas, let's put it that way.

In other words, there is no specific experience here but it becomes a specific experience when awareness identifies with the vasanas. That's called *jiva srishti*. It's the creation of the individual, or the jiva. It's a projection on awareness. *Isvara srishti* is just all the objects appearing operating... they're projected by macrocosmic awareness on the screen of itself and within that projection these little jivas they have their own little bits of ignorance and they project their own world there and they shape their world according to their past history, according to their vasanas. And it's your own projection that needs to be examined and separated from Isvara's projection.

When you understand the relationship between your projection and Isvara's projection then you see that all the projections are Isvara's projections and you stop projecting and you merge with Isvara. That's why you get oneness with everything. And therefore operating here is not a problem. It's only a problem when I think I'm separate from the objects appearing in me.

***Verse 37 continues – It illumines the mind but the mind does not illumine it.***

Same idea.

***Verse 38 – Awareness shines as 'I' in the three states of experience and witnesses the mind revealing the formless elements (air and space) and the elements of form (fire, water, earth). It does not change.***

We said a couple of times, when an experience appears do you appear? No, you're there prior to the experience. As the experience continues, as

that experience sustains—Vishnu sustainer—do you change? No. As the experience disappears and dissolves—Shiva destroyer—and a new experience comes up, do you disappear or dissolve with the experience? No. Means what? Experience changes but I don't change. All I have to do is identify that part of myself that doesn't change as myself. That part of you that doesn't change, everybody knows that part.

That part is called your self and when you identify with that then you're free. When you identify with the experiences and the experiencing entity then you're not free because then Isvara is in charge of your experience. And you having desires and fears that are contrary to Isvara's desires and fears, you're going to suffer and enjoy depending upon the nature of your desires and fears, which are based upon your ignorance of your nature as awareness.

Here's where the problem comes in. See there's no bondage for a cow or a dog or a tree. They don't think they're bound and they don't know what freedom is. Only human beings have an intellect and *think* they're bound. It's an erroneous notion. They're not bound but they think they're bound. This is why you can't get *set* free because you're already free. If you're actually bound then you have a real problem and there's a whole lot of things you've got to do to get unbound. But you're not actually bound. You're not actually suffering and tied down here by these objects. You just *believe* that you are. And this is the definition of bondage:

### What is Bondage?

***Verse 39 - The 'I' in the anatma erroneously thinks it is a person, feels bound to objects and suffers the afflictions of birth and death.***

Some people get excited and irritated when I try to point out that you're not the 'person'. Somebody came up to me after the five sheath's teaching, they were agitated because they believed you have to get rid of these five sheaths and that there is something wrong with these five sheaths - means experience. And that this was really a life destroying, nihilistic philosophy that you have to get rid of all these. No you don't.

You get to live exactly as you lived before *minus the belief* that those things are you. That's all. So nothing has to change. You don't have to leave your wife and kids to get enlightened. You don't have to quit your job, change your behavior, your habits or anything at all to get enlightened. You're going to be the same as before. You're just not going to take that person and those things to be real. Don't get frightened. That's why people hold back.

There's been several cases in my experience in the last few years, they're all ready to pop, they're all ready to finish, they know everything, everything is squared away but they're afraid that they're going to have to be different when they're enlightened. They're afraid they're going to have to quit doing what they're doing, leave their life, and all that sort of thing, and they're going to have to teach or be spiritual or save the world and all of that, and they don't want to because they've got good lives anyway.

Hey you get to keep your life as it is. You just don't believe that it's real, that's all. It's apparently real because we're living in an apparent reality here. There's nothing wrong with it, it's fine. It's good to live here. This is a beautiful life to live in. Just don't take it to be real. This is a cool place and it's cool because it's not real. Then you don't cling onto it. It's the hanging on to it that's the problem. Then it flows with unspeakable ease. You don't hang onto the bad stuff; you don't hang onto the good stuff.

When I had the rat problem yesterday, I thought it was a real problem at first. And then I realized, 'Hey it's just a rat thought in my mind.' And as soon as I realized the rat thought, the problem disappeared and the rat just became me, and now we're just in this dance with this rat, that's all. It's cool, it's okay. And I'll get the little bastard. I'll kill him. It may take a few sleepless nights. The landlady came with a special kind of thing from the Housing Board. It's a rat catcher. It's like a book and it has cartoon rats on the front and you open it up. It's really pretty. I want to go and get one just for fun and see if it works. It's only 100 rupees. And it has two little things and this sticky stuff in there. So you put the food in these little places and the rat runs in to get the food then his feet get stuck in there and he can't get out. It's like crazy glue. It's really cool and beautifully done. And I've got a stick. We'll get him. So when I see him and I've got all my plans how I'm going to get this rat. It's becoming a

nice game. It's no longer a rat problem. I no longer have a problem. It's just a game I've got to play here and it's funny. Yes, it's Arjuna fighting the good fight.

So this 'I' erroneously thinks its a person. What does it mean to say 'I'm a person'? What does it mean to saying 'I'm a European' or whatever? If you say 'I'm American' or whatever, and you interview a million people you'll get a million different ideas of what America is. If you say 'you're a person' you'll get a million different ideas of what a person is. How real is that? And if you say 'you're a person' aren't you limiting yourself? Being 'a person' is just a small limited identity. It's better to think 'I'm a person' than 'I'm a specific type of person', a sub-identity tucked away inside the person identity. There's tons of those. And it's better to think 'I'm a person' when I relate to you because I can appreciate your problems because as 'a person' I have these problems. But it sets me off against the rest of creation. So the 'I', the reflection in the subtle body, thinks it's a person, feels as if it's bound by the objects, and suffers the affliction of birth and death.

No birth and death here. We're not going to define as physical birth and physical death. Birth and death generally in spiritual literature, is a dramatic symbol of change, that's all. Like in the Bhagavad Gita, Vyasa has presented this really dramatic life and death situation. That has a universal applicability not because we're confronted with life and death situation like Arjuna was every five minutes. We're not confronted like those situations, we're confronted with constant change - the presence of an experience or object or the destruction of an experience or object.

The birth, or the life, of an object means a feeling, a thought, an experience, a person, etc., and the death of that object means it dissolves or disappears back into the unconscious. So we're constantly dealing with life and death every minute. A thought is born, a thought life lives and a thought dies.

The rat thought was born, the rat thought lives, and now the rat thought is dying. He didn't show up last night. He must have felt 'uh oh', or maybe those things we got him to eat actually killed him. We don't know. But soon, in a couple of days you won't hear my rat story. A new story will be born, a new story will become my life, and few days later that story will disappear too. And the same person that was there before the rat, during



the rat, and after the rat, that person is who 'I am'. Not this experiencing entity that's living and dying according to the experience he or she is having.

In other words, ignorance or bondage is just bondage to experience believing that the experience is presently happening needs to be more or better or different from what it is.

My experience has got to be acceptable to me all the time. That's freedom. Freedom means I'm okay with any experience that's happening to me at any time. If I'm *not* okay with experience x,y,z I'm not free because the experience is defining me. The tail is wagging the dog. That's not good. The dog has got to wag the tail.

***Verse 39 continues - Just as a silkworm traps itself in its cocoon, the jiva thinks its decaying body is real and ignorantly nourishes, anoints and protects it.***

That's painful isn't it? I love these rishis. They were not 'pc'. They were not trying to make us happy and pander to our silly notions of ourselves. They were just telling it like it is. In all of these thoughts and feelings we have about our body, physical body *sukshma sarira* and subtle body *sthula sarira*, we get wrapped up in. Every little thought.

You know the image of Gulliver in *Gulliver's Travels*. He's this big giant and he goes to the land of the lilliputians and the lilliputians are tiny people and he's a big giant. And eventually the lilliputians capture him and tie him down with tiny little strings. Any one, any ten strings, he could break but millions of strings he can't break. And he's flat on his back, that great giant, and he's been reduced to a total helpless powerlessness individual by just millions of little strings. Millions of little attachments and desires and fears binding me down, holding me tight in this little cocoon of me-ness, I-ness, fearness, desirousness. You get tighter and tighter. Your body gets tight. Everything gets tight. And ignorance, you add more and more strings, 'Oh let's get rid of this,' then you add another one on top of that thinking you're getting rid of the first one. Band-aids you keep putting on. Eventually how are you ending up? You nourish your ignorance here. This is the jiva when it doesn't know it's

awareness. It anoints it and protects it.

## 13: Verses 40-43

### How Does Bondage Happen?

***Verse 40 – Maya's predominant power, *tamas*, covers beginningless effulgent non-dual awareness as an eclipse covers the sun.***

This maya has two powers. It has the power of *avarana shakti* and *vikshepa shakti*. Shakti means energy or power. It has the power to conceal, to hide things, and it has the power to project. This is the whole psychology of human beings here in Maya. The essence of human psychology is contained in this idea of Maya. We deny things and we project. Projection and denial, this is the essence of our psychology. And we do this denial and projection because we don't know that we're awareness. That's what ignorance does. It hides our nature, our wholeness and completeness from us and because of that we project our beliefs, and opinions, and desires, hopes and fears on the world. That becomes our creation, our projection. And

then we live in this cocoon. As he said it's a cocoon of projections and we wrap ourselves up, tie ourselves up very tightly in these beliefs. Mostly it's beliefs and opinions. That's why you really have to be very mature about Vedanta because you can see we just ruthlessly attack all these spiritual notions.

The worst kind of beliefs are spiritual beliefs. No, honestly, you know why? Because you think they're superior to the ordinary worldly beliefs. That's why. You actually think these spiritual notions are better. You think they're the truth. And there's always a little bit of the truth in all these notions. A little bit, but it's not *the* truth. And you take those notions to be *the* truth. Like this notion, this idea, we had earlier today, which was like 'be here now'. Before it was Baba Ram Dass and his *Be Here Now* book. Now Eckhart called it the *Power of Now*. What he actually meant by the 'power of now' I'm not sure, but I do know how people took that

teaching. And they took that teaching as if the *now* is something that you could get into, something you could achieve. How many millions of people believe that the problem is, 'I'm not in the *now* and therefore I've got to get in the *now*, and if I can get into the *now* I'll be free and happy, I'll be in the flow?' I mean it sounds good doesn't it?

When you first hear it and don't hear or know anything that sounds reasonable. 'I'm always suffering thinking about the future. I'm always caught up in the past regretting about the past. I'm continually agitated about things that have happened, or worried about what's going to happen. If I could only get right here present, right here now, I'd be okay.' Because when you're actually are present and now you do feel okay. But you don't realize when you do feel okay, it's not because you're present and now, it's because you're just yourself. But you *believe*, because the self is *now*—the self is only now—you believe that you have arrived at this thing called the now. But you were always the now. You were always present.

So these are the kind of projections or beliefs we're talking about that wrap you up. These are projections that comes from the rajas aspect of the gunas. There are three gunas: sattva, rajas, and tamas. The veiling power comes from tamas, and the projecting power comes from rajas. Cause I don't see reality, I project this notion that the reality is time bound. But the scripture says the reality is not in time. The self is always out of time. So there's no way that you're going to 'get' in the 'now'. You could not achieve the now because you *are* the now.

Now is a very bad word for the self. If Eckhart is referring to awareness as the now, maybe that's what he means, I don't know. Does anybody know?

*Audience:* Yes, he is.

**Ramji:** So when he's saying *now* he means awareness, is that right?

*Audience:* Yes.

**Ramji:** I think that's right. Others have said that.

*Audience:* Like now-ness.

**Ramji:** Now-ness. What does that mean? If you say now-ness, or I-ness – how does that relate to now-ness? See now-ness is an experiential time-bound word. In this spiritual world there's two languages operating:

language of experience and the language of identity. The language of experience is the language of yoga. Yoga's okay, no problem with yoga if you understand what it can do and what it can't do. But it's about experience. And that's the main language of the spiritual world. 95% of the spiritual world is the language of experience. And this now-ness is an experiential term because it implies time. It's a bad word for awareness.

Ostensibly it makes some sense. Ostensibly means on the surface. On the surface it seems reasonable to talk about awareness as now. Because experientially when you're at one with yourself you are now. And you think it's a state of experience that you've gotten into. And this language of experience is an easy sell. In other words, we're immediately seduced by experiential language because our whole life has been nothing but experience, hasn't it? That's all we are. Everything I think I am is nothing but the sum total of all my experiences. And here I am working day and night to improve my experience. Which means what? I take myself to be an experiencing entity. So when I enter into the spiritual world I'm really ripe for this experiential language. I'm about to write a blog for the Advaita Academy on this language of experience and this language of hyperbole.

So when they say that awareness is the 'now' we don't think. But there's an implied meaning in the word 'now'. There's the ostensible meaning, the obviously meaning, and the implied meaning that somehow awareness is in time. But awareness is always free of time. So why not just call it chit, consciousness. Why not call it chaitanyam. Chaitanyam means (*chants a sanskrit verse*). Why not just talk, give a name that refers to the thing itself?

Vedanta is a language of knowledge. It's not a language of experience. In the spiritual world, there's few, almost none of that language of identity. It's important to hear this because when you're going to be reading, if you're going to read other things—after you heard this teaching I don't know how you can read other things—but if you do, be on alert for this. Watch for this experiential language and be able to understand the limitation of that language and what it implies. Because it always implies doership. All those teachings imply that there's something you need to *do* to get enlightened. And we say, the only thing you need to do is know enlightenment is not attainable through an action, through an

experience. Then realize that you have an ignorance problem and not an experience problem. And the solution to an ignorance problem is never experience, cause you had many epiphanies but it hasn't set you free has it? You've had many non-dual experiences but have they set you free? No. The solution to ignorance is knowledge. In which case I need a *means* of knowledge, ergo the *sruti*, the scripture. And the scriptures of Vedant are couched in the language of identity, 'Tat Tvam Asi—You are That', or 'I am That'. Everybody knows that one right? That's Maharaj Nisargadatta. Now look at that statement, 'I am That'. Is that statement telling you to do anything? No, absolutely not. It has no implied action. There's no action implied in that statement is there? So what use is that statement? What use is there? The only use in that statement is to understand what it means. In other words, the only purpose of those mantras in the Upanishads is to understand what they mean. They are not exhortations to action. They're not telling you to do this or do that. Ramana said, 'A guru, a person who tells you what to do, is not a guru.' The yogis are not gurus cause they tell you, 'do this'—asana, pranayama, pratyhara, dhyana, dyana, samadhi, all this sort of thing. Yoga is for doers. If you take yourself to be a doer then please do yoga. Because they will tell you a million things to do.

I had a very dear friend who was in yoga for many years. And it took her four years to get through the nyama stage. There's all these stages in yoga. And she kept failing the nyama tests. The yogi made her do all these weird things. She had to chew these sticks with her spit and then put them and make them grow in this thing and when they wouldn't grow it showed she wasn't pure enough yet. And she spent four years trying to chew these sticks to make them grow. And she was told, 'the rishis are not happy with you cause you're not getting through the nyama stage'. She hadn't even gotten to the asana, pranayama, dhyana, dyana, or samadhi stages yet. She was still in stage one and stage two. Four years in that stage and eventually she thought something's wrong here.

Then she met another Vedanti who told her, 'Are you mad? Are you out of your mind?' And she wakened up to Vedanta and now she's a realized person. But she spent four years believing. And she was very sincere. She spent all her money, she came from Switzerland, she did all these things cause she thought she had to go through all these progressive stages to

get to samadhi. And then it would be savikalpa, then nirvikalpa, then it would become permanent. Then once you get to the samadhis what do you have to do? That's not the end. You have to stay in that samadhi. So there's still a doer there isn't there – I've got to maintain my state. You know when you get into one of those high states, you know very well it's going. You know very well but you hate it. You don't want it to go cause it feels so good – that oneness, that love, that transcendence, that freedom. You want it to last. 'How can I maintain this state?' And it's slipping away all the time. It's like making love, you know, it's good but it's slipping away all the time. It's going to end. And you want to maintain it and so the doer is there trying to keep it. Never happens. Because experience is not under the control of the doer.

Experience is under the control of vasanas. The vasanas, Isvara, the gunas, they're causing the experience to happen. it's not under the control of the doer. But in that yoga model, in that doing and action model, you believe through your actions you can control experience. Krishna says beautiful statement in the *Bhagavad Gita*, 'All beings follow their nature. What use is control?' It means we're all programmed by Isvara. We have our various natures. They're all programmed by Isvara. The gunas are doing all the action. Isvara's causing the actions to happen. What use it to try to control what happens to you? What's the point? That's knowledge.

Where did this start? With projections. The spiritual world is just full of a bunch of projections. And the reason it's so easy to get hooked by them is because there's a little bit of truth to them all. That's the problem. It's not that they're total ignorance. There's always a little bit of truth in there as well. So you swallow the ignorance along with the truth. You're truth seekers, 'oh that sounds reasonable', but you get the ignorance that's hooked in with it. If you read Osho's teachings, they were beautiful teachings. So many people got inspired by them. But if you read them with a clear eye, there was tons of ignorance. He was so clever. He just put all of his opinions and beliefs and ideas, he just wiggled those in there right next to the truth. They'd be so tightly that you would just swallow the whole pill. Couldn't separate it out. Language of knowledge and language of experience all incestuously woven together there.

This is why we need discrimination. And moksha, liberation, is defined as

*atma anatma vivekaha*. *Atma* means the self, consciousness, awareness. *Anatma* means the objects appearing in awareness. *Viveka* means discriminating. Just means knowing what the self is and knowing what the objects are. Knowing the nature of the *anatma* and knowing the nature of the *atma*. And if you don't know that then you're in bondage. That's super imposition of the *atma* and *anatma* is causing the feeling of bondage. You feel like you're in this cocoon. You're stuck in these spiritual ideas.

This power of ignorance, what does it do? Now when you have an eclipse... there was one recently. Was there no light in the sky? Was the sun actually obscured? No. That Maya, that shield, the earth that was between the sun and the moon, it didn't actually hide the sun did it? You could still see the radiance of the sun behind it. The light was still leaking out. And Maya's like that. Maya doesn't hide awareness completely. In Upanishad it says it just covers a tiny *amsa*, a small little bit of awareness. There's this idea that awareness is like completely covered over by Maya and that we've got to somehow physically dig through all these coverings to get it to reveal itself. This is again an experiential notion.

In the yoga sutras which is the basis of this experiential notion, the first sutra says: 'Now the study of yoga.' It means, if you're qualified now you're ready for yoga. Then the second sutra says, '*Yoga chitta vritti nirodha*'. Yoga is the removal of the vrittis, the vasanas, the conditioning that's in the mind stuff.' And in the third sutra says, 'And then the seer shines in all its glory. Then the self is revealed.' So it's made to look like the self is only going to shine when you got rid of all your stuff. So people think, well I've got to get rid of all my vasanas to get enlightened. So now I've got to work really really hard cause I've got lots and lots of vasanas. I've got to do lots of yoga and get rid of them.

The problem is I get a huge vasana for getting rid of vasanas. That's what I get. And what do I do all along? What's even worse than a vasana for getting rid of vasanas? Reinforcing my belief in myself as a doer. In other words, thinking I'm getting rid of the doer and the vasanas by doing I'm actually reinforcing my belief in myself as a doer by practicing these yogas for the purposes of moksha. Now what's the truth in that statement? What's the truth in that notion of *chitta vritti nirodha*?

The truth is this, and it's a good truth and you should understand it. What's the upside of that teaching? The upside is that what's preventing me from understanding myself, what's preventing me from assimilating the knowledge of the teaching, are the agitations that are appearing in my mind at any time. And therefore, I should be willing to remove those agitations so that knowledge can take place. And the way that I remove those agitations is with yoga. So yoga is very, very, very valuable. Cause if you don't do yoga, if you don't purify yourself, if you don't live a sattvic life, then assimilation of this knowledge will not take place. But the *belief* that 'if I do these things I'm going to get enlightened,' is not true because with yoga you can get something that you don't already have, or you can remove something that you do have. Yoga means to gain, to obtain, to get. So with yoga you can get something you don't have or you can get rid of something that you do have. But what you can't get with yoga is what you already got. And what Vedanta says is very clear. That you are the self already, so you're not going to get that by action. But by action you're going to get *antahkarana suddhi*, a pure mind. A mind that's capable of understanding. A mind that's capable of realizing.

So you see there's a beauty in that teaching and there's also a false, ignorance in that teaching. And we need to take the bits that are useful and discard the bits that are not useful. Use yoga for the right person and it's a beautiful thing. Use it for the wrong purpose and it's nothing but frustration. Just a total frustration trying to experience myself when I'm already my self.

So these are just some of the projections that come when you're tamasic, when your self is covered. But those projections don't cover you. They just obscure the clear light of the sun, just like this eclipse obscures the pure light of awareness. It makes it fuzzy and indistinct and hazy but it doesn't actually hide it. We get rid of the ignorance and then the light is revealed as it is. And only knowledge gets rid of ignorance, not action. That's the point. That's all Vedanta is saying.

***Verse 41 - Awareness if free of impurities but when it is eclipsed by ignorance the jiva takes the body to be the self. (Body means subtle body too.) It is then afflicted with the strong power of rajas and subject to binding desire, anger, etc.***



When you don't see that you're whole and complete, you feel incomplete. When you feel incomplete you don't like it. It does not feel good to feel incomplete. So what happens then? You want to be complete. You get a desire to complete yourself. And because you don't see your self as it is cause the self is hidden, it's behind you, you assume incorrectly that the objects outside you are there to complete you. It's an honest mistake. Don't blame yourself. Don't beat yourself up on account of this. 'Oh my god why did I do that, that's awful.' You didn't do it, ignorance did it. Ignorance is to blame for this. You didn't do it. You wrongly assume that the objects outside can fulfill you. And an object is anything other than your self. Remember the definition of object? We started it last week. An object is anything other than yourself.

And we can love all the objects into one category – experiences. You think experiences that you have are going to make you feel okay and heal you. We call that healing. They're going to heal the split between me and myself. The split isn't really there. I don't know that it isn't really there. It looks like a real split. I see those objects. Example: I feel lonely. And I see you and I fall in love with you. I fall in love with you because I think that that love you can complete me. And what happens when I fall in love with you? I feel complete. Feels good. I feel fine. But I got a new problem don't I? I believe that the joy is in the object. I think that you're giving me the happiness because when you go away what happens to my happiness? It's got legs, it goes away too. My happiness has legs so it goes away. See how that works?

And now I'm caught up or bound to an object. Even the idea that the object might leave me sends me into a panic. I suddenly get depressed, 'Who would I be without this lovely person that I love so much?' Sends me into a panic. I can't imagine life without that object. See the bondage how its come now. Where did the bondage start? From the non-appreciation, the non-apprehension of myself as complete, limitless, non-dual, actionless, unborn, ordinary awareness. Where it started? Just didn't know that I'm okay and assumed therefore that the objects were there to complete me. Got myself connected to the object. That's call the bondage. Bondage is a *bandhika*, a connection. I got connected, tied to the object, now I need you, I want you. And what's the problem? It's all in

samsaraha. And what's the problem in samsara? It's always changing, isn't it? It's always changing. So what?

The subject is changing. Me, I'm changing. When I get you I change don't I? And the object is changing. Why is the object changing? Cause it's in a whole field and it's changing at the behest of the field. And I'm changing at the behest of the field. And there's all my past is impacting on me. And all my relationships with all the other objects in the field are impacting upon me. And how likely is it that the connection between this ever-changing object and this ever-changing object is going to get permanent? How likely is that going to be? There are moments when there's a connection. And then the connection is broken. Then there's a reconnection and then it's broken.

So the relationship is nothing but trying to manage this constantly changing field of energy. I've got to see that you're happy or off you go. My happiness goes off with legs. And that's sometimes our job, because I can't satisfy your likes and dislikes, try as I might. Cause your likes and dislikes what are they born of? Your ignorance of your nature. And it's coming 24/7. And you're expecting me to solve your problems for you and I'm expecting you to solve my problems for me. Doesn't work. Works bits and starts on and off. Bits and pieces. It's not satisfying.

See we're just trying to find out what the cause is, the source. This is inquiry. This is the teaching, the joy is not in the object. This is the number one fundamental beginning teaching of all Vedanta. If we can't get past this teaching, if we can't understand this, you're just not going to make any progress. Cause you'll keep believing that there's some object out there that can do the job for you. You'll just keep believing: money, status, power, security, fame, pleasure, you name it. There's a billion things people can think of that they think will make them happy.

And inquiry is just an analysis of experience. That's all inquiry is. It's not a *teaching*. There's some learning to be had when I analyze experience. Experience teaches us something but it's not 'a teaching'. It's just analysis. That's all the rishis did. They just looked into it deeply. A rishi means a seer. They just stopped looking at the superficial notion and they dug deep into the psyche and they analyzed experience from the p.o.v. of awareness, not from p.o.v. of the experiencing entity.

Then we go down and look at it from the p.o.v. of the experiencing entity and the experience doesn't look all that good from the p.o.v. of the experiencing entity does it? Because it doesn't deliver what it purports to deliver. It purports to deliver happiness but it delivers temporary happiness and temporary happiness is worse than no happiness. Why? Because you keep believing you can get it a little more. It gives a taste. It wets your appetite for a little more. 'Oh maybe I got it wrong this time.' That's what you think. 'If I just got the right object it'll be fine. It'll be different. Or if I just do things a little differently then the happiness will come.'

So what comes when I don't know? I want things. I have desire—'*kama krodha lobha moha*,' it says in *Bhagavad Gita*. When I don't know who I am... this is where all the emotional problems start. Don't go blaming mom and pop, okay? If you still got issues with your mother and father you really don't belong here. Cause we don't believe that mom and pop are the problem. We do not accept that your mother and your father, and the federal government, and religion, and the society, all those bugaboos you're meant to blame for your problem, are the problem. Those are not the problem. What's the problem? I'm ignorant of my nature. That's the problem.

And when I got desire I got a whole series of emotional problems. What do you get after you got desire? *Kama krodha*. *Krodha* means anger. I wanted a peaceful night. I wanted to sleep through the night. This stupid rat came into my environment and I got pissed off. Why? Cause I wanted a peaceful night's sleep. That's a reasonable desire isn't it? But does reality care? Isvara is looking after the rat. Isvara made the rat. Isvara put hunger in the rat. Rats are just always hunger. So Isvara said, 'Go into that house there. There's lots of juicy things sitting on the counter and have your dinner inside there.' And in comes the rat and away goes my peace of mind and up comes anger. Okay now I got anger. Some people are in a state of perpetual anger. You just talk to them and they're okay but you need to be very careful. You have to tiptoe around them cause it's like a minefield, if you say the wrong thing in slightly the wrong way, boom, they just explode. Why? Because their desires have not been met. There's a huge resentment, a pool of anger sitting there, just waiting to leap out looking for opportunity to dump itself. Because their desires have not been met. See where that starts?

And when you get too angry what happens? You get deluded. Your mind gets so tamasic, so dull, you can't think clearly. Rajas produces tamas and tamas produces rajas. When you're too angry you're just like this, and your mind gets exhausted. It just gets exhausted and you become dull. You become stupid. And then you start making mistakes cause you can't see what's going on. You're in a state of ignorance and denial. Then you start making the wrong choices and that creates more conflict which is more rajas which produces more disappointment which is tamas, and so forth and so on. And you get locked in this cycle of desire and anger and the mind loses its equanimity, loses its shanti and inquiry stops.

Krishna says at the end of that where he describes this chain reaction of emotions. He says, '*and the soul perishes.*' It means what? It doesn't mean you die physically. It means you die spiritually because you no longer have enough vitality to keep alert and discriminating. The sattva guna goes out of your mind and you can no longer discriminate properly. And you're screwed if you can't discriminate properly. Because freedom is discrimination. *Atma anatma vivekaha*. See how this is all tied in?

So don't blame mom and pop. Blame ignorance. Look at your desires, analyze your desires. We're saying this, don't just accept your desires that you have as commands. They feel like commands don't they? It feels like I'm suppose to do this. It feels like I'm being told to do this, should do this. It feels right. It may feel right but just step back, have a look, and think it through. The sadhana here, spiritual practice is thinking it through. This is practical stuff. There's nothing mystical about Vedanta. There's nothing spiritual about Vedanta. That's all spiritual, mystical... all of that's baloney. This is like, everyday I've got these desires and these fears. I've got a practical problem here. My desires and my fears are practical. They're obstructing or enhancing or instructing. They can enhance you. Fears can be good. Desires can be good. They can be bad or not. They can both be bad or both be good. I just need to step back and look at them and think about them. And think it through, 'What am I going to gain by this? By pursuing an object what will I gain?' According to your goal. In our case what is our goal? Moksha. We're inquirers. We want freedom. So that's our goal. So in light of my goal I analyze my desires. Are those things that I want actually going to deliver to me what it is I really want or not?

And these teachings, these ideas, are just meant to guide your thinking. I can't do it for you. I did it for me. I sat there everyday with Swamiji from four in the morning til ten at night listening to Vedanta. I was with him all the time - every satsang wherever he went I went. Around the world twice I went. And he was a Vedanta computer. it just never stopped. And I just listened, listened, listened, and thought about it over and over until my brain became a Vedanta brain. I got fed up with my own thinking and I realized, hey, the way these rishis think is the way to solve the problems. The way I think is making problems. The way these guys think is solving problems. Let's just slot out Jim's stuff and put in rishi stuff here and think from that p.o.v and see if it doesn't work. And sure enough it works like anything. Cause it's based upon the nature of reality.

These teachings are based upon how things actually are. They're not hyping anything here. They're not trying to sell you anything here like religion. Religion is always trying to sell you something. They always want you to do something, to get something. We're not saying that. We're saying you understand that you want this, fair enough. Now we're telling you, let's just analyze reality carefully. Let's just look at things as they really are and then see if you don't have what you want already. All we're doing is like taking the piss out of ignorance here. That's all. Ignorance is taking us for a ride and we're taking the piss out of it.

So how does bondage happen?

***Verse 42 - These two powers are responsible for bondage and make the jiva assume that the subtle body is the self.***

### **What Sustains It?**

This is just a beautiful little verse taken from *Bhagavad Gita* which is taken from an Upanishad. It's in the Chandogya Upanishad. This imagery comes from this Upanishad. It's repeated in the fifteenth chapter of the *Gita*. (*chants the verse in sanskrit with one of his gurubhai*) It's too hard to work out all the correspondences. You can get the idea by just basically reading it, and we'll just read and then tomorrow we'll start on

the next topic which is 'How to get free'.

***Verse 43 - Ignorance is the seed of the tree of samsara, the sense of 'I' in the physical body is the sprout, manifold desires the foliage, actions the sap, the body the trunk, the pranas the branches, the organs of action and perception the twigs, the sense objects the flowers and the fruits are the various joys and sorrows born of many actions which the jiva, like a bird sitting on a branch eats and enjoys.***

Isn't it beautiful? *Urdhvamula* means the roots are up in heaven. Heaven means the self. It means the whole Maya, the whole samsara, is rooted in consciousness. And it's an upside down tree. It's rooted here (top) and this whole projection are the trunk, branches, and leaves, etc. and sitting on one of the branches is this jiva, this little doer eating and enjoying, nibbling away at those fruits, trying to get a little happiness here. What a beautiful vision. You see the poetry there? You see the sense of humor there that these guys had? I mean this is a great science but they weren't stuffy old academics. These guys that wrote this had a sense of humor, a sense of art, and poetry and beauty in it. (*chants more of the Upanishad*) Beautiful poetry all laid out - lovely.

And the meaning... Swamiji use to unfold every word, tic, tic, tic, tic. It could take a whole hour or two hours on one verse. Swami Dayanandaji would take one little verse and spend two or three hours, just expanding every word out, out, out, and always bringing every idea back to the source, back to the center, over and over and over again. Just continually thinking, continually meditating, continually contemplating on the relationship between your self and the objects appearing in you... what is ignorance. what is bondage, who am I, what is the body, what is the linga, and so on and so forth.

## 14: Verse 44

How to Gain Freedom?

Ah good topic. Tough topic. Difficult topic. First sentence, this is a hard one. We'll have to take some time on this one.

***Verse 44 - To utilize the scripture properly one should be committed to one's own dharma.***

Called *Swadharma* – *Swa* means the self. *Dharma* is a complicated, complex word. Variously it means your duty. It means the rules and laws operating in the dharma field. This is a dharma field. It's a lawful universe composed of impersonal forces, psychological forces, physical forces i.e. gravity, heat, and moral forces i.e. values. It's a dharma field. And dharma also means your nature or your program. Nobody creates themselves here. If you're a person, a human being seeking enlightenment, you didn't create yourself. You didn't make your body, you didn't make your mind, your emotions. You didn't make the sun or the moon or the stars. You didn't make anything. Everything is given to you including your psyche, the way you respond.

Everyone, at least most spiritual people are interested in astrology or enneagram or palmistry or whatever. Cause they want to know what their nature is, who they are, on a relative plane. And that's what he's talking about here. That's swadharma. It means what kind of person you are. What talents and proclivities and tendencies and so forth that make you unique, or apparently unique. What's only true about you is your swadharma, your self nature.

And it says here that if you don't follow your nature you can't utilize the scripture properly. That's pretty interesting isn't it? It's another qualification. Means it's another thing to think about. Why would that be so? Well there's two problems that are endemic to this question of swadharma. And there's two things that indicate a lack of appreciation of your own nature. The first one is doing the dharma of other people. And this is going to hurt. I'm sorry. This is bad news for a lot of people. What it means is not taking care of other people's stuff. Other people are meant to take care of their stuff. You're meant to take care of your stuff.

In the spiritual world I never met more healers. I never met more unhealed healers. These people are goofy in their heads and they're out

healing everybody. That shows a lack of swadharma. They're assuming that they're qualified to fix you. These are the helping people. I know you're going to hate me for this. You're going to think I'm a cruel and heartless person. But we'll give you the logic. We'll explain to you why you should not stick your nose in other people's business and try to fix other people and try to tell them what they need to know and help them. The rule about helping is this, if you're following your dharma of a mumukshu. A dharma of a mumukshu... a *mumukshu* is a person seeking moksha, seeking freedom. So we have a certain dharma as inquirers. Those of us who are in this room have a dharma we have to follow the rules of inquiry. You don't follow the rules of inquiry, you're not doing your dharma as an inquirer. You're not doing your duty as an inquirer.

And rule number one is, if you feel inclined to help somebody, you should get from them in writing a written request. That request should be at least three copies. And they should take that request to the Notary Public and had it stamped. They should have paid to get it witnessed by another person that they really want you to fix them and help them. And then when you get it, you should read it and put it aside for three weeks or a month. And not even consider it. And then like dispassionately read it. And then think about it for another month or two. And just out of hand reject it. Because it's none of your business what other people are doing, how to fix them, how to help them. Why? We're not just going to tell you not to do it, we're going to tell you why. Because, if you're paying attention to other people's dharma, you're not taking care of your own, are you?

*Audience:* Dharma is a huge way in Buddhism, you know this Boddhisattva tradition?

**Ramji:** Yeh, absolutely. 'Those sentient beings are numberless. I've vow to save them all. I put off my enlightenment til everybody else is enlightened.' Well nobody else will get enlightened, I tell you, because if you're unenlightened and you're helping other people to get enlightened, how enlightened are they going to get? This is all emotional, sentimental do-goodism. You're not looking after yourself. Swadharma means... I came here with this load of vasanas, with this conditioning. I've got to work out my stuff here. Now we're not saying there aren't legitimate



reasons to serve and we'll talk about how to serve in a minute. But what we're talking about is this tendency to think that you're some sort of saint and been brought here to help everybody. I know the Buddhists are going to hate this. But if I'm working your dharma and your karma, how am I going to be taking care of my karma? All I'm going to do is get a vasana for helping you. But I need a vasana for helping me. Because I've got a problem. If I'm trying to help you I've got a problem.

If somebody comes and there's a legitimate thing and they're actually suffering and there's some small thing you can do, then sure enough, do it. That's fair enough. That's just service. That's a normal, natural request.

But we're talking about this tendency to go out and fix the world, change the world. That's the problem. And look, think about this carefully. When you're taking care of their karma and their dharma... you can't talk about karma without talking about dharma. When you're taking care of their karma and their dharma, they're not taking care of their dharma and their karma, so you're not actually helping them toward enlightenment at all. In fact you're co-dependent and you're enabling them to not do their duty, not look after themselves.

*Audience:* Twelve-step program is good for this.

**Ramji:** Yeh the twelve-steppers, they're all incredible do-gooders, aren't they?

*Audience:* The opposite.

**Ramji:** Well I've been carrying on a long email conversation with a guy who's really high up there in the twelve step thing and he said that's the whole problem with it and he's fed up with it. They say, 'Oh you're an alcoholic, you've got problems. Well just go out and help everybody else get off the bottle.' No?

*Audience:* No.

**Ramji:** Well I don't know. That's what I've seen too. I gave a big talk to the Regional Conference of AA people in Montana years ago. And that was basically their whole sadhana - go out, sponsor people, help them, get them off the bottle, and all that sort of thing.

*Audience:* I'm not in AA. I'm in Al-Anon.

**Ramji:** What do you do by doing that? You don't get rid of your dharma

do you as an alcoholic? Cause after twenty years they haven't had a drink and they stand up and they say, 'My name is Jim, and I'm an alcoholic.' He's a dry drunk is all he is. He's not drinking but he's got the mentality of an alcoholic. He hasn't taken care of his dharma as an alcoholic. He hasn't analyzed it. He hasn't looked at it. He hasn't gotten over it. That's what I told him. I said, 'You're not an alcoholic. You've got the identity now of an alcoholic.' And that's exactly what happens with the do-gooders. They get an identity as a do-gooder. You don't get an identity as the self, do you? You think you're this person and you're fixing the world. The world is perfect. Everything here is a perfect machine. All the misery and all the joy and sorrow is absolutely perfect. Bhagavan, the macrocosmic mind, is apportioning joy and sorrow according to the results of people's past actions. Why should you interfere? See what I mean? So you're not helping yourself and you're not helping them. You're just perpetuating this Maya machine. That's all you're doing.

If that's not your problem okay, and maybe nobody in this room that applies to, here's another swadharma problem. And I'll bet most people have this one. It's wanting to be something that you're not. Wanting to be a better person. That's a lack of swadharma. Living up to an ideal. Means what? I don't like myself as I am. I think I'm selfish. I think I'm vain. I think I'm greedy. I think I'm manipulative. So I want to be generous and kind and loving and straightforward. I want to be different so I choose a role model. Like Buddha - for the men it's usually Buddha. For women it'll be Mother Theresa or some saint. I want to be infinitely compassionate. And as a jiva you *try* to be better or different than what you are. It means what? You've accepted this notion that there's something's wrong with you.

You don't examine the notion that there's something wrong with you at all. Which is what swadharma says—why you believe something's wrong with you, and get rid of the notion that's something wrong with you. If you can get rid of that you don't have to become something different from what you are. In other words, swadharma is loving yourself, warts and all, knowing I can't be any other way or I would be another way. However I am is the result of my past action which have been given to me by Isvara and it can't be otherwise.

*Audience:* Swadharma also means my value systems are aligned with who

I am.

**Ramji:** That's correct. Absolutely. I have to align my values with my true nature. Now we're just talking about the relative nature here (jiva). This is your real swadharma, your true nature, that I'm consciousness, that I'm whole and complete already. But how are you going to get to accept this if you can't accept yourself as a person? If you can't accept yourself as this (jiva). See many people are trying to get to here (awareness) without dealing with this (maya) – without taking care of their stuff. They just want to jump over it. They want to transcend it. They want to have some experience that will catapult them out of this and make them separate from this and stay up here in this wonderful, high, blissful state of consciousness, and not have to go back to that failure of a person they think they are.

Most of us in the spiritual world are outcasts and misfits and rebels. We honestly can't make it in the world, or we don't want to make it in the world. And the world is always judging us and telling us we're no good, criticizing us and so forth and so on. And we actually have a tendency to believe what the world is telling us about ourselves that we are losers. Most people in the world think we're losers, do you know that? That's how they think that we're a bunch of stupid losers. We can't cut the mustard. We can't hold down a job. We're useless for society. We're all whining and complaining about how bad the world is and we're not making a contribution. We drop out, we go to India, and we're trying to get enlightened. We're losers! And hey, we believe it. Part of us believes it.

Part of us believes the voice of our mom and pop. Mom and pop are just the society speaking through your closest relatives. 'Why don't you get a job boy?' I'm not good enough, so you want to be better. Oh everybody would love to be like Ramana. Who wouldn't like to be like Ramana? Yeh one or two doesn't want to be like Ramana. Everybody wants to be like Ramana. Well if you want to be like Ramana you have to live like Ramana, that's all. You want to be like Ramana, live like Ramana. Ramana was an old style mahatma and he lived the lifestyle of a mahatma in those days and that's why he was like that. You're not going to be like Ramana just by going to Tiruvannamalai and sitting in Virapaksha cave for a couple of hours a day and when your visa runs out going back home. Are you? It's not going to happen.

People will say, 'Oh yeh you have a glow.' You know when you get back to the states or Europe, you know you've got a little glow left over from India. In about three weeks or a month that's all gone. You're holiness and your saintliness is all gone and you're back to where you were when you bought your ticket for India six months before. You haven't changed.

Stop trying to change. That's what swadharma means. Look at yourself, be honest. This is a fearless moral inventory, as they say in AA. You have to take a fearless moral inventory. If I'm selfish, I'm selfish. I have to say 'I'm selfish', and accept myself as a selfish person. Trying to not be selfish is not going to make me be unselfish. Because I *believe* this judgement about myself, that I'm a selfish person. The way to this (awareness) is through this (maya). See that's the point here why we've taken such a long time on this. Don't try to jump over who you are. Don't try to run away from who you are. Don't try to transcend it or transform it. This is not transformation. This is not transcendence. This is acceptance through understanding. Through being totally honest about who I am. This is total integrity about who I am that's required here for the scripture to work.

Okay what do you get from this?

***Verse 44 continues - From this commitment purification of the mind follows.***

Instead of distracting myself by trying to like change the mind, my mind becomes purified of all this desire to be different, to either have myself be different or have the world be different. You can see, people think they're okay. They think something's wrong with the world. Most of these do-gooders are conceited. They think they know better and they're going to fix the world. And a lot of them are just angry people.

A few years ago I was invited to go to Israel and I ended up in the occupied territories outside of Jerusalem in a home run by a French nun who was high up in the peace movement. And she'd been given a bunch of money to go there and get the Israelis and Palestinians to talk to each other. Good luck huh? She was going to build bridges on the local level. Going to get them all talking in this house.

And it wasn't working. I ended up sleeping on the porch. One night I had

to crawl inside cause the bullets were flying around. We had a 24 hour curfew. Couldn't even go out of the house. I just went out to get some pumice and these Israeli soldiers just came and told me, 'Get the hell out of here. Get in your house or we'll put you in jail.'

So anyway, she's running this house and it's not working. So she comes to me one day. I never said anything cause I was writing a book and I was visiting a friend there. And I would go up to Jerusalem everyday day. I could get through the check points. And I wondered around and met these weird spiritual people. It's a weird place just like here. But you don't have non-dualists there. You've got Christians, Muslims, and Jews. And they've all got a different idea about God, so it's really fun to hang around there in Jerusalem. You meet the weirdest people.

So, I'm just writing my book. She's feeding me. And we just have little chats, small talk about the situation there. And one day she came to me and said, "Can I speak to you?" And I said, 'Sure, why not.' And she told me, 'This isn't working and I don't know why I'm asking you, but can you give me some insight into why this thing I'm doing here isn't working?'

And I said, 'Well I can but I don't think you're going to like what you hear.' And she said, 'No I'm sincere, I really want to know. And I don't know why I want to talk to you. Seems like you're just from I don't know where.' I'm like one jimminy cricket. I just sort of pop in and appear there and people can talk to me, and I hop away, so they feel they feel they can trust me. They think I'm independent. I am, I'm an independent person. I listen and say what I say and go, so they see that I don't have an agenda.

So I said to her, 'I'll tell you why it's not working. Cause you have the wrong attitude. You think that the Israelis are bad guys and the Palestinians are good guys, and because of that you're always angry. And that anger is queering the pitch, producing the problem, cause it's leaking out of you and getting into everybody on both sides. And nobody's comfortable or happy with the situation. You're not really doing your dharma, your duty, as a spiritual person which is to be fair, to love both of these people equally, and treat them both with the same degree of respect. That's what a mediator is.

I recently had a problem with two sisters who were at each other's throats who had been living together since years and years and years. And I had

to be absolutely impartial to help them get out of their problem. I couldn't take one person's side or the other person's side.

Well she was always taking the side of the Palestinians cause she thought they were victims. Well they were victims, but victimizers are victims too. People don't victimize other people unless they're victims. Victimizers are as much victims as the victims are. Everybody's ignorant on both sides of the question. Nobody's right and nobody's wrong and your idea as a helper as a do-gooder is to be fair and equal. And you're not. And that's why it's not working.

She wasn't following her dharma as a stated dharma. She was a partisan. Cause she wanted it to be different. She wanted those people to be huggy and kissy and warm and fuzzy and all get together and love each other. And the fact is, they don't love each other. They never loved each other. and they're never going to love each other. America can't figure that out. It keeps going down there and try to make them hug and kiss and all that stuff and they're not doing it. Cause they don't want to do it. They're more happy having an enemy than they are having a friend. So what can you do? What can you actually do? You can't do anything.

So I was really surprised you know. I was going to leave the next day and then she came to me, standing in the doorway. She just looked different. I said, 'What's up?' And she said, 'I'm leaving.' I said, 'Leaving?' She said, 'Yeh, I'm closing down the house, I'm quitting.' I said, 'What are you going to do?' She said, 'I'm going back to the monastery in France and get myself together.' She was going to actually do her dharma. Her dharma was a spiritual person. She's a nun and she should have been meditating on who she was and on Christ or God or however they do it and not interfering with other people's dharma, with other people's karma, making a mess of ti. But she wasn't following swadharma.

Mother Theresa, there's an example. Did you read her writings? They published her writings after she died. She was the most miserable person you could imagine. The Church had a big fight cause some people said we shouldn't let people know what she was really like. That she was a miserable, unhappy, frustrated woman. She had a couple of epiphanies that lasted for a few days and that was it. All the rest of the time you know what she was trying to do? She was trying to be like Christ and help people. She had this ideal, *inmatateo Christi*, that's their sadhana in the

Christian church. It's called imitate the life of Christ. You live the life of Christ. And her idea of imitating the life of Christ was like doing good. But it wasn't her nature. I don't know what her nature was but it wasn't that. Because after she died they published her diaries you could see this woman was in misery all the time. She had a few days, maybe a week or two, of happiness when she had some vision of Christ. The rest of the time she was this crazy old bat. And the people who were working with her—I've met many of them who said she was just awful to be with. She was a task master and a perfectionist and all this sort of thing. Because she wasn't doing what was natural to her. She picked up this idea that the world should be different and she should be different. Anyway, I think you got the idea. It's one of my favorite topics.

It's such an important topic cause what we're here, we want to understand who we are, not just as the self but as a relative person. If you haven't processed your stuff, if you haven't looked at your self honestly and really really taken a fearless moral inventory, how are you going to get to here (awareness)? Even if you get some experience and you get up to here, you know what will happen? And I had this happen many times with my disciples. They get up here. They get established here. They forget to like keep doing their small duty here and one day Bhagavan creates a situation that they can't handle and they come crashing down, and they're totally surprised, 'But I thought I was the self.' Yeh but what about all that stuff that you didn't process from here, that you just left sit cause you thought you were the self?

So unless you clean up this stuff, even if you come up to here (awareness), you'll come crashing back down again.

You have to keep tending your light. This is what swadharma means. How do you do it? Well with karma yoga. We're going to get to that when we get to the *Bhagavad Gita*. Then you have to live a certain lifestyle—dharma yoga. If you follow dharma your whole personality will be purified. You'll become purified because you're living according to a principle, not according to your passions. Not according to your fears and your desires, you're living according to a principle.

Did you see that Swami that was here yesterday? He's a sannyasi. He's a pakka sannyasi. *Pakka* means a perfect sannyasi. He's following sannyasi dharma. Actually we're called guru bhai. We both had the same guru.

That's why it was a really emotional meeting we had. He said, 'Oh I heard Swamiji speaking,' meaning he heard my guru speaking through me. Now this person, he's following the dharma of sanniyasi. That has nothing to do with what he likes or doesn't like, what he wants or doesn't want. It has nothing to do with that. There's rules, and he's living by those rules. And by following sanniyasi dharma, what happens? He gets beautiful like that. You can see, you can feel his beauty, the purity, the humility, the bliss. You could see it in this person. He had a pure mind. He came up to talk to me afterwards. We had a great time. And you could feel the presence of this person there because he's following that dharma, his own dharma. In this case his dharma is the dharma of a sanniyasi because he's left the world.

Now as an inquirer we've got certain dharma. There's certain rules and you've got to follow the rules. And one of them is, you've got to take care of yourself.

And so what happens? See the logic here in this? Then if you follow your dharma, you get a pure mind and then what?

***Verse 44 continues - Recognition of the self takes place in a pure mind.***

Stop worrying about your enlightenment. Follow your dharma, do it right. Your mind becomes pure and then the recognition of the self happens. You don't have to worry about it thinking everyday, 'Why am I not getting realized? What's wrong here? I want it badly. I really want it.' Meanwhile there's all this stuff that's got to be taken care of and you're not taking care of it and you're wondering why it's not happening. See the logic here.

***Verse 44 continues - ...and destroys ignorance and its effects.***

Then the knowledge of this destroys the ignorance and its effects. That's how you gain freedom. Not by sitting around and waiting for some kind of experience grace. Hey grace is earned. Grace comes as a result of following dharma. Grace is called *punya* karma. *Punya* karma means the karma that comes to you from following your dharma, and acting in harmony with the universal values operating in the field. If you do that



then grace is going to come. It's earned. Grace is not by accident, believe me. You think grace is an accident. It's not an accident. It's earned as a result of following your dharma, following your swadharma, living in harmony with the rules and universal values operating in this system, and then what happens? Boom, like Ramana, you wake up. 'Well Ramana didn't do anything. He just laid down and pretended to die. I think I'll just lie down and pretend to die and then I'll get enlightened.' No, Ramana followed his dharma from his previous lives, whatever it was, and that's why that particular thing happened to him at that time. It's not an accident. And he continued to follow his dharma once he realized who he was. That's why he was such a radiant beautiful being.

Now your dharma can change as you work out things. For example, if you're an artist and you take a job in the meat packing factory just to pay the rent, how happy are you going to be? The answer is you're not going to be happy. You're an artist, do art. If you have to sleep in the street, so what? Sleep in the street. Follow your nature. That way you'll work out what you have to work out. You'll be happy cause you're doing what you're suppose to be doing, what your duty is here. And this duty is handed out to you by Isvara, by the macrocosmic mind. Cause the self wants to realize its self and its got to work through these problems.

## 15: Verses 45-56

### Recap on dharma

Dharma is built in. Just listening to your heart, that voice of what's right for you. And what's right, it's inside you all the time. Cause the self is your dharma and it works through dharma to teach you who you are. So the voice of dharma is inside you all the time. It's like your conscience. Conscience has a kind of uncomfortable connotation. It's kind of like somebody is watching you. But somebody *is* watching you. Your self is watching you all the time. And the self is speaking in you and through you and to you all the time. And it's just a matter of getting the quiet

kind of mind that can hear that voice and honor that voice and serve that voice inside of you. That voice is trying to bless you. That's your heart. What they call your heart, following your heart.

Every single thing is nothing but the self so the imprint of the self is written in every heart. Hrudaya it's called - inner self. When you're too disturbed or confused you can't hear it so you're open to following dharmas that are not suitable for you or violating the rules. In any case the point is, if you don't do this, if you don't take care of yourself you're never going to take care of your small self and do what's right for you as a person, work out and act out everything you need to do as a person, you'll never get to here (awareness). And if you do get to here, you'll fall back. You'll be very frustrated and unhappy. Once you get to here (awareness) you'll come right back cause those vasanas will grab you again and pull you down. Your attention will go to that problem. You're attention will go off the self. Your knowledge will become shaky. You'll leave the self and go back down into the samsara and you'll have to work out your problem all over again. So it's just better to be committed to purifying yourself by following dharma.

And then when you get here (awareness) you won't come back. You know many people get awakened, get enlightened, and then they crash back. There was an interesting case. I actually published one of his satsangs on my website cause it was just such pure spirituality. And he was quite a well known guru in Europe. He had quite a lot of people following him and listening to him. And then his wife left him. And when his wife left him he became an absolute emotional disaster. He couldn't teach anymore and he actually quit teaching and said I'm not enlightened. He was enlightened for all that time until his wife left him. And when his wife left him he just couldn't cope. Cause he never worked out that attachment. He just assumed that was always going to be there to support him and when she walked away, that support was gone. And this should have been his support. If you're enlightened this is your only support. Your self is your only support. When that other support was kicked away then he had to come back. Now he's back teaching again now. Evidently he got some therapy, got himself together and that problem has gone away and he popped back up to here (awareness) again.

Everybody's eager to get enlightened you know so they'll love you and respect you and listen to you and all that stuff. But forget it! Just keep your head down, be humble, take care of business, do it in the right attitude and you'll get to here. It will just unfold naturally because that's what Bhagavan wants for you. Bhagavan means the self operating Maya. Just be simple, be humble. Take care of your own dharma.

### **How to Discriminate the Self and the Not-Self?**

***Verse 45 - Freedom is separating limitless awareness from the objects appearing in it and resolving all the objects into awareness with the knowledge 'I am awareness.'***

We've already said what the not-self was and what the self is. Now we're going to tell how to discriminate it. And he's going to give you the logic. I've already touched on this but we're going to see it in the scripture now. You can count on the scripture. I may be bullshitting you, you don't know, cause I'm a clever guy. Maybe I'm telling you stories. But if it says it here you can count on it. I'm not bullshitting you, but you understand, don't trust the teacher, trust the teaching. If the teacher's words are in harmony with the teaching then you can trust the teacher. Cause this is our guide here.

Now freedom, this is what we want. Remember this is where we came. We started with kama, artha, dama, moksha. The basic pursuits in reality are security, pleasure, and virtue. And the fourth pursuit are those of us inquirers who want freedom, we want liberation. And what is freedom? Well it's the nature of the self but how are you going to get it? How are you going to do this? By separating a limitless awareness from the objects appearing in it. That's what I've been saying. This is how you get it. Separating the limitless awareness, meaning me, I'm limitless awareness, from the objects appearing in me. And resolving all objects into awareness with the knowledge I am awareness.

In other words, not believing the idea that I'm not qualified, to use the example this morning. One gentleman said I'm not qualified. How do I

get qualified? Well that idea that 'I'm not qualified' is an object isn't it? The idea 'I'm not qualified' is an object. How am I going to resolve that, 'I'm not qualified?' Resolve means, how am I going to get rid of this idea 'I'm not qualified?' I take a stand in awareness. I say 'I'm awareness'. Now does awareness have to get qualified? Nope. As awareness you're totally qualified. You're qualified for everything. There's not one thing you can't do, or experience, or know, as awareness. You're totally free, you're totally qualified as awareness. So what is discrimination? What is this separation? Always taking the point of view of awareness, not the point of view of the object.

I should repeat, what is an object? Simple definition—any thing other than me. So anything other than me is an object. All my problems are centered around my relationship to objects aren't they? So how do I get rid of those problems? I take a stand in awareness. Did you read that book by Greg Goode called *Standing As Awareness*? Good book. It's what they call 'direct path' teaching.

Instead of taking the stand as the person who has the problems, I take the stand as the person who is free of the problems. Taking a stand means what? Whenever I have a problem... there's many objects you don't have a problem with. Like you don't have a problem with that tree over there. it doesn't mean anything to you at all; it's not a problem. It is an object but I don't have any relationship to that tree at all. But with my wife, my kids, my boss, my friends, whatever it is, or India, there's a problem. You always got a problem with India huh? You love it, you hate it. That's an object. India's an object. India's nothing but a thought in your awareness. Nothing but a thought. And that thought generates certain happiness or unhappiness depending on what India seems to be doing at the moment. And how do I get rid of the India thought? I just look at it from the point of view of awareness and then it resolves.

In other words, I analyze it. Where is this thought? This is in me. Is this thought me? No, can't be me. Why? Cause it's known *to me*. This logic is so simple. If it's *known to me*, it's not me. So why am I worried about India? It has nothing to do with me at all. Who am I? I'm awareness. I'm the one who sees the problem. I'm the one who sees India. Why am I making a problem out of it? Cause I'm ignorant of my nature.

Now he's going to start the discrimination. He's going to tell you why

these things are not me.

***Verse 46 - The physical body is made of food, is sustained by food, dies without food and seemingly covers awareness...***

It looks like I'm hidden inside this body doesn't it? Isn't that how you feel sometimes, like you're stuck in this body? But it says here, this body seemingly covers awareness. It doesn't actually. You're not actually hidden in this body but it looks like it. It seems like I'm hidden in this body. And what is the body that I'm hidden in? The meat tube. This body is just a tube of meat. That's all. It's nothing but a meat tube. Food goes in and food goes out. That's all it is, just a tube. In goes the food and out comes the other end. That's it.

***Verse 46 continues - This bag of skin, bone and waste can never be the pure self.***

And some of the text they really get into it. They really catalogue all the icky, gooey, ugly stuff that's in this body but I won't get into it cause I'm a gentleman.

The problems here are intractable. They just never end. If you're here, you're just going to have problems day in and day out. That's all. Not just India, any where, isn't it? So how do I deal with them? I just look at them from the point of view of awareness. That's all it's saying. That's all. It's taking a stand. And every time you do that you build an 'I am awareness vasana'. Every time you come down and assert your divinity, assert your wholeness and completeness, you get stronger in that knowledge. You can count on that knowledge because it's true to the object. Object being awareness. The thought 'I'm awareness' is true to the object of awareness. And what is awareness? It's whole, complete, non-dual, ordinary, actionless, ever present, unconcerned awareness. Unconcerned is a good adjective for awareness. Unconcerned awareness.

If you're going to chant anything, chant that mantra. Chant it means think about it consciously in every situation. Am I 'this' or am I the 'problem'?

Am I the guy who's got the problem or am I the one who knows the problem? It doesn't mean you don't act in the world and function in the world to solve problems. It just means you know who you are when you're acting in this world. And you do it in a dispassionate way cause awareness is total dispassion. The word Bhagavan is the one who has all the qualities. And one of the qualities of Bhagavan, means the self operating Maya, is pure dispassion. Bhagavan is totally dispassionate. How cool is that? So I look at it from that point of view over and over again. Now why isn't the physical body the self?

***Verse 47 continues - The physical body is an object of perception, an inert assemblage...***

The physical body is an object of perception. Your physical body is perceived by you. So what? Means, it can't be me. It's an inert assemblage. Not only is it perceived but it's inert. This table is inert. This chair is inert. Inert means it doesn't have any life in it. This is a hard one you know because we think the body is such an amazing instrument. It's so conscious, it's so intelligent It's doing all these things. But this text here says it's an inert assemblage. Assemblage means it's a whole bunch of parts that have been cobbled together, put together. And it's just like a machine that doesn't know anything. Just like an automobile. It's a whole bunch of parts put together and it doesn't know anything. Why does it look like it knows something? Cause awareness is pervading every atom, that's why. It looks like its conscious because awareness is pervading every atom of this body and so it seems to be alive and conscious but it's not alive and conscious. It's just meat only. That's a tough one to accept isn't it? This is a hard one. You're a sausage. You're a German wurst, a hotdog in America. Now look at this.

***Verse 47 continues - and does not exist before birth and after death.***

It is non-existent at one point. It is existent at another point. And then it's non-existent at a third point. So how can that be me? How can that be

real? Real means what's always present. What never not exists. Awareness is just your existence. Now existence doesn't come into existence. Existence doesn't begin and existence doesn't end. Is-ness or existence is always present and it never began and it never ends. There is no such thing as non-existence, cause awareness is unborn. *Ajataha* the scripture says – awareness is unborn. So it has no beginning and if it has no beginning it hasn't got an end. The body has a beginning and the body has an end so that can't be me. You're going to see this logic applies to the other bodies as well.

Here's some more information about the body to think about.

***Verse 47 continues – It gains new attributes every moment making its nature uncertain.***

What is it if one minute it's *this* and the next minute it's *that*? I eat a hamburger and now it's not the same body is it? It's got new attributes. Don't they say that every seven years all the cells are replaced in the body. You completely have completely different cells after seven years than you had before. Okay so what is the body then? You can't tell what it is because it's in a state of constant flux. It's getting older all the time isn't it? It's taking on new things and giving off old things. How real is that? Can that be me?

Do I change? No I don't change. I see the body change. Now I'm 70 years old and I remember observing this body... I mean the first real memory I have I'm sitting in the highchair with a spoon banging the spoon on the high chair and I saw my mother come running in the room. And then I knew I had control of that woman. I was that bad little baby and I go bang, bang, bang, and then mother comes running. And later on, I was playing baseball as a boy. I wasn't sitting in a highchair I was playing baseball and riding my bicycle and I had my baseball cap on. And then I was a business man. I had a chain of businesses, and a factory, an import company. I jetted around making loads of money, taking home bags of money. I was fat, sometimes fat, sometimes thin. Was always on a diet. Get down to normal, balloon up. Eat a lot of steaks. Up and down, up and down. I never knew who I was. I'd look at my body one day and think, 'Oh

god disgusting.' And then six months later I'd look at it, 'you look pretty good.' Then I'm a middle age guy. I live in the woods out in Montana, go fishing everyday. Like that. Got some grey hair coming in my beard. Now what? 70 years old teaching Vedanta. This is a different body. And another ten years if I live that long the body is going to be different. But what about me?

I'm the same person, same being, that was there watching the baby's body, that's watching the boy's body, that's watching the young man's body, that's watching the middle age body, that's watching the old man's body. That what? So is my body real? No! My body is not real. I'm real. I endure. I don't come into being when my body comes into being. I don't disappear when my body disappears.

How many people think they die? Ah ha you guys are too smart. You're too good. Actually everybody has had that thought that I'm going to die, isn't it? But there's no evidence that you die is there? There's evidence, it says here, the body dies. But where's the evidence that you die? Purely a belief. If you say, 'I die', then I'm going to ask you, 'how do you know that you die?' Cause if you die you can't know that you die can you? You have to be there to see your non-existence don't you? To die, you'd have to be there to say I don't exist anymore. You can observe the non-existence of the body but you can't observe the non-existence of the I. Because the I never non-exists. The I is always present. It's permanent, it's unchanging.

This is how we resolve the 'body thought' into awareness. This is the logic that you have to apply daily or whenever the body thought comes up. Then you think through this. This is the logic you use. This is inquiry. If you've got a problem memorize this. When you start finding anxiety associated with your body and your mind gets agitated then you take this logic up and think about and what will happen? Your mind will calm down. You'll say, 'Oh that's silly. Why am I getting upset about something that's totally unreal? Why am I making a problem here?' That's why we need to give you the logic here. We're not just telling you it's like this or like that, we're telling you why. It's beautiful isn't it they give you these reasons. And you can't argue with these reasons. This is just experience. How can you argue with this? ***'Making its nature uncertain.'*** You can't really tell what it is.



***Verse 47 continues – How can it be the self that knows its modifications?***

We said that. Over and over we see that.

Now the next level. This is called the Five Kosas teaching - the Five Sheaths teaching. This is the grossest level, it's called *annamayakosa*. That's the physical body.

Now we're going to move up to here (chart), the physiological systems. That's called *pranamayakosa*. So this physical body we determined can't be me. Now we're talking here about the *pranamayakosa*, the sheath of the prana.

***Verse 48 - The prana, endowed with the five organs of action, pervades the physical body and is called the pranamaya-kosa because it seemingly hides the self, limitless awareness.***

How does it seemingly hide the self? Again seemingly... the physical body seemingly hides the self. Now the pranamaya-kosa seemingly hides the self. How does it hide it? When you say I'm hungry, that's one of the (five) pranas: prana, apana, vyama, samana, udana. These are physiological: hunger, thirst, circulation, excretion, and the power to eject the soul at the time at death. It's called udana. It's a prana. Somehow the self has to eject the subtle body from the physical body and it has a power to do that at the time of death and it's called udana. But we don't need to worry about that. That's a little technical.

When you say I am hungry, what has happened? The idea that I'm the pranamaya-kosa has obscured the nature of the self from me. It's hidden the self from me. Why? Because the 'I' is never hungry is it? Think about it. Can you see how deep this ignorance is? How thoroughly ingrained in our thinking this is. I am thirsty – there's another one. Now you don't want to get precious here when you're doing discrimination (like saying), 'Oh Jim's pranamaya-kosa is thirsty.' Hey, I can say 'I am' thirsty if I know the 'I' is never thirsty. That the thirst belongs to the pranamaya-kosa—to this level of existence, to this level of experience. All I have to do is know the 'I' is not thirsty. But when you say 'I'm thirsty' and you believe that the

'I' is thirsty then you've got a problem. Then you don't know who you are. See how the ignorance is just everywhere. At every level of experience and existence there's this ignorance, this Maya, confusing the self, confusing the I, with the not-self. The self with the not-self, just going on all the time.

Again the same logic:

***Verse 49 - It cannot be the self because it is a modification of the air element, goes in and out of the body, is not sentient and is always dependent.***

This kosa, this sheath here, is a modification of the element called air. Air has this power to move things. It's the breath. This pranamaya-kosa is the link between the physical body and the subtle body. This is why pranayama works to quiet the mind. In yoga they figured out if you can control the prana then you can control the mind. When you shut down the pranas then the mind gets to shut down. So it's a link here between the physical body and subtle body – the pranamaya-kosa. That's where hunger and thirst and all these physiological feelings and sensations occur in this body here.

It's a modification of the air element. It goes in and out of the body. The breath, the prana, it goes out and it comes in doesn't it? How's that happening? Why is going in and out like that? Who's doing that? The self operating Maya is causing it to go in and out. But if it's going in and out, is that me? Is that the self? No. In other words, the breath is not the self. All the other pranas come off the respiration, the air. The air prana divides up into these other functions when it gets into the body and causes the circulation, excretion – all of these other physiological functions come as a result of this prana. The life force you could call it. Or the vital sheath, Aurobindo talked about it. Has anybody read Aurobindo's teachings? Yeh, one or two. Aurobindo is a thing of the past now. Nobody reads Aurobindo anymore. That was called the vital sheath. And what? It is insentient. Insentient means it doesn't know anything. But I know something don't I? I know what's going on so the I is sentient. So this is not sentient and it's always dependent. Prana depends on the

element air. Take away the prana and you die. Take away the air and your goose is cooked. So that can't be the self.

Okay now the *manomayakosa*. What is it that makes up the manomaya-kosa?

***Verse 50 - The organs of perception and the mind make up the manomaya-kosa. It can differentiate***

Now here it includes the subtle body. And they make up the manomaya-kosa. It pervades the pranamaya-kosa, in other words, it's subtler than this (pranamaya-kosa). We're gradually getting more and more subtle now. So this sheath, manomayakosa,

***Verse 50 continues - It pervades the pranamaya-kosa and is very powerful in that it projects the seeming duality of 'I' and 'mine'.***

This is where your projection comes from, the manomayakosa, the 'I' and 'mine'. 'I' means not you. You believe, that 'I'm' different from you and somethings belong to me. Does anybody have the notion you own certain things, i.e. my children, my job, my money, my house, my whatever? If you have that notion it's coming from the manomaya-kosa. That's not coming from you. It's coming from the manomayakosa. It's very powerful. This is where the problems are coming in the mental level, in the mind. This is really subtle isn't it? I mean look at this. Have you ever seen it broken down like this in other spiritual teachings? Only Vedanta does it. Gets into it, really digs into it here. Looking at every aspect, every level of experience here and telling what belongs to each level of experience. And obviously the conclusion is? None of it belongs to the self. That's the conclusion we're going to get to.

Now what can this thing do?

***Verse 50 continues - It can differentiate names and subtle attributes.***

It's a subtle body mind. It's a kind of subtle body and it can distinguish names and attributes. So this is allowing you to identify certain things. It's reflected awareness but it has this power to distinguish names, one thing from another, and attributes i.e. heat, cold, pleasure, pain, joy, sorrow - all of the attributes, all the qualities that appear in the field of existence. The mind can discriminate that and distinguish that as the intellect. Here manomaya-kosa includes the intellect in this particular verse.

***Verse 51 - The manomaya kosa is not the self because it changes, begins and ends...***

When does the mind end? When you go to sleep. So it can't be the self. The self doesn't change. So the mind can't be the self.

***Verse 51 continues ...is by nature sorrowful...***

This is where your sorrow comes from. It's from the manomaya-kosa. I'm happy, I'm sad. I'm happy means manomaya-kosa, but isn't your experience that you're more sad in general than you're happy? Yeah. Mostly you're dissatisfied, means you're sad. That's because you're identified with this manomaya-kosa. The sadness is not coming from you. The 'I' is never sad but the sadness and the sorrow is coming from the manomaya-kosa. Doesn't belong to you.

***Verse 51 continues ... and it is an object of perception. Awareness never appears as a known object.***

Means what? You know when you're happy and sad, don't you? Is my sadness known to me? Yes it is. My sadness is known to me. Therefore it can't be the self. So don't be saying you're sad anymore. Watch yourself. If you say 'I'm unhappy,' correct yourself on the spot. This is how you do

it. This is how you kill it. Because it's just a *notion* that you're happy or you're sad. You're neither happy nor sad. You're the knower of the happiness. You're the knower of the sadness. So don't say 'I'm happy' or 'I'm sad'. See you're just going to have to watch yourself all the time because ignorance is out to get you. It's just constantly at work trying to delude you, trying to get you to identify with one of these sheaths. So I've got to be vigilant.

This whole sadhana of inquiry means intense vigilance. Constantly keeping my attention here, watching what I'm thinking and feeling, flicking off these thoughts that the 'I' is happy or sad, hungry or thirsty, fat or lean, or whatever it is, the body thoughts, the prana thoughts, and the emotional thoughts. These are emotions – happy or sad. The manomaya-kosa is the emotional sheath. The 'I' is not angry. You never get angry. This sheath causes anger to happen. You won't just generate emotions on your own consciously. You don't do that. The sheath generate the emotions. The 'I' is always free of emotion. So if you say, 'I'm feeling confused,' well there you'd be identified with the intellect or the mind. Cause the 'I' is never confused. The 'I' is the knower of the confusion. It's very simple. This is so simple. But when you try to practice it, it's not simple. It's like hard as hell. But before you start to practice you better know what's what. Then the rest of it is just how bad you want it. How bad you want enlightenment. How bad you want freedom. If you want it bad... I know with me I wanted it so bad I would rather have died then live here ignorant anymore. When I was about 27 I thought I'm going to crack the code. I've got to crack the code cause I can't stand this anymore. This suffering is driving me crazy.

So if you want it bad you'll just do the work. We're not saying this is easy. The neo guys, Gangaji will get 400 people. But I don't think Gangaji will never tell you how hard it is. That's why 400 people are there cause they're all looking for some sort of magic or something. This is hard work. It's good work. And anyway, what else are you going to do? Just keep believing what your mind tells you? You can do that, it's up to you. You know there's no coercion here. It's just what's the alternative? Just listening to this ignorance and believing in this ignorance. It's giving you reasons why you don't have to believe it. But actually I have to do the work now once I understand.

Now the next sheath is called buddhi - the intellect. We'll really break this down tomorrow. Now we're just giving you a kind of introduction but tomorrow we'll really expand it all out. You guys have got plenty of time. You're here for couple of months or whatever. You've got time, so we'll do it. Now the next sheath is called intellect.

***Verse 52 - The intellect (buddhi) with its thought modifications and the organs of perception make up the vijnanamaya-kosa. It causes samsara and the sense of doership.***

What is samsara? It's just a concept that change and time is real. Samsara means what's never the same from one moment to the next. And the intellect causes this belief that everything is changing. And also a sense of doership. That's where the doer is coming from. The doer is coming from this sheath. How are those two related - the 'doer to change'? Well the doer is always trying to change something isn't it? Because the change that's taking place in his mind is not satisfactory to him or her, so he's always trying to change things to get a mind that's acceptable to him or her - this doer. Isn't that why you're trying to change everything? Because the thoughts that you're having now are not suitable. They don't make you happy. The thoughts that I'm thinking now are not making me happy, they're making me unhappy so I want to change. So I become a doer that's dedicated to changing my mind. See the problem with that? OMG, you're not in control of the mind. The macrocosmic vasanas are in control of the mind and here this doer is trying to control the mind, change everything. That's called samsara-ha.

The physical world is not samsara. Samsara is a state of mind that comes from this sheath. The physical world out here... well you could say India is a real heavy samsara. India is just five elements and a bunch of jiva's running around. The samsara is in my mind. There's no samsara in India, samsara's in my mind. Cause there's people here in this world that think India is just wonderful. No samsara for them, is it? So samsara is simply a concept in the intellect. And because I *believe* that everything is changing and that I'm a doer that I can effect some change on my own, and I get stuck in this whole notion of doing and changing. Isn't that right?

Don't you always want something to be more better, different. You always want to be richer, better looking, want more love or better love or different love, isn't it? No matter what you're never satisfied. You're always interested in changing everything. Well that's where this notion comes from. The emotional stuff comes from this sheath (manomaya-kosa) and the intellectual stuff comes from this sheath (vignanamaya-kosa). Both of them are what?

Okay this is good stuff now. Now look at this, this is cool. I love this.

***Verse 53 - It illumines objects because it reflects awareness...***

Remember we said this is the reflected self. I think I'm thinking but what? I think I'm conscious and thinking but no, awareness is just bouncing off the intellect and objects are seen or known. Intellect is the knower. it can't see of its own. You don't know by yourself. The intellect doesn't know by itself. This sheath is just inert but it's reflective and awareness bounces off of here and the thoughts and feelings and objects are known. How cool is that? Now what is it? Geez I love that.

***Verse 53 continues - It is a modified form of ignorance...***

Whaaaa! Not good, huh? Cause you think 'I know'. That's why it's ignorant, it thinks 'I know', doesn't it? You think, 'I know this, I know that. Don't tell me, I know what I'm talking about here. I'm the guru. I know what I'm talking about.' No you don't Ramji. Awareness is illumining the intellect sheath, that's all. And this dumb idea that I know something is coming out of my mouth only because awareness is blessing me, blessing that thought and making it come alive, making it become real.

***Verse 53 continues - It's a modified form of ignorance that functions as an organ of knowledge...***

So the 'I' doesn't know anything. The 'I' just gives you the light so the

intellect can know. You're supplying the light to the intellect so it can know. But the 'I' is not a knower. Getting more and more tricky now isn't it? Getting more and more subtle. As we're getting closer to the source here, it's getting more and more tricky to understand ourselves, to make this discrimination.

***Verse 53 continues ... an organ of knowledge and action...***

Knowing and doing. Illumines objects means objects can be known.. Because it's bouncing awareness then objects are known. And it's an organ of action, 'I'm doing'. Why is it ignorant? Why does it do? It's ignorant because it do's, thinking that the results of its actions will make it happy. Isn't that why you do things, to get the results of your actions? Speaking to you as a doer now. We're not talking about you as awareness, we're talking about you as a doer. Why does the doer do things? To get the results of the actions. And that's ignorant, why? Cause the results of the actions will never fulfill you will they? Cause they're in time. And you're already fulfilled as the self. You're already full. But you don't know it so you're trying to fill yourself up with the results that are acceptable to you which you think will make you happy but that's ignorance. Those things won't make you happy cause if they made you'd happy you'd be happy now. Cause your whole life is nothing but a bunch of results that you've got as a result of your past actions, but still you're looking for the self. So how happy are you as the result of getting what you want? You're not happy at all. See why it's ignorance?

***Verse 53 continues ...and thinks the body and the sense organs is the 'I'.***

This is another reason it's ignorance. It takes the body and the sense organs to be the I. It all belongs to this sheath here.

***Verse 54/55 - The nature of the vignanamaya-kosa cannot be determined because it is a modified form of ignorance.***



What is ignorance? Can you determine what ignorance is?

*Audience:* Absence of knowledge.

**Ramji:** Yeah. Can the absence of something be determined? No, the absence of knowledge is not a thing that has qualities that you can determine it. It's not an object. It's a modified form of ignorance.

***Verse 54/55 continues ...It is the locus of the 'I' sense and is the jiva, the one that thinks it acts...***

*Locus* means the location of the I sense. This is where your sense of I comes from. Why does it say it's the one that thinks it acts? Because it doesn't act. What is causing the actions? We're going to get to this when we get to the *Gita*, but I'll just give you a preview of it. What is causing the actions? All of the factors in the field are producing action. The jiva is not producing the action. The jiva is actually the self under the spell of ignorance, thinking it's identified with the intellect sheath it thinks it does and it thinks it acts. But actually the gunas, the macrocosmic mind manipulates all the factors in the field and that's what produces action. So you're not doing anything. That's why you're not the doer. We'll unfold that teaching later when we get to *Bhagavad Gita*. It goes into it in quite a lot of detail what the factors are that produce action. You think you're doing but you're being done. By what? By the gunas, the vasanas. Not just your own program but Isvara's program.

Now here we go.

***Verse 54/55 continues ... Because the impressions of previous actions are ingrained,***

This is your vasanas. Now here on the chart they've got the vasanas in the subtle body in the vignanamaya-kosa. They put them here in this text. I've got them here for another reason.

***Verse 54/55 continues ... it performs good and bad actions and enjoys the results. It moves through higher and lower bodies above and below...***

Higher and lower bodies means what? Lower bodies means the animals and the insects through that realm and then the demons and gods. This is the devas and so forth. This is a whole other area that I don't want to get into. It'll excite the woo woo factor, 'There's a city inside the mountain, did you hear? Ramana said that there's a city inside the mountain.' That's what I call the woo woo factor. And this teaching here there is a woo woo business but we're not going to get into the woo woo business. Please, spare me. Anyway this intellect is operating in beings without physical bodies.

***Verse 54/55 continues ...From it come joy and sorrow and the three states of experience.***

The three states of experience don't belong to the self. They belong to this kosa.

***Verse 56 - It cannot be the self because it changes, borrows its light from awareness...***

It's depending on awareness, so it's not standing alone. It's never free.

***Verse 56 continues ...is limited, an object of perception, is inconsistent and conditioned by time.***

Your thoughts are totally inconsistent and contradictory. One minute you say *this* about yourself. The next minute you say *that* about yourself. One minute you say I'm *this*. The next minute you say I'm *that*. You contradict yourself 24/7, all the time. That's this sheath here. ***'And it's conditioned***

*by time,*' means your thoughts are constantly changing.

Okay now we're getting up here to the final one.

***Verse 57 - The anandamaya-kosa. It's a modification born of tamas, pervaded by three reflected degrees of experiential bliss (priya, moda, pramoda) and arises out of awareness with the gain of a desirable object.***

Now we're getting into the real subtle part. The most subtle part of the whole not-self. We better take our time. I'm trying to rush it here and it's not good. We'll expand it out a little more in more detail. So tomorrow we'll pick up at Verse 57 and I'll bring the other chart in and relate it to the three gunas and the five elements and all the organs, we'll show how it's all tied up together.

## **16: Verses 44-56**

### **Recapitulation of 'How to Gain Freedom'**

Presumably everyone here is interested in moksha and freedom. What else huh? That's what Vedanta is about – freedom. The topic we started yesterday, we're going to recapitulate is how to gain freedom. We covered the verses 44-56 yesterday. We're going to briefly revisit those verses for the benefit of those who were not here yesterday, and for the further edification of the minds of those who were here yesterday. Vedanta is a complete teaching. You really should hear it from A-Z if you want the full benefit of Vedanta.

To establish the vision of non-duality in your mind you should start at the beginning and hear it to the end because it's a complete teaching. Because reality is whole and complete, you need a teaching that's whole and complete, that covers it all. All the bits, all the parts are in you. All the experiences you need you already have. All the bits of knowledge that you need you already have. But it's for lack of understanding how all those bits of experience and knowledge are

connected that the vision of non-duality does not establish itself in the mind. And that vision is unfolded in the teachings of Vedanta. It gives you slight outlines of the puzzle and shows you like the picture of the puzzle on the box. You get the outline and then you fill in all the bits. Vedanta fills in all the bits and shows where every single thing fits with reference to everything else. So there's no more doubt or confusion about the nature of reality.

The self is reality. The self is you and the self is everything that is. And how you and everything relate is the topic of Vedanta. And for that we need to hear these teachings. You cannot figure this out on your own. If you think you can, please be my guest. If you think you can read it in books and attend the occasional satsang, and hop from guru to guru, and you're going to cobble it altogether like a honeybee taking little bits of nectar here and there making honey, you're wrong. It won't work. That's why in the spiritual world, people are hopping all over the place, going from this guru to that guru. They get a little bit here and a little bit there, try to make sense out of it. then they get the third guru who says what guru A and guru B says is not so. Like this, and by the end of a few years of guru hopping and book reading you think you're very knowledgeable. You think you're more aware. But actually in fact you're just more confused. Sorry to say that. Sad to say. Basically to hear this teaching you need to realize that you don't know anything and you're like an innocent, like a child going to school for the first day, doesn't know anything. That's the way this thing works. We just wipe the slate clean and start over again. And it will work if you can keep that kind of mind during the teaching. That innocent, simple, beginners' mind. There's a lovely book by a Rishi named Suzuki Rishi called *Zen Mind Beginner's Mind*. We talked about that. And that's basically is the state of mind for assimilating and understanding this knowledge.

So today we're going to unfold the method of discrimination. How to discriminate. We've already established what the self is. The self is non-dual, limitless, actionless, ordinary, unconcerned, unborn awareness. That's the self. That's you, ordinary simple awareness. It's that because of which these words are being known right now. It's not some awareness that's stuck off in some transcendental state that you need to access through yoga, meditation, or some other way. That

awareness that you are is right here, right present, right now. It's a very simple ordinary awareness.

And the not-self, we've already established what that is. The not-self is all the objects appearing in your awareness or your consciousness. We use consciousness and awareness as synonyms. They're synonymous terms. All those objects appearing in you are not-self. Now there's always a clever person who's going to tell me, 'But this is a non-dual reality so there can't be a not-self, can there sir?' The not-self is in quotes on the chart.

The not-self is actually the self, cause there's only one self, but we need to discriminate the objects appearing in awareness from awareness to destroy our identification and attachment with the objects. Because it's simply our attachment to the objects. And what is an object? Anything other than awareness. That's an object. It's very simple. If you can experience it, if you can know it, if you can feel it, taste it, touch it, smell it, think it, or in any way observe it, it's an object. And it's not you.

Now in this discrimination we had a very, very important verse yesterday because it talks about the qualification of a discriminator. And the basic qualification here—in addition to discrimination, dispassion, and the six secondary qualifications and mumukshutva, the burning desire for liberation— there's another qualification listed here it's listed which is extremely important— Swadharma-ha. Swadharma means two things:

***Verse 44 - To utilize the scripture properly one should be committed to one's own dharma. From this commitment purification of the mind follows...***

Why do I need a pure mind? Because I can't assimilate the meaning of these teachings unless my mind is pure. And I'm not going to have a pure mind unless I follow my dharma, follow my own nature. And if I get that pure mind, it says,

***Verse 44 continues ...Recognition of the self takes place in a pure mind and destroys ignorance and its effects.***

Therefore moksha or enlightenment is dependent upon you following your dharma. And we said yesterday that swadharma involves two basic factors: 1) Taking care of your own stuff before you think about taking care of the stuff of other people. In other words, keeping your nose in your own business, not in other people's business. This whole 'helper' mentality people have. Unless you're born a nurse or a caregiver, that's your dharma. But we're talking about people here who think they've got to save the world and make the world a better place. Well you're not going to make the world a better place until you're a better place. And you're not going to be a better place until you know who you are. So better just keep your nose out of other people's business and stick to your own dharma, what's appropriate to you. And what's appropriate to you is what reality presents to you every minute of the day and how you respond to it. That's your dharma.

(2) And the other aspect of swadharma equally important, is not trying to be different from you are, as the jerk that you are. I'm a jerk. Okay? I'm Jim, I'm a jerk. I'm a redneck from Montana. I'm a jerk. I kill rats and I swear and I eat too much and I'm a jerk. And for to pretend or try to be something other than that redneck rat killing Montana, pick-up driving baseball hatted guy, is not following my dharma. I do not want to be like Ramana. I do not want to sit in bed in my underwear and communicate with people in silence. That's Ramana's dharma. He likes to sit in his underwear in silence and have people get enlightened through silence. That's not my dharma. My dharma is driving a pickup truck, wrestle bears with two hands, catch fish, etc. etc.

Your dharma is not to be like Mother Theresa or Ammachi or any one of the great spiritual role models that you imagine yourself you should be. You're not meant to imitate anybody else. That's swadharma. And the spiritual world is full of poseurs. People who are trying to look like they're spiritual. They've got all the spiritual act, all the spiritual clothes and the namastes, and the smarmy smiles and the big attenuated hugs and speak in the spiritual way of their own particular idea. They're all posing trying to be spiritual when they're not spiritual.

Being spiritual is just accepting yourself exactly as you are. If you do that, then you won't have all these agitations in your mind. Then you'll be able to hear the teaching, assimilate the teaching, and moksha will come. So that's the main prerequisite for hearing these verses.

And then the next verses explain what the discrimination is. What these bodies are. And in this case, the three bodies are presented as five sheaths. A sheath is something that covers something else. Got a sword and you put it in a sheath that protects the blades of the sword from getting nicked or blunted or whatever it is. That's called a sheath.

In this teaching of the five sheaths, it's equivalent to the teachings of the three bodies. The idea is that these five bodies, are like layers on an onion. The core of an onion is like the sweet bit, and around it are all these five layers. And to get at the essence, the core, the central piece, the self, awareness, I've got to peel away all of the outer layers to get to the inner layers. And the idea with that teaching as it's presented by New Vedanta—not neo Advaita, they don't even have that teaching—is that you need to remove those sheaths. To somehow remove them, destroy them, or purify them or transcend them to get to that inner core. But Vedanta says no, that's not so. You don't have to get rid of your body, or your breath body, or your emotions, or your intellect, or your experiences of joy and bliss. You don't have to get rid of any of that. You just have to recognize them for what they are and see the limitations that are inherent in those bodies.

Those bodies are just levels of experience that, because of our identification and attachment with them, prevent us from appreciating ourself as awareness. And that's why we only need to identify those portions of ourself and understand... and the logic here is very interesting. You'll hardly see it any other place. That's why it's a great text. The logic why those things are not you is explained very careful. And you should know why they're not you. I don't want you to *believe* that this is not you, please. Don't *believe* anything that's said. Understand *why* it is said and what it means. That's all. We're not asking you to *believe* this. This is just understand why you can let go of these levels or these layers of experience. Why you can dismiss them. If you don't understand why, you won't dismiss them. Once you see why, then it's easy to dismiss them. Then you work your way right

through the sheaths right back to your self.

Now this working through the sheaths back to yourself is not a one-off. Don't think it as a one-off. One-off means you only do it once and it's going to work. I got an email today from a guy, 'Geez I was in your Berlin seminar. It was really great. I was like high for months, but for the last few months it's been slowly wearing off. Where does it go? Do I have to do this everyday? Do I have to keep discriminating everyday?' He thought he got the basic discrimination and he got real high and it lasted for several months. Then after it slowly slowly slowly wore off. No, this working through the sheaths you have to do daily, hourly, minute by minute, over and over and over again, until you break the identification and the attachment to these layers or levels of your self. These are all parts of yourself with which we've identified ourself. You identify yourself with them cause you're confused about who you are. There's a basic lack of discrimination between who you are and what's appearing in you. And because of that lack of discrimination there's a confusion and you tend to identify with those parts of yourself that produce suffering. It's very simple.

There's nothing mystical about Vedanta. Believe me, there's nothing mystical or spiritual. You can throw spiritual out the window, throw mystical out the window, throw experience out the window. Throw it all out the window. This is just practical common sense logic and hard work that's going to be required of you if you're going to succeed in this enlightenment game, if you're going to figure out what freedom is and that you are in fact free.

So he says, and I'll just read them through. We got as far as the causal body. We got up to this level yesterday. And just for the help of the new people and again to refresh your memory for the people who have been here, we'll just lightly touch on these other bodies first.

### **How to Discriminate the Self and the Not-Self?**

***Verse 45 - Freedom is separating limitless awareness from the objects appearing in it and resolving all the objects into awareness with the knowledge 'I am awareness.'***



That's freedom. Whenever an object or experience or something happens to you, you resolve it—resolve it means dissolve it—dissolve your identification and attachment with the knowledge 'I'm awareness'. Not that I'm my feelings, I'm my body, I'm my sensations - not all that. That's not resolving anything. When you say 'I'm my feelings,' you haven't resolved anything. You've made a problem for yourself. You get rid of emotional problems by taking a stand in awareness as awareness. And refusing to allow that ignorance to forcibly cause you to identify with your emotions, with your feelings, and any other objects that appears in you, i.e. beliefs, opinions, thoughts, ideas, experiences, memories, fantasies, etc.

All of these are objects appearing in you with which you resolve or dissolve or get rid of by taking a stand in awareness as awareness. We say 'in awareness' means, it makes it sound like some experiential thing. 'In awareness as awareness'. What does that mean? In other words, knowing that I'm whole and complete, and I don't need one thing to make me feel complete. I don't need one thing. That's the point. That's freedom. As long as you think there's one tiny little thing out there that's going to make you feel better than the way you feel right now, forget it, you're not free.

***Verse 46 - The physical body is made of food, is sustained by food, dies without food and seemingly covers awareness.***

This starts with the physical. Does anybody really think they're the physical body? Good. We don't have to waste a lot of time on that one. Although what you're going to find out that in your thinking a lot of your problems come because subconsciously or unconsciously you think you're this physical body. So that needs to be dismissed or negated and the reasons for the dismissal or negation need to be understood.

So the physical body is made of food, is sustained with food. dies without food and seemingly covers awareness. It looks like I'm hidden inside this body. In fact I'm not in this body. *Seemingly* is the word

here. In fact I'm not in this body at all. This body is in me. This body is 'in' me. 'In' means what? Within the scope of my awareness, that's what 'in' means. You can't *put* anything *in* awareness cause awareness is non-dual and Customs is very tight. You can't sneak anything into awareness. So the body's not *in* awareness cause awareness is non-dual, so how can you get anything into awareness? No. *In* means, known to, observed by, seen by, witnessed by, within the scope of – that's the meaning of *within*.

***Verse 46 continues - This bag of skin, bone and waste can never be the pure self.***

And why is it not me? In each one of these verses it says. Why? Because

***Verse 47 – The physical body is an object of perception...***

And the idea there is what? if you can see it it's not you. You're the seer. If you see it, it's not you. And your physical body is seen or known by you, therefore it's not you.

***Verse 47 continues – It's an inert, an inert assemblage...***

In other words, it's a tube of meat made up of a bunch of food. It's just a meat tube. And you stuff food in one end and it goes out the other. It's got a whole bunch of parts that does various things to food and that's all it is. That's not me. Why is it not me? Why is it not real? I'm what's real. Consciousness is real. Real means permanent, never changes and is always present. So why is it not real?

***Verse 47 continues - It gains new attributes every moment making its nature uncertain.***

Your body is not the same now... I just had my breakfast. I had some spirulina, some bananas, some algae in there, got some potassium in there, I got some orange juice and granola, various things. And I had a poop this morning so bunch of stuff went out. And some new stuff came in. So tell me, what is my body right now? I just breathed in some air. I brought in molecules from outside. Around here who knows what you're breathing in. And I also exhaled a bunch of stuff so I lost a bunch of things, exhaust. Means what? This thing is samsara-ha. It's constantly changing. It's never the same from one moment to another. No matter how you take a picture of it, the picture is always in the past because it has moved on. Everything in this Maya world is like that. This is why you can never determine the nature of any object in Maya, in the samsara, in this field of existence. Why? Cause it's in a state of constant flux. It's known to you and it's in a state of constant flux. And it's inert.

Does your body know you? No. Your body doesn't even know what you're feeling. Your body doesn't know what you're thinking. It doesn't know who you are at all. In other words, it's just meat, and it that can't be me cause I'm consciousness. It's very simple getting rid of the body. The other bodies are a little more difficult.

As we move up we're getting subtler and subtler. We're just about to take up the verse on the causal body which is the bliss sheath is. This is where all the happiness and the pleasure and the joy is. And this is a real hard one to get rid of huh? This is the one I don't want to let go of at all. We're working up to that. Each one is progressively more and more powerful, more and more desirable, more and more subject to attachment.

***Verse 48 - The prana is endowed with five organs of action (hands, feet, speech, anus, sex organs) and pervades the physical body...***

The physical body won't move without the prana body. The prana body evolves from the rajasic element of the macrocosmic mind. And therefore it has the power to move. So the vital airs, all the physiological functions, they're the things that drive the physical body,

so they're subtler than the physical body.

***Verse 48 - ...Pervades the physical body...***

Pervades is like space. Space pervades every object in this room doesn't it? Space doesn't end with my body here and then start over there. Space pervades my body—it's on the outside of my body and it's within my body. It just pervades everything. This pranamaya-kosa pervades this sheath here (gross body) but it doesn't pervade this sheath (causal body). This sheath is more subtle. But this sheath (subtle body) is grosser but it's subtler than this sheath (gross body) so it pervades it. That's the idea.

***Verse 48 - And is called the pranamaya-kosa because it seemingly hides the self, limitless awareness.'***

It's a Maya kosa. It's a kosa that has Maya. It likes hides. Maya is often considered a veil. Maya is said to be a veil because it veils the self, hides the self. In fact it doesn't actually hide the self, but it seemingly hides the self.

So this pranamaya-kosa seemingly hides the self—limitless awareness—and how does it hide it? By telling me I'm hungry. How many people say 'I'm hungry?' Everybody in this room has said 'I'm hungry,' at one time or another haven't they? That means what? You have no idea who you are. You have zero idea who you are if you've said, 'I'm hungry,' and you believed that you were hungry. Why? Cause the 'I' isn't hungry or thirsty. Consciousness, you, the 'I', doesn't have any mouths, doesn't have any digestion or sense organs. It doesn't need to eat. It lives on its own without breathing. It has no pranas. Awareness lives by itself without breathing.

There's a beautiful verse in Shankaracharya's *Atma Bodh* where he says, 'I live without breathing,' speaking as the self. So if you say 'I'm hungry,' you got it wrong. *You* are not hungry. You've been snookered by this pranamaya-kosa here. You've identified the 'I' with this kosa, with this sheath. And then because of that identification you have to

go and do a whole bunch of things which will temporarily relieve your hunger and then what? Because of that then you'll say again 'I'm hungry,' and you'll have to go do other options. This is the problem with identification. It forces you into all kinds of actions and activities.

***Verse 49 - It cannot be the self because it is a modification of the air element...***

There are five basic elements: space, air, fire, water, earth. We're going to see that shortly. These are called *Maha bhutani*, or the great elements. And the prana is a modification of this one element—air—the second element to evolve out of consciousness. Space being first and then air. And then air modifies to become the pranamaya-kosa. It's under the influence of the rajo guna and therefore it has the power to move things and therefore it can move the physical body, it can cause digestion, excretion, absorption, assimilation, and it can eject the soul from the body at the time of death. It's called udana. That's one of the five pranas that's available.

Because it's a modification of the air, anything that's a modification of something else, can't be the self cause the self is unborn. It's not a modification of anything. The self is unmodified. You can't modify it because it's non-dual. Awareness cannot be modified. So the prana can't be the self. 'Oh yeh, I'm going for the prana.' Some people are like, 'He's a breatharian. He doesn't eat. He lives off the prana. He's going to live forever. Wow!'

The prana is not then self. These idiots want to make a big story out of it but it's just a modification of air. It's just a moving energy that motivates and causes things to happen in the physical world. That's all. It's not the self and you're not going to get any special edge spiritually if you can live off prana. You're living off prana anyway. Even when you're eating food you're living off prana.

And what does it do?

***Verse 49 continues - It goes in and out of the body...***

Hey, is the self going in and out? Is the self going anywhere? No, the self is not going anywhere. It can't go anywhere cause there's no where for it to go because it's everywhere. So anything that goes in and out can't be me. And the breath goes in and out, so that's not me.

Oh, same reason as the physical body,

***Verse 49 continues - ...is not sentient.***

In fact none of these bodies are sentient. Sentient means they don't know anything. 'Oh no, my body is terribly intelligent. It's amazing how intelligent my body is.' Your body is *not* intelligent. It looks like it's intelligent, yes it does, but you've been fooled by Maya. The intelligence is all awareness permeating that particular body causing it to act and therefore the body looks like it's intelligent. But it's not intelligent. It's just matter. It's inert. It has no knowing power. All the knowing power comes from awareness. There's no other source of knowledge than awareness. Without awareness, forget it, there's nothing going on here. Zero.

***Verse 49 continues - and it's always dependent.***

Well hey, what are we after? Freedom. I'm after freedom. So this isn't going to work for me is it? Chasing the prana, identifying with the prana, trying to live forever, blah, blah, blah. That's not going to work, why? Cause even if I do realize that I'm the prana, the energy, I'm totally dependent on other factors in the field. In other words, I'm not free. So pack it in on energy. If there's any energy people in here... probably most of you people have been through the energy thing. Usually you're not interested in Vedanta if you're chasing energy or prana. But if you still think there's some kind of 'energy thing' out there, incredible energy, you're barking up the wrong tree. Cause energy is just fickle as anything. You can't count on it from one minute to the next. It'll take you high as a kite and bring you low as a dirt. Chasing prana is a waste of time. Chasing energy is a waste of time.

Forget it! 'Oh yeah I'm a healer. I have special energy. Let me touch your head. You'll feel better.' Please! 'And that's spiritual, I'm spiritual cause I'm doing that.' Sorry, you're not! Yeah I told you this is a provocative teaching and you've got to be a big boy and big girl to hear it because I'm going to take the piss out of all these stupid notions that are floating around the spiritual world. And it's not me personally. I'm doing it on behalf of the scripture, even though I'm quite identified with the scripture.

Okay, next level. My next problem.

***Verse 50 - The organs of perception and the mind make up the manomaya-kosa.***

These organs of perception: eyes, ears, nose, tongue and skin – also called the *jnani indriyas*, and the organs of knowledge, and the mind, make up the *manomaya-kosa*. This group evolves from the sattva element. We'll get to that later.

***Verse 50 continues - It pervades the pranamaya-kosa and is very powerful in that it...***

In other words, it's subtler. This is a very powerful kosa. This is your emotional stuff. This is where all your emotional crap comes from. Not only the crap but the good stuff too. The 'I'm happy' and 'I'm sad' thoughts, that's from the emotional level. This is a very powerful sheath here. See as we get closer and closer to the self things get more and more powerful. This is the source of everything. The self is not power - It's beyond power. But all the objects appearing in it are organized in this configuration and the closer and closer we get, in other words, the subtler the objects are the more powerful they become. That is, the more difficult it is to dis-identify and detach from them.

Nobody is really worried about the energy thing that much, but how about your feelings? Oh yeah, those are real important to me. 'How I

feel,' isn't it? *Yeah it is*, fess up. 'How I feel is very important to me' and all my feelings and emotions are coming from the manomayakosa. That's the source of the feelings and emotions. It has nothing to do with you. Emotions has zero to do with you. Just like your body has zero to do with you, and your energy has zero to do with you, your feelings have nothing to do with you either! They belong in the manomayakosa. That's where they belong. That's where they are. They are not in you. They appear to me but they're not in me. In other words, I'm free of them. They can't contaminate me. It's very powerful in that what? What do these emotions do?

***Verse 50 continues - ...projects the seeming duality of 'I' and 'mine'.***

This manomayakosa makes it look like I'm this and something else belongs to me. Anybody had this idea that they own something? Yeah I think so! These are universal. Don't shake your head and pretend you're above it. These are universal. Everybody here, cause we're not talking about you as a person. We're still in the macrocosmic level. We haven't even gotten down to the personal level yet. We're still talking about the macrocosmic level, and in the macrocosmic level this stuff applies to everybody. That's why we don't need to teach individuals we just teach the self and the three bodies, cause that's all there is. And you are the self with three bodies. There's nothing personal about it, at all. That's why anybody can get enlightened if they're qualified, cause it's simple. It's just me and my three bodies. Where this stuff is coming from needs to be understood so we can distinguish ourself from it and my emotional stuff and my sense of possessiveness: my house, my job, my kid, my food, my wife, my this, my that, my, my my. That notion of 'my' is coming from here. It's inherent in the nature of that body. That's the idea.

And why does he call it a *seeming duality*? He says it's a *seeming duality* because I don't take it to be a seeming duality. I take it to be a reality. I actually think this belongs to me. The whole world is set up on the basis of what belongs to me and what belongs to you. 'I've got



pieces of paper to show that's my property. It says here, 'this belongs to me.' It's God's property. God made this whole planet in case you don't know and it all belongs to God. 'But it says here on this piece of paper that's mine.' This body is the same. 'My body,' this is not 'your body'. This body belongs to Isvara, to God. Is there anything written on the body that's got your name on it? 'No, I went to the tattoo parlor and wrote Jim, or mom, mom's body, that's better cause my mom did give it to me, but it doesn't belong to me. So 'I' and 'mine' are coming from that sheath, that level, that layer, of myself.

***Verse 50 continues - It can differentiate names and attributes.'***

It can tell one thing from another. See it's getting more and more conscious here. The prana can't do that. The prana doesn't have a sense of 'I' and 'mine'. Neither does the physical body. But now that 'I' and 'mine' is coming here at this sheath and it's starting to get apparently intelligent - *seemingly* intelligent. Why is it *seemingly* intelligent? Because all the intelligence belongs to awareness, but when it reflects on this level... and the reason there's some understanding here is because it's born of the sattva guna. Sattva guna is the element of purity or clarity or light. And it makes this body reflective and therefore the body *seems* to be intelligent so it *seems* like it can discriminate. Actually ignorance is causing the discrimination but it looks like it's actually discriminating. It's a *seeming* discrimination; it's *not an actual* discrimination. Understand this.

Again same, we're going to give you the logic as we work through.

***Verse 51 - The manomayakosa is not the self cause it changes...***

And the self doesn't change. Why doesn't the self change? Cause there's no where for it to change to. There's nothing other than it. Can only have change in duality but in non-duality you have no change. In this projection of Maya you can have change. This is all the world of

change. But here there's no change cause there's nothing other than the self so how you going to change? What's it going to change into? it can't change. Somebody calls you up and says, 'How you doing?' 'Oh I'm going through lots of changes.' Wrong again! *You're* not going through lots of changes. How can you go through changes? You're non-dual awareness. Non-dual awareness is not going through changes so why are you saying 'I'm going through lots of changes, oh please talk to me, I need help.'

***Verse 51 continues - ...It begins and ends, is by nature sorrowful...***

This is all your sadness. If you're feeling sad, it's coming from this body. Look in the mirror. When you go to the mirror, don't put on your happy face. Just walk in like you are and have a look and if it looks sad, your face looks sad, then awareness is identified with this body. You're emotional. You're caught up in that sheath. And that's basically our experience. We're actually more sad than happy aren't we in general? Basically we get bits and pieces of happiness when *punya karma* comes. We feel pretty happy for a little bit. But basically we're not all that happy. We're basically kind of sad. And the proof that I'm sad is, I always want something. Don't you always want something? If you're happy you don't want anything. But basically I have desires operating all the time which proves I'm sad, I'm not happy. Cause happy people they just lay out on the beach in the sun, drink their pina colatas and read their trashy airport read on the beach and wait for lunch and work on their tan. That's what happy people do. Unhappy people run around Tiruvannamalai looking for the next satsang. It ain't right is it?

And why isn't it me? Why aren't my feelings me? Cause,

***Verse 51 continues - ...it is an object of perception. Awareness never appears as a known object.***

I know my feelings but my feelings don't know me. That's why, same

reason. Your feelings are nothing. They're just configurations of energy. The bad feelings are a result of *papa karma* and the good feelings are a result of *punya karma*. Papa karma is karma you accumulate when you violate dharma. When you go against your nature or the rules in the field somehow, you get bad karma and you feel sad, you feel angry and upset. That's called papa karma. When you operate according to your own dharma and play by the rules in the dharma field you get punya karma and you feel good, you feel happy. So this is a modification based upon karma, based upon your previous actions. It's what's causing your emotions.

Now the next level, okay we're moving up.

The intellect called *buddhi*. *Bu* means to know. So this is your knowing part. This is the part that knows things... *seemingly* knows things.

***Verse 52 - The intellect (buddhi) with its thought modifications and the organs of perception make up the vijnanamaya-kosa.'***

You can know things because sattva guna makes awareness reflect in the intellect and then it can seemingly know what's going on. So it comes from this sattva guna in the causal body. It causes samsara. Samsara's not out there. Samsara is in your intellect. Samsara is simply a belief that nothing stays the same from one moment to the next. That's samsara.

***Verse 52 continues - It causes samsara and the sense of doership.***

What's the relationship between the sense of doership and the belief that everything is changing? I've got to do things to make the changes go my way so I get to enjoy things and be happy, right? That's why I'm doing things. Cause if I knew I was the self I wouldn't do anything. Why? Cause I'd already be happy. It's why Ramana sits in his underwear and does nothing. Cause he's got no samsara because he's the self. So what's he going to do? He just sits there and that's all. He's got no samsara. He doesn't see anything changing. The more it changes the

more it stays the same. He knows, even though it seems to be changing nothing is changing at all. But if what you think is changing and the changes going on around you are not suitable, are not conducive to your happiness, then what are you going to do? You're going to get out there and do a bunch of things to try to make circumstances that are conducive to your happiness. That's a tall order isn't it? Cause you know why? Cause the not-self doesn't care what you want.

You may not have thought of this but, Maya did not create this universe to make you happy. Did you know that? Maybe you're starting to figure that out. This wasn't created to make you happy. This just does what it does and if you get with the program you're fine and if you're not with the program you're not fine. Cause you rub against this machine and it just rubs right back against you. And it'll just wear you right out. It will just grind you right down to nothing. Cause it doesn't care what you want. It delivers what you need based upon the results of your actions. That's all. I know it's bad news. I told you. First day I told you I'm the guy that delivers the bad news. Don't blame me, blame the rishis, okay?

***Verse 53 - It illumines objects because it reflects awareness.***

This is why you think you know something. Because this sheath is like a mirror and awareness bounces off or shines on this sheath and then you know things. This is why you know things. But it's not conscious. **You think you're conscious but you're not.** If you're in this sheath you think you're conscious cause you know things. But you're not conscious. You have the same status with reference to your self as the moon has to the sun. The moon doesn't have it's own light. Its borrowed its light, hasn't it? You can see things by the light of the moon but that's not the moon's light that you're seeing things in it is it? It's the sun's light reflected off the moon. So when awareness is bouncing off your intellect it illumines thoughts, and ideas and so on and so forth. All the objects outside, lower than it, illumined by it, are known by the intellect. But it's light is borrowed light. It's not

independent. That's why if you identify with the 'thinker person', you've got the wrong person again. You've got the wrong 'you'. And what is this one a modified form of?

***Verse 53 continues - It is a modified form of ignorance***

What does that mean? You think you know something. When you're here you think you know something. That's the problem. You don't. You're ignorant. The self is the one that makes knowledge possible, let's put it that way.

***Verse 53 continues - ...that functions as an organ of knowledge and action...***

This is where the doer comes from.

***Verse 53 continues - ...and thinks the body and the sense organ is the I.'***

***Verse 54/55 - The nature of the vijnanamayakosa cannot be determined because it is a modified form of ignorance.***

The nature of this sheath can't be determined because it's a modified form of ignorance - same thing. Ignorance is not something that you can know. It's not a *thing*. You can maybe determine the relative nature of an object that's actually there. But ignorance is not an object that you can actually know. It's not a thing so it has no nature. It's just the non-apprehension of the self and the subsequent misapprehensions that arise as a result of the non-apprehension. In other words, Maya veils reality from you and therefore you project things. But the veiling and the projecting is not a *thing*. It's just a function that obscures the knowledge to knowledge of an object. In

this case the self or one of the other objects in the case of the intellect.

***Verse 54/55 continues - It is the locus is the 'I' sense,'***

I'm doing. Ramesh and the 'I'm not the doer.' You're not the doer means you're not the intellect. You're not the doer, thinker, perceiver, feeler entity.

***Verse 54/55 continues - and is the jiva, the one that thinks it acts.***

In other words it's the person you think you are. The one that thinks it acts. And what does it have also? Why do I do what I do? it's going to tell you why you're doing what you're doing.

***Verse 54/55 continues - Because the impressions of previous actions are ingrained, it performs good and bad actions and enjoys the results.***

In other words, you're programmed. You do what you do because you're programmed by the results of your past actions – the vasanas. When we get to *Bhagavad Gita* we'll get into the vasanas in great detail. We need to understand what these vasanas are and how they work.

Basically it means you're conditioned. We're all a bunch of robots here. We're just acting out of the past. We're not actually creatively acting in the present, in the moment. We're doing a bunch of stuff based on our past and we're reinforcing our conditioning by our actions. That's what we're doing. We're not getting free of anything by what we're doing. We're actually getting more and more tied into a repetitive actions and behaviors. This is why we feel bound. And this is where that feeling of bondage is coming from. From the belief that I'm the doer. Because the doer is programmed by the results of his or her past actions. It

says so here.

These impressions are ingrained. They're built in. These are your tendencies, proclivities. It does the actions to get the results—both good actions and bad actions. We said good actions are in harmony with your nature and in harmony with nature of the dharma field. And bad actions are those that are contrary to your nature or contrary to the set up that's happening in the dharma field at the moment. If you violate or go against the set up that's happening in life at any moment, then you're going to get papa karma. In other words you're going to get bad karmas and you're going to be unhappy.

And what does it do?

***Verse 54/55 continues - It moves through higher and lower bodies above and below.***

Means what? If you got a serious sex vasana. You're a real sexy person and that's all you can do is think of sex 24/7. Then when you die consciousness operating the macrocosmic causal body will probably make you be born as a rabbit. Consciousness is very efficient. It supplies your needs. And it would be just better off for you to be a rabbit, or a monkey, than a human being. If you're a thief you could be born as a monkey, cause that's what they do all day long, steal things. Fact the word for God in sanskrit, there's two words: hara and hari. Hara is Shiva and Hari is Vishnu. And both of them are called the thief. And the word for monkey in Hindi is hari, means a thief. Why is the self considered a thief? Cause it steals your heart, that's why. Nice huh?

From this sheath, from this layer of your being,

***Verse 54/55 - From it come joy and sorrow and the three states of experience.***

We analyzed the three states of experience the other day.

***Verse 56 - And it cannot be the self because it changes, borrows its light from awareness, is limited, an object of perception, is inconsistent, and conditioned by time.***

These are why it can't be the self. Next we'll take up Verse 57 when we talk about the bliss sheath.

## **17: Verses 57-60**

### **How to Discriminate the Self and the Not-Self? *continues***

Owing to the foresight of my guru (Swami Chinmayananda) who began the Vedanta teachings in English about fifty years ago, there's a tradition of serious Vedanta teaching now in English. And Swami Dayananda's teachings have been translated in English. He's not a writer. It's the old style of oral transmission. So these's are all just spoken talks based upon the clear understanding of the pure mantras contained in this text. This text is called *Vivekachudamani*, for those of you people who are new. And it means the *Crest Jewel of Discrimination*. It was written by Adi Shankaracharya in the 8th century. It consists of 565 verses but a great sage in Chennai, one of Swami Dayananda's disciples, has culled the 108 most important verses from that text. And Swami Dayananda's commentated in detail on the meaning of those verses. They've been put together in this book called *Vivekachudamani The Crest Jewel of Discrimination* by Shankara. And that's the source of these teachings.

As I make it very clear, I have no teachings. I have zero teachings. I teach Vedanta. Vedanta has nothing to do with me at all. It's a means of self knowledge that needs to be taught according to a certain methodology and I follow that methodology and I only teach what the scripture says. I make it entertaining obviously, and understandable, but there's absolutely none of this is my ideas. This is just purely scripture.



And some of these verses, and particularly when we're talking about the causal body, called *anandamayakosa*, is very difficult to understand because it's subtler than the intellect. In other words, the intellect can know things grosser than it but it won't be able to understand directly something that's subtler than it. And this body, this final fifth sheath called *anandamayakosa*, is subtler than the intellect. So you may have trouble getting this. If you do, don't worry. Everybody has trouble getting it. This is a hard one to understand. Ignorance and the causal body is very difficult to understand. But you can get the knowledge of it carefully. We'll explain it a number of times during these talks in the next six or seven weeks, to help you with it. Some of these ideas are very difficult. Very subtle and need to be heard over and over and over again until they make complete sense to you. So, I was just checking to make sure I got it all right. Don't want to mislead you in any way.

***Verse 57 - The anandamaya-kosa is a modification born of tamas,***

*Tamas* is one of the three gunas, three energies: sattva, rajas, tamas. This is the causal body that we're talking about here. It's called the bliss sheath or the *anandamayakosa*. It's the sheath of bliss or joy. *Ananda* means bliss. Now this is a real tough topic because the kind of bliss we're talking about in this sheath is experiential bliss. This experiential bliss is to be distinguished from the bliss of the self. It's a sign, it's a lakshana, a sign that should motivate you to seek the self. Cause the self is the source of the experiential bliss. In fact it's experiential bliss that causes you to seek the self because you want to get at the source. Unfortunately, what's the problem with experiential bliss?

*Audience:* You get hooked on it.

**Ramji:** Yes, and it's stuck in time isn't it? it's temporary. If you're chasing feel-good experiential bliss, you're basically just asking for trouble. You're asking for frustration. Remember, only a mature person is going to give up the pursuit of bliss. If you're immature, if you've still got the mentality of a child, you'll just keep chasing at these feel-good experiences. The self is not experiential bliss. Even though it's referred to as bliss, it's a mistranslation of the word *ananda*. You heard that *sat chit*

*ananda*? And there's so many people in the spiritual world are named ananda, meaning joy or bliss or happiness. Well that's a mistranslation actually. What the word is—*ananta*. *Anta* like *Vedanta*, means the text that's at the end of each of the four Vedas. That's Ved-anta. *Anta* means end. It also means the knowledge that ends the search for knowledge esoterically.

*Ananta* means what? It doesn't mean ha ha feel-good bliss. It means 'no limits'. The self is *sat*, existence, your existence. We covered existence yesterday. It has no limits. It's unborn. It didn't begin at one time and it doesn't end at another time. It's *anata*. But it's not feel-good bliss. When you realize who you are you're not going to be walking around with a sappy spiritual smile on your face all day long. Your face is going to do the same thing everybody else's face does, because you're beyond experience. The self is beyond experience. So experiential bliss has nothing to do with *you* at all. This is why enlightened people can be cranky. Did you know that? An enlightened person can be cranky and is not bothered by his crankiness. An enlightened person can be dull as a loaf of bread and not be bothered by it. Cause he or she is situated beyond this anandamaya kosa.

Tamas is a heavy duty vibration. It's what produces pleasure in the body. It's a physical substance. It's heavy and dark and dull. It's sort of narcotic pleasure you get when you're really stoned. If you've ever taken opiates. Probably haven't, but if you have, that's *tamas*. It's very pleasurable, extremely blissful. Feels really good. That's why people get addicted very, very quickly cause it just feels so good cause you're just so dead. You're just so still. Your mind is not disturbing you at all. You can't even wiggle. It puts you right into that *anandamayakosa* and it feels *soooo* good.

***Verse 57 continues - ... pervaded by reflected three degrees of experiential bliss (priya, moda, pramoda),***

This anandamayakosa has three kinds of bliss in it: *priya*, *moda*, and *pramoda*. This sheath is a *vritti*. A *vritti* means a thought, a subtle thought. When you go to sleep at night, what do you experience? Bliss, isn't it? That's why you go to sleep and why you get cranky when you

wake up in the middle of a good sleep, cause you're experiencing bliss. You're experiencing bliss... you as awareness, there's only awareness, you're only awareness. But you're experiencing bliss through this vritti, through this thought. It's just a simple thought, an idea. That vritti in the causal body in the deep sleep state is called *pragnya*. It means almost enlightened. Because in the deep sleep state you're almost enlightened cause you're blissful, and you have no limits. You don't have any limitation and you're blissful.

The reason you're blissful is because you don't feel limited in any way. You're free. But what's the problem in deep sleep? You don't *know* who you are. So when you wake up you start feeling limited and inadequate and incomplete again. There's no knowledge there cause the intellect is not there to have the knowledge. The intellect comes back and it didn't get the knowledge of who it was in deep sleep cause it wasn't there in deep sleep. So it just starts suffering enjoying in the intellect sheath again.

This bliss comes in three degrees: *priya, moda, pramoda*.

Say you're hungry, and you go to Sparsa. Sparsa's a four-star resort here outside of town. They have this beautiful buffet. And you're very hungry. You just walk in and immediately you see that buffet. What's the first feeling that you have? *Priya*, joy, 'oh lovely, yum, yum, yum, wow'. You haven't eaten a thing. You've just walked in and seen this sumptuous buffet laid out there and it makes you feel good. That's called *priya*.

You're lonely and you see somebody who sort of fits the archetype, fantasy, of your perfect mr or mrs right. You see them walking across the street. What's the first thought you have? 'Um yum, yum', isn't it? It's a thought modification that produces joy, produces happiness. Just the idea that I'm about to get what I want, it's called *priya*.

So, then what do you do? You go to the table and you pick up your plate and you start loading it up with all your good stuff. Then what happens to that vritti? It becomes *moda*. You get even more excited, you feel even better. Why? Cause you're getting closer to enjoying. You're getting closer to connecting to the object of your joy. You stack it all up, all these lovely things. By this time you're salivating. You're irritated cause the person in front of you is taking their time picking things out and you haven't paid

for yours yet so you're getting upset cause you're being denied this joy that you feel. That's called *moda*.

Then you pay and you sit down, and you start shoveling it in. That's called *pramoda*. You've attained oneness with the food and you're totally happy and satisfied.

You meet mr. or mrs. right. You start chatting them up. The conversation's going in the right way then *moda* comes. And then 'my place or yours'? The lights go out and boom—*pramoda*.

All those are just *vrittis*, modifications of this sheath, of the mind that's in this sheath. That *vritti* means a thought, that means there's a mind there. And when it gets what it wants, it feels *pramoda*. And this is where you go whenever you get what you want. Experientially that's where you go. You go to the bliss sheath. Everybody's trying to get to the bliss sheath all the time cause that's where it feels good. And getting there depends upon your *punyas* and your *papas*, your good karmas and your bad karmas. If you've done meritorious actions, you've lived the right way, and you're skillful in the way you act, you haven't violated dharma, you'll do many actions which will produce pleasure – this kind of experiential bliss.

And if you don't, if you're unskillful, you'll be denied the experience of *anandamayakosa*, the experience of experiential bliss. If you're unskillful you just don't get there. You're frustrated cause you're always trying to get there, always trying to feel good. but you're not skillful in the way you act, you're not following dharma, you're not following *your* dharma, or there's factors operating in the field that are preventing you from attaining union with what you want. Cause really what you're trying to do is feel blissful, feel happy, all the time.

***Verse 57 continues - ... and it arises out of awareness with the gain of a desirable object.***

It's dormant. It's just hidden. It's unmanifest in awareness. But when you get what you want, this bliss body arises up and you feel happy. The joy is not in the object. The object removes the desire or fear for the object

when the object appears, or in the case of fear, when the object disappears, and you're relieved of the anxiety produced by the presence of that object. Then what do you do? You go to this sheath and you enjoy.

***Verse 57 continues - It is the pleasurable result of meritorious deeds.***

If you're not getting blissful you've got papa karmas operating. Papa means bad karmas. If you're feeling blissful, then you know you're on the right track. People who follow dharma... and if you want to feel really blissful, pack it in on what you want from the world. Just follow dharma. That's all. All you need to do to feel really really good and feel really really righteous all the time or most of the time, is just follow dharma. *Dharma* means respond appropriately to what happens according to the dharma of the situation and your nature. And you'll produce all of this punya, and you'll feel good all of the time.

So a *dharma yogi*, dharma yoga, is a person who's getting pleasure from doing the right thing, not from getting from what he or she wants. For him or her the right thing is, the greatest pleasure is doing what's right. He or she defines joy or happiness as doing what's right, not by getting what I want.

I mentioned this story of Sri Ram (from *Ramayana*). Ram is a great guy. He's got all these situations, things he wants in life, and every time he's just about to get what he wants, he's denied it. And no time does he ever get angry or upset. He's always very cheerful. Why? To follow the dharma. That's all. He just sees this is the result of dharma. My duty is to respond in this way. I respond in this way.

His step mother, talked to his father and convinced his father... she actually encashed a boon that he had given her during a battle. And she never thought about it before but she was put up to it by this bitchy old grandmother who was just out to make trouble. And she went to Ram's father and said, 'Remember that boon you asked of me?' And he said, 'Yeah.' He hadn't even forgotten about it all along. She said, 'I'd like to encash that boon now.' He said, 'Sure. It's my duty. I've given my word and whatever you want you can have it.' She said, 'I don't want your son Ram on the throne. I want my son Bharata on the throne.'

Now this old man, that's all he wanted for his son. He groomed that kid. That boy was a great boy. He was absolutely suited to be a king. He was a righteous guy. He did everything right. And it broke the old man's heart. But he said, 'Okay I gave me word,' but it broke his heart.

And when they brought the news to Ram—the poet says in there, it's very interesting, it's looking at it from the outside, he said—'When they delivered the news to Ram, his expression didn't change.' Now normally when you hear bad news what happens? Your expression changes. You're perfectly peaceful and fine and happy, and when you hear bad news, just immediately your face changes. He said Ram's expression didn't change. What did Ram say? 'It's the duty of the son to follow the wishes of the father.' And he went happily in exile. It involved taking his wife, who was quite a lady, to live in a forest in exile. It's like bringing a classy woman to India. Not a good move.

So you want to feel good practice dharma yoga. Just follow the dharma. Pack it in on what you want. Want what you want and what you don't want but respond appropriately in every situation according to the rules of the situation. What are you going to do? You're going to get a very pure mind. Remember that verse 44, he said, '**following the dharma, following your own dharma, makes it inquiry possible.**' And it also makes bliss possible. You'll be happy when you're doing the right thing, not by your likes and your dislikes. If your likes are satisfied, fair enough. But when they're not, you should accept the situation as dharma's statement about what the field wants, what reality wants from me, not what I want from reality. Cause here in this world, you've got a duty to give something to reality cause reality brought you here. It's not just about getting what I want here. You've been given this amazing instrument, this beautiful body and this mind and put in this beautiful world, by no fault of your own huh? This was totally a gift. And then you're saying, 'gimme, gimme, gimme.' And when reality doesn't give you what you want you get upset and you whine and complain and bitch, and you get yourself in a big emotional state on account of not getting what you want.

And reality is asking something of you every minute. That's what dharma means. Dharma means appropriately responding to what reality is asking of me. The hell with what I want. If I can want something and I get what I

want, fair enough. But there's many, many circumstances that happen where that's not what's happening, that's not what's required of me. And I need to step up to the plate and gladly give what's required back. And this way you give away your sense of I-ness and my-ness and sense of selfishness and sense of separation. You find yourself in a really loving communication with the world. With all the objects that are appearing in your mind. So this feeling of bliss, this bliss sheath, is accessed through pursuit of dharma.

***Verse 57 continues - When it is experienced, anyone who has a body enjoys without effort by becoming bliss itself.***

In other words, your vritti, or thought of 'I' disappears and what happens? You just become bliss. The wanter, the desirer, the thought that I want or don't want dissolves and you just experience yourself as bliss.

Unfortunately, what's the bad news here? The next vasana, the next craving or next fear comes up, and what happens? The experience of bliss ends. And then I'm forced to pursue the next object to remove the vritti, the desire or the fear to get back to the bliss state again. And in that process what do I do? I get conditioned to chasing joy, chasing experiential bliss. Which means I get more and more tied in samsara because everything below the Maya line is samsara and not what I'm looking for. So I'm not looking to feel good here. If you're chasing feel-good experiences here, forget it. Just keep trying until you grow up. Seriously. That's what children do. Doesn't mean cause you have grey hair you're an adult if you're chasing feel-good experiences and saying that you're looking for enlightenment.

Where do you see this bliss? Where do you experience this sheath? It manifests fully in deep sleep. It is experienced partially in a dream, when you get what you want and what you don't want, and the waking state through the contemplation or gain of desired objects: priya, moda, pramoda. In the dream state and waking state you get partial experience of this but you get full experience of anandamayakosa in deep sleep.

Be nice to just to sleep all the time. You know people who are depressed or have problems, you know what they try to do? They try to sleep all the

time. They never come out of the house. They close all the windows. They don't want to move. They take things that keep them really dull cause they get that kind of narcotic bliss that comes from this state. They get themselves in this state as much as possible. So it's a way of avoiding reality.

***Verse 59 - It is not the self because it is a modification of prakriti,***

*Prakriti* means Maya. All the bodies are just modifications in Maya. What is Maya? Awareness operating ignorance. This whole beautifully designed, intelligently designed creation is concocted by ignorance, which is terribly intelligent. Ignorance is not stupid. Ignorance is awareness which is pure intelligence operating this dharma field, this Maya world. It's a modification of this Maya. It comes and goes. It arises when you get what you want and when you don't get what you want it disappears. So bliss can't be you can it? Cause it's not permanent is it? When you get what you want it arises, or when you contemplate on getting what you want it arises. When you no longer contemplate on it, it disappears or if you got what you want it disappears with the arrival of the next vritti, the next desire or fear. So how can that be me? How can experiential bliss be me? It cannot.

See how subtle this is? It's telling you why you shouldn't be chasing this stuff. It's telling you why. If I tell you don't chase this stuff, you'll go right out and chase it. You'll just keep right on, 'yeah but,' and you'll go off chasing all this feel-good stuff. But there's no point cause it doesn't last. What's the point? And temporary happiness is like pain. Have you noticed that? I hope so. Intermittent little blips of bliss are painful, why? Because you know they're going to end. Even when you're making love, in the middle of it you start to get nervous cause you know it's going to end. And you start thinking about when the next time you're going to make love. Cause it's going to end. It feels good, but it's ending, that makes it painful doesn't it? Right in the middle of all that pleasure, that thought comes that it's ending, away goes the pleasure cause it's going to end. Everything in this samsara is like that.



***Verse 59 continues - ...depends on the mind which acts as an upadhi and is the result of meritorious actions and manifests in degrees.***

Upadhi means what? It makes it feel like the self is blissful. An *upadhi* is something that lends its nature to something else. Like if you've got a rose next to a crystal. The crystal is clear. You can't see the rose and somebody asked you what color the crystal is, and you'll say it's red, it's rose colored. The crystal is not rose colored, is it? No, the crystal is clear, but it borrows the nature of the rose, the redness from the rose, and it appears to be red. So the self looks like it's experiential bliss because this sheath, this causal body, colors it and makes it look like it's bliss. The self is not experiential bliss. That's what an upadhi does. That's why you're fooled. You don't know that's what's happening. It's subtler than the intellect. That's why we're explaining it here with this teaching of the upadhi.

So you take yourself to be blissful. Well, you're not. You're the witness of the bliss. Awareness is the one that witnesses the presence of the bliss and the absence of the bliss. Now that's a hard one to get rid of isn't it? That identification with bliss, isn't that a hard one? That's a tough one. It's so easy to get attached to this feel-good stuff. I feel good. I want to feel good. I'm doing all this so I feel better than what I am right now. Always chasing the next experience - more, better, different, to get a better feeling out of it. And what does that do? It just keeps the 'I' associated with the doer, with the intellect. We just talked about that. It keeps it in the intellect sheath doing things to get blissful so it can get that experience. This is where your experience is coming from. But the I, you, have nothing to do with bliss at all.

***Verse 60 - When the negation of the kosas (sheaths) is done by logical inquiry based on the scripture, awareness is isolated and known to be the self.***

So what Ramji? So start isolating awareness. You want some sadhana to

do? This is called inquiry. 'Oh, who am I, who am I?' Hey, inquiry has nothing to do with 'who am I'. Well it does but not like asking the question 'who am I'. Inquiry is the application of this logic to your mind at any moment. If anybody has any doubts about who they are, I'll clear them up right now. You're clear, luminous, self effulgent, unborn, non-dual, ordinary, unconcerned awareness. Okay! That's who you are. That's it, so don't ask that question, please. 'Oh let me see, I've got to find out who I am. Who am I?' Like Papaji, 'Wait for the answer.' Wait for the answer? I don't know about that. Even if God came and told you you were awareness what would you do with it? If God shows up, eighty feet tall and tells you, 'YOU ARE PURE CONSCIOUSNESS,' what are you going to do with that? Tell me. It doesn't mean a thing. Means zilch. We don't need to ask that question. You are consciousness. We just told you what you are.

What you've got to do to get free is use the logic that's presented here or in any other Vedanta text, use that logic on a moment-to-moment basis. Mind you, you're not going to just do it once and hit the jackpot. No you won't cause ignorance is hardwired and it's going to keep coming back. Every minute of the day that ignorance is going to come up and cause you to identify with some aspect of your self i.e. the not-self. Cause you to identify with it, and then you're going to find yourself get caught up here, so you got to go through the logic and detach yourself, remove yourself from one of these five kosas, wherever you're stuck, and go back up to here (awareness) and look at the problem from the point of view of awareness. Taking a stand over, and over, and over again.

Obviously you're going to need the right kind of lifestyle to do that. You're running around here and there doing all this stuff, you're going to be unable to do it. Remember we haven't talked karma yoga in these teachings. We've had no talk about karma yoga because it's presumed. This is for jnanis, for mumukshus, people who are qualified. This practice is only for those people. And they will not be karmi yogis. If you're a karmi yogi then you practice karma yoga. If you're a sannyasi or mumukshu or jijnasu, an inquirer, then this technique will work for you. Because how you going to do if the phone is ringing every five minutes and you gotta go to work, and you gotta burp the baby, and you've got to deal with your husband or your wife, and all the problems that come every single day. How are you going to do it? You're not going to do it cause you're mind will not be capable of constantly discriminating

awareness from the sheaths.

If you're really going to do this there's going to be lifestyle changes involved here. Hate to tell you. Otherwise it will be hit and miss and intermediate, 'Oh I'll go on a weekend seminar and discriminate.' Oh great. Yeah, you'll get enlightened for the weekend but when you get back home... it's like going to India. You go to India for a couple of months and you feel high and happy, 'Oh I'm all enlightened.' Until you get back on the plane back to Europe or wherever, and in a few weeks you're right back in the soup again. Isn't it? Yeah, it's true. Your enlightenment fizzles out in that kind of situation. It's not a mystery why, it's just simply the demands of the circumstances are not suitable. Things in our society are thrown at you so fast, things happen so fast, and just to survive in our society is just such an amazing amount of effort. Just constant activity just to keep us in food, clothing, and shelter because there's so much activity and so much competition, that you don't have time to do this. More bad news.

## 18: Q&A

### Questions and Answers

*Audience: When a brand new jiva comes into existence, individual, what program do they run off of? I suppose it counts as zero doesn't it?*

Ramji: Well it doesn't really. Isvara's vasanas will get them started. Because all creation is the unmanifest, the causal body. The causal body is eternal. So after 430 billion years, or there about, the vasanas from the previous age, there's four yugas and each yuga covers about four hundred billions years. After that time, the macrocosmic vasanas will unmanifest, fold back into the self, and there's a sleep called the sleep of Brahman. We're in the day of Brahman now. This lasts 400 billion years. After this is over then Brahman goes to sleep. In other words, Isvara the creator goes to sleep and the macrocosmic vasanas sleep for 400 billions years and they're projected again. So if there's any new souls coming in,

they'll just run off Isvara's vasanas until they collect karma of their own. Why is that?

*Audience: Yeah I was just wondering where does it start.*

Ramji: It starts with ignorance. If you're ignorant then what you'll do is you'll assume that you're not okay. You'll assume that you're incomplete cause you're ignorant. And then you'll try to complete yourself through experience and then you'll immediately start to collect vasanas. And ignorance has no beginning so there's an infinite possibility for jivas to come and get themselves lots of karma. And the jiva's karma ends with the cancellation of the doer, which happens when self-knowledge takes place and the jiva realizes it's the self then it's karmic account is closed and it's not reborn again.

*Audience: I want to ask about the value of meditation because in my personal experience it seems after doing meditation, the rest of the day I'm more here and more aware and I think for me that's been beneficial.*

Ramji: Yeah for sure meditation is great. Why shouldn't you be more here.

*Audience: Yeah I'm confused because you said we're always here so...*

Ramji: Well the you that you're talking about is not always here. Uli is not always here. And anyway Uli's not even more here anyway. Just your mind gets sattvic in mediation. That guna of sattva comes and you feel more alert, you feel more aware, you feel more peace, and you feel happier in that guna. So meditation is beneficial as an aid to inquiry. If you can produce a quiet peaceful mind through meditation, it's going to be much easier to assimilate of these teachings and apply these teachings to your mind. So meditation is definitely recommended. But you're there when you're meditating aren't you? And you're there when the meditation is over. And you're here now. So as awareness you're always present. But as

Uli, what you're talking about when you say Uli is called the subtle body. And the subtle body when it's sattvic it feels more present. When it's rajasic it feels disconnected. When it's tamasic it just feels dull and stupid.

*Audience: Being sattvic is a kind of path to reconnect with the self?*

Ramji: Absolutely. Most spiritual experiences, in fact all spiritual experiences, happen when the mind is sattvic. And sattva guna is suitable for self inquiry and the practice of Vedanta requires a sattvic lifestyle. So if you cultivate sattva, and you really need to do it. If you cultivate sattva you'll be very successful in self inquiry and you'll go very quickly to the goal. Whereas if you don't have practices and methods to keep your mind sattvic, in other words if you just let tamas and rajas replicate itself through your activities, then you won't make progress in self inquiry.

So meditation is absolutely an excellent method. However, and when we start teaching *Bhagavad Gita* we'll talk about meditation what the value is. Unless you have karma yoga attitude you won't be able to meditate properly. Because you need to grow in meditation to gain sattva and develop your subtle body properly, you need to get rid of the rajas and tamas. And to do that you need karma yoga attitude. You need to remove those rajasic and tamasic vasanas. Rajasic vasanas are vasanas that are things that you do that agitate your mind, that produce emotional stress and disturbance, anxiety, anger, greed, fear—all of these things are rajasic vasanas. So if you don't look at your lifestyle and the way you're living, then you won't progress in meditation or self inquiry.

We're going to talk about the gunas tomorrow, just giving from the macrocosmic level, but later on when we get to the *Gita* we're going to talk about what activities produce sattva and what activities produce rajas and tamas. What states of mind are sattvic. What states of mind are rajasic and tamasic so you can learn to recognize those states in yourself and connect your state of mind with the actions or the thoughts that are producing them. And then you can change your behavior to get your mind pure and sattvic.

So meditation is definitely helpful. But if you're going for moksha, you

should use meditation as an opportunity for inquiry. In other words, remain alert. You're not just there to feel good, although meditation makes you feel good. It's fine. There's no reason against practicing meditation for stress removal or to feel good, but if you're stressed, you have to ask yourself why you're stressed in the first place. And if you don't analyze the causes of your stress, then meditation is just like treading water. Every step you make forward in meditation, you'll make a step backward when you go back to your life. You just create more stress. So you never make any progress. Your mind doesn't get deep and still and meditation worthy.

*Audience: I have a question about the sense of doership. Confusing in my mind cause I hear from different sources that you're not the doer, you're on automatic pilot, you cannot speed up the process, you cannot slow down the process, you are what you are. But what am I doing here? It's a kind of activity. Getting knowledge is also doership.*

Ramji: Yeah inquiry involves doership.

*Audience: Yes, and I try my best, without this I can sleep twelve hours and eat as much as I want. Then what? Will then the tamasic guna will take over?*

Ramji: Yeah, the squeaky wheel gets the grease. If the wheel is not squeaking they won't put a grease on it to make it smooth and quiet, will they? So unless you do the activities that invoke your self. In other words, unless you do those activities which produce sattva in the right spirit, you won't transform your mind or produce the kind of mind that's suitable for self inquiry. So as long as you're searching for anything, you think you're a doer. Now the doer can do certain things. In the karma world you can do certain things and those actions will have results cause you're in the karma world. So if you're going for inquiry you want to do those actions that aid inquiry. I mean if you go to the bar and smoke dope and get drunk that's not an inquiry. There's nothing wrong with it but certainly it's

not going to help you on the path to inquiry cause you're mind will get dull and Bhagavan, God, the giver of the results of the action will assume what you want is a dull mind, so he'll give you a dull mind.

Whereas if you put forth sattvic and spiritual actions in a spiritual lifestyle it will invoke the power of your higher self and your self will get behind your actions and deliver those results that are suitable for self inquiry. Bhagavan's desire, in other words the desire of consciousness operating this Maya field, is for freedom. So your will and God's will will be one at that point and God will help you out. Whereas if you're contrary to God's will, if you go against God's will, you'll get what you want, that's fine, but it won't be inquiry.

Now when you say you're not the doer, that doesn't mean the doers not the doer. A lot of people went to Ramesh Basakar, they had that notion. They'd come here and I'd talk to them, 'What sadhana you doing?' They'd say, 'I'm not doing any sadhana. I'm not the doer.' Well 'I'm not the doer' doesn't mean you're the doer that's not doing something. Cause the doer is always doing something. The doer has no choice whatsoever about action. Why does the doer have no choice about action? Because awareness is shining on the subtle body and when awareness shines on the subtle body the result is action. And awareness never stops shining, which means the subtle body, the intellect sheath, the doer is always doing something. There's no such thing as non-doing for the doer.

So *I am not the doer* means *I'm awareness* cause awareness is not the doer. Now from awareness' point of view it's fine if awareness does it or not does it or otherwise does it. If there's anything to do besides doing and not-doing awareness can do it. Cause it's free of action. It's *akartaha*. The self, awareness, is *akarta*. That means it's not a doer.

So as long as you yourself to be a doer you have to act and those actions should be, for an inquirer, those actions should aid inquiry. And that means basically you've got to live a sattvic, or pure, lifestyle. If you have any obstacles it's only because your mind is dull, tamasic, and sleepy, and you're unable to process information. You're unable to inquire. Inquiry is like processing information in reference to the idea I'm awareness. Cause everyday things are happening to you. From within things are happening and from without things are happening. Your vasanas are dumping thoughts and emotions into your subtle body and

the world outside is producing experiences which is agitating your subtle body.

So you've got to process this information so it doesn't back up. Having lots of karma means you haven't processed your life experiences properly and laid them to rest. And so there's a backlog of karma always pushing you. You're driven or compelled or pushed by karma to do things cause you haven't resolved all these issues. And if your mind is dull you can't process information cause you can't understand what's going on there. If your mind is agitated you can't process information. You'll make mistakes. You'll mis-understand what's happening and you'll mis-respond to whatever it is. Either to your emotions, you'll view your emotions incorrectly, or you'll view your relationship to the karma world incorrectly, you'll make mistakes and that will produce an agitated mind.

So the kind of mind that we want for inquiry is a pure sattvic mind, like Ramana's mind. Ramana had rajas and he had tamas, but he probably had maybe 10% tamas and maybe 5% rajas, who knows. I didn't know him personally obviously cause he was before my time. But just judging from things I've read, he was probably 85-90% sattvic. That's why he was so radiant and why people could feel the shakti, or the energy, and be put into that sattvic state. His mind would pervade it so if you tuned into it your mind could feel shanti or peace. Cause his mind was sattvic.

Well what did he do to keep a sattvic mind? He lived in a cave, so no t.v., no cell phone. He probably some pictures of one of the gods. He probably had a picture of Vishnu or Shiva cause all those sadhus had that kind of stuff. But even these holy pictures reminds you of God. What did he do? He didn't have sex. There was nothing to do up there. He couldn't develop any vasanas. He just sat there and whatever vasanas he had burned up. There weren't any objective reasons for him to collect karma or vasanas. And his subjective stuff would empty whatever stuff was coming from his past. His vasanas or his karma load he processed those with knowledge. Well you can't process information with knowledge unless your mind is sattvic. Mind's got to be clear to do that. So that's where the doership comes in. It's an aid, a secondary aid.

*Audience: You just mentioned about invoke, many people say you have to*



*invoke the great powers, Shiva, Ramana, to come to help you.*

Ramji: Well prayer is good. I mean you should pray in that way, invoke the higher self, talk to self, talk to your guru, talk to Ramana, ask for those things. But the invocation that's going to work is the actions. You can pray for grace all day long but grace is earned. Grace is earned by doing the right actions and following dharma. Grace is not just dropping out of the sky on some people. God's not playing favorites here. It isn't that God likes me more than he likes you, that's why I'm enlightened. It's not like that at all. I had to do what I had to do to earn it, the grace. Then the grace came. Because I invoked the deity, I invoked the self through my actions, through my thoughts, through my emotions. Then the self responds in kind to you and gives you what you want. This is prayer. Karma yoga is a prayer. Bhakti yoga is a prayer. But a prayer involving action and doing, either manasa's subtle karmas, that's mental activity, and physical activity also, whatever it is, in the right spirit.

Yeah you need to invoke your self. Now you're invoking your self here. The self knows you're here for the purpose of knowing the self. This is why the lights go on in these satsangs, isn't it? The lights go on, 'Oh wow, cool.' That's why you can feel the peace and the shanti, cause the self is giving you the results of your actions for listening and absorbing. This is a sadhana. It's called *sravana*. *Sravana* means listening. And in so far you take what you've heard and apply it to your mind, that's called *manana*. That's the next practice. It should go on all the time too. You shouldn't really go on until you got the knowledge clear. Once you're clear about the knowledge, then *manana*, the stage of reflection, that stage works really well. But to try to make an application of that knowledge without getting the whole teaching is not going to work very well. And then as a result of those practices, those doings, the assimilation of that knowledge takes place.

*Audience: Did I get it right that you say prayer is not action?*

Ramji: Prayer is action. Prayer is a mental action. It's called a *manasa karma*, a karma of the mind. Everything is karma. Your breath is karma.

Your thoughts are karma. Your emotions are karma. Your actions are karma. Everything is karma – all action. So those actions or those karmas should be directed toward inquiry. They should support inquiry. Inquiry is also a karma. But there's another inquiry that's not your own karma, and that's Bhagavan, that's your self, motivating you to think. In other words, that's not something you're doing. You're always curious, aren't you? You always want to know what's going on, don't you? That's Bhagavan. That's the self wanting to know—that desire for freedom, that desire to know. The desire to be free of ignorance is built into every being because it's the nature of the self.

But in so far as you think you're a person then you need to do the right actions. In karma yoga, there's certain actions which are prohibited. You're not meant to do those actions. If you do those actions they'll work against you spiritually. And there's certain actions which you can do them and you cannot do them. They may be helpful, they may not be helpful. They may solve some material problem which can support your self inquiry. They're not bad or prohibited actions but they're not enjoined actions. But there are definitely actions which are directly helpful for the inquiry. And they're called indirect means. The direct means is knowledge. And for knowledge you should have a teacher and a scripture.

*Audience: Is it possible like my vasanas come from my dharma? And when I have strong desire or wish for liberation I need a certain lifestyle. But is it possible in my sadhana or vasanas which has to live out something that's not responding with this wish or desire for liberation like a contemplative lifestyle, like I'm not with so many people, in a quiet place, but your dharma is somewhere in the world like businessman, father or something.*

Ramji: Well, the dharma of a seeker supersedes other dharmas. If you follow the dharma of a *mumukshu* or a seeker—we have several words for it—then you don't have to act those other dharmas. All of you people have the desire for liberation so you got that *mumukshu*, that desire to be free. So you're basic dharma is as a seeker or inquirer. Now there

maybe other activities, other vasanas that conflict with that, and this is where the problem comes in because you're free not to act a vasana. This is where there's always a choice, a relative freewill in the dharma field.

Say, you have a business man vasana. I was a business man. Then when I started pursuing self knowledge, I still had a business vasana. But I used that business vasana just to make enough money so I could keep doing my spiritual work. And whenever I'd run out of money or get stuck, I'd go dig up some business and get the money and quit. So that was a useful tool, useful vasana, but it was not my primary vasana. It was just a secondary vasana which was supporting my basic intention which was for freedom.

So you can do your worldly things but your primary goal should be moksha. If moksha is just one of many priorities it's not going to work. Most of the people in the spiritual world they don't progress cause they have a number of priorities which are conflicting. In the spiritual world many people want love from another person. I know this is a hard topic. I mean actually you go to some of these satsangs and everybody's just hanging around hitting on each other trying to look for a spiritual love relationship. Hanging out in the energy and getting their big long hugs. They say they're there for for moksha but at the end of the satsang they're all like pairing up and going off here and there.

Like Osho, that was a good example. That was Zorba the Buddha. That's a good example. Osho said you can have your cake and eat it too. You can be Zorba and party hearty, and you can be Buddha at same time. Well everybody enjoyed the Zorba bits but the Buddha bits didn't come out so good. Cause they're priorities were there. He was very clever. He justified the pursuit of one goal with another goal. He said as long as you're going for moksha then you can have a good time. This is why very few people came out of there you could say were enlightened. I never met any really. They had this conflicting views. Or the 'celebrate life' idea. No. Find out who you are. That's a great celebration. If you're totally dedicated to that you'll go right to that. If you're not, then what? Maybe you'll make a little progress here, then a little progress there. You just don't get anywhere. It's not fun. The ego doesn't want to hear that. The ego just doesn't want to give up anything. It does not want to let go of one thing. And it should have a value for renunciation.

When we get to the values talks, you're going to have to make a fearless moral inventory when you're on this path. You're going to have to look at your values. And one of the primary values, main values in Vedanta for pursuit of moksha is a value for renunciation and sacrifice. 'What? Are you kidding? I'm going to sacrifice anything? I'm going to give up anything? No Way! Not possible! I'm entitled. I definitely can have my cake and eat it too. I'm American.' I mean that's how the ego thinks. It wants to have its cake and it wants to eat it too. But that doesn't work.

That's why we said in the qualification section *mumukshutva*, a burning desire for liberation, was a primary qualification. Cause then all your energy is focused on one topic. If you're focused on one topic you'll go there very quickly, particularly if it's moksha cause that's Bhagavan's will. In other words, that's the will of the total that you be free. So you're aligning yourself up with God's desire. And once you get God behind you and you find a tradition where there's a means of knowledge, you go like anything. It's a fast path.

Vedanta's a very fast path but you have to be grown up. It only works for grown ups. And kids, they don't want to let go of anything. They do not want to let go of one thing. They hate it. And that inner child is still with us all along, trying to fiddle or figure out how you can have my soul mate. That's a good one. So you can meditate together and *ladidadida*. You don't go into relationship for freedom, do you? Why do you go into relationship? For freedom? I don't think so. You go into a relationship for attachment. You want to be attached to somebody. You want to depend upon somebody for your emotional satisfaction. You're happy to contribute to their emotional satisfaction, but you definitely expect for them to take care of your emotions. So you're not there for freedom. And then you say, 'Oh, but I want to have a relationship *and* go for moksha.' Think about it, there's no logic. It's kid logic. It's logic of a kid.

*Audience: If you have that goal and only that goal for mumukshutva, the karma kanda is the field of the dharma, will it also be taken care of?*

Ramji: Absolutely. Krishna says in the *Gita* speaking as the self, "With a mind that knows no otherness, fix your heart or your mind on me with a

devotion that knows no otherness, and I will take care of your getting and your keeping.' *Yoga shema vahanyaham* – this is a quotation from the *Bhagavad Gita*. That means if you dedicate yourself totally to this, you don't have to worry about where you're going to sleep, and where you're going to eat, and all this other stuff. Bhagavan will take care of you.

When I was with my guru, I went around the world twice. I was with him for two years. And personally he took care through his devotees of all my food and lodging for two years. And I had enough money to pick up the tab for my plane tickets. I went around the world twice, but everything else was taken care. I lived totally on the basis of that. I just teach Vedanta and there's enough money to have clothing and a little room to stay in and I'm happy. I'm not a businessman. I don't care about it. You get my hard drive, you get 100 hours of serious video for \$150, that's a \$1.50 an hour, for a teaching, not these phony little \$30 videos that Gangaji and those people sell you with a bunch of spiritual fluff on it. So they can have their face lifts and their fancy clothes, and jet around.

You just keep your mind on the self and the self will see to all this stuff. You'll have a place to stay and food to eat. And spiritual person only cares about the truth so your minimum requirement is food, clothing and shelter. That's all you really need. You need like clothes on your body, and a roof over your head, and food to eat. So God doesn't really have to work very hard to get you all that stuff. If you're requirements are gratuitous, if you gotta have to have a four-story house and drive a fancy car, and wear dadidadida, well God's going to have a problem with that probably. It's going to be rather difficult. So yeah, you'll be taken care of. But the ego says, 'Geez I don't know about that.' You always want to cover your butt. So then you have to get everything set up so you can do it.

*Audience: Same topic, when I follow this, you taught couple of days before, there was some people who think they are the sat, but they're falling because they have purified. How's the relationship between this dharma and follow that and moksha and how they can fall again?*

Ramji: Well fall just means you identify with some worldly vasana, that's all. You get involved and the mind goes off the self, that's all. It's not the

kiss of death. You can always get back on track. That's all falling means. Falling means just your attention goes away from what your primary goal is, you get off on some side track. But it's not the kiss of death. You'll eventually come back to seeking the self. It's just that why waste all that time going down these security and pleasure and chasing all these things in the world, when you're going to come back to the search anyway. It's like focus what do I really want? That's the point. You have to be very honest about what you really want. And if you are you'll just find yourself pursuing inquiry all the time.

I have a friend who had a business and he kept in the business and it didn't require a lot of mental activity, so he had this big t.v. in his shop and just had me on all day long listening to satsangs and doing his business. So his mind was absorbed in this even though his body was taking care. It was a fairly reasonably easy business and he was successful at it and didn't need to a lot, stuffing a bunch of boxes full of stuff and putting labels and mailing and that sort of thing. And so all that was going on, he had the t.v. there going on with Ramji teaching Vedanta. It's cause he was clear about what his primary goal was. So you always got to be really really clear about this and check your motivations all the time. What do I really really want? Do I really really want freedom or what?

*Audience: Swadharma, what do I really want, but sometimes a family situation requires me to do what I don't want to do. Lots of conflicts.*

Ramji: Well if you've got that karma then you need karma yoga. Then you need to approach the work that you're doing as karma yoga until those vasanas are burned up and you don't have to do that anymore. Karma yoga is the way you get rid of the agitation you have about doing actions that are not in harmony with your stated goal. You find we're always in an in-between stage aren't we? There's always something you haven't got to where you're going and you haven't left where you started out either. So you've got some karma always hanging on there. There's certain things you have to do in this world. So how to relate to that I have to take the karma yoga attitude to keep my mind quiet. Do you understand that?

*Audience: Well swadharma is following my own dharma. That means how do I know about what is my swadharma?*

Ramji: Yeah, but in your case if you're going for moksha your swadharma is inquiry. That's your primary basic fundamental dharma. That's your most important vasana. Your most important motivation, isn't it? Otherwise you've got conflicting motivations. Now you're going to have conflicting motivations but those motivations that are pulling your mind away from inquiry need to be taken care of properly. You don't just walk away from your wife and your kids and your job unless you have the temperament of a sannyasi. If you have the temperament of a sannyasi then you can just pick up and leave. But if you don't then you need to work it out.

*Audience: You mean the duty?*

Ramji: Your duty, yes.

*Audience: But duty is not my swadharma. But I have to take care of the worldly things to pursue my swadharma?*

Ramji: To pursue your swadharma, yeah. See karma yogis they're going for moksha. Sannyasi's going for moksha. I should define this. Karma yogi is a person who has karma in this world, who wants moksha. If you have karma in this world it doesn't mean you're a karma yogi. It means you're a *karmi*. A *karmi* means a doer and you're doing for results in this world. So that's a *karmi*. But a *karma yogi* is somebody who wants moksha but has a lot of karma in the world. So how does he take care of his karma in the world and go for moksha? He takes the karma yoga attitude and that karma yoga attitude burns up his karma. And through that attitude he becomes a sannyasi. Why? A sannyasi means a contemplative. He becomes contemplative, a sannyasi, because his

vasanas have been burned up. Now there's some people who come in, who've already done sadhana in a previous birth, or have burned up all their worldly karmas in a previous birth, and they have the temperament of sannyasi when they come in here. That's only one or two percent of the population.

Now for those people they don't have to worry about karma yoga cause they don't care about karma. They'll sleep anywhere, eat any where, do anything - they don't care. They don't care if they're secure. Like the sadhus... well a lot of these sadhus here are useless. But there's a lot of proper sadhus here who don't care where they sleep at night or whether they eat. They just sit there. There's a really cool old guy out there near my place. He's been sitting in the same spot for a couple of days. It's a weird spot cause nobody's going to stop or feed him there cause it's a weird place to sit. But he just doesn't seem to care. He's been sitting in the same spot for like two days. Cause he's a sannyasi. What does it matter if he gets food or doesn't get food, if he has a place to sleep or not a place to sleep, it doesn't matter to him. So he doesn't have to do karma yoga. That person can concentrate directly on the teachings if he has the knowledge.

But as long as you've got this worldly karma then you've got to take care of it. And you need to be very careful in this, you need to be very clear if you really want freedom you're going to have to clean up your karma. And the ego is happy to make lots of justifications here. Lots of clever excuses. What we're trying to do is work our way out of this samsaric pickle that we're in. You should always be looking to get rid of your karma, get rid of your vasanas. And cultivate those vasanas that send you quickly to the goal. So that's a process. It takes time.

*Audience: Certain kind of situation keeps coming to me, that's karma working?*

Ramji: That's karma working and if it keeps coming it means you're not laying it to rest. You're not dealing with it. The thing you want to do is lay it to rest so it doesn't come back. You know how you're being in a relationship and it's ending. There's really no love there but you don't



want it to go. You don't want it to leave cause you're kind of attached. And you keep trying to make it work instead of just bagging it and walking away. It's cause you're not facing it. Or whatever, there's all kind of situations like that. At some point you just got to say, I don't want to live this way. I don't want this lifestyle. I've got to get out of here and I'm going to work my way out of here as quickly as possible. Because this is like a drag on my mind. I'm not getting the freedom and energy I need to pursue full time my real goal, what my heart really wants.

*Audience: Just following what you're saying now, the karma yogi wants moksha.*

Ramji: Yes, the karma yogis and the sannyasis both want moksha.

*Audience: But the karma yogi is like a step toward sannyasi so karma yogi doesn't get moksha in karma yoga. At the end you're saying it abandons everything to become a sannyasi?*

Ramji: No, when you're vasanas, your karmas, are reduced, your mind gets contemplative and your mind gets still, then you're a sannyasi. Then you can take care of small everyday karmas. Then you can take care of small karmas without it impacting on your inquiry at all. But just the basic thing, like these rajasic and tamasic lifestyles where you've just got karma all the time, and for inquiry you're lucky to go once a month or once a year on a retreat. All you're going to get is relief. You won't make much progress. It's not bad but there's always karmas that you can get rid of here. You want to make your life just as spare and simple and lean as possible. If you look at these sannyasis, they're a good example. They just don't have a pot to piss in. They basically have nothing, few rags, lot of the ones around here have a little pot for carrying food. A lot of them don't even eat all the food. They actually just collect it at the thing and they don't even eat it all cause there's two or three places they can get bhiksha (food offerings) here, but they don't want anything. Whether they want moksha or not I don't know cause there's a lot of fakers here. There's a lot of drop outs and losers who are just taking advantage of the orange cloth to get cigarettes and chai. Those wouldn't be real sannyasis.

Those are fake sannyasis - poseurs.

*Audience: Does that mean one can be a sannyasi in life?*

Ramji: Yes, sure. There's lot of examples in the scripture. King Janaka ran a huge kingdom. He was a king. He was a total sannyasi, total renunciate, totally not attached to anything. He was a jnani. Yeah you can. But if you want that stuff, if you feel you need that stuff, you got to have a job, got to have certain stuff whatever it is, a house, etc, if you need that stuff then you're not a sannyasi. You're a karmi. See we're talking about just supporting yourself with yourself alone. Your self should be your sole support.

*Audience: I heard somewhere some internal sannyas, and then external is like...*

Ramji: Yes that's right. Internal sannyas means a mature mind. A mind that's non attached. A dispassionate, non-attached mind is an internal sannyas. External sannyas is the orange clothes. The westerners like that. You don't see so much of it anymore but when I first came here there were a lot of westerners they just went for the external sannyas. They just like the idea of shaving their heads and carrying a stick and walking in orange and looking like a sage walking up and down the mountain. I think they thought some kind of magic is going to happen cause they had that lifestyle. That's a lifestyle sannyas. Tiruvannamalai is full of lifestyle sannyasis wearing the orange. It's not magic putting on orange clothes or wearing white. It's not magic. Nothing is going to happen.

*Audience: When I met you I was very much attached to my life. And since I met you you told me certain things and helped me alot to let go of many things. Now there's one thing I see that I'm still very attached to my son. That's the one thing. I could give up anything but I can't give up a certain responsibility I think I have toward my son.*

Ramji: You do have a responsibility. You got to fulfill that karma. But you don't think it's *my* son. Cause that's a lack of qualification thinking it's *my* son. We said one of the qualifications was absence of my-ness. *Uparati* it's called. *Uparati* means an absence of a sense of my-ness. So that's where the agitation is. But is it your son? Whose that son belong to? You may have managed to maybe contribute a sperm but apart from that, basically once the sperm and the egg gets going, Bhagavan's doing all that, and even Bhagavan made the sperm and put the idea in your mind to make love, and made the sperm wiggle into the egg and out comes a son, and fed it, etc. So children are not your children. They don't belong to you. You're just a vehicle for bringing bodies into the world so that subtle bodies can work out their karma here. So in that sense you know there's no reason to be attached, you just do it as a service work. And it's nice and you see your son as Bhagavan.

The way you handle all this is to see all these duties as Bhagavan, as the self. So you're not taking care of something that's not spiritual. You're taking care of Bhagavan because everything here is Bhagavan. Everything here is the self. So by taking care of something you're taking care of the self you get no karma from it. You're karma free. So then you can just act the same as before but no karma because you're just serving Bhagavan. Because isn't everything here the self? That's what non-dual reality means. Your son's the self, your wife's the self, the body's the self, your job's the self - everything's the self here so just serve it. 'Oh thank you Bhagavan, I'll look after you. You brought me here. You're looking after me. I'll look after you. That's great.' So you just serve them, no agitation, no I-ness, no my-ness, nothing. Then the attachment goes. It's not that you serve the son, it's the attachment that's the problem. Feeling that 'I have to let go of this situation to be free' But you're already free and the way you free yourself is just to see it as Bhagavan. That's *bhakti*.

You just use your actions as worship. So when you're brushing your teeth, you're brushing Bhagavan's teeth. Isn't it? When you're combing your hair, you're combing Bhagavan's hair. When you're feeding your body, you're feeding Bhagavan. If you look at the bhakti tradition here it's great. If you go in the temples and know the rituals. They feed the deities. They bath the deities. They even take the deities out for vacations cause being

worshipped is hard work. You know he's got to stand there all the time being worshipped. So that's a hard job. So like in Puri for example, they build these great huge carts, like ten-stories high with two-story wheels, and there's long chains with ten thousand people on each chain and they pull them out to the beach. They put Bhagavan, the idols, in it and take it out to the beach so the deity can have a day at the beach, can have a rest cause being worshipped is a hard job.

It means everything here is the self. You got that attitude then there's no karma problems. And you know in the bhakti tradition, those people are contemptuous of us seekers. They think we're all a bunch of vain, ego-centric people. Why would you want to be free? Why wouldn't you want to be hopelessly attached to Bhagavan? Bhagavan's your mother and your father. Bhagavan takes care of everything. Just cling onto Bhagavan with total attachment and Bhagavan looks after you cause he's your big mom and your big pop. So stop worrying and just worship and love Bhagavan. Who cares if you're free. It's called bhakti. It's the same as jnanam. It's the same as what we're going for.

*Audience: So from karma yoga you become a sannyas?*

Ramji: Yeah if you have that attitude. Karma yoga is bhakti yoga. If you have that karma yoga you become dispassionate. You become a sannyasi. Because every action that you do removes a vasana. A karmi every action he does replaces a vasana and reinforces an existing vasana. So he just gets more karma. He thinks he's getting rid of karma but he gets more karma back. But a karma yogi he gets rid of karma because every action he does exhausts one vasana and he doesn't put the vasana back so the tendency to act is reduced. When the tendency to act is reduced the mind turns inward. The mind goes within. It's always looking for the happiness outside, 'What's going to happen?' And now there's no pressure anymore to look outside so what's the mind do? It turns around and looks inside. Ramana called it *bahir mukha*. It turns your face, the face of the mind. Instead of *antira mukha* (looking outside), it looks inside.

So karma yoga turns the mind around and gets it to look at the source because the vasanas are no longer pressurizing it and putting it outside.

And you do that with this attitude. Cause the attitude that's producing vasanas is 'I want, gimme gimme gimme, more more more, I don't like this, I don't like that,' that infantile childish attitude that 'I want this, I like this and I don't like that'. All that's doing is keeping you stuck in the world. Keeping your mind related to external factors, 'Oh it's too hot here. It's too cold here. Oh, they put too much spice in the sambar today. It's not good. It stinks in India.'

*Audience: The people who are coming here trying to go around the mountain like Ramana Maharshi saying if you go around the mountain on Sunday or whatever, does this accelerate the process of self discovery or going to Kailash mountain, for example, people go to pilgrimages to holy places like here, going up the mountain, staying in the cave or whatever.*

Ramji: It can't hurt. But these people believe in magic. The spiritual world is full of magical thinkers. They actually think the mountain is going to do something for them - oh the mountain. I haven't heard so much talk about the mountain lately but I'm sure it's going on out there. Everybody thinks it's like magic, and if I just show up on Arunachela...

I had a friend. She had a beautiful house and everything was all set up. Then she had a dream about Ramana, so she sold her house at the wrong time, of course, packed up everything and said, 'I'm going cause I had a dream about Ramana and the mountain and I'm going to live there and get my enlightenment.' After a couple of years she realized that mountain didn't a damn thing for her. It was dirty, dusty, filthy little cow town full of shit and piss and beggars and all that and that mountain was not what she wanted. She never saw Ramana again. He didn't show up to do any help with her. Just then she was so depressed, she happened to bump into me and things started going in the right direction, but by the time she got back, she didn't have enough money to rebut the house again. The prices had gone up. So behind this silly idea that somehow Tiruvannamalai is somehow a magical place, she ended up with a lot of agitation cause she sold her farm to get here.

There's no particular magic here. Nothing special is going to necessarily happen. Maybe it will, maybe it won't. This is why we say wherever you

are you should understand what you should do and look at your life wherever it is and do it with this understanding and in this right spirit. And when the time is right, when you're purified and ready, then the teacher will come. Then Ramana will show up in one form or another and it'll all fit, it will all make sense. But because I'm dissatisfied or lonely or incompetent... you know a lot of people here are just incompetent. They can't function in life properly so they drop out and they come over here thinking something cool is going to happen to them. And nothing happens cause if you're incompetent there, you're incompetent at seeking. This is why you've got all these people milling around - misfits and losers basically, believing all this silly talk about the mountain and the magic and 'oh Ramana had a cow that was enlightened too. And there's a city inside the mountain.'

I got chewed out one day by one of them because I was walking backwards (counter clockwise). Instead of going around from left to right around, I'd go to Kanaka Temple and walk back. Well that's no-no, you know why you're not suppose to walk backwards? Cause there's 800 rishis walking around the mountain and you're going against them so you're disturbing their subtle bodies and they're not able to meditate. So you're a bad person and you're screwing up the whole cosmic thing because you're walking against the flow of the rishis. I'm not kidding. I didn't make that up. I do tell lies and I do make up stories but that's not a lie. So yeah, pilgrimage and all this stuff it's okay.

*Audience: But still you're here and many teachers coming here and many people in search of enlightenment or whatever - come especially here. What is particular about this place?*

Ramji: Just that there's a whole lot of people interested in the same topic, like minded individuals. In America, they're all going to football games. We're kind of weird (here).

*Audience: It's a kind of club.*

Ramji: Yeah it's a club. That's right it's a spiritual club. Everybody talks about the same stuff - Mooji, Ramana, the mountain... you know, it's a club of misfits and losers and dropouts. My guru use to say, 'The reason I'm a sannyasi is because I don't want to work.' Yeah we don't want to work. Who wants to live in the samsara doing that? This is actually better than doing that in a way. You can lay around and just enjoy yourself.

*Audience: What's the right attitude to the beggars here? Is it disturbing my mind or not.*

Ramji: Oh I don't know. You mean giving people what they want?

*Audience: Begging people*

Ramji: Well we're beggars aren't we? Everybody's a beggar.

*Audience: Especially what I see the old ladies on the street they keep asking the money.*

Ramji: Yeah they keep asking the money. They've got money vasanas. If you don't want to give, don't give. Maybe someone else will give or they won't get anything. If you want to give, give, who cares.

*Audience: Why do I feel disturbed when I see them?*

Ramji: Why do you feel you get disturbed. I don't know why you get disturbed. If I got money, sometimes I give, sometimes I don't give. I don't know, I don't have a plan. It just depends on how I feel. Or if I don't have five rupees in my pocket or whatever it is so I don't give.

When you give charity, it's a dharma of pilgrims to give. I don't know if you knew that. If you go to a holy spot, to a temple. This mountain is considered a temple. It's legally a religious icon. So it's the dharma of pilgrims once they worship in the temple to give. That's why beggars go

there. People that are poor go there for that reason because the people that worship are meant to give them. So if you see yourself as a seeker or pilgrim, then give. But don't feel guilty about it. Look it, they got a saying here in India. Mahalakshmi is the goddess of wealth. In other words, all the wealth in the world comes from Mahalakshmi. She'd be dead broke after ten minutes in an Indian street. That's what they say here. You're not going to solve the problem with money. There's other reasons why this is like this. But there's no reason why you shouldn't give, you know if you feel inclined to do that.

I support two or three people here. Young people, women or children who have been abandoned or abused or something like that. But sometimes I don't. People come to me all the time asking for money and I just say no. So Bhagavan is just going to have to find somebody else to give them the money or they're not going to get the money. It's not just about beggars here. Everywhere people are begging for something and you have to use your discrimination you know? What is going on here, I have to think about it. Sometimes you give, sometimes you don't. I can't give you an answer for that one. You want to have sympathy with everybody because you know what it is to be needy, don't you? We're needy for moksha.

*Audience: How do I really know what's my dharma? What's the right dharma? I'm confused. Maybe it's a stupid question but it keeps coming up.*

Ramji: No, everybody's has that question. Western people particularly have that question. They don't know what they're suppose to do.

*Audience: How to find out?*

Ramji: Well what you really want?

*Audience: To be free.*



Ramji: That's your dharma. You got the dharma of a *mumukshu*. A mumukshu means a seeker of freedom. Now once you know you've got that, then you need to become a *jijnasu*. A jijnasu means you become a seeker of knowledge. This is real important. Everybody wants to be free. But most of the ideas of freedom here in the spiritual world are some sort of experiential ideas aren't they? So people are not searching for knowledge here. They say that knowledge is all intellectual. You ever heard that one? Knowledge is merely intellectual, conceptual. This is all conceptual. Why would you look for knowledge, you're looking for an experience.

Okay, everybody wants to be free. But is freedom experiential? Well no it's not cause you're already free. So that means I've got an ignorance problem. I don't *know* that I'm free and I don't know what it means to be free, so now I've got to convert my desire for freedom into a desire for knowledge. So that would be your dharma. And that would be a jijnasu. A jijnasu is a person who just wants to understand something. They know they're okay basically and the world's okay basically. They just want to understand what's going on. That's called a jijnasu. So that's my dharma now to pursue knowledge. And if that's clear, then all the other karmas that are necessary, and small dharmas that support that, are fine as long as you keep your basic goal in mind.

*Audience: So still it makes sense somehow I still have to work for example for a few months cause I cannot be here all the time.*

Ramji: Yes, that's right. And when you're working you do it as karma yoga and live a pure lifestyle. In other words, as best you can you meditate and pray and study the scripture and whatever you're doing, fair enough. Yes do your work. Absolutely no reason why not.

*Audience: And then dedicate as much possible time to come here to hear the teaching.*

Ramji: I mean you guys are great. You come all the way over here to hear

this teaching. What a great deal that is. That's really cool. That's great.

*Audience: Question about scripture. some people say Ramana wrote scripture and I think you also mentioned that you could write scriptural work and you also condone Greg Goode's book 'Standing in Awareness'. So I'm wondering what actually constitutes scripture. How to define it.*

Ramji: Well, the scripture is basically *Upanishads*. So the truth that are contained in the *Upanishads* those have proven over centuries to be the truth. So any writing, like Ramana... Ramana didn't really write scripture til later on. In other words most of what we get from Ramana are transcriptions of talks or words or conversations that he had with individual people. Which was maybe helpful to the person he was talking to at the time. Maybe it contained the truth. But there are a lot of statements that are made, there are a lot of contradictions in the statements that Ramana made, so you can't say whatever came out of Ramana's mouth was scripture because at one point he'd make one statement with one person and the next point he'd make another statement to another person and there was an obvious contradiction here.

Now a scripture requires a certain body of literature. In other words it requires teaching because there are apparent contradictions in scripture and they need to be resolved. This is what Vedanta does. Even in the *Upanishads* which are the source, there are apparent contradictions taking place in those statements. And so there's a subsidiary body of literature that explains those contradictions. That's a teaching. That's called the *sutra* literature. The *sutra* literature, the *bhasya* literature by the sages and saints, they resolve the contradictions. Now Ramana did write scripture. He wrote a scripture which is actually taught by the traditional Vedanta community, believe it or not. He wrote a scripture, a text, called *Upadeshasaram*, 'the essence of the teaching'. And every statement that he made in there is in harmony with the statement of the *Upanishad* or the scripture. So it's accepted as a scripture. You can get it for ten rupees - you can get the truth for ten rupees.

So just because a person is enlightened does not mean that their words

are the truth. And it doesn't mean they have the power of the truth because they're enlightened. They need to conform to scripture. There's got to be a way to check up on these enlightened people. If you don't have a way to check up on the words of these enlightened people, you're screwed. Because why? You don't know what the truth is. And you have bhakti or you believe they're enlightened but you have no way of determining whether their words are true or not. So you need an objective source so that you can go back and check to see whether or not what they say is in harmony with the scripture, with the tradition.

The scriptures for Vedanta are the *Upanishads*, *Bhagavad Gita*, and the *Brahma Sutras*. You can forget the *Brahma Sutras*, they're way over your head and they're basically for enlightened people, teachers who are teaching enlightenment who want to work out every possible doubt. The *Brahma Sutras* are way over your head, forget it. All you need are the *Upanishads* and the *Bhagavad Gita*. Since the *Upanishads* are cryptic and they need to be taught. And the *Bhagavad Gita* pulls together it all in one text, and that's what we're going to take here. But those are the triple canon, the three pillars of Vedanta. Then there's a whole series, body of literature, underneath that. Shankara, being the top guy, most important and most clear commentator on those scriptures, explaining all the contradictions.

Like in the Vedas for example, in the *Upanishads* you get both yoga and Vedanta taught. You get both experiential notion of enlightenment and knowledge notion of enlightenment actually. There's the language of yoga and the language of Vedanta. Now that's got to be reconciled because yoga's saying you can do something to get enlightened and Vedanta's saying you can't do anything to get enlightened. In other words, the self can not be produced as the result of any action. So all that's got to be resolved and scripture resolves these apparent contradictions. And it works. In other words, Vedanta is alive today. It hasn't changed for thousands of years because it works. Whereas a teaching from a mystic or a prophet or a saint or something like that, it may have some relevance, it may have some value, it may have a short term significance, but it won't endure. Or it will just turn into a religion, a belief system which will have all the inherent contradictions in the prophet's thinking, they'll get institutionalized and everybody that follows it will get confused like the prophet was.

## 19: CREATION 1 OF 3

### Creation

#### From macrocosmic level down

*(Referring here to his invocation verses he chants before starting his talks.)* That little shrine they worship in front of the road at Ramanashrama yesterday where the bumps are, that shrine is to Dakshinamurti. Ramana had that shrine put there. Dakshinamurti is Shiva in the form of the giver of knowledge. First teacher. Dakshinamurti means the deity or the icon or symbol that faces South. That means if you're facing south you're situated in the north and the north is the symbol of the self because it's permanent, frozen, unchangeable. The south is where the sun and all the teeming riot of life takes place. So the self is looking out on the Maya on the ever-changing reality from that solid frozen clear space of awareness. That verse is to worship or an honoring of the self as the bringer of knowledge. I need knowledge because I take my self to be something that I'm not. So it's an invocation of the self to enlighten our minds.

So a lot of these modern teachers and teachings say that the 'world doesn't exist;, that 'I don't' exist'. Occasionally some of these modern teachers will stand up in front of you and say 'I don't exist, you don't exist. There's nobody here.' That's not a proper teaching. It's not a correct teaching. It's improper, misleading and totally confusing because you can't experience something that doesn't exist can you? For you to experience something it has to exist. It's just a common experience of everyone that this world and this body and this person that I am exist.

So we have to take this apparent reality into account. Simply dismissing the apparent reality as non-existent isn't a help to us at all because we're living in an apparent reality. Unless you know you're the self then the apparent reality lives in you and you don't need any teaching. But if you take yourself to be this 'person' that lives here, then you need to know what this existence is that you find yourself in, how it's constructed, what

it's made up if, how it works, and where you fit into the big picture.

Vedanta teaches both, satya, awareness, and mithya, objects appearing in awareness – in other words the whole creation or the whole world.

Because without mithya, without the apparent reality, what does satya, truth mean? Means nothing. Enlightenment only means something in terms of this apparent reality.

So we have to know how this apparent world, apparent reality, relates to ourselves, both as doers, experiencers, enjoyers, which are existent but not real, and as awareness which is real. It's a complete teaching, a complete knowledge. Just one half of the knowledge is good but it's not enough. Just denying the existence of this, is not good enough. We don't deny the existence, we negate the existence of this as what? As real. So isn't it strange to say that what I experience is not real? That's a very strange statement isn't it? But that's exactly what the scripture says, that what I experience is not real.

So I have to understand what that means. It doesn't mean that I shouldn't be experiencing anything. I need to understand what it means to say 'it's not real'. Because as long as I take what I'm experiencing to be real I've got a problem don't I? Because understanding the nature of experience and the objects of experience, if I take them to be real—real means permanent—if I take these situations that occurred to me in my life, my body and the instruments of experience and so forth, if I take them to be real and put my attention into it and put my life on those things, I'm going to be disappointed aren't I? Because nothing in this samsaric reality is real. It exists but it's not real. It means it changes. It's never the same from one moment to the next.

I have to assimilate the truth of this for freedom, because if I haven't understood that and how it relates to who I am, I'm always going to be confused and I'm always going to have problems in life.

So we make a big point of teaching what this world is, how it comes about, what sustains it, and what its nature is. And how the person, experiencing entity, the person 'I think I am' fits into the big picture. Because basically our problem is, we're only focused on what we want, focused on the microcosm, the little picture - on me. That's what's most important. And then the world is an object to be manipulated, enjoyed, or

avoided, depending on my likes and dislikes. Depending on my fears and desires, the world is there for my will and pleasure. That's how the doer, the ego, thinks. And it's that myopic concern with the doer, the small self. And we said, the doer is just a thought in the intellect, in the *vignanamayakosa*.

Yesterday we talked about that. The scripture defined the doer. It's just the thought, 'I am doing for the sake of enjoyment. I'm the *akarta*, I'm the doer, I'm the enjoyer, the *bhogta*'. It's just a thought there, but that is become our whole life, whole identity, and it's not understood how that doer fits into the big picture, so we have to unfold the big picture. Which means we have to explain the creation here.

So Vedanta is full of creation talk. If you're just interested in the self you'll ignore it. When I first got into Vedanta, 'what are they talking about the creation, I'm only interested in Brahman, the self.' I was always in this high state of consciousness dismissing the world. To my detriment. I was ignoring, denying this person here, pretending it didn't exist and just reveling in that high state of consciousness all the time. But we do have an existence rooted here in this world and it benefits and behooves us to understand our relationship to it. That's the purpose of the creation teachings. Scriptures are full of them. And there's huge arguments particularly in the *Brahma Sutras*, which I don't recommend for anybody here. But throughout the whole Vedanta literature discussions on creation, how it came about, and how all the parts fit together.

## **5. Materialist view of creation - transformation**

There's a big argument you see. The materialist say consciousness evolved out of matter. Materialist people say that chemistry is destiny. That's their view. That there's this big blob of matter; gases are material substances. I don't know how they got it all worked out in their head. But after the Big Bang came and the cosmic soup and all the elements were cooking and bubbling in the air and the gases were all like in a big chemical beaker, then suddenly first thought came. Consciousness popped out of the cosmic ooze and became aware of objects. And then slowly, slowly, slowly the senses developed, and then the mind developed and the intellect developed, and conditioning happened and then we became human beings. But the basis of life according to materialists is

matter. And whether you're a materialist or not doesn't make any difference really, because the reality is the same whether you think spirit came from matter or matter came from spirit. It's still the same.

## 6.Vedanta view of creation - a projection

Vedanta says the creation did not evolve. The creation was exploded as a projection. It's just like there's this blank screen of awareness to begin with, eternal, unborn, and suddenly this power, Maya, appears in awareness and explodes this movie, called the world, on the screen of awareness. There's no 'time' at all; it's called *simultaneous creation*. It's not a transformation of consciousness into matter, which is called involution which then necessitates evolution, the return of consciousness back to matter. It's not that kind of transportation. Like milk to cheese, if you take milk and turn it into cheese, you'll never get the milk back because the milk has become the cheese. But the creation according to Vedanta is a projection. It's just like you're sitting in a movie, and suddenly the screen is a light and somebody switches on the projector and suddenly the whole movie appears on the screen instantaneously.

So it's not a real creation. It's a seeming, apparent, creation. If it's a real creation, we can't get rid of it. We can't negate it. Negate it doesn't mean to throw it away. Negate it means we're going to understand it's a seeming creation not a real creation. That's all we need to know. You don't have to mess with creation at all. You just have to know that it's a seeming creation and not a real creation. We can't get rid of it if it's a real creation. What's real cannot be destroyed. What's real is permanent, that's the definition of real.

So if creation is real there's nothing you can do about it. But if it's a *seeming* creation we can dismiss it. And how do we dismiss it? We can negate it—a technical term called *badhita* means negation. We can negate it, like you negate the belief that a mirage is actually water. You still see the mirage but you know it's not water. It's still seawater but you know it's not real so you don't drink it. That's called understanding we want to have about this creation. You see it, you enjoy it and suffer for what it is but you know it's not actually your self. So you know you don't have a greedy, grasping, fearful relationship with it because it's just a movie. You won't be crying in this movie when you know who you are.

In *Bhagavad Gita* it's a beautiful verse, Krishna says, "The wise grieve neither for the dead nor the living." Life and death, they're just a joke occurring in this apparent reality. Just need to be known for what they are and then there's no cause for excitement or grief because it's just known to be a dream. So what is this dream we're living in? If it's apparent we can dismiss it. And how do we dismiss it? By inquiry.

So this teaching today is the inquiry into creation, into *mithya*. *Mithya* means what doesn't stand alone, what depends upon something else for its existence. And *satya*, the self, the truth, means what stands alone and doesn't depend on anything else for its existence.

There are many examples in the scriptures of *mithya* and *satya*. The most common one everybody probably knows is the wave in the ocean. Is the wave independent of the ocean? No. Is the ocean independent of the wave? Yes it is. It's free of the wave because it has a condition where there are no waves. So whether there are waves in it or not, but a wave does not exist independent of the ocean. It's totally dependent on the ocean. So this whole creation totally depends upon consciousness, on you. Remember, when we say consciousness you have to think myself. Don't think consciousness and imagine it's someplace else. When we say consciousness think *me*. All of Vedanta is just to identify your self as consciousness.

Now what is the relationship between the wave and the ocean? Are they different? Apparently they are, but in essence is there any difference between the wave and the ocean? No. They're both H<sub>2</sub>O. They're both just water. See what the relationship is here?

This whole world is nothing but the self appearing in various forms with various names attached to those forms. Every single thing here in creation, the *effect*, this creation, is nothing but the *cause*, awareness, in various forms.

And if I take myself to be one of those forms, one of those little waves in the big ocean of consciousness I'd better understand what the ocean is and how I relate to it.

So there's two purposes of this teaching:

1. To reveal the self which it can do, in which case you don't need the teaching anymore if that knowledge becomes hard and fast.



2. To make the jiva, the individual, the experiencing entity comfortable so he or she can live here knowing who's the boss. See everybody wants to be the boss and control everything. You want to control your life. You think you're doing. You're taking back your power. 'I'm taking back my power.' I hear this all the time. 'I'm reclaiming my power.' Hey, you're not reclaiming any power. The power is with Isvara, always with the 'total', with the 'field'. There's no claiming back. 'Yeh but I feel insecure, I feel small, I feel incomplete, I feel inadequate, I'm suffering in some way and I think I need to get my power back from the world to feel secure.'

### **Surrender means realizing there's no other choice**

So we need to understand as a jiva, as an individual, how we relate. And then we can surrender. And you won't surrender to the reality of life until you understand what it is. Just telling you, it's a very unskillful teaching to tell you just to surrender. Because you need to know *why* you have no other option but to surrender. When you see there's no other option that's when you surrender. When they've got the gun streamed on you. I was once smoking a joint on a hill in Cairo Egypt just after the '67 war. And I was stoned. I was really high, playing a flute, and I was a happy hippie with long hair enjoying myself. Totally unaware of what was going on around me. Suddenly I heard the sound of a bullet being injected into a chamber of a gun. And I turned around and there were four Egyptian soldiers with guns trained on me and my first thought was to run. Not a good thought. I just took it all in and I went, "I'm yours." And I let them beat me up and do all the things they needed to do. I did not resist the beating and interrogation and all this stuff because I had no choice. It wasn't up to me. It was up to them totally.

And in the same way, once you understand what this reality is, there's no other choice but to surrender. But without telling you why, these people are always saying, 'Oh you have to surrender.' But think about this, the ego, we said yesterday, the ego is a doer and an enjoyer. That vignanamayakosa, that intellect sheath where the ego is, the 'I' thought—is both a doer and an enjoyer. He, or she, it—it's an it—there's really no he or she in this business. We're all just 'its', we're all just awareness. You can leave off the gender thing altogether. The gender is one of the biggest, dumbest dualities they ever invented. Really, seriously, to think

you're a man or a woman, have a look. There's a couple of flaps of skin that are different but that's about it.

This doer person, he or she, is doing actions to enjoy the results. That's why the doer converts to an enjoyer. There's always an enjoyer. You do to enjoy. You're not, 'Ah no, I'm doing karma yoga, I'm selfless service. I don't care about any results. Hee hee hee.' Bullshit. You definitely care about the results. Every doer cares about the results that's why he or she is doing.

Now if you tell that doer to surrender—surrender means what? Let your self go to God. In other words let go of yourself and see that you're non-separate from God. That's what surrender means. Will that ego do it? No, because it won't be there to enjoy the results, isn't it? See how dumb, how stupid it is to tell you to surrender? Honestly these people that are teaching you this are stupid. And nobody surrenders. It's a romantic notion that 'I'm surrendering.'

You have to surrender the doer, and if you surrender the doer there's no one there to get the results so the doer isn't going to surrender anything. Until the self realizes it's not the doer, and there's no other option for the relative or apparent self but to relax and let go. There's no other option because you're not in control.

You just believe you're in control. You want to believe you're in control because you feel small, inadequate. You feel incomplete. Your self-esteem is low so you want your power back. You want to feel like you've got some power. You do have a tiny little bit of apparent power as a doer but that power that you have as a doer is totally circumscribed by the big picture.

So the evolution of the big picture is a valuable knowledge to have. And once you understand this set up that you're born into, you got to surrender. That's all. You just will surrender.

## **7.Maya Shakti**

So this is a teaching. We have the chart here (panchikarana chart). In tis chart we have awareness over here (left). So awareness, or consciousness, your self, is here on the left hand side

And as far as awareness is concerned, there is no creation at all. From

awareness' p.o.v. there's no creation. There's just awareness shining everywhere. That's all. In the beginning was just awareness.

Then this power, Maya, appears in awareness. It's a power, it's a shakti, called Maya Shakti. It's a power. What does it do? It does two things: It veils and it projects. Our whole psyche is nothing but denial and projection - *tamas* and *rajas*. Those are the powers operating in the human psyche.

But we're not talking now about the human psyche, we're talking about the mind of awareness. The mind of awareness is called *Isvara* or God or the causal body. **Now remember we're on the macrocosmic level.**

And that power, Maya, apparently hides awareness from itself and makes awareness look as if it's something other than what it is. That's why Maya makes the impossible possible. It's impossible that awareness can become this world, these bodies and mind. That's impossible. Because why? It's non-dual, so how is it going to become anything? It's not going to become anything. But yet it seems to have become this. So Maya is the power, *shakti*, that makes the awareness appear as this creation. And because Maya hides the self, the self wakes up here as a little person taking this world to be real.

In other words, the limitless nature of awareness gets covered over by *tamas*. *Tamas* means a cloud. It's called *avarana shakti*. *Shakti* means energy and *avarana* means a cloud. So there's this big cloud of energy that just apparently obscures the self from itself and the self appears as a tiny little *jiva*—an individual, an insect, a plant, an animal, a human being. These are all *jivas*. These are all awareness but crammed in, stuck in these tiny little bodies here. This is what Maya is doing. It's impossible that awareness be limited like this and scrunched up in this little ball of matter but somehow it does that. And that's what Maya's doing.

## **8.Trigunatmika Maya - three qualities in Maya**

Now to get the creation, remember it's a simultaneous creation, we have three powers (*gunas*) and five elements. The five big elements (see the chart) and three sub-energies.

So Maya's called *trigunatmika Maya*. Maya has three *gunas* or three qualities in it: *sattva* (revealing) *tamas* (concealing), *rajas* (projecting).

## Tamo guna

For awareness, or consciousness to create, what's it creating out of? What's the substance of creation? Awareness. Because there's only awareness so this creation has got to be made of awareness. So awareness is the substance of creation. And that substance is called *tamas*.

Just to use a traditional example, if you want to make a pot you've got to have clay. So *tamas* is awareness vibrating at a low, slow, heavy material frequency so it looks substantial. Psychologically *tamas* comes out as a dull state of mind.

But on a macrocosmic level *tamas* appears as the substance, the material, of creation.

Now this material, this substance—which is just awareness appearing as this low vibratory frequency—cannot transform itself. Why? Because it is inert. Matter is inert. It has no power to change or transform itself. Yet it's constantly transforming. Science tells this. Yet matter, which is consciousness vibrating at this frequency, is in a constant state of transformation. So how is consciousness making this dull, inert substance change?

## Rajo guna

That's the power of *rajas* (see chart). On a psychological level *rajas* means desire, ambition, emotion.

*Tamas* on a psychological level means fear. Where things are dark and heavy, and you have no knowledge. There's no knowledge in *tamas*, it's just ignorance, darkness. You're full of fear. If you have fears, it means you have a lot of *tamas* in your subtle body. The fears are operating in your psyche it means there's a lot of *tamas* operating here, simply because you're in the dark about who you are and what's going on. That's all. So fear rises when you're in the dark.

*Rajas* is that power in the psyche of ambition and desire. That's an agitating force. *Rajas* is called *vikshepa shakti*. *Shakti* means energy and *vikshepa* means a projecting power. In other words, here consciousness

has power to move or change. You can observe change. That's the power of rajas that's transforming the substances.

### **Sattva guna**

Now if I'm going to get a pot out of the clay, I need what? I need an idea, don't I? I need knowledge to turn formless awareness, or consciousness, into an object to shape it. I've got the energy to transform the substance, but I also need an idea by which that energy can shape the substance, ergo, enter into the creation picture, sattva.

Sattva is awareness as knowledge, as chit, chitta'. I need knowledge. I need an idea. How am I going to get a pot, or a dog, or a cat, or a human being, or a tree, or a microbe, or air, fire, water, earth, ether, which are all just ideas?

**Everything in this creation is nothing but just ideas. The whole cosmos is just made out of knowledge of ideas.**

How am I going to shape this substance using the energy that's inherent in Maya? How am I going to do that without knowledge, without intelligence? So creation involves all three of these powers: power of rajas - transformation; power of tamas - substance and inertia; and the power of sattva - awareness and knowledge. These are just observable powers. All three are absolutely necessary for consciousness to transform itself into this projection, this creation that we see.

So we have these three powers operating in Maya, in the causal body. Causal because it's causing the universe.

### **Maya and Avidya**

On macrocosmic level, we call it macrocosmic ignorance, *Maya*, because it's hiding awareness from itself.

And on the individual (microcosmic) level it's called *avidya* because it's hiding your nature from yourself as an individual.

On the macrocosmic level it's called Maya. And on the microcosmic level it's called avidya, or personal ignorance.

This is the big ignorance and you can see this big ignorance is not

ignorant because it created itself a self-aware universe, hasn't it? Out of consciousness, which is awareness, it created all these forms which appear to be aware out of itself, using these three powers and five elements: space, air, fire, water, earth. **Again, these are ideas in the macrocosmic mind. They are subtle elements.** They'll become gross elements when we get down at the bottom level – gross body. But in the very beginning in the causal level they're subtle elements. They're called *tanmatras*, or *mahabhutani*. Bhutani means elements and *maha* means great. Great means they're the source of all the other elemental forces and substances operating here, including the psyche.

See how complex it's going to get now.

We started out with one non-dual awareness. Now ignorance appears and we have these 3 gunas and 5 elements. Nothing, you're not seeing anything now. Still haven't seen a thing. You haven't experienced anything. The jivas, individuals, have not appeared here yet. This is prior to 'us'. This is all going on prior to our appearance here.

And we need all these three forces and so these these three forces are going to come together to create what? The subtle body and the gross body. Subtle body is all coming from here (causal body) – the effect is non different than the cause. The subtle body level we're going to start experiencing. This is the level of experience. This is why we said the subtle body is the experiencing entity. We're going to start experiencing these forces, or these powers, operating on the subtle body level and appearing on the physical level.

## 9. Subtle Body

Subtle body is comprised of these different groups. We'll call them groups. These different functions. These are all functions, ideas of consciousness, that are functioning on the subtle body level: the pranas, remember we talked about the pranamayakosa, the organs of action, the organs of perception, and the *antahkarana*, four powers, four functions: manas (mind, integrating, doubting, emotions factor). buddhi (intellect, discriminating, determining factor), ahamkara (notion of I), and chitta (remembering). And each one of these powers is the source of one of these groups of functions appearing in awareness.

**Sattva produces the perceptive organs:** space, air, fire, water, earth out

of these five elements. Each one of these elements has a property. And the property for space is sound, which gives rise to hearing. So consciousness now has the capability, organ, to hear itself. And it's born out of the space element coming from sattvic guna.

This space element divides up, splits itself in half and combines with an eighth part of the other elements and produces the air element, which as the property of touch which gives rise to feeling. Your skin, through you feel your relationship with the world around you. So now consciousness can experience itself, feel itself in the air. Our bodies are encased in air and our skin, the feeling, is how we relate to the air around us. Then this one splits up, combines with an eighth portion of the other element and produces the fire element. Fire produces light which gives rise to, or evolves, the organ of sight or seeing. So consciousness can now see itself in matter as it appears on a subtle plane. On a subtle plane it sees itself it has these functions.

The sense organs are in the subtle body. They're not in the gross body. The sense instruments are in the gross body. **The sense organs are in the subtle body.**

Then this one divides into half and one eighth portion of one half combines with an eighth portion of the other so that produces the water element in which the tongue arises and gives rise to the power of taste. Taste is a perceptive organ. And then finally, all four of these elements combine, split up with each other and then that produces earth element giving rise to nose and power of smell.

So consciousness can now perceive itself in the mind in the subtle body as a result of the transformation of sattva into these five elements.

Now to run the physical body, I need organs of action. Remember when we talked about stimulus response? All of our life is nothing but a response to stimuli that are coming in from the environment. So the organs of perception allows us to take in information but we've got to respond to the environment. That's called dharma. Karma or dhamra means to respond to the environment. So I need to know what the environment is. So I need perceptive organs. But I also need organs of action from which to respond to the environment.

And those five organs of action are sound, touch, sight, taste, smell.

These are all properties of the various elements. They evolved from the rajasic portion of the five great elements. Rajas means the active powers, so they'll produce the organs of actions here so you can respond to life.

Down here (chart) we have the pranas. Pranas also evolved from the rajasic element because the pranas are the physiological system: circulation, excretion, digestion, absorption, assimilation, and the udana power to eject the soul from the subtle body. Those powers are called pranas and they have to evolve from the rajasic guna, cause they keep the physical body functioning. If you're vital airs, or vital forces, are not working, your digestion goes, your respiration goes, your circulation goes, and you die. Towards the end of your life your pranas start to pack up. This is why people get old and frail and weak and lose their energy, cause the pranas are dissipating. They're packing up.

Those pranas each one of those again evolves again out of one of the five elements. The udana comes from space. Udana is the power to eject the soul from the subtle body from the physical body. From the air element respiration comes. From the fire element digestion comes. Digestive fire you've got to have heat in there to digest the food. From the water element comes the circulatory system. From the earth element comes the excretory system.

These three (gunas) – the organs of action and the pranic systems all come from rajas, and the subtle body all comes from sattva and the physical body comes from tamas.

If we come back to the subtle body, there are four basic functions born out of sattva. This is where we're doing our sadhana, where we're doing our yoga, where we're doing our Vedanta. Sadhana is done in the subtle body. It's called the *antahkarana*, the inner workings. This is where you're doing the work. And using these four powers you do the work. Nobody has any other powers than these four powers cuz why? There's only consciousness here and this is consciousness functioning in this form. These four powers, or functions, are manas, buddhi, ahamkara, and chitta. These powers, or functions arise in consciousness when consciousness needs to perform a certain function or respond to itself in the dream of Maya. It's got to respond. Life is stimulus-response. Energy is coming in from the outside and I'm responding to that energy.



And how does that work? Stimuli—sounds, touches, sight, smells and taste—arise in the environment. These stimuli come into me. When I go to eat my food, I taste my food. If there's no water in your mouth you can't taste the food because the water element is required for tasting. So these stimuli are coming in from the environment through my body. You're never experiencing the world outside. You're only experiencing the world in the form of your body because your body is the world. Your body is just the five elements. In Vedanta the swamis refer to the body as the 'five elements'. In our tradition we just talk about the body as five elements. That's all it is. And the five elements, these great elements appear here in this body. They make up this body and they produce these stimuli to which I've got to respond.

Now, when you have stimuli coming in, you have five avenues of stimulation coming in from the environment, but your experience is not of five different things. All of those five properties of stimuli, they've all been integrated into one harmonious cogent whole. So you just experience reality as one, don't you? You just experience reality as one experience – my experience. That's because consciousness evolved the manas, the mind.

### **Mind has 3 functions**

Manas, mind has three functions. Consciousness operating as a mind has three functions. First it integrates sense information. It's got to take all these streams of information and put them into one so I've got one experience to respond to. And then while it's integrating experience it's also performing another function. And this is a very important function. Understand this. And it's true for everybody. Don't think you're different. Don't think you're special. Everybody's got this function because we're all just consciousness with three bodies and this is how consciousness with three bodies works. **It's called doubting. The mind is the 'doubter'.**

Why does consciousness doubt experience? Why when something happens do you have a doubt, 'What should I do now? How should I respond to this? What's going on?' Whenever something happens immediately your mind thinks, 'What's going on here?'

The reason the 'doubting function' is there is because this is a Maya

world. This is a seeming or apparent reality here and consciousness has to protect itself from its own projection. So it's got to ask questions and doubt. If they tell you not to doubt, then they're religious people or parents or somebody trying to keep you under control. You better doubt. Believe me, you better doubt it, because nothing here is what it looks like. That's what Maya means. It's just an apparent reality. It looks real. You can smell it, taste it, touch it, feel it, hear it – it must be real. No it's not!

So you better have a question, better have a doubt about it before you proceed to respond. If you just respond without thinking about it you're asking for trouble. 'Oh no, I'm just being spontaneous. That's all.' Hey, spontaneous means stupid. You better think about it and figure out what is the appropriate response for you in that situation before you do it. Otherwise what's going to happen? Your vasanas, your conditioning, will take over and you'll be in a pickle.

Okay, how is consciousness going to get rid of this doubt? 'Now I'm just stuck in doubt.' You know the ditherers? Anybody here dither? You just can't make up your mind what to do. I have a friend, it took her a year to decide to have one of her molars removed or have a root canal, or treated in various ways. She spent a whole year deciding what to do about this stupid tooth. Went to like ten different doctors, researched all these things and just couldn't make up her mind for a whole year. Caught in that mental, that doubting function, unsure, uncertain what to do. This is where your self-esteem problem comes when the doubter takes over. It saps all of your initiative and self-esteem and your resolve. It's awful. It's terrible to get stuck in that situation where you don't know what to do.

## 20: CREATION 2 OF 3

### Creation *continues*

The purpose of this is to get you to think of yourself not as a person, not as an individual person with a history, but to see yourself as consciousness with these three bodies and these forces and functions operating in you.

In other words, the whole purpose of the teachings is to depersonalize the idea of your self.

In western tradition, in psychology particularly, you're taught that the self is this person that was born at a certain place, had this kind of mom and this kind of pop, and then all the problems that you have you picked up as a person operating in this world. That's the notion the jivas have.

But Vedanta has totally different point of view. If you have a psychological dysfunction, and we all have psychological dysfunction or we wouldn't be sitting here, myself included, it's not because of what your mom and pop did. It has nothing to do with your mom and your pop and your environment, or that you were born in the tenement or born in a palace. That's not why you're psychologically dysfunctional.

You're psychologically dysfunctional because you don't understand who you actually are, and what actually the forces operating in here are and what's actually causing the problems. The problems are not caused by your past. The problems are occurring right here and now owing to a lack of understanding of the mechanism that you are.

You're just a mechanism. You think you're all so unique and special and individual. And you got it all figured out where all these problems are coming from. You're just a glob of matter with a subtle body, and the 3 gunas and 5 elements operating in you. And all these forces are taking place all the time.

When you start to depersonalize your view of yourself, start to see yourself impersonally as you really are, then there's hope.

Because there's no solution for you as the person that you think you are. Because that person is just a construct out of a belief born of interpretation of various experiences. And the interpretation that informs your identity is totally irrational. So how can this irrational being that you've constructed out of interpretation of experiences. Like, if something goes bad, it can be a real bad or it can be only an imagined bad. Your mom may not be a bad person at all. You may have imagined your mom was a bad person because she didn't give you a lollypop when you were three. Isn't it? Yeah.

So what we're trying to do is erase this whole notion of specificity and individuality and get you to have a look at how reality actually is and who you actually are and how you function.

Once you know how you function and what these aspects of your being are, then you can do some work on yourself. You can manage your relative self. You can operate here happily and efficiently. But as long as you got the wrong notion of who you are, it's just not going to work. So that's why we're doing this.

### **Stimulus-Response mechanism**

So information comes in. It's integrated at the *manas level*. Consciousness integrates it. It doubts it and then how does it resolve the doubt? It needs what? A discriminating or determining function. I have to determine what I want to do when a stimulus comes in. And I'm nothing but a stimulus response organism. That's what dharma means. Dharma means, my dharma is to appropriately respond. This is a dharma field and I'm in it and I need to respond appropriately. That's what dharma means.

So how am I going to determine how to respond appropriately by what's happening? I've got a doubt, I don't know what to do, but now I need to determine what to do. And therefore consciousness evolved buddhi. ***Buddhi* means the intellect. That's what the intellect does. It makes a determination.** And what information and values inform your intellect's interpretation of how to respond? In other words, where are you getting the information you need to respond to what's happening to you in life? Let's just put it simply. Where are you getting that information? You're getting that information, 1) from memory (*chitta*) and, 2) from the vasanas, i.e. your conditioning. You respond automatically according to your conditioning.

The intellect just checks what has happened before and it responds in that same way again. That's what vasanas are (repetitive action).

Let's face it, we're just robots. Our past is telling us what to do. And that's not a great basis for responding to reality because why? Reality is in a constant state of flux and what applied in one moment doesn't necessarily apply at this moment, because reality is moving on every

second. Maybe this response worked yesterday but it doesn't work today. You've all been in this situation. Everybody's been in this situation. Yeh, you can see the problem.

The problem is coming from the causal body. Ignorance. We had that verse yesterday. Ignorance and vasanas are contained in the causal body. In that verse it said it was in the vignanamayakosa. That means the vignanamayakosa is actually in the intellect portion of the subtle body, but it doesn't matter. I like to call it the causal body to distinguish it from the subtle body but in fact they're the same because everything that happens in the subtle body is caused by your conditioning.

In other words all your karma is stored here in the causal body and it's your karma that's causing you to respond. And the karma is based upon what has happened to you in the past. So you're not responding appropriately in the present when you're responding on the basis of the past. You're responding like a robot.

A person who knows they're awareness does not respond from the causal plane. He or she will see the causal response taking place and will discriminate whether or not to go with that program. This is your programming. You actually have the option not to go with the program with your karma, with your vasanas. You have that option but only if you're awareness. If you take yourself to be the intellect, the vignanamayakosha, you don't have that option. You just respond compulsively, obsessively, like a robot.

## 10. Freewill

*Audience: What about freewill?*

**Ramji:** What about freewill? Yeh we'll get to that. Yes, that's a good question. That question should arise right now. Is there freewill here? Well maybe there is and maybe there isn't. It's a topic we'll get to particularly when we get to the Bhagavad Gita.

But it certainly seems like there's no freewill doesn't it? It really looks like there's no freewill because this stimulus and response mechanism is so instantaneous. If I say something, if I look at you at a certain way, what will happen? If I look at you like you're a jerk, or I project that I

don't like you, what will happen? Immediately you'll project that back at me. You won't respond with love, 'Oh what a sweet man. I love you so much. You don't like me.' You won't respond like that. That energy, that response will come back immediately. It's just programmed, it's just built in. Isn't it? Problem.

Am I free to respond or not? Do I have freewill? Well I have apparently limited freewill in the apparent creation. But is the setup such that what I think is freewill is actually not freewill at all?

There was a researcher in the 80's named Benjamin Libet, and he did research in stimulus response and he proved scientifically... the scientists hate it and so does the ego hate it... because it showed you that actually the decision was made before you made the decision. And what was it that was making the decision? The causal body.

Now what can I do with this information? I can either be *okay* responding that way or I can not, I can try to change it. It's up to me. I can be okay with the way I respond. In fact in the *Bhagavad Gita*, one statement made there, "A wise person responds according to his or her nature (his or her causal body, his or her relative nature), what use is trying to control it or change it." To point out the determined nature of the field of existence. This whole field, this whole field of existence is a dharma field.

*Audience:* What's the difference between the decision of the causal body and spontaneity?

**Ramji:** Well the point is, there's no spontaneity or apparently none, and if there is spontaneity it would be apparent spontaneity because this is an apparent reality. You see how you're going to have to surrender if you can understand this? You're going to have to surrender the desire to control your experience. The desire to have things different from the way they are. That's the purpose of this.

Because our whole problem is, we don't like what's happening to us. And the proof of that dissatisfaction we have with our lives is that we always want something or want to avoid something. That's the proof that we're not satisfied. Is that sense of dissatisfaction that desire to control or change my experience, is that a legitimate desire? We're not saying it is or we're not saying it isn't. It is on one level from one

p.o.v., and it isn't from another p.o.v. It depends on what p.o.v. you're looking at the question from.

But from the macrocosmic level is that desire to have anything different legitimate? No way! You're free to look at from Isvara, from God's point of view from the point of view of the dharma field, or if you don't like it, you're free to look at it from the point of view of the individual. It's up to you. No one forces you. Consciousness is not forcing you to see yourself as everything that is. Because consciousness is non-coercive. Your self is non-coercive. If God is all powerful, God can make me see God? No. God leaves it up to you, if you want to see God, you want to understand things from God's point of view you can do it. If not, not. It's up to you.

This is where freewill comes in. You've got a choice. How it is that I'm going to view myself and how I'm going to view the world around me. Or in the case of my self, the world within me? Because from this point of view this whole of existence appears in me. But from my individual point of view I appear to be in the world, don't I? What is it? Is the world in me or am I in the world? What is it? How do you want it? You can have it anyway you want it. You're free to take it anyway you want it.

How do you want it? You want to be in this world, a product of all these forces and factors, a little robot, which is fine if you're not bothered by being controlled. That's what the bhaktas say, the devotees, say. "What's the point of being free? It's all Bhagavan, it's all the self, it's all consciousness, it's all my beloved, it's all me. I'm just happy to be totally attached to everything here because it's all me. And I'm being looked after completely by the whole field of existence so why should I bother. I don't need to be free of anything.' You know those people in that tradition they think we're idiots. They think we're vain, self centered, egoistic idiots because we want to be free of this world. Why would you want to be free of it if it's all you?

*Audience:* Better to get both.

**Ramji:** Yeh, get both. There's both depending on your p.o.v. How am I going to see myself? How do I want to see my self? That's the issue here.

There's no law that says I have to see myself one way or another. That's where freewill comes in. There may not be freewill in reference to my behavior and my thoughts, but with reference to how I *see* my mind and the world around me, there is a freedom.

There's not a freedom until I understand what the possibilities are, but now we got a couple of possibilities here don't we? I can either see myself as in this world as a person, or I can see the world in me. Krishna said in the Gita, speaking as the self he said, "*They are all in me I am not in them.*" Means all the objects, all the forces, all the things appear in me but I'm not stuck in or locked in to any one of those little forms or forces or ideas or emotions or feelings that are appearing in me. That means I'm free of them all the time. They're not free of me because without me as awareness non of that stuff exists.

You don't have a feeling without awareness prior to that feeling. A feeling has no meaning apart from the knowledge of that feeling and the means of knowledge for any feeling is awareness, it's me.

**So all my feelings and thoughts and ideas depend upon me but I don't depend upon them.** How do you want to see it? You want to take the scripture's point of view or do you want to take your point of view? Is there a choice? Is it a real choice when you understand? It's not a real choice, why not? Because nobody consciously is going to choose to suffer. You only suffer because you're unconscious, because you don't understand who you are and what the nature of the field is. As soon as you understand what you are and what the nature of field is, your suffering goes away because there's no other choice but to see that all things appear in me but I do not appear in them. Think about it!

Why do I consistently choose to think that I'm this small, incomplete, inadequate little body-mind entity? When the teaching, just the simple analysis of experience, shows that you're not. This is just a simple analysis of experience. Experience shows that you're not stuck in anything. Every one of these teachings... remember when we did the teachings on the three states!

The three states teaching shows us that I'm not the experiencing entity, why? Because the experiencing entity doesn't exist in the deep



sleep state. So how real can this person be? How real can you be, this person who's flailing around here chasing this and avoiding that? How real can that person be if he or she doesn't exist in one particular state of consciousness? Can't be real at all. Then why do I go back and persist on seeing myself as that person?

That's owing to ignorance. And when knowledge happens you cannot cling to ignorance because knowledge means freedom and ignorance means suffering. Suffering means expecting reality to conform to my likes and my dislikes, my vasanas. But reality doesn't care about my likes and dislikes, why not? because they're born of ignorance of the nature of reality. That's why the causal body is called ignorance.

When knowledge is there, my likes and dislikes do not interfere with the functioning of reality. They don't anyway but I think they should. I keep praying, asking reality to give me this and give me that – give me a relationship, give me a job, give me a house, give me fame, give me whatever it is. Don't you have all these desires? Yeh. And I'm not getting it, then what happens? I think there's something wrong with me. There is something wrong with you. You don't understand what reality is. It's not that you're bad that you're not getting what you want. And it's not you're good that you are getting what you want. I've just got an ignorance problem, that's all.

I can't choose for you. I made a choice years ago when I understood this. I just accepted that I was awareness. And it's much easier to let the Maya field, dharma field, run your life than let you run your life. God does a lot better job on your life than you could ever do. God's already doing the job anyway. God's already doing the job for you. And yet you still want to get...

'God is my co-pilot,' remember that one? How many heard that teaching? Not many. That's pretty funny how these teachings go. In the 80's and 90's that was a big teaching. Everybody was 'God is my co-pilot', not God is the pilot but God is my co-pilot. How bout that? The spiritual world is full of fancy beliefs and opinions. Where's *The Secret (book)* now? There's always a few people you know who go for it. And after they've forgotten *The Secret*, take another ten years or so, *The Secret* will come back in a different form and everybody will all be talking *The Secret*. Means what? You can get what you want by

concentrating - I don't know what it is. 'God is my co-pilot' - hey, God is everything that is.

*Audience:* He's the airplane.

**Ramji:** Yeh, He's the airplane exactly - the sky and the airplane, and the pilot and the passengers and everything that is.

That's the point of this Vedanta teaching. You're going to surrender. You've got the reason now why you should surrender. The surrender is up to you but with this knowledge I don't see how you can draw any other conclusion than to turn your life over to God, to the self, as it's operating this dharma field. How can you actually come to any other conclusion if you're a rational person?

And then from then on the war starts, the battle starts, because your ego's not going to accept that. There's going to be that part of yourself that's always wants to get what it wants. Your likes and your dislikes are going to influence all your decisions. They're going to try to influence your decisions. And this is why we say you need to stand apart from your likes and dislikes and manage your likes and dislikes, your vasanas. They have to be managed. They're going to be there.

This isn't going to magically remove your conditioning, your likes and your dislikes. It's going to give you the power to manage those things. And not allow those things to motivate me. Or where appropriate allow them to motivate me but it gives me that distance on my conditioning that allows me to create the kind of life in this world that's in harmony with my true self. Because I want my life here to be as close a reflection of who I really am as possible.

The degree to which my life is not operating on the same knowledge and the same values as my true self, to that degree I'm going to suffer. And it's just my conditioning, my values, my vasanas that are impeding and standing in the way of that actualization of myself as awareness.

Now you're never going to become perfect, this person we're talking about here. People think, 'Oh when you get enlightened your individual self is going to merge—this is yoga—with the supreme self and you're going to become God. No you're not! You'll always have individual peculiarities and you'll have certain degree of suffering and so on

here.

There's no way to turn the apparent into the real. There's a way to get the apparent clean enough so it reflects the real in a beautiful way, but your life will always only be a reflection of who you really are. It will never *be* who you really are because it's not real. *You're* what's real. *You're* the reality. Awareness is the reality.

And my identity as awareness equals what? Freedom. So, who am I? I am limitless non-dual awareness or am I this little entity individual body-mind bundle of conditioning that I've been taught that I am.

Solely on the basis of this understanding—we call it *sraddha* or faith—if you have complete faith in this teaching and you start operating from that position, your whole life will be transformed quickly. Your karmas will burn up and clean up. It may be a little wrenching at first. But the degree to which you take that fact about yourself that, 'I'm okay, I'm whole,' and you operate from that position, your whole life will transform on the basis of that knowledge. You won't have to do anything other than to own that knowledge fully. The transformation will be effect itself. Know the truth and the truth shall set you free.

There won't be a doer involved in this. Knowledge transforms reality not the doer. As soon as you accept that and it becomes a hard and fast conviction, even if there are doubts, never mind. Dismiss those doubts. Why can you promptly dismiss those doubts about your nature? Because the scripture says so, that you're whole and complete, that's why. We call that faith. Scripture just means millions of people who discovered or realized they were awareness and left behind this beautiful body of teaching. And these are disinterested people. They were not on the internet hanging out and telling everybody about how enlightened they were. That's not a disinterested body of teaching that you get on the internet and all this modern spiritual stuff. This is a disinterested thing. Nobody's got their name on it. There's no agenda here. This is just truth. Revealed truth. Truth that was revealed and lived by these rishis.

It means all the people, like you and me when we understand this, saw that what the scripture said was absolutely true. And the reason I'm standing here is because I realized what this was and it blessed me in

such a way it set me free that I can share with you with confidence. I can tell you that it works. So it's up to you.

Who am I? Who am I? Taking a stand in awareness is what we called Vedanta sadhana. Greg Goode's book. It's a good book. It's called *Standing As Awareness*.

You are awareness already. You have no choice about that. But whether you accept yourself as awareness is up to you. That's called taking a stand. And the degree to which you take yourself to being this little person and are always trying to fix your life up, to that degree you're going to suffer because reality doesn't care.

Having said that, there are certain things you can do to transform the dharma field and to transform your mind. And we will get to those things when we get to the *Bhagavad Gita* because there we're going to talk about yoga. You see we don't throw you out the window because you can't accept the fact that you're awareness. We don't say, 'get out of here we only accept people who accept themselves as awareness.' In fact there's no point in teaching anybody who understands they're awareness. So in so far you don't accept that, you need to get to work, accept yourself as this person you think you are, then do the work that's necessary. And that's called yoga.

So when we finish up with this text... and this text is not teaching Yoga. This teaching is jnana yoga. What we're doing here is jnana yoga. And if jnana yoga doesn't work then we'll teach you Karma Yoga, Triguna Vibhava Yoga, meditation, dharma yoga - all the other yogas that you can do which are knowledge based, that will transform yourself, transform your mind into an instrument that's capable of understanding that the only option I have is taking myself as awareness. Just assimilating.

If assimilation is not there, then the work I have to do to get my mind prepared to assimilate. You say, 'that's hard work.' Yeh but let me ask you this, what else you going to do? You basically don't have an option. Either you muddle along in Maya, in this apparent reality, trying to make it work, or you roll up your sleeves and get down and do the work. See? There's no other option.

And Maya's a great teacher. My teacher was very famous. He was a

great teacher. He was amazing. He had maybe 100, 200 enlightened disciples. He was very famous. In the West nobody ever heard of him but here in India he was a household name. And very often, not very often but quite often people would give up and leave Vedanta, they would leave his teachings. They'd give up, 'No that teaching no I don't like that teaching. It's too intellectual, or something.' They always had an excuse. And then suddenly the other disciples would say, 'Swami why don't you call and get them to come back. You can do it.' He could, he could have gotten them to come back. He would have begged them to come back and they'd have come back because just being around him was an amazing experience. He said, 'It's true.' He was not a modest man. He said, 'It's true I'm a great teacher, there's no doubt about that.' He said, 'But I'm a third rate teacher compared to Maya.' He said, 'Let them go. Maya will teach them much much faster. Maya will teach them better.'

It's the only choice, either you follow the teaching and live it or you just keep knocking around out there trying to make this samsara Maya work for you.

And eventually you just have to give up and surrender to the truth. And you will, you definitely will because it's the self in you that's seeking. And the self will not be denied. It will not rest until it's discovered it's own limitless nature. Such is the nature of consciousness. Such is the nature of awareness.

So you will get set free but why wait? Why not step up to the plate to accept that you are awareness, operate from that position and transform your life into something beautiful and noble. Something true and good and real. Something that's a contribution and a blessing to what? The creation - to your self.

Instead of like begging, 'Hey, what should I do about the beggars?' We're all beggars. Everyone here, 'Ma, Ma, Ma, give me. I want this, I want that.' Everyone here is a beggar. Don't be a beggar, be a contributor. You can only contribute when you understand without you none of this exists. But you bless this by your very presence. That that whole world shines after you. Because I shine the world shines. One day my teacher was setting out. We were going on another trip around the world. He got fed up teaching Indians, he decided he'll go and

teach around the world. So he started going around the world teaching. And one day a little devotee came up to him and said, 'Swamiji I hear you're going to see the world again?' He said, 'I am not! I'm going to let the world see me.' See the difference? He wasn't going to ask the world to get something. To get something from the world. He was going to give something to the world. That's how you make a contribution simply understanding who you are. The very fact that you understand means you're a contributing factor. You're not a begging factor. You want to save the world save yourself, from yourself. You're your own best friend or worst enemy. It's up to you. Okay.

## 21: CREATION 3 OF 3

### *Creation continues*

There's a Chinese proverb saying, *'When doing evil avoid punishment. When doing good avoid fame.'*

There's no teaching like this in spiritual world. The modern spiritual world, the western spiritual world, it's okay, it's good, we all come from there, but there's no meat there. This is red meat. You want to sink your teeth into something spiritual, that's what Vedanta is. You've been around, gone to all the satsangs, read all the spiritual books, done all the practices, have all the experiences. And that's good, it's preparation. It gets you prepared for a proper teaching. This teaching has endured for thousands of years in the same form because it really works. Responsible for the enlightenment of who knows, tens of thousands, hundreds of thousands, maybe millions of people over long period of time. And it's not really known in the West.

You may have heard the word Vedanta occasionally in the spiritual world, not much really. You heard advaita. It's a term that's very popular in western spiritual circles. You may even have heard of advaita vedanta. But you probably never heard of Vedanta, or if you did you didn't know what it was. You thought it was just a philosophy or school of thought or a

system. Had some vague idea. So really this has not been known in the West.

Occasionally around the turn of the last century, Vivekananda came and a few people taught what was called New Vedanta. That would be the style of Vedanta that you would find in the Ramakrishna Mission. And sometimes Kriya Yoga, and Yogananda, that would be an offshoot some would call it Vedanta, but it wasn't really Vedanta, it was yoga masquerading as Vedanta.

Oddly enough, about 40 years ago this year my teacher, Swami Chinmayananda—they called him the Pope of India—he was a great guy and he revived Vedanta the last half of the last century. One day he told me a strange thing but I didn't understand the significance of it at that time. He said that in the first or second decade of this century, Vedanta would come of its own in the West. Would become known in the West. I didn't know why he was telling me that but it seems it's true. And it's because, the western people, you're all western people, are ready to hear a proper teaching.

We're not putting down modern teachers at all. We put down some of their teachings because they simply don't stack up. It's all good, all the teachers are good. There's very few rascals or scoundrels. They're sincere. And many of them are enlightened, or know who they are, and live good righteous lives helping other people. So we're not in any way criticizing any teacher. But it's the teachings that sets you free, not the teacher. Because you got to do the work. That's the point.

I can clear the ignorance out of my karmic account but I can't clear the ignorance out of your karmic account because it stands in your account. And ignorance is hardwired, very intelligent. Look at how clever your ego is at keeping you tied down to these objects in samsara. Look at how clever, how intelligent your ego is. How it can provide, play handmaiden of the intellect, supply all kinds of amazing rationalizations and justifications for just doing what it wants to do spiritually. So it's a big struggle. It's hard work. I'm surprised there's so many people sitting here ready to hear that this is a hard work. But it must be only because you're frustrated with the knowledge you've gotten so far because if the knowledge was good you'd be doing the work and it would be no problem.

So that's why this teaching is for advanced people. You people are all basically advanced spiritually qualified people. I mean there may be some lack of qualification on various aspects but the basic qualification is to realize that this craving for experience that's been driving me all my life needs to somehow be converted into a desire for understanding that I don't have an experience problem. I have an understanding problem. I have a knowledge problem. And by further chasing or pursuing some spiritual experience in some spiritual setting I'm not doing myself a service. I'm not helping my self going around looking for the great experience of enlightenment, hoping that something's going to *happen* that's going to set me free. It's just exactly the same mentality that people who go to Las Vegas. They think they put a dollar in the slot machine and pull a lever and millions are going to come out. But generally to get millions back you have to put millions in and you get a sore arm.

So that primary qualification is that I understand that I simply don't know something about myself and about the world. Simply don't understand something. Because if this is a non-dual reality and all the teachings of Vedanta are based on this premise—which is not a premise but we'll call it a premise— this idea that reality is a non-duality. Everybody here basically believes reality is a duality and that I can get enlightenment, i.e, it's something I don't have but I could have, that I could obtain, that I could gain. But enlightenment is not the gain of something you don't have. Enlightenment is the discovery, re-discovery of something you do have.

So what Vedanta says is you're already free. You're not going to get free. You're already free. You *believe* that you're not free. You *think* you're bound. If it's a real bondage, if you're actually bound, then you're screwed, you're stuck. There's nothing you can do about it. But if it's an emotional bondage, in other words it's an idea that I'm bound, then I can get rid of that idea with the right understanding, the right knowledge. In other words, if this idea is just a belief, is in fact ignorance, then knowledge can remove that belief and my self will be revealed by that knowledge. The self is only going to be revealed to you by knowledge because you're already the self. You're already experiencing the self. There's absolutely nothing you can do about it. There's only the self here. There's nothing but the self. self means awareness. There's nothing but



*you* at all going on 24/7. You are free. You are awareness. You are consciousness.

And the implication of that in terms of your own experience of that, you're no longer craving after things in this world. And you're no longer frightened of things that are happening in this world. Your fears and your desires just dry up. That's the proof of self knowledge.

And for knowledge to take place, for knowledge to happen, it requires a means. A means is required. Knowledge doesn't just float in out of the sky and tell you what it is. It doesn't speak for itself. Knowledge is always present. But to reveal that knowledge, a means of knowledge is required. For you to see my body you need eyes. For you to feel what I'm feeling you need a heart. For you to understand what I'm saying you need an intellect, mind, an intellect to understand these words. Those are means for knowledge. Those are *means*. They deliver the information, the knowledge, to me. My heart delivers the knowledge of feelings. My intellect delivers the knowledge of ideas. My senses deliver the knowledge of objects. But what about my self? What about me? What's going to give me knowledge of me?

Those three means require objects. They're means for knowing objects: feelings, perceptions and ideas, those are the means for that. But what about the self? Is the self an object? Nope, it's not an object. So if it's not an object and I've only got means for knowing objects then how am I going to know my self?

I need a means to know anything. And enlightenment is just the knowledge of who I am. That's all enlightenment is because I am who I am. You're not going to get who you are, you already are who you are. You don't know it, so I need knowledge. But awareness, which is me, my nature, awareness, cannot be turned into an object. This is when they tell you to experience awareness. What we jokingly refer to as the *this* Babas, '*this* is it'. You know that teaching? They're trying to objectify awareness that it's *this*, you should be experiencing *this*, you should be knowing *this*. Well hey, awareness can never be a *this*. It can never be an object. It can never be a *that* or it can never be a *this*. I am *that*. Awareness is never a *that*. Awareness is always the knower of the *this* or the knower of the *that*. You talk about *this* and what you're leaving out is the obvious factor, who knows *that*, who knows *this*? Who's the knower of the *this*

and *that*?

So for that knowledge of the knower, the seer, the awareness, the means I've got are inadequate and I need a different means, ergo, therefore, Vedanta. And Vedanta works in a very, very interesting way. It works like all means of knowledge but it works on self ignorance, not on ignorance of objects. And how does it work? It just takes away my ignorance about my self. It doesn't give me an experience of my self because I'm already experiencing my self. Tell me when you're not experiencing consciousness? You're always experiencing consciousness. You've never, ever not experiencing consciousness ever. Right now you're experiencing it. If there's anything going on in the future, you'll only be experiencing consciousness - your self.

So we don't have to deliver an experience of your self with Vedanta at all. We don't have to put you in some high state and make you feel good. Because any feeling good that happens is just going to appear in you, or happen to you, as awareness. And You as awareness is going to be unaffected by whatever happens to you.

So the problem is what? To get rid of this ignorance. And Vedanta removes your ignorance. And how does it do that? How do we do that? What is ignorance? And how do we get rid of it? Ignorance is simply the notions, the ideas that you have about yourself. That's all it is. . And now your self is not just pure awareness either, is it? The self is everything that is and that includes the whole of creation. So until you understand *satya*, the self, and *mithya*, the apparent reality, until you understand it clearly, you're not going to be free because there's a part of you living here in this apparent reality that's not free. So you better understand what this apparent reality is and how it relates to awareness.

So you need a complete teaching. And all your ignorance about your mind, your body, your intellect, your energy, etc. all that has to be examined carefully, objectively. Not according to how I want it to be, or think it should be, or believe it to be. But according to the facts. And this is just a science—*Brahma Vidya* it's called—the science of consciousness. A science is not personal. Science has a methodology and anybody who uses that method is a scientist. And any conclusions that comes about as a result of that method are considered to be true.

Now western science all it deals with is a material world. It's an emerging science you could say. It deals with the psychological universe. Physical science deals with the physical universe. Psychology, it's an emerging science you could say. It deals with the psychological universe. Physical science deals with the material universe. Psychologists deal with psyche, psychological universe. But what about consciousness, where's the science? Because some Tom, Dick, or Harry has a spiritual revelation or an insight or epiphany, it doesn't make his or her teachings scientific or impersonal and it doesn't qualify to remove your ignorance at all. You go to these big people and you think the words of somebody who says they're enlightened or had some non-dual experience, that those constitute a valid means of knowledge, you're incorrect. Sorry to say. You're incorrect. It does not constitute as a valid means of knowledge because it doesn't include a careful analysis of the whole of existence. It's what we're doing here, what we're talking about here.

Look at this (panchikarana chart). These are called the 24 cosmic principles. The *tattvas* of the dharma field. Every single factor in this field are affecting you in one way or another, and until you understand what those factors are and how they work and how they interrelate, you're not going to be free. These are subconscious, or unknown, or hidden factors that need to be brought into your awareness, or into your consciousness, so you can use that knowledge to transform yourself and prepare your mind for freedom.

Well these rishis, these ancient seers, they worked it out. This whole science developed a long, long time ago and there's a methodology. Vedanta is a methodology. It has a method of inquiry. That's what it is. You're going to make the inquiry but you need to know how to inquire. It's just as if your car is broken down—and our lives are broken down because if you're life isn't broken down you won't be sitting here. There's something missing here. The automobile isn't going where it's suppose to be going; it's stopped on the side of the road. And under the hood of this car, there's this problem and you don't know anything. You lift up the hood and you see all those wires and tubes, all that stuff, and you think, my god where do I begin? That's called *antahkarana*. The inside of us is like the inside of an automobile. It's complex. It's made up of a lot of moving parts and they all need to work in a certain way for you to be happy, for your life to move forward on its track.

And so you need not just a user manual, you need somebody who can show you how to use the tools to fix your machine. You need the tools and you need to know how to use the tools. And Vedanta has all the tools, it's a whole tool kit here. And by going through this carefully and patiently, working through it step by step you gain this understanding so everyday in your life you can apply this knowledge. Inquiry is not asking 'who am I'. Anybody has a doubt about that I'll finish it now. You're pure awareness, end of story. Don't ask that question ever again. Okay? Forget it. People say, 'Who am I'. Hey, the jury is not out on that one.

Since thousands of years ago you are *chaitanyam*. (*Ramji chants a vedic verse*) You are pure consciousness, finished! So don't be asking. Take that knowledge and apply it to your mind daily, minute by minute, hour by hour, year by year carefully and patiently until all your ignorance has gotten out of there.

To do that you need a means and that's what I'm trying to communicate to you. That's my job is just to communicate this means to you. It's not a philosophy, not a belief system, not a religion. It's nothing of the sort. Vedanta is called a *pramana*. It's a means of knowledge. And that's all for consciousness and it's all been worked out.

So if you've got some johnny come lately guru who's got his own teaching, head for the hills. Every guy who has some kind of epiphany gets out there and has his own teaching, 'What is your teaching sir,' people say that to me. I have zero teaching, no teaching. This is not my teaching. This is Vedanta. I'm just a guy that teaches it. It so happens it set me free but it's nothing personal. There's nothing personal about this so I don't have a teaching. I'm a Vedanta computer, that's all I am. What I figured out was, this brain, which is a pretty good brain, didn't work. So I took out this brain and I put Vedanta here.

So what's working here is Vedanta. There's not any Jim or Ram or whatever it is operating here. There's only Vedanta. That's what's doing my thinking for me. That's what's doing my feelings for me. That's what's running my life. Because it works! If I leave it up to me, I'm going to be up and down, all around, sometimes happy sometimes sad, in a pickle here and there and I don't like that. I want a smooth ride. I'm accustomed to a smooth ride. I'm not a dog that lost its bite. I'm accustomed to a smooth ride and this is a smooth ride I'll tell you.

You let this knowledge work in you and your life will go like a Rolls Royce, tell you. It works. For that to work it needs to be taught. You're not going to work it on your own. Don't have that vanity that you're going to figure it out on your own. Just be humble, open your mind, and let me teach you. I'm not asking for anything out of it. I don't get any fame or glory or power or money out of it. If you could figure it out on your own you would have figured it out on your own by now. You're all good people, intelligent people, grown up people and still there's a question mark. So come to class and try to work it out. Try to understand it.

That's basically for the new people. Lot of people here have been hearing me for several years. And they're probably bored by hearing that talk again. But that's basically for the new people. And anyway if you have heard it before it doesn't hurt to hear it over and over again. The style here is repetition. That's how you learn. You learn by hearing it over and over and over again because the ignorance keeps coming back, and you have to keep hearing and knocking it off. And eventually that ignorance is defeated and goes away.

So what we're talking about in this verse... we didn't finish the talk yesterday. What we're going to talk now is the gross body, where it comes from.

### **Gross Body**

We said, in the beginning there's only awareness. And then Maya, which is a power in awareness, projects, contains in it three powers: sattva, rajas, and tamas: a projecting power (rajas), a veiling power (tamas) and a power to know, revealing power (sattva). And those three powers, and five elements are created. Five great elements. These are subtle elements - they're ideas in the mind of consciousness. Consciousness has no mind. Consciousness is free of thoughts, free of energy. It's not energetic. But there's a power in consciousness, in you, that can generate this projection called creation, the world. This projection that we're living in is not a real creation. It's not that consciousness has turned itself into this, at all, and therefore ceases to exist as consciousness, like milk ceases to exist when it's transformed into cheese. It's not that kind of creation.

Maya, this power of ignorance, projects this whole creation out of itself.

And it's such an amazing projection, you can touch it, taste it, smell it, etc. and you believe it's real and you think the person in it, experiencing it, is you. That's what Maya does.

So before you appear as an individual, there has to be something here for you to experience, doesn't there? So we're talking here now about the macrocosm, in which we as individuals are eventually going to appear. Got to get this clear.

And so the first thing that happens is the subtle elements evolve. These subtle elements you'll see here (chart); space, air, fire, water, earth. They all have certain properties and function in certain ways.

This is how awareness operates on the subtle body. We call this whole thing here (chart) the subtle body. You still haven't *seen* anything. There's no physical body yet. Now this thing is all projected first. The causal body, ignorance, appears. Then the subtle body appears and the subtle body has five elements in it and it's operated by these three powers: *sattva*, *rajas*, *tamas*.

And *sattva* is responsible for creating the perceptive organs – how you perceive or know things. So you can't perceive anything without *sattva*, without light. *Sat* means awareness or consciousness. *Sattva* means the power of consciousness to know things. So that power, that's awareness, has to be the basis or the foundation of this knowing instruments. The knowing instruments are the five perceptive rgans.

The Five Active Organs down here, (red in chart), they're coming out of a different *guna*. They're coming out of *raja guna*, not coming out of *sattva guna*. Before the human beings appear, the individuals appear, these elements appear, that's the first stage, but they're subtle elements. Later when we get down here to the bottom (chart) they're going to combine and divide according to a certain formula. And they're going to become gross elements. But here they're existing in the subtle form in the subtle body, the *sukshma sharira*. We talked about this already.

So consciousness has laid down these five elements: space, air, fire, water, earth. These are subtle principles. Then they have properties that produce stimuli, in this case hearing, seeing, feeling, tasting, smelling, and that means sensations are coming into consciousness, coming into you. Right now you're consciousness. We're talking to you,

consciousness, now. Forget you're the person you think you are.

Stimuli come into you—smells, sounds, tastes, feelings, so forth—then consciousness integrates them in the subtle body, as the mind. It's called a mind. And that integrates these senses into one experience and then what's it going to do? It creates a doubt.

Whenever you have an experience, think about this, it's very important. Whenever you have an experience, you immediately want to know what's going on. That's a function. You're not actually doing that. Doubt arises, 'what's happening.' That 'what's happening' thought, 'what's going on,' thought is coming from this function. Consciousness is functioning producing this thought in you. Everybody, whenever something's going on you always want to know what's happening. Why do you want to know what's happening? Because you've got to respond. You've got to react. Stimuli is coming in. Reality is asking you to react. And you want to know how to react. So you need to know what's going on so you can react appropriately. You don't act appropriately you're going to suffer. It's called bad karma. It's called *papa karma*. *Papa karma* means you get results you don't want because you're not responding appropriately to what's happening to you. Bad karma, means agitation, emotions, so forth and so on that comes.

So the mind is going to doubt what's happening and how it's going to resolve that doubt? It's going to resolve that doubt as consciousness functions as an *Intellect*.

### **The Intellect**

The *intellect* is the part of you that can weigh and evaluate things and determine what has to happen. But where is the intellect getting its information? It doesn't have the information. It has to retrieve the information from somewhere. There's a database of information that it has to check to see how to respond. That data base is called the causal body, the macrocosmic mind, or the microcosmic causal body, you're own personal experience. So it's got to check with your experience or the experience of everything, that would be called instinct - instinctual reactions. It's got to check to the causal body, to the personal or the universal causal body to see what's going on. And then it determines to

flight or fight. You know that one? That's not right. It's going to tell you to go for something or avoid something, whatever it is, or hold your ground. If you're not certain, you can hold your ground to wait and see how to respond. All that programming is there in the causal dimension, the causal body.

And then what does it do? It sends the information to the *ahamkara*. That's the doer. There the intellect switches function. It's no longer determining. It becomes an 'I', a doer. Consciousness takes the form of doership and it says, 'I need to do this and do that.' Now it's got the knowledge of how it's going to respond. It says, 'I'm going to do this,' then what does it do? It sends the information down to the organs of action. That's why they're rajasic, because rajas is the power for activity that's in consciousness. You can't transform consciousness into objects without the power to transform it. And this is the power to transform it. It's the power to act.

So consciousness has the power to act in the form of this raja guna. Rajo guna it's called. And these five organs here (chart) are evolved from the five subtle elements and these five active organs activate the prana systems, means your physiological systems, causing the mind to emote (third function mind emotes) and it moves you to respond to the stimuli that's coming in.

So that's all your life is. All your life is, is a stimuli coming in a response going out programmed by your past. In other words we're a bunch of robots. That's why you're seeking the self because you're fed up with this habitual boring robotic life. It's boring isn't it? Everyday the same old boring stuff. I get up, take a poop, brush my teeth, eat my breakfast, go to work, blah blah blah, talk to my husband, my wife, look after my kids, etc. etc. over and over and over again doing the same dumb things. And after the initial joy is worn off it just becomes like, I just become like a machine.

No wonder you're looking for freedom huh? Because we're only running out of this program, what we've done in the past. There's no more information in there. No more information available to you but what is there. So you just keep operating out of the same pattern over and over and over again. And you're tired and bored.



Now imagine this situation, what if there's a program that you can use instead of your program? What if there is a program that works to solve every single problem that life presented to you that wasn't your own program? Would you sign up for that? Think you would. Maybe not because a lot of us are in love with our misery. Lot of us are very attached to being us poor suffering little worms crawling around in the samsara dungheap looking for little bit of nutrition. People fall in love with their misery. Without their misery, without their suffering... like when somebody calls you on the phone what do you say? 'I'm happy.' That's the end of it, what are you going to do. 'No, no, I'm going through lots of changes, lots of problems. Can we get together for a cup of coffee?' So you can talk about your misery. Misery loves company.

I had a friend. He was a miserable guy. I loved him like anything but he was a miserable guy. I'm always positive, I'm always cheerful. Doesn't matter, the whole world can be burning up and I'm cheerful, 'oh great the world is burning up, cool.' So I'm hectoring him because he's whining. So I try to encourage him, 'get on with it, go for it, go for it' like a cheerleader. He looks at me and says, 'Well Jim, it may be shit,' referring to his life, 'but it's warm and it's mine.' It's warm and it's mine, my shit, my shit smeared all over my body. Hey that's only because your program is born out of ignorance of your nature. And this program is not working, so let's download a different program from the internet, clean the hard drive, erase that program. I guess you could go to Kalki Avatar, he'll reverse the brain for \$5,000. Changed the fees now to \$10,000 to get your brain reversed. Gone up, ignorance is getting more hard to remove.

I met a woman during the first wave of this 'diksha people'. She went to have her brain reversed. She had tried everything. She'd been around since the days of OSHO and tried everything and nothing worked. Then she heard about 'Oneness University and Diksha' and plus she not only going to get enlightened but then she got to be with those 44,000 enlightened people in the golden dome in 2012.

Hey tomorrow is 2012. But they're in the golden temple doing their thing, so not to worry. They're going to save the world for us.

So she went, paid the \$5,000 for 21 days in those times. I don't know exactly how it works, but they put their hands on your head everyday... maybe the brain. Obviously God made a mistake, right? He put the brain

in backwards. I think it was Saturday night, Sunday he gets his day of rest. And he has to put the humans in cuz we're the roof and crown of things and for our will and pleasure this world is created. And God has to put us in there and he's tired after making the whole thing. And the bodies are going by and these piles of brains are there, and he's stuffing these brains in the body. He's tired and he puts them in backward, so they can't see the self. They can only see the world, they can't see the self, so thank god Kalki came along, cuz he can zap your brain around and you can see the self and you're fully enlightened.

We're going to give you a brain download alright but it's not going to cost you \$5,000. Just going to cost you some brain power. You're going to have to start thinking. And you're going to download this program into you. Because why run off of this program? Why run off of your past? Why not run off of the truth of who you are? Why not refer everything that happens to you to this teaching and let this teaching interpret how you should respond to what happens. Not your own personal preference. Why not do that? That's called turning it over to Bhagavan, to God. Because this is God's teaching. This is the knowledge of God. God is revealing this knowledge and it's for us. And let this teaching operate your life, not you. Problem solved. Then I've got a smooth ride, because this always works. Every single situation, time, place and circumstance, you can count on this knowledge of who you are because it's the truth. It's not my truth. It's not your truth. It's *the* truth. So you let *the* truth operate your life. As it says in the bible, '*and the truth shall set you free*'. You're not going to set yourself free. The *truth* shall set you free. And the truth involves understanding how this world works.

It's not like these modern teachers who say this world doesn't exist. This world exists. Definitely exists. Don't imagine that you're missing something because you can't understand why this world doesn't exist. These guys stand up in front of you and tell you the world doesn't exist and you know very well it's not true but you think 'well maybe I'm missing something.' No. They're missing something. They're idiots. The truth is, this world exists, it's just not real. And I'm living in this apparent reality and it's for me, this person living in this apparent reality, that this truth is for. Not just dismiss me and dismiss the world and expect something to happen.

So I've got to understand reality. This is why we want at this level of the intellect, when the intellect is determining, instead of sending it to your program, send it to Vedanta. In other words, interpret what happens to you in light of these teachings. Don't interpret these teachings in light of what you think or feel. This is what basically happens. There's always some clever people when they come to these teachings, and they're going to prove, they're going to reject or accept these teachings in so far as it fits in with their belief of what they think a proper teaching is. So they're always trying to find fault with this teaching. They've been into Buddhism, or they've been into this guru or that guru something like that. But that's not how Vedanta works. You have to look at what you believe in light of the teaching, not what the teaching is in light of what you believe. Just the opposite. Because if what you think the truth is is the truth, you wouldn't even be sitting here. You'd be out there enjoying yourself. Life would be easy and fun.

Okay, now we got the subtle body. We got the subtle elements operating in creation. First is the *causal level*, that's the very subtlest level. The self, ignorance, causal body, subtle body. The subtle body has these four components: prana systems, physiological systems, organs of action, perception organs and these five functions: 'I' function, memory, discrimination, doubting and emoting, and integrating. So that's the subtle body. That's what it does.

And then, there's still no visible creation. Then these five subtle elements they become the gross elements. They become the physical universe. That process is called *panchikarana*. *Panchikarana* means five. It's the five subtle elements grossifying. Before you got a gross creation, you got a subtle creation hidden behind it. And how do these five subtle elements become the gross elements according to this thing? Subtle space, subtle air, subtle fire, subtle water, subtle earth—those elements divide, become two; they split up. It's like cell mitosis. This is element mitosis. The elements divide into two and one half of it combines with an eighth portion (see chart). This half splits into eight and one half combines with an eighth portion of other four elements to create the gross element space, the gross element air. The same thing happens with this one. And all these along here, gross element fire, gross element water, and gross element earth. And boom, your whole material creation appears.

Now this material creation is not real. It's a projection. It looks like it's real. When you're looking at the creation through your body it smells, tastes, and touches, feels, sounds like it's real. But it's not real because when you investigate it... and this is where your modern physics is coming in now. They're starting to deconstruct this whole thing and they're discovering there's nothing here. It just *looks* like there's something here. That's where we're being fooled. We're taking the appearance to be the reality. The reality is, there's nothing actually here that you can sink your teeth into, that's real, that's lasting, that you can count on. This is why the doubting function and the discriminating function is involved in consciousness because nothing is what it seems to be.

Like the body, you say the body's real. Most everybody, c'mon be honest, I know you know the answer it's not real. But the truth is you think this body's real. But just what is this body? What is it? Is the nose the body, or the ears the body, eyes, skin, flesh, blood, air in it the body? What part makes it the body? Can you actually find your body? It looks like it's solid and real but when you start investigating it what happens to it? Okay, let's say it's made out of matter. What's matter made out of? Atoms. What are atoms? They're made out of protons and neutrons. I guess. I just know it's not real because I investigated it. Okay, it's made out of protons and neutrons, and what are those made out of? Mesons, quarks, pi mesons, neutrinos. Every time you keep splitting up these elements you keep breaking down the little elements that are holding this body together, what happens? Great vast spaces occur. Even in an atom there's like *huge* space between all this stuff. And you get down to quarks and you start dividing the quarks up into neutrinos or strings or whatever, and you find this vast space.

And suddenly you come to the point of the black hole where there's no objects at all. What's the black hole? But where did the body go? It's coming from the black hole which seems to be out there in space. When you go out there in space, can you ever find a black hole? A black hole is like a mirage. Every step you take toward a black hole, the black hole moves away. Everything in this apparent reality is exactly like a mirage. You keep trying to get at it, you keep trying to understand it, you keep trying to know it, and with every step, it moves one step forward. You can never find it. You can never actually grab it and hold it and keep it there

as something solid and substantial upon which to build your life.

If the body's real, if it's your body and it's real, where is it when you're in deep sleep? Where's your body for you? It's not existent. It isn't your body anyway! Where did your body come from? It's non existent. It's not your body anyway. Where did your body come from? Did you make it? Did you create your body? You didn't create your body. It was given to you. You're consciousness and one fine day there's a body in front of you. Where did that come from? What's it made out of? Whenever you investigate any object in this apparent reality—apparent reality means anywhere from Maya on down, anywhere from Maya, basic ignorance, to the causal body, to the subtle body to the gross body—whenever you actually investigate any objects, there's only two categories in existence: me, awareness, and objects appearing in me. Whenever you investigate any object using the Vedanta methods, every object dissolves or resolves into you, into awareness. Means what? None of this has any meaning at all apart from your knowledge of it.

So if you're depending... this is what bondage is. It says in here, 'bondage is depending on an object for your happiness.' Object means a situation, a person, a physical object, a job, a family, enlightenment. Anything you can think of, other than you, is an object in you. Depending on any object for your happiness is not going to work, why? Because there's nothing there when you investigate it. When you actually look into it and do the thinking that's required. This is all this is, an analysis or investigation or inquiry. Inquiry means an analysis or investigation. When you actually do the thinking along the lines of the scripture you can't find anything to depend upon other than your self. That's freedom. Freedom is depending on me. Why would you do that? Because I am always present, aren't I? Tell me is there any time when you're not present? No there's not.

If you've got a question, it means you're thinking of yourself as this body-mind. Yes that's true if you're the body and mind then what? There is a time when you're not present. But what about you? Is there any time when you're not present? No. For you to say there's a time when you're not present, you'd have to be present, wouldn't you? For you to say there's a time when I'm not here, you'd have to be there to know that, wouldn't you? Which means what? There's never a time when you're not present. Think about it!

If I'm always present and always available. If I never change. You know you wouldn't be sitting here if you didn't know about that part of you that doesn't change. Right now we'll call it a part because maybe you don't have full knowledge of that as your self. But everybody that is sitting here knows very well there's some part of them that doesn't change. And that part that doesn't change is what? You! That's all Vedanta is doing is helping you to identify your self as that part of you that doesn't change. It's not a part, but when you take yourself to be a human being it seems like it's a part. It's actually you.

And something that doesn't change is free of everything. Everything in the Maya world, in the apparent reality is subject to change. This is why we don't want to invest our energy in it. If you're investing your energy and your happiness in something's that's changing you're going to be continually disappointed. Because the happiness that's delivered by the objects is going to disappear. It's going to become unhappiness or no happiness or whatever. It's just not going to remain. And the joy that looks like it's coming from the object where is it coming from? That's coming from the permanent part of me because my nature is *anandam - bliss, joy, happiness*. That's my nature.

So the joy that *seems* to be coming from the object is *actually* coming from me. And if I'm always present and I know who I am, I'm going to be always present, always joyful, always complete, always full, always okay, and unaffected by anything that happens. That's what I want - I want to be unaffected by anything that's taking place inside this samsaric reality. Water off a ducks back, that's how jnanis see this world. Jnanis are people who know they're awareness. Everything is like water off a ducks back, it rains but it just rolls off. None of it sticks. Knowing who you are is like being teflon. Every experience is cooked in the frying pan of you and none of those experiences stick.

So we'll continue on with the verses.

## 22: Verses 61-64

**Three stages of Vedanta: sravana, manana, nididhiyasana**

The assimilation of these teachings comes through your own contemplation. I give you the information and then you have to think about it. And the more you think about it the more deeper it goes. And as you practice, Vedanta has three stages: you hear it, then you think about it, then you assimilate it. So this is up to you. It's a process. *Sravaṇa, manana, nididhiyasana* – hearing, reflecting, and assimilating. And it becomes hard and fast knowledge.

Everybody knows they're awareness, okay? Everybody in this room knows very well that 'I am awareness'. But is that hard and fast knowledge? Hard and fast knowledge means is that knowledge always operating in me? Does that knowledge solve all my problems in life? It's hard and fast when it solves all your problems. When you can dismiss anything that happens with reference to that knowledge on the spot, then that knowledge is assimilated knowledge.

So that's where the work comes. You get the teaching then you do the work. Like that, slowly, slowly, slowly it's going to take time. If you're highly qualified maybe you can get it in a matter of months, maybe a year or two. If you're not so qualified, if you've got these obdurate problems—obdurate means hard problems, these deep what we call *pratibandhakas*, bondages, your subconscious stuff that's hanging you up, i.e. love problems and that sort of stuff—it's going to take longer. But just stick with it, steady, steady, steady, stick with it everyday. Have that determination, putting a little bit into it. Try to keep your mind on the topic all the time. And the more dedicated you are into this inquiry, the more, the quicker, the better results are. That's the grace. The grace will come cause you'll earn the grace by you doing your inquiry. Grace is not just an accident. It isn't like some people God decides 'oh they're nice people I think I'll them enlightenment and I won't give her enlightenment she's a jerk.' No It's not like that. You earn grace by what? The diligence, the devotion and the determination with which you pursue your inquiry.

### **The Self, Your Essential Nature**

*Verse 61 - The self, awareness, can be known by anyone with discrimination. It is self luminous,*

So anybody can get this, *if* the discrimination... What is discrimination? Knowing the difference between the subject, me, and the objects appearing in me. And discrimination means not confusing my self with the objects. And an object is just anything that appears in me. That's discrimination. The suffering comes because I lack discrimination. I get myself confused with an object. We ran through this yesterday and the day before many times, I think I'm a feeler, I think I'm a thinker, I think I'm this body, I think I'm hungry, I think I'm thirsty, I think I'm a man, I think I'm a woman, I think I'm a seeker, I think I'm a I'm a I'm a... And the 'I' keeps joining up with some object, some thought or feeling or emotion or some situation. The 'I' keeps joining. It keeps identifying with this object and when it does that it means I'm lacking discrimination. So if you have discrimination you can know who you are simply by getting that knowledge and applying that knowledge consistently. It is okay. What is the self? It is self luminous.

For you to see this paper, light is required. Isn't that right? If there's no light in this room you cannot see this paper. What is the light by which you see the light in this room? Your eyes, isn't it? Your eyes reveal the light in this room. That's correct. Yes they do. In other words, the light in this room shines after your eyes. Your eyes are shining first. You can see the light in this room and then the paper is revealed to you.

Now what is the light that knows or sees the eyes?

*Audience:* The brain.

Ramji: Brain? No. The brain doesn't see the eyes. Brain is material. Remember we said the physical body is just matter. So matter is not revealing anything is it? Matter has no light. The brain is just matter. It can't see anything. There's a great movie called *Man Facing Southeast*. It's an Argentinian movie. It's a fabulous movie about this enlightened person in the nut house and the psychologist. And one of the scenes there he's got a brain washing it off pulling it apart trying to find the consciousness in it. There's no consciousness in the brain. The brain doesn't light up anything. The brain is just a material instrument that operates a nerve systems. Consciousness functions through that but it doesn't light up anything. No.



What is the light that lights up the eyes? The subtle body. Space, air, fire, water, earth are the physical objects. Those physical objects are lit up by the eyes. So the eyes see them. They don't see the eyes but the eyes see them. Now what is the light that lights up the eyes? In other words how are the eyes known? By the mind, by the subtle body. In other words, I've got a subtle body here, a mind, and I know what I see. Okay? So the subtle body is the light of the eyes. The eyes are the light of the objects and the subtle body is the light of the eyes.

Now what is the light of the subtle body? The subtle body is who I think I am. The subtle body is the person I think I am. What lights up the subtle body? What lights up me? Awareness. Remember we said the subtle body is reflected awareness and this is pure awareness (consciousness). Okay? The reflected awareness is the person I think I am, is like the moon, and pure awareness is like the sun. So the sun light, or awareness lights up this person, whatever my name is — that person I think I am. We call it the subtle body. We don't say you're a person, we just say you're a subtle body. You think you're a person but we say you're not a person. You're just a subtle body illuminating these things.

So the self illumines the subtle body. What illumines the self? Itself. It is self luminous. In other words, there's no other self required to know the self. I know there's another, you see this in the Tibetan thing, they have this Buddha like with ten heads and they kept getting smaller. The idea was there's awareness watching awareness watching awareness watching awareness watching awareness (10x). It just kept getting smaller and smaller, etc, but where does the buck stop? The buck stops with you. You don't need anybody other than yourself to know who you are. That's why you're self-luminous. You illumine yourself.

People think, 'well this subtle body here is going to know or experience this self.' This is experiential notion of enlightenment. But how can this person that I am experience or know this? How can it do that? It hasn't got enough light to see it. You haven't got enough faculties or light, enough reflective power. You know the moon wants to know the sun. It hasn't got enough light to bounce back to see the sun does it? Okay, the moon's sitting there and somebody comes along and says to the moon, 'Hey you know you're reflected light?' 'Oh no, that's not so. I live by myself. This is my own light.' This is how we feel isn't it? This is how you

feel. You think it's your own light. You think *you're* intelligent. You think *you're* aware. And people are always saying, 'I'm getting more and more aware.' Have you ever said that to yourself how you think you're getting more and more aware? Yeah you have, don't lie. You definitely think you're getting more.

You're *not* getting more aware. When your mind is sattvic the reflection is clearer so looks like you're more aware. When the mind is tamasic, dull, it looks like you're less aware because there's less reflected light on the subtle body, on you. But in fact you're not getting more or less aware, just like the moon is not getting more or less aware. It's just an inert reflective surface. And it's limited. In other words, this person that I have has limited light. It's borrowed light. We call it *pratibimba-ha*, is the word. It's a reflection and that reflection is not strong enough to bounce back the light to the sun.

So you're not going to know the self. You're not going to know the self, forget it. You're not going to smell the self, or taste the self, or feel the self, or experience the self, or in any way, it's not going to happen. It's impossible that you're going to do that. That that's going to happen to you Because you're just an inert reflector. You're borrowing everything from awareness which is the *real* you. Trying to know the self with your mind is like taking a flashlight out and looking at the sun. There's a guy walks out and he says, 'Hey you know what the sun is? It's up in the sky.' 'Oh I'll get my flashlight and have a look.' Hey, that flashlight is never going to reach the sun and anyway, even if it did reach the sun, you don't need a flashlight cause you can see the sun in its own light, can't you? So do you need anything to know who you are, to be who you are? What do you need?

Awareness is just what? You are just your existence. What do you need to exist? Think about this. Are you sitting here *being* every minute? In other words, doing something to make yourself exist? Nope, you're not. *Being* is not a verb. You *are*. You *are*. There is nothing you can do about it at all. You're not maintaining yourself or creating yourself or *being* anything. You are. You exist. By what? By virtue of nothing other than the fact that you exist. And what is the nature of your existence? The nature of your existence is light. Light means it's a symbol for consciousness. Now don't think we're talking about here you're suppose to see some special kinds

of spiritual lights. Light doesn't mean experiential light. People get all these ideas, 'Oh I saw the white light.' Yeah, when you saw white light your mind was still, awareness reflected on the subtle body, and you had the experience of light. But how was that experience of light that you had, your epiphany, that mind-blowing experience of light you had, how was that known? It was known by me. In other words, I was there before the light came on, I was there while the light was happening, and I was there when the experience of the light ended. I was a conscious awareful being, or conscious being you could call it. 'A' conscious being is not right because awareness is not a person. It's not limited so to call it 'a' is not correct. As awareness I was there prior to the experience of the light, during the experience of the light, and once the experience of the light was over.

So don't think when they say the word 'light' that you're going to have to have some special experience of light. The light we're talking about here is the knowing principle, the 'I'. That's you. And this person that I think I am is the known object. The person that I take myself to be, appears in me as a known object. My problem is, all I'm doing is confusing who I am with my reflection in my mind. That's all. And discrimination is not making that mistake.

*Verse 61 continues - ... a part-less whole,*

This self is a whole that's not made up of parts. The word is *purna-ha*. Now normally you think I'm made up of all these parts. I've got an intellect part, got a mind part, got an ego part, I got my subtle body, I got my physiological systems, the pranas, space, air, fire, water, earth - these are all parts making up me. Wrong! it does look like I'm made up of parts no doubt. But are those parts actually parts? Or are they a projection of Maya, of ignorance? In other words does Maya make it look like I'm made up of parts, when in fact, I'm a part-less whole.

When you investigate awareness you can't find that it has any parts in it. Right now try to think about awareness. Can you find any parts in it? You can't. It seems to be made of parts when I look at awareness through this subtle body. When I look at myself through my subtle body it looks like

everything's made of parts. It looks like the trees, the sun, the moon, all this stuff is all cobbled together and it's all working like a bunch of parts. But in fact there's no parts here. And we know that by inquiry when we investigate. When we investigated the physical body we got down to the atoms, quarks, mesons, pi mesons, neutrinos, and space and then space dissolves into awareness and we're just left with awareness. So are there any parts there? No. There are apparent parts but not actual parts.

So I'm not in the business of getting myself together. How many of you say, 'I'm getting myself together.' You can't get yourself together, forget it, cause you're not made up of parts. So how are you going to join up, fix yourself up, get all these parts working so you get happy? How you going to do that cause you're not made up of parts in the first place. Pack it in on this yoga business, fixing yourself, joining up, connecting up all the little bits. All the little bits are already connected. The connections... we call this the yoga of no contact.

Vedanta is called the yoga of no contact. Yoga means to connect, to join, to hook up different parts. In the yoga model this subtle body is meant to connect to awareness, to God. This is the God principle or the self principle. And then this principle, the person that I think I am is taken to be a real person. That real person is meant to connect with God or awareness. That's called yoga, to get in connection, to hook them up. But hey, this (awareness) and this (maya) are non-separate. They *seem* to be separate just like the glasses seem to be over here, but when we did the analysis on the glasses, we found the glasses are not separate from awareness. They are me, they appear in me as objects with a name and a form. But this is just consciousness appearing in me with a name and form. In fact, they're non-separate. So how are you going to hook up two things that are not-separate? How you going to do that? You're not going to do it. All you're going to do is get frustrated.

It's why yoga is a huge frustration if you're using yoga for moksha cause you keep thinking you're going to connect but there's no parts to connect. There's a *seeming* duality and I'm caught in this *seeming* reality. This apparent reality, I'm stuck in there and I'm trying to fix it from within there. And you can't fix it from within there. You have to see that you're not in there in the first place. And when you understand that you're awareness then you see that all these parts appear in me and are

projected by ignorance. So part-less whole, the self, you have no parts, stop trying to hook them up. That's the purpose of this teaching.

You see it's an uncomfortable teaching because a lot of you have been told you can hook yourself up or connect yourself up or get yourself together. But if you believe that than you've got the wrong idea of the self, okay? You're ignorant about the self cause the self has no parts and the self is not going to be connected to anything cause the self is already everything. And everything is connected to the self but the self is free of everything. So when you know who you are it doesn't matter whether anything is connected to you or not. And what is connected is not real anyway so why are you worried about it? Why are you trying to fix something that's not real in the first place? Think about it. Real means permanent.

Okay, let's say you do get connected, then what's going to happen? Because the connection or experience takes place in time, what's going to happen? A disconnection, right? In this dharma field, in this world of duality, anything that's connected is going to get disconnected. Like in the love business, you feel lonely and you want to get in love so you want to connect with somebody to love, huh? That's why that kind of connection love never works. The only kind of love that works is the discovery that you're awareness. Then if you find somebody else who knows they're awareness you've got no connection problems do you? So you got no relationship problems operating do you? Cause both persons know they're awareness so they're not trying to connect to each other and make the relationship work. In other words, the joy, the love is coming directly from the self cause the nature of the self is *parama prema swarupa-ha*. It means the nature of limitless non-dual love. No connection required. No effort required. It's a non-dual love. Because there's no parts to connect baby. This whole connection idea only works cause you're mistaking yourself to be this, see?

You can see why this love thing is such a problem. Cause this is an incomplete entity. An apparent part in an apparent creation is incomplete, and it wants to complete itself by hooking up with another apparently incomplete being. It wants to hook up with somebody else. I never did understand how people looking for love would go on the internet and try to find love from people who are looking for love. Cause

the people looking for love that means they don't know what love is. So why would you go there looking for somebody who's looking for love? Only by knowing you're awareness can you solve this problem of connection cause there's no parts to connect. Think about it. Take some time, contemplate on this. If you really understand this, it should destroy this craving, this need to hook up with something. I'm just using love, it's with anything - hook up with a job or whatever it is.

*Verse 61 continues - ... distinct from the five sheaths.*

We already covered that. Five sheaths are five levels of experience: the physical level, pranic level (your thirsts), your emotional level (your feelings), your intellectual level, and the level of bliss. The self is non experiential bliss. It's the *knower* of experiential bliss. If you're feeling good, there's some factor other than the feeling good that's there and that factor that knows the feeling good is the self. And the self doesn't feel good or feel bad. The self just illumines the feeling good and the feeling bad, so it's other than the five sheaths.

*Verse 61 continues - ... witness of the three states of experience,*

We covered that the other day when we unfolded the teaching of *Mandukya Upanishad*.

*Verse 61 continues - ...changeless, and untainted by anything that is in contact with it.*

It's a teflon. We covered that earlier. The self is covered with teflon, nothing sticks to it. And when you think about it, think about this honestly now. Everybody here has had hundreds of thousands of experiences haven't you? Maybe millions of experiences, who knows. Even if you've only had ten experiences in your life, where are those experiences now? Where are they? I don't see them. You say you've had all

these experiences but if you had them they'd be available for me to see wouldn't they? If they're actually real, if they actually happened then they'd be available, present for observation and experience. But where are they now? Where are all your experiences? Yet I see you sitting here radiant and aware. I see radiance and awareness here. The radiance of awareness I see here shining. That's immediately experienceable and immediately observable. And are any experiences contaminated in this light of awareness that you are? No. None of it. Where is it? I'd like to see it. If it's real you've got to produce it and show me where it is. It's not real. It just *poof*, appeared, and *poof*, disappeared. And did it actually affect you at all? Did it leave one trace on you at all? No. You're just here, present, and aware.

And now the words that I said like two seconds ago, where are they? Gone. And the next experience is about to happen, the next words are coming, and where are they? Gone. Did anything ever actually happen to you? Where is it? Nothing ever happened to you. Experiences appeared in you, manufactured out of your awareness, and they dissolved back into you and disappeared, and you remain, clear, still, permanent, eternal.

You're not affected by anything. Look at your own experience, you can say that. You *think* that these things have left an experience on you, that's all. You think these experiences have left a trace on you but no traces are there. Look and see if that's true or not. Apart from the belief that those things of that what mom and pop did and where you went and all of that—apart from the belief that those things actually changed you and affected you, were you actually ever changed? Or aren't you that same light of awareness that was shining out through that little baby, when that little baby body appeared here one fine day in front of you? Yeah you are. You bet. Absolutely.

*Verse 62 - The inquirer said, "I negated the five sheaths but I see only emptiness. Is there something else to be known through inquiry?"*

*"I only see emptiness, there's nothing there, nothing happened," he said. You know that experience when the world disappears? You feel empty, you feel void. Did you ever read that Adyashanti book, *End of Your World?**

That's about that, about these people who have had these spiritual experiences. And either the experience negated the world, which blew their mind and they realized there was nothing there. And so they got depressed. This is the situation he's talking about here.

Here we've consciously negated the world. But whether an experience negated the world for you or you consciously thought it through and understood that there was nothing in the world, you come to this point of view there's nothing out there. 'Oh god, you mean I've been wasting my whole life trying to find something out there and there was nothing out there? What am I going to do now? What's next?' Happens all the time, everyday. What's the problem with that? That's where we all get stuck here with this one. If the world is empty, what am I going to do? Well you're going to have to look and see that it's not actually empty. It just looks like it's empty.

The teacher said, 'Yes.' The student said, 'Is there something else? Am I missing something here?' Yeah, you're missing something here. We're taking a poke at the Buddhists here, okay. Please, don't get excited. We love the Buddhists, they're all God, they're all consciousness. We're taking a poke at the emptiness people. Bad word, terrible word for awareness. There's only awareness so there's no emptiness. And the awareness we said here, the scripture says, is *purna-ha* – it's fullness. And it's non-dual. There's only fullness, no emptiness. There's no such thing as emptiness. There's no such thing as non-existence. *It's ignorance interpreting the absence of objects as nothingness, emptiness*, and therefore getting that emotional problem. In other words, there's still an interpreter, still a subtle body there on the experiential level who's disturbed by the absence of objects. It's a big problem. This is like at the final level. And Vedanta's going to sort this out for you. What does it say?

*Verse 63/64 - The teacher said, "Yes,"*

The teacher said yeah you bet. There's something else you're missing, you're looking on it.' What are you doing? You're looking at the absence of objects is the same as looking at the objects isn't it? What are you *not looking* at? The knower!



How is the absence of objects known? That means there's not nothing there isn't there? Huh? You're saying there's nothing there, you're saying it's empty but you're not looking deeply. You're just looking at the absence of something and you're interpreting that incorrectly. There's a presence of something there and what is the presence? Me, awareness. And awareness is full, *purna-ha*, complete, *purna-ha*, full. Never, ever, ever incomplete. This emptiness is filled with awareness. And what is that awareness? Me.

So look for the knower and the nature of the knower is fullness, *purna-ha*.  
(Chants this verse from *Isavasya Upanishad*)

*Om purnamida purnamidam, purnat purnamudatyate, purnasya  
purnamadaya purnameva vashishate*

It says, if you subtract this whole maya world from this fullness, this *purna*, this self – self alone remains. My guru use to call this the mathematics of the atman, of the self. And it says, and if you take this whole universe, all the whole world, and you add it back on top of the self, *purna-ha*, *purnameva vashishate*, it just remains full. You take the whole thing away, it remains full. You add the whole thing back and it remains full.

The knower, you, is always full, complete, and whole. The knowledge of yourself as wholeness, as fullness, as awareness destroys all this desire for connection. Cause desire for connection is based upon the belief that I'm not full, I'm not whole, that's something missing. But nothing is missing.

*Verse 63/64 continues - "It is the knower of the emptiness. That is you, limitless awareness. You are adept at inquiry."*

Then the teacher's going to flatter the student little bit telling him you're good at inquiry. See the student's not afraid to present his or her ignorance. We're always looking for what's missing. Look for what's not missing. You're the missing piece in the whole thing and you're not counting yourself. You're not taking yourself into account. This is the whole problem. You're just looking at yourself with reference to the

objects. You're interpreting yourself with reference to the objects appearing in you. You're not taking yourself into account. You think what's appearing in you is validating or invalidating you. You think that what happens, good or bad, is a statement about you. And you don't realize that everything that's happening isn't a statement about you at all. You're fine prior to everything that's happening.

So just look at that part of you that's prior to what's happening. It's always present cause it's just you. When are you not present? 'Oh no, no, no, I'm the power of *now*. I'm going to be in the present *now*.' Can you see the problem with the *now* teaching, with the '*Be here now*' teaching? When are you not present? You can't *be* in the now. You can't *get* to the now. You *are* the now. Now is another very dumb word. Emptiness is a dumb spiritual word and now is a dumb spiritual word. If those things refer to awareness we should like ban them from the spiritual debate cause all they do is create confusion. The self is not conditioned by time in any way. So referring to the self as the 'now' is a bad teaching. Sorry Eckhart, we love you. You're right cause you're talking about the right thing but you're wrong cause you're using a bad word (now) that's misleading people.

## 23: Verses 63-66

### The Self, Your Essential Nature *continued*

Just got an email this morning this exact same topic. A fellow who's contemplating on the 'I am'. And he said suddenly reality just became flat and collapsed and all the objects that had meaning just merged into the subject and he was just staring into the emptiness. This is a common experience for many people. It can just happen willy nilly automatically out of the blue without any reason or it can just happen through contemplation on these teachings or hearing these teachings. Just simply hearing them can bring upon the experience of the absence of objects, the void. And this person called it the dark night of the soul. He said, 'I think that's why they call the dark night of the souls to discover that all the things that I see and smell and taste and touch and feel and think and all the things that happened to me, and have happened to me, and all the people in my life and situations - all of them don't mean anything at all.'

They're just temporary flickers of awareness in consciousness and then they just disappear or dissolve in consciousness or into myself.

And most people get depressed when that happens. That's the problem here. He doesn't say he's gotten depressed but generally there's got to be something more than emptiness. I don't know for sure, but I think the Buddhists present that emptiness as awareness, as the self. Think that's the word that's often used to describe the self - emptiness. But that word is a very incorrect word for the self. It's a bad word. It's a good word for objects as we have defined it and you should always keep this definition in mind. An object is anything other than yourself. So that's a good definition for an object that it's empty.

The Buddhists actually have another term, *dukkha*. Common word, and it's generally translated as suffering or sorrow or disillusionment or disappointment. But the actual meaning of the word is made up of two syllables, two words—*du* and *ka*. *Du* means bad, not good. *Dukkha* means suffering or not good. But *ka* has a very different meaning. It means hollow. So a bamboo is *ka*. It's hollow. A bamboo tree looks like it's solid. In fact bamboo is quite strong but inside it's empty, it's hollow. And that's used as a symbol of the objects that appear in you. They actually look like they're strong and solid and substantial but when you investigate the objects what do you discover? They're hollow.

Like love, let's take love, it's a good example. There's an object. Love is an object. We're not talking about your self. The nature of your self is love. That's called *parama prema swarupa*. But that's a different kind of love. That's non-experiential love. But experiential love is an object that people crave for, isn't it? It's something probably everybody wants, or most everybody wants. If you look around you'll see that people are really loved starved. They're always trying to take some love out of their lives, out of their friends and family, even strangers. But that kind of experiential love is that solid and substantial? Can you count on that to always be there, or is it hollow? Is it empty? Does it look good on the surface and when you get on the inside, when you look through it onto the inside, you can't find anything there. So love is just one example.

Or say security, financial security. You think you're secure until what? A bunch of the big cheeses at the money heap works some scams and schemes and suddenly your pension fund disappears. And you had it all figured out how you were going to have a nice long groovy retirement, zooming around the world doing what you want to do that you worked so hard for. And one day, you're in a bed-sit somewhere feeling rotten. Was that security solid or hollow? That was hollow.

So that's what basically this teaching is meant to do. It's meant to hollow

out all of these objects by analyzing all the objects that appear in you and seeing if they're solid and substantial, or if they're just hollow and empty. And when that happens, and sometimes it happens consciously through inquiry and sometimes it happens just out of the blue.

I was having a chat with a woman one time driving on the freeway. We were coming back from the coast in California. We were having a talk about the self and everything. And suddenly she experienced the void. She saw from that inquiry, that talk, that everything was totally empty and void. And she was depressed for two years even though I tried to explain to her. Yeah for two years she was totally depressed, 'What am I going to do now? If all this stuff I've been chasing so far, is nothing there, then what am I going to do with my life now? What can I pursue now? I can't pursue anything. This is totally depressing.'

That's the dark night of the soul when you've been accustomed to chasing objects and putting all your energy and attention into gaining and maintaining objects and holding onto objects that you value and getting rid of objects that you don't value. Your whole life has been nothing but a transactional situation between yourself and the objects appearing in you. Remember there's no object out there. There's zero objects out there. It looks like there's objects out there, but all the objects are just thoughts appearing in your mind - desires, fears, etc, whatever they are, they're just the objects. And your whole relationship so far has been with those things. And one day you see by contemplating the nature of objects—and that's what we're doing here—this is why in the previous verses he gave all the reasons why those things weren't substantial, why they weren't the self.

The self is the substance. The self is what you can always count on, which is always real, which is never apart from you, which is always full. So in this situation where you've got a subject and object, and that is our existential situation, that's all life is - is me as a subject, and all the objects appearing in me. That's all life is just those two thing. We've got the discovery that all the objects are empty. And because we're conditioned to try to get our happiness from these objects, we discover they're empty, so what do we do? We get depressed. That's why this fellow calls it the dark night of the soul. And what is missing?

The teacher says what you're not looking at in that situation is what? Who sees the emptiness? In other words, all the attention is still on the objects, it's not on the subject. The subject is full, luminous, awareness. That's the subject. That's you. That's who you are. But you're not deriving the meaning from you—which is fullness, which is joy, which is peace, which is happiness itself—because you've been driving all the happiness

from the objects you get depressed. When what you're searching for is just you! So this is the most common where people get stuck. They've negated all the objects one way or the other but they're not looking at themselves. Because we think we're this experiencing entity. This experiencing entity, this subtle body is always looking to objects. It's outward turned. And inquiry means, well how do I know that this world is empty? But the secret is right there in that one simple statement. How do I know that the world is empty? Because I see it!

Now we're going to see here, we've got an opportunity to inquire into the 'I' cause you know nothing's out there. It's why it's very important. This is why we call it maturity. In the first talks where we talked about the motivations for seeking enlightenment, we said that a mature person knows that life is a zero sum game and there's no joy in objects. So once that's clear and now with this supporting logic here that this understanding that there's only the subject and the objects and the objects are devoid of meaning, now I have an opportunity to inquire into me, into the subject. That's why this section is called: **The Self, Your Essential Nature.**

So what does the teacher say? *(returns to Verse 63/64)*

***Verse 63/64 - The teacher said, "Yes, it is the knower of the emptiness. That is you, limitless awareness. You are adept at inquiry."***

In other words, don't linger in this feeling of depression. It's just your ego wallowing in disappointment. It's what Chogyam Trungpa called it, 'The gift of disappointment.' It's good huh? This should be taken as a gift. This should not be taken as an opportunity to feel rotten and go into a big depression and big existential funk. It should be seen as a gift. Because now you've actually seen that there's nothing there. Now you can concentrate all your attention on inquiry into your self. We can either do this, or like I say, it can happen to you outside the teaching. But usually if it happens to you outside of a teaching tradition you don't know how to proceed from there because you're just one of a person. Like Adyashanti wrote this book, *The End of Your World*, and that's basically what that book's about. It's for western people who are completely outside of a tradition and he's trying to give them some kind of way to cope with this emptiness. I didn't read the whole thing so maybe I don't understand it very well, but he was like trying to give the ego a way to cope with it. But the ego is an object. The ego is not the subject.

Awareness is the subject and the ego is an object, so telling the ego how to cope with emptiness is the wrong prescription. They just leave the person as an awakened person who knows that emptiness, or had some transcendent experience, and then they tell them how to cope with that experience. But we don't want to cope with that experience. There's no *coping* involved with that experience. That experience is just the truth about objects. That's just the truth. You want to cope with the truth? I don't think so. The truth is the truth, there's no coping. There's no adjustments to be made. They just have to accept it. If you have a problem with that it means you just haven't understood the truth. It means you still think that what you want or how you think life should be is the standard by which reality unfolds.

So this realization that all objects are hollow or empty or there's no joy in the objects, or life is a zero sum game – any one of those formulations of the limited nature of objects... in other words, there's a certain reality to them. As we said, it's *mithya*. It's an apparent reality. It's not a non-existent reality. It's an apparent reality. So they have a little bit of meaning, that's why it keeps you hooked on them. Cause there is a little tiny bit of joy there when you get what you want and avoid what you don't want. And that tiny bit keeps you like a little taster, you keep coming back nibbling trying to find if there isn't more joy there. But the joy isn't coming from the objects at all. The joy is just coming from reflected awareness, called *anandam*. We just talked about that, the causal body. It's reflected awareness. And you're one with yourself when it happens but then what happens? The desire, ignorance, creates another desire and the reflected joy disappears and then I'm disappointed again and I have to have another desire to try to get back that *anandam*, that experiential joy.

Now we're going to get into the distinction between the experiential bliss and the bliss of the self. It's coming up here. Okay next verse:

***Verse 65 - Please know in your intellect...***

Let's stop there. Enlightenment is the hard and fast knowledge that I'm limited, non-dual, ordinary, action-less, unconcerned ever present awareness. That's enlightenment. Assuming that knowledge is hard and fast. Means what? It neutralizes my sense of doership and neutralizes my binding *vasanas*. In other words, it renders my binding *vasanas* non-binding. So where is enlightenment taking place? Again we've got to talk about this cause out there in the big spiritual soup, in the big spiritual

maya, and boy the spiritual maya is worse than the worldly maya I'll tell you. It's more confusing. The worldly maya is pretty straight forward. But the spiritual maya is all mushy and vague and indeterminate. Anybody can say anything, it's all mystical and who knows what the hell they're talking about.

Enlightenment takes place in your intellect, in your buddhi. This is where it's going to happen because your intellect thinks you're not enlightened. You think you're not enlightened. You wouldn't be sitting here if you thought you weren't enlightened, would you? Whose going to come to this class if they know they're the self? Well there are a few people in here who do know they're the self and they just like Vedanta and they're bored and don't have anything else to do. Transcendental boredom hangs heavy on the minds of the enlightened I tell you. Better come and hear a little scripture.

Where is this taking place? In my intellect. 'I believe', and it's just a belief. You're taking what is only a belief to be reality and functioning on the basis of that belief. What is that belief? 'I believe I'm small. I believe I'm incomplete. I believe I'm inadequate. I believe I'm separate. That's what I believe about myself. I think that I'm limited.' So that's where the problem is. There's a lovely text by Vidyaranya Swami written in the 14th century, *'If you think you're enlightened, you're enlightened. If you think you're not enlightened, you're not enlightened.'*

"Oh no, that's all intellectual crap Ramji. Enlightenment is experiential. You have to stop thinking and zip up to the transcendental and experience up here cause enlightenment is experiential.'

You wouldn't be zipping up here to experience the self if you knew you were the self. That whole idea of trying to experience the self is purely an intellectual concept based upon ignorance of your nature. This is why we have to hammer so hard on this idea of 'experiencing the self.' Getting some kind of experience that's going to be satisfactory to me. Why is what I'm experiencing right now not satisfactory? Why isn't this good enough? It's simple. This should be good enough. Why isn't this good enough? Simply because I have the wrong idea of who I am. If I had the right who I am, what I'm experiencing right now would be plenty fine. You wouldn't be fantasizing about some better situation later on which would deliver more happiness. You wouldn't be fantasizing. Yet in our minds, all day long we've got this expectation of greater happiness, more joy, more love, more peace, more something and we just keep struggling to try to actualize more happiness than we've got right now. The whole life is nothing but that.

So the problem is 'I don't understand something'. This has got to hit in

your intellect. It says :

***Verse 65 continues - 'Please know in your intellect that you're the limitless timeless awareness that shines by itself in the waking dream and deep sleep states,***

And we did that analysis already. We showed that all three of those conditions are not possible without you there illuminating them. Deep sleep is not possible unless you're there as conscious being. Dream is not possible unless you're there as conscious being. And a waking state right now is not possible unless you're there as consciousness. As conscious being. Not as *a* conscious being because the self having no limitations, it's not *a* person. It's not a thing, so using the word *a*, an adjective, does not describe the self. It's just *being, awareness, or bliss - consciousness*. So,

***Verse 65 continues - ... that shines as experiential bliss (ananda) and also shines and in the form of 'I', 'I', the innermost Self,***

Okay, you see that Ramana's got this teaching too. People think Ramana cooked this up. Hey, this came in the 8th century. Ramana was born in the 19th century. There were eleven centuries that went on before Ramana came around, and Ramana got it right from his own experiences and from here. And Shankara got it from the Upanishads, the source text. This is the source of that idea of 'I' and 'I'. People think there are two selves. You know that one? That's the yoga view. The yoga view is there's two selves: there's the small self and then there's the big self. And then the small self is suppose to connect to the big self. That's what this 'I' 'I' is.

Vedanta says no that's not true. There's one *I* with three bodies that has a reflector, called the subtle body, and awareness shining in the subtle body makes it look like it's a separate self. It makes it look like there's two selves. It's an appearance only. There's not two selves. This is referring to these two *I*'s here. One is called the *reflected awareness* and the other one is called *pure awareness*. But it's the same awareness. You see here (chart) we've got a little *om* here (subtle body) and a big *om* (awareness) here at top of chart. In the heart of this subtle body is this shining awareness and beyond this subtle body, beyond your own mind, is that same awareness. So it's exactly the same awareness. Only one awareness but it looks like it's a separate awareness because what we take ourselves



to be is the reflection of awareness. This is really the only distinction you need to get free. If you really get this, if you really get this, you don't have to seek anymore.

But all the time I'm taking myself to be this reflection and not the light shining on this. And he says in the reflected *I* you get the experiential bliss. You noticed in the meditation this morning could you feel bliss? Could you feel peace? I know I did. Felt like a lot of people were feeling a lot of peace, a lot of bliss in that meditation. Why? That feeling of bliss, that feeling of peace, that's reflected ananda. That's experiential ananda.

When the subtle body is not disturbed by the vrittis, rajas and tamas vrittis. In other words, when the subtle body's not dull or when the subtle body's not disturbed when it's in a state called sattva. By meditation we produce a sattva state and that sattva energy reflects awareness and that's why you feel bliss and peace. That's why you feel really full. But that *feeling* of ananda, which is what we want to chase, you see. This is why the meditators they get stuck here. They want to have that feeling of bliss all the time.

And here he's distinguishing experiential bliss from the bliss of awareness. That's why there's two *I*'s. He says one *I* appearing as two. So pack it in on this notion there's two selfs and that one of those selfs needs to be experiencing the other self for happiness. That's basically yoga. That's a hard one to let go isn't it? Either that I have to experience my self to be happy, or my reflected self needs to find some object or some situation that will produce the happiness. Either way. Worldly people are looking for objects that produce their happiness and spiritual people are looking for their self to produce the happiness. They want to experience this feeling of peace because thinking that you're the reflected self means that you're apparently separate from your real self. And that apparent sense of separation fuels this desire to have a feeling of fullness and completeness and wholeness.

This is where the problem comes. As soon as you do that, as soon as you start chasing this experiential ananda, you've made a statement that you're not who you really are. You've identified with this experiencing entity, and then your goose is cooked spiritually.

Self knowledge is freedom *from* the experiencing entity, from the experiencer. It's not freedom *for* the experiencer. This is very important. Think of this, it's not freedom *for* you, it's freedom *from* you. If you take your self to be this experiencing entity then you want freedom for that person cause that person, by definition in your mind, is not complete. So you need something to complete it and when that experience comes of completion then that experiencing entity feels happy and says, 'I'm

happy, I'm enlightened,' or whatever it is.

But he's pulling it out here in this verse that you're already free of this but you don't know it. And it's only knowledge of yourself that's going to stop this quest for experiential happiness.

***Verse 65 continues - ... and the reflected self which illumines objects.'***

The reflected self illumines objects and awareness illumines the experiencer. Now think about this. Do you know what you're experiencing? Yeah you do cause you talk about it endlessly don't you? Aren't you constantly talk about what's going on, what you're experiencing? All the time you're talking about it which means what? You *know* what you're experiencing. Now we pointed out many times—we have to keep going back to this same simple truth—if you know what you're experiencing can you *be* what you're experiencing? No. You cannot *be* what you're already experiencing. So what? So that means you're already free of the experiencer and experience, aren't you? You're the *knower* of the experience and the experiencer and the objects that the experiencer is experiencing.

There's three things: there's the subject, me, the experiencer; there's the objects that are appearing in the experiencer, reflected in me; and then there's the transaction between me, the subject, and the objects which produces the experience. But where is that triad, that three thing, that experience taking place? '*In me*'. If you say, the self, then you've got a problem. That's indirect knowledge. If you say it's taking place *in* the self, that knowledge is indirect.

*In me* is direct knowledge. Because if you say it's *in* the self, then where am I? Then the self has been made into an object cause *the* means someplace else. But if you say *in me*, means in awareness, then that's direct knowledge and that's freedom. Cause as soon as you understand the meaning of that statement, the experiencer and the experiencing entity and the experiences no longer belong to me. Which means what? I don't suffer and enjoy those experiences, I just witness them. I just simply witness the experiences taking place.

So if I *know* what I'm experiencing, the they can't be me. But ignorance is causing me to identify with the experiencing entity and therefore I'm caught up in this subject-object bondage, this tension, this play, between the subject and object. When that happens I'm constantly constantly worried and constantly constantly doing. I'm just getting old and tired. That's basically what happens because no experience that I can have is

going to satisfy me because no experience lasts because everything in the Maya field is subject to time. As soon as Maya starts operating on Brahman, as soon as ignorance starts operating on consciousness, time becomes real for the experiencer, for the experiencing entity. Time becomes a reality. In other words, the timeless, the immutable, the immortal has entered into the time bound world, takes itself to be caught in the web of time and tries to work its way out by gaining experiences that it believes will free itself from this sense of time.

How many people think they're not enlightened? Think about this now. If you think you're not enlightened, are not enlightened? Think about this. You can't be not enlightened if you know you're not enlightened can you? Because who's the knower of this 'I'm not enlightened?' Who knows that? I do! Is that *I* enlightened? Yes it is. By enlightened we mean the light. What does light mean? Light means it's just a symbol of awareness. That's all. There's no *light* experience. *Light* is just a symbol, a word, that refers to the principle that illumines things. Well what is the object here? The object here is, 'I'm not enlightened.' And what is the subject? Awareness. So if you say you're not enlightened, you're definitely enlightened because you know that you're not enlightened, don't you? It sounds funny but it's a fact. It's totally logical.

This knowledge is totally logical. There's nothing mystical about this at all. This is just the logic of reality. The logic of reality which is escaping me for want of teaching. Cause I'm so concerned with what's happening to me I don't know how to investigate the logic of my own experience. That's why we need a scripture because it shows you how to investigate the logic of your own experience. And when you do that, when you start investigating along the lines that the scripture recommends, you're going to see that you're enlightened. You're going to see that you're consciousness cause everyone of these teachings reveals you as consciousness. Every single one of these teachings, the purpose of all of them, if you follow them and if you concentrate on them properly, they'll all just prove to you that you are nothing but awareness.

So all that has to happen is, the *I* has to shift from the reflected self to the real self. It's just a simple shift in orientation, that's all it is. When you get it, it's so funny. You just think, 'I knew that. I knew that all along. This is so funny. Why was I seeking for this for all those years? It was just me!' And it's just so amazing, and you have a laugh. It's just a big chuckle, the whole thing, from that point on.

Because the fact is, you *are* awareness but the name you've got doesn't refer to awareness. When you say your name, you're not thinking awareness are you? Now in my case when I say Jim, I know that Jim is just

a name for awareness, so I use the word Jim or Ram or whatever it is so that I'm not too precious and confuse normal people, that's all. But I know very well when I say Jim that it refers to awareness. It doesn't refer to that body-mind entity that had all those experiences. I'm so bored talking about those experiences I put them in a book and more or less refused to talk about them. It's just such a bore to be this person with all these experiences. What does it get you? It gets you nothing. But to identify with this (awareness) just gets you peace and bliss and happiness. That's all you get out of that. If that's not good enough, then be the person that you think you are.

And what's the benefit of this knowledge? The scripture's got to tell you what's the benefit. The benefit,

***Verse 66 - The wise are released from samsara by the knowledge that the individual Self and the limitless Self are non-separate.***

Samsara is just a state of mind that makes it look like non-dual reality is a duality. It makes it look like the distinction between the subject and the objects appearing in it, is a real distinction. That's all duality is. Duality is taking an appearance to be the reality. It does appear like you're there and I'm here. It does definitely appear like that. We won't argue with that. But is that the truth? Is it true that you're there and I'm here? Well yes it's the truth, under what conditions is it the truth? It's the truth if I'm this body and is you're this body. It's absolutely the truth.

If I'm this body and you're there and I'm here, that's a fact isn't it? But isn't this body an object to you? If my body is an object to me, then who am I? The distinction between the subject and the object is only an apparent distinction. Now we've gone through the location of objects teachings dozens of times. I do it all the time cause it's a powerful teaching if you understand it. All objects are only known in me, aren't they? These glasses are not known outside me. They're known in me. They're experienced in me, in my awareness. That means what? The glasses are manufactured out of my awareness. They're just awareness just taking the glasses form. If I put a dog here and hold it in my hand, you'll see a dog. Awareness will take the form of a dog. If I put a book here, you'll see a book. You'll experience a book. Where? In your awareness. And what will the book, or the dog, or the glasses be made of? It'll be made out of your awareness, won't it? That's where you're experiencing. Everything you're experiencing is in awareness. You're not ever actually experiencing anything outside but it looks like it. Simply

because this upadhi, this body, makes it look like it's outside. And then when you investigate the relationship between awareness and the object, you can't find any separation, can you?

So knowledge tells you very well there's no distinction between the subject and the object. But experiences tell you there is. Now what are you going to believe? You gonna believe knowledge or you gonna believe experience? If you choose experience then you're asking for trouble, that's all. You're asking for trouble cause you don't have any control over the objects, that's why. If you had control over the objects maybe you could manipulate all those objects to give you what you want. But you don't have any control over the objects. Where as if the objects are you, do you need any control? No. You don't need any control. Why? Cause they're *you* and you don't have to *get* yourself, do you? You don't have to *get* anything then or you don't have to run away from everything, cause everything is me. I'm only frightened with something other than me. I only want something other than me. I don't want myself. Why? Cause I am myself! So I've got to choose here, whether I want to believe what I experience or believe what's the truth. That's very simple logic. And that logic just happens to reveal the fact that reality is a non-duality.

Anyway, I get excited when I talk about this stuff.

## 24: Verses 67-73

### The Self, Your Essential Nature *continued*

So we're still on the topic of the self obviously. Just got to keep looking at it over and over again. Inquiry means steady, consistent application of this knowledge every minute of the time. If you want to get free you better just keep at it all the time. If you don't have the lifestyle for that, we're going to teach Karma Yoga next week when we get to the *Bhagavad Gita* and Karma Yoga will get you set up for consistent steady inquiry. So inquiry is really not going to work unless you have the karma yoga practice, unless you have the lifestyle of a sannyasi and you're 100% committed to moksha. If you're 100% committed to moksha and you have a lifestyle that's suitable for moksha—which is a lifestyle of a sannyasi—then you can do this all the time.

And once you get these teachings clear, it's no time before you're set free. I tell you. You listen to them, you contemplate on them, and you just keep applying this knowledge steadily day in and day out, week after week, it'll clean you up like anything. Your doubts will clear up. It's entirely possible. Many, many, many people gained moksha through this path. It's worked for centuries and it keeps right on working today. So it's entirely possible. Don't give up. You've come this far.

Vedanta's like... you know in business they have people who get you all set up to buy something, like a car or a house. Then they send in their closer. That's the person who can close the deal and Vedanta closes the sale. I'm like the guy that comes in the last inning of the baseball game and gets three outs. That's what Vedanta is. You're all ready. You've done all this stuff. You've got all the pieces together. You just need the last little bit. And Vedanta will do it for you cause it's a complete teaching – a proven complete teaching. It's not based upon any individual's experience. It's a methodology. As you can see I'm following a method here and the scripture is the method and all I have to do is teach it.

Even if I'm not enlightened, if I teach this properly, you can gain moksha. Shankar himself says, even a teacher who can teach this method to a qualified person, that person can gain moksha even if the teacher is not enlightened.

So, going back to verse 66, what is the benefit? I get released from samsara. Samsara means the idea the subject and the object are different. That the subject and the object are different. And there's non-difference obtaining with reference to the subject and the object.

***Verse 67 - Limitless consciousness is existence and knowledge.***

What kind of knowledge is this? Is this the knowledge of objects? No. It's the knowledge of consciousness. The only access to yourself is through knowledge. There's no experiential access to the self. Why? Cause there's only awareness and all experience is nothing but awareness. You're already experiencing awareness. So there's no

experiential access cause you're already experiencing awareness, cause you *are* awareness, cause there's only awareness – that's what non-duality means. Reality is non-dual consciousness or awareness. So when are you not experiencing yourself? Tell me? Never. You're *never not* experiencing your self. You're *never not* awareness. So how are you going to experience then if you're already experiencing it? If you *think* you need to experience awareness it means you don't understand who you are cause that's all there is. So the only access is through knowledge. And this knowledge is funny. It isn't that you're going to get knowledge of awareness cause you already know you're awareness. We've already determined that. The knowledge is going to knock off your ignorance.

Like one of the big ignorances was this thing that got me so excited about the ego and these modern teachings and all that, was the idea that everybody believes the ego is experiencing the self. But it's actually opposite. The fact is the experience is exactly opposite from that. The ego is not experiencing the self. The self is experiencing the ego. That's all. But everybody's caught up in this belief that this ego is experiencing the self. No. There's only one self and it's only experiencing itself. It's set up here it's self luminous. It's self revealing. So it's always experiencing itself.

So if you think you're this ego person, give it up on this experience idea. Just open your mind and let yourself be taught and we'll take away your ignorance. That's all. I've got to do all the work. I'm up here sweating away trying to get this knowledge to you guys. You just have to sit there and listen. That's the easy bit. Of course until you get out of here and have to deal with your own mind. And after I get out of here I don't have to do anything at all. So limitless consciousness is existence.

What is it that makes you what you are? In other words, take away everything from you and what's left over? My *is-ness*. Do you exist? Yes. No one has a problem with that do they? I don't have to prove to you that you exist do I? Why not? Cause it's obvious. It is known to me that I exist and nobody needs to tell me I exist. Your parents don't tell you that you exist do they? They just give the name to your existence, that's all they do. But they don't tell you that you exist. You don't need

to be told. It's clear that you exist. So that's all the self is.

All I have to do is to get rid of all the things that are not my existence – all the apparent things, which we've already done. My body is not essential cause without my body I exist. My pranas are not essential because without energy, pranas, I exist. My feelings are non-essential cause without feelings I'm perfectly fine. My thoughts are not myself. Without any thoughts I'm perfectly fine. Go to deep sleep there are no thoughts there and you definitely exist and happy as a clam, aren't you? And without the feeling of happiness, I exist. I don't need to feel happy. Happiness is an object. Bliss is an object to me – experiential bliss. So I exist without all of this stuff. Isn't that right? Yeah!

So who am I then? What is the nature of existence? Awareness. Can you find anytime when you're not aware? Nope, can't do it, unless you take yourself to be the experiencer. If you take yourself to be the experiencer then there is a time when you're not aware. In deep sleep you're not aware. But you're definitely aware in deep sleep aren't you? Cause you experience yourself there don't you? You experience limitlessness and bliss there. So you're definitely there, you're just not there as the experiencing entity. So all of this is non-essential.

So what is it that is essential? Me, my existence, to say – *I am*. So the self is just your *I am-ness*. It's self evident.

***Verse 67 continues – It is self-evident, ever-present, pure,***

It's obvious that you are. It's ever present. When are you not here? When are you not present? And this is a good one. You can only say you're not present if you take yourself to be this, the experiencer, can't you? The experiencer is not always present. But what about you? I have to say this all the time. I have to keep repeating this over and over again. To say that you don't exist, you'd have to be there to know that you don't exist, wouldn't you? So you cannot say that you don't exist. There is no such thing as non-existence. If there is such a thing as non-existence it could only be known to be non-existence, and the knower is not non-existent. Therefore there's no such thing as emptiness. There's no such thing as non-existence. You don't die. The



body dies. The subtle body doesn't even die actually. The experiencing entity just moves on experiencing other things because the experiencing entity is just a body of the self. That's all. So only the body is dying here. But I don't die.

So when you start looking at it from here (awareness), all these worries and fears just poof, gone. All this anxiety about what's going to happen and all that, it just disappears. That's what we're here for is to get rid of all that fear and anxiety. Pure.

This is a good one. One of the teachings about the self is that it's like space. They say the 'heart space'. Haven't heard that too much lately but at one time that was a popular designation or words to describe or indicate the self. And it's a pretty good metaphor. Why? Because space is pure. That is, it's not contaminated by the objects in it, is it? Like if I sit here and I'm all sweaty and hot and I get up and go out of the room, the space is not contaminated by the hot sweaty body that's sitting in it. Even now, while I'm sweaty and hot the space is totally uncontaminated by the body that's sitting in it, is it? Yeah, because it's pure. It's untouched by the objects appearing in it. And it's not broken up by the objects that are appearing in it.

Like, there's fifty people in this room or whatever, and is the space actually broken up by these fifty different bodies? No, it's totally unaffected by and uncontaminated by the objects appearing in it. This is why it's used as a metaphor, an example of the self. Because all the experiences happen in you don't contaminate you. They may contaminate the subtle body cause that's where the experiences are taking place. But whatever happens in the subtle body and physical body doesn't contaminate awareness cause it's like space.

You may be hanging on to this memory that mom and pop did you wrong. But even that belief or that feeling that mom or pop did you wrong doesn't contaminate you. It's not a permanent feeling at all is it? You may have a resentment to your past and to the federal government, and have all kinds of whining and complaining to do, but when you go to sleep at night that stuff doesn't contaminate you, does it? It's not there is it? And when sleep ends, sleep doesn't contaminate you either does it? This is what pure means. And when you go to sleep and you stop from waking up, the waking state doesn't go with you

either does it? It disappears too. It doesn't contaminate you at all. None of the memories from this state follow you into the deep sleep. And when the deep sleep goes, you're not dull and stupid. It just disappears. And when you're in the dream, same thing isn't it? None of it actually contaminates you at all.

I'm just here as awareness and then experience is just constantly appearing in me as a big cycle. Below the line here (chart) is the unmanifest, and up above the line is the manifest experience. And it's like a big circle, like a big chakra. It's just going on all the time and the experiences are seen and then it disappears. As the experiences happening now disappears, new experiences are appearing there. So you just have a seamless round of experience, chakra of experience, going on all the time.

And do you actually enter into that experience, or do you become your self when that new experience comes, or when an experience disappears do you disappear with the experience? No you don't. You don't disappear when the experience disappears. You just remain. That means you're not contaminated by the experiences at all. You're totally uncontaminated. Think about that.

See that's the fact. You can see. When you think about it that way you can see you're not contaminated. But when you don't think about it, you think, 'I'm the experiencing entity so when the experience goes away I'm losing something.' And when a new experience comes on you think, 'I'm gaining something.' And when an experience is happening you think, 'I have something.' But the experiences that's appearing in you—the thoughts and feelings and all the things that are going on in you, you don't have any connection to them at all. They have a connection to you but you don't have any connection to them. That's what *pure* means. That's what *free* means. So like space is free of the objects in it, awareness is free of the experiences in it. And you're just awareness.

See we don't have to bother with the ego. If there's an ego that's just an experience in you. If the ego comes up, fair enough, if the ego comes up, fair enough – who cares? It's just experience. Ego is not a statement about me at all. My guru was a very glorious teacher you know. He was totally self confident. And many people thought he was

ego. He was really powerful. He was so self confident, he wasn't egoic. He just had huge confidence but small people thought that self confidence was ego so they use to tell him, 'Swamiji this is just bullshit. You're just a big ego.' And he'd say, 'Right, you're right, absolutely, fine. So what? He says there's big trees and small trees. I happen to be a big tree.' Cause it doesn't make a difference if you're a big ego or a small ego. Who gives a damn? Who cares? If you're awareness who cares?

So space is just a good metaphor. What's the downside of that metaphor? Space is not conscious. The only difference between space and awareness is they have the same properties, same qualities, but space doesn't know anything and awareness is the knower. That's the only difference. So all of these metaphors there's something stated, something implied, something that's valid, something is not valid. So just take the implied meaning of this, use it in this way, and you can understand who you are through that.

***Verse 67 continues - ... beyond maya and is the happiness unconditioned by the time bound experiences.***

Do you know what you know? Yeah. Do you know what you don't know? Yeah. Do you know the gagabuguy? No you don't know it. Nobody in this room knows it. I'm the only one who knows that. Do you know that you don't know it? Huh? So what? Are you beyond knowledge and ignorance? Yeah, of course I'm beyond knowledge and ignorance - I know what I know and I know what I don't know. Means what? Awareness, consciousness, is beyond knowledge and beyond ignorance, cause you know what you know and you know what you don't know. Knowledge and ignorance appear on this level. They're just events that take place in the subtle body but I know what I know and I know what I don't know. Think about it. This is simple. This is not complicated. I got some looks on the faces, 'You mean it's that simple?' Short answer, yes, it's that simple. It's not mystical, it's not complicated, it's just a click *oooo*, '*ah, I got it!*' Cause you are awareness and this is just telling you what you already know.

We're not trying to tell you anything new. Believe me, you already know all this, everybody knows this. There's just a few little confusions here and there that need to be dismissed by this inquiry. This is just inquiry. You're all the self, everybody's the self, and you know it. It's not clear yet, so over and over again we keep at this teaching until the click happens, the shift happens and you see yourself as experiencing the ego not as the ego experiencing objects.

Okay now he's going to tie in the individual with the total here:

***Verse 68 - The existence that the entire world enjoys is borrowed from consciousness.***

What does world mean here? It doesn't mean a physical world - if there's such a thing as a physical world. Actually the scientists telling us there's really nothing out there. But here it's psychological. Okay, if there is a physical world... alright, you say you want a physical world we'll give you a physical world. Okay you can have a physical world, but tell me, where is the physical world experienced and what it's made out of? It's made out of my thoughts isn't it? If I ask you what the world is made out of, you'll say it's 'x' and if I ask you, you'll say it's 'y', won't you? America - okay what's America? Go and interview a thousand people and you'll get a thousand ideas of America. Which means what? There's no such thing as America. There's just a thought that you have of America. There's no object out there called America. There's just your *thought* of what America is. Okay, what is your thought America manufactured out of? Me - consciousness, isn't it? It's just manufactured out of me. So my world is just my thoughts, and feelings and perceptions and memories, dreams, fantasies, hallucinations, fears, desires, experiences, objects, blah blah blah. And all those things are just manufactured out of me like the spider's web is manufactured out of the spider.

I'm the efficient cause. I'm the intelligence, the substance, the material cause and the intelligence that shapes my experience, just like a spider. The web comes out of the spider and what happens with the web? When the spider is finished with that web, what does it do? It just

sucks it back into its body. It re-amalgamates back into the body and then it can project out the web again to do other things with that - to go up and down and catch flies and all that. Not only is it the substance of the creation, the world, it's the intelligence that shapes the web. Think about that. Is that beautiful or what?

So the existence of this world, meaning my thoughts, is borrowed from me, consciousness. Whatever exists here—the existence of anything, existence of this paper or this room or that camera or these words—that existence is borrowed from me, from awareness, cause I am existence. This room exists. This body exists. These words exist, the air conditioning exists. Where is the existence coming from? Not from the object. That's what we think isn't it? You tend to think existence belongs to the object but no, the existence belongs to me. It's borrowing its existence from me, why? Because without me it doesn't exist. As soon as I don't think of the air conditioner, does it exist for me? Nope, doesn't exist. All objects are totally dependent upon you, on awareness, the existence of objects.

So that's why he's saying all objects borrow their existence from me. Where as if you don't understand that, what you think is that I need these things to be what I am, don't you? I need a wife, a kid, a house and dadida. I need all those things to be what I am. Without those things I'm nothing, I'm nobody, I've got no existence. But all of those things are just borrowed from me in the first place. They're only thoughts appearing in my awareness. There is no wife, and no kids, nd no dog, and no cat, and no job and all of that stuff. Those are just *ideas* manufactured out of me that *seem* to exist independently of me but in fact do not.

*Audience:* Including Arunachula.

**Ramji:** Including Arunachula, exactly. Arunachula is just a thought in my awareness. Those vibrations that you call the mountain are just manufactured out of you. That's all. The Arunachula is an idea, a thought in awareness manufactured out of awareness. And that's all it is. So *you* are the mountain. If you think the mountain is out there, then you're looking at it from this point of view (subtle body). If you look at it from this point of view. (awareness), I am the mountain. You're walking around the mountain? No huh un, the mountain is in

me cause the mountain is just a concept appearing in me at any moment and then dissolving that back into me. Just like the spider's web dissolves back into it, all my experiences emerge out of me and dissolve back into me.

You can see that in meditation. You can see the sounds coming out of awareness, happening in the silence, and the awareness knowing them? You can see awareness watching the silence and the sounds appear in it. And where do the sounds go? They just zip back into the silence and then a new sound comes up, or a new thought comes up out of the silence and then falls back into the silence. And I just observe that happening. And it means nothing apart from me. It has no meaning apart from me.

I'm the cause, you're the cause, of everything. You're the source of everything. Which means you're *free* of everything. That's the point. You are free of all those things, those experiences, those objects that are appearing in you.

***Verse 68 continues - There is nothing but consciousness. It is delusion to think anything stands apart from consciousness.***

And consciousness here means me. This is very simple. All I need to do is take that word consciousness and know that that's me and know what it means to say that's me. And what does it mean? It means the doer is neutralized or negated by that knowledge and that my binding vasanas are rendered non-binding. Everyone's out there babbling about 'I'm consciousness' and all that sort of thing, but hey, the doer is usually doing the babbling and there's plenty of other stuff going on. There's plenty of binding vasanas that are operating in these people that are talking like this.

Only you know if you're enlightened. Do not believe that anybody else is enlightened. *Only you know* if you're free of your fears and your desires. You're the only one. You can't tell with anybody else. You can't tell. And you'll only know whether you stand apart, if you know that you're consciousness. As long as you take yourself to be this experiencing entity, well, keep suffering, what to do.

***Verse 69 - The Atharva Veda says 'the world is only consciousness.'  
Whatever is superimposed on consciousness is only consciousness.***

Is that nice? Giving the source text, the *Atharva Veda*. Whatever you superimpose on yourself, in other words, whatever thoughts or feelings are superimposed upon awareness, they're nothing but awareness.

***Verse 70 - If the world was real the self would be affected by it,***

But as we already pointed out, we're just like space. Nothing affects you. It's water off a duck's back. Experience just rolls right off of you. You're the teflon person - nothing sticks.

***Verse 70 continues - the Veda would cease to be a valid means of knowledge,***

Ohhh! Vedas means this teaching would no longer be a valid means of knowledge.

***Verse 70 continues - and the one who created the Veda, i.e. the self, would be a liar.***

This teaching didn't evolve from people. This teaching was revealed by awareness. It's *apurushe jnanam*. In our tradition, we don't say this came from people. And it wasn't channeled either. Okay? It wasn't channeled. The problem with channeled information is that the pipes are always dirty. There's always little bits of gunk in the pipes. And you pour water down a gunky, dirty pipe and out comes some type of contamination. You got channeled information - yeah the truth is there, yes it's there, but all of the person's impurities got to rub off on it and you get all these weird doctrines and weird ideas and confusions

and contradictions appearing. So this is not channeled information. This is *revealed* information.

Our tradition is called *sruti*. *Sruti* means it's heard. That means it's objective. It comes from the outside. Hearing is something that comes from the outside. It doesn't come from the inside. Don't trust what comes from the inside. That's all contaminated by ignorance. When the mind is clear the truth is revealed in it. And it will always be the same. That's why all the rishis to whom this was revealed came up with the same idea. If you see these Upanishads and the source texts, all came at different times from different people, but it was always the same knowledge. It was formulated slightly differently but the essential knowledge was the same for always. Which means what?

This knowledge came from consciousness. You say, 'Oh how can that happen?' Hey, consciousness is all powerful. It's consciousness in you, the self in you, that knows that it's ignorant and wants to get free. And it knows that it made a mistake by giving you only perception and inference as means of knowledge, so it evolved a third means of knowledge, i.e. *atavakya* (sp), or Vedanta, to solve your problem. No human being cooked this up. That's why we call it *apurusha jnanam*. It's knowledge that doesn't come from purushas. Purushas means people and 'a' means negative. So it means not people knowledge. If the world is real then this whole teaching is wrong. This whole teaching is a lie. And what does real mean? Permanent. Experience or this world, and the world, again, we said is just a psychological condition. It's just consciousness appearing as thoughts. There is no objective reality out there.

This man said in the dark night of the soul, he said when he really contemplated on 'who am I, he said the whole world collapsed. And he said it was totally flat. And he said that depressed him. I said, 'Hey, that's non-duality cause it is flat.' The reality is not dimensional, there's no dimensions in it. It's flat as anything. It's like a mirror. Think about it like this. In a mirror you see a city or objects reflected in it. Do any of the objects in the mirror jet out from the surface of the mirror? No, they don't do they? None of the objects in a mirror stick out from the surface. You can see them all clearly but it's only one dimension and ignorance is making it look like they're sticking out. Ignorance is



moving the reflections in the mirror away from the mirror and we're getting tricked by it.

When you contemplate on the nature of existence, the objects just merge right back into the mirror and they're seen as non=separate from the mirror. Like a movie, there's nothing there that sticks out. They're seen or known because the mirror is reflective. Consciousness just provides light and reflection so that these objects appear and ignorance is what's putting the objects there. You take away the ignorance there's nothing but pure light, pure awareness. And if the objects appear, they're known to be non-separate from the mirror. So they can't bite you.

See our whole problem is, our experiences we think can bite us, huh? We're all nervous and worried. We think something bad is going to happen. But when you know you're consciousness you know you're the mirror, you know all these are just reflections in me and none of them can bite me. You feel the sensations when you hammer your finger but it doesn't affect awareness. It's not real - it's apparently real. But if it was real, it would hurt forever wouldn't it? In fact the hurt would be there before you got hit by the hammer cause real means eternal. In fact pain is just manufactured out of awareness owing to bad (papa) karma. And pleasure is also manufactured out of awareness owing to punya karma, good karmas. That's all. But none of those experiences in any way contaminate you. If you identify with the subtle body then you got a problem.

Good teaching.

***Verse 71 - The self, which declares the truth about its nature says, "I am not in the beings (objects). They are in me."***

Krishna in the *Bhagavad Gita*, 'All the objects are in me. I am not in them'. They appear in consciousness, they're manufactured out of me. I am never stuck in any object. I'm always free of every object. The objects come and go. I remain." Isn't that your experience really? Yeah that's your experience. Where are all those things that happened to you now? Where are they? If that's you, if that's real, they should be

right here now and I should be able to see them, shouldn't I? But they're not here. They just cooked up, generated up, and just poof, they disappear, all gone. And what? You're still the same. You still remain. That's a fact. That's how it is.

***Verse 72 - If the world was real it would appear in deep sleep.***

Oh hey, where's the world in deep sleep if it's real? It's not real.  
Conclusion—it's not real.

***Verse 73 - The self, consciousness, is the substrate for the world. False perception, i.e. ignorance, causes objects to appear in consciousness and make them to appear to be separate from it.***

We discovered that. We just did that.

## 25: Q&A

### Q&A Session

*Audience:* When you're talking about awareness, this is a model that might be like this but for me I'd like a kind of evidence for it because I have another option. I think maybe awareness could be a function of the brain. You were talking about in deep sleep you're limitlessness and bliss. I don't know, this is not my experience. What you talk about self awareness could only be a function of the brain.

**Ramji:** If it's a function of the brain, so what? You're still you. You still have the same problems whether awareness is a function of the brain or not, don't you? In the waking state you still feel limited. You still have the same problems. If consciousness is a function of the brain or the brain is a function of consciousness, what does it matter?

*Audience:* The good news is, it's quite helpful to stay as awareness.

**Ramji:** Yeah good news is, and listen staying as awareness just means you're whole and you're complete. Never mind the origin of consciousness. As the person you think you are you feel incomplete, right? You feel like something's missing in life. Is that true?

*Audience:* Yes.

**Ramji:** What we're saying is that if you can see that you're consciousness, irrespective whether it depends upon the brain or not, then you're not going to feel incomplete anymore because consciousness is not incomplete. If it does depend upon the brain definitely you're going to feel incomplete, but what happens when you're brain is not working? Then you're not conscious?

*Audience:* I can't touch.

**Ramji:** No you can't. That's right, it doesn't make any difference. How would know that your brain wasn't working unless you were conscious? And how do know your brain is working now? There's no evidence that your brain's doing any work at all is there? Huh?

*Audience:* That's true.

**Ramji:** And where is your brain? Can you show me your brain? I'd like to see your brain. Some people told you that there was something inside here called a brain and did certain things, but where is it now? What's it doing now? What exactly is your brain doing at this time?

*Audience:* Yes, just ideas of science.

**Ramji:** Yeah, it's just a belief.

*Audience:* Yeah.

**Ramji:** And what is the brain made out of? What's the substance? Is the brain made out of matter?

*Audience:* Yes.

**Ramji:** Must be. When they dissect a for corpse you got a piece of meat there. My father use to eat cow brains. He loved them. So it's made out of matter right?

*Audience:* Yes.

**Ramji:** Is matter sentient or insentient?

*Audience:* I don't know.

**Ramji:** Well sentient means is it intelligent and can it think?

*Audience:* I can't say.

**Ramji:** Okay look, this table is matter. Does this matter think? No, it doesn't think. It can't talk. It can't walk. It can't reason. It can't do anything. It's just matter, isn't it?

*Audience:* Yeah. The trees I'm not so sure. The trees or animals, because I don't have a direct knowledge of sentient.

**Ramji:** Well they do perform certain functions don't they?

*Audience:* Um hum.

**Ramji:** I mean a tree actually can convert carbon dioxide to oxygen. It can photosynthesize. It can turn light into chlorophyll. It can actually move away from... you notice a plant or a tree, if you put it in a dark place and open a window, it'll move toward the window. So there's some kind of consciousness there. There's some kind of sentience in plants.

Animals it's pretty clear they're sentient. Insects are definitely sentient. Look at mosquitos, they won't bite you here where you can see them. They'll bite you where you can't see. Every time, they won't bite you here they'll bite you where you can't see, cause they know there's more consciousness here than there is back here. So they bite back there.

No, the brain is a material instrument. It doesn't have the power. Just through observation you can see that. Just common sense shows you that anything made of matter can't produce consciousness. How can it produce consciousness? The reason that the materialists believe that consciousness evolved out of the brain is because their instruments of knowledge are not suitable for pure consciousness. See the scope of science is everything in this field (maya). So with perception and inference... inference is a means of knowledge that's derived from perception. With perception and inference, anything in here (maya) can be known.

But the self is beyond perception. In other words you can't smell it, taste it, touch it, feel it and so forth. You can't do that. It's impossible because it's subtler than the instruments that we have to measure it. Scientists can only measure things in the material field. This whole field here is material, from very subtle matter to very gross matter. Even if you can't see ultra violet or infrared, you can infer their existence and they can develop instruments that will show the existence of wave lengths and

sounds beyond the normal range of our senses.

So how are you going to get sentiency out of that? Can't do it. But if consciousness is here before matter evolves, which is what Vedanta says... not that this is a particularly important doctrine. Because whether consciousness evolves from the brain or the brain evolves from consciousness the problem of suffering is what we're interested in, isn't it?

In other words, the purpose of Vedanta is to relieve suffering, see? I was invited to give a talk at the Conference of Non-Duality in San Francisco two years ago. It's a big deal. There's a lot of big shots from the field of transpersonal psychology, of the new non-dual physics, and the neo-advaita people were invited. About 500 people came. It was a big conference for non-duality anyway. And they asked me to give a talk and asked me to suggest a topic cause I was the only one that represented traditional Vedanta. And the topic that I suggested was, 'So science discovers that reality is non-dual, so what?' Okay, so reality is non-dual, what does that do for you? Nothing. It does not change one thing if reality is non-dual or dual or multiple or pluralistic, or whatever you want to call it. What does it matter? Nothing is going to change. Only a few scientists will have a field like they discovered something. But so what? Because world poverty is going to continue. All these problems are going to continue. Nothing is going to change, is it?

The realization of non-duality isn't going to change one thing, unless it removes suffering. And in fact it does remove suffering if you got a method for removing it. Cause suffering is produced by ignorance of your non-dual nature. But how do you get rid of the ignorance? So you need a methodology - that's what Vedanta is. You need a method for removing your ignorance once you know that reality is non-dual. It's not just an intellectual thing. People say that Vedanta's just intellectual but they're totally wrong. It's just knowledge. Knowledge is not just intellectual. Knowledge is knowledge. The intellect either understands and knows what knowledge is or not. But this is not an intellectual thing.

So what the scripture says and the means of knowledge for Vedanta is the scripture. Because the only scope of the scripture's means is awareness. We don't quarrel with what the scientists say - the psychological scientists or the physical scientists. We don't have any quarrel with them

but they can't talk about this cause their means of knowledge is inadequate, but our means of knowledge is adequate. That is, it reveals awareness. By what? Taking away your ignorance about your nature. And when you discover that your nature is consciousness, you'll see that the only possibility is that matter evolved from consciousness. Consciousness had to be here first. You can understand it's an honest mistake. Where did the energy to produce the big bang come from? They said there's a time when there's no universe here - there was no matter. That's what they said. Well you can't get something out of nothing. It's impossible that you get this whole creation out of nothing. That doesn't happen. There's no where you can get something out of nothing. You can get something out of something but never something out of nothing. And there they have to say there's nothing before the big bang, don't they, cause they have to no way to know what it is. But what was there before the big bang is here right now in the form of consciousness.

So already consciousness was there. Then Maya happened and the whole macrocosmic universe was extruded. And then you have a situation where you've got this projection sitting on top of awareness. And it can sit there for billions of years, we don't know, there's no time when we're talking about this. Time hasn't really happened yet. There's no time for the first event. There's no time for the second event. There's only time when you have a third event, therefore you can measure the interval between the first and the second event. Then time beings cause time is just a method for measuring the interval between experiences. So here there's no time so you can have awareness and matter sitting side by side for infinite eons. It's reasonable to assume that at some point matter is going to modify itself to awareness and seem to be aware. That's what we're saying here, because awareness pervades every atom of the universe. That's what the verse today said - it's all pervasive.

It's like space, it pervades every atom. So every single material... the tiniest material element is pervaded by awareness. That makes it look like the element is conscious. And if you don't know that, then it can seem that consciousness came out of the matter. But it was just the other way around. There's a beautiful verse in Shankaracharya's *Atma Bodh*. And in that verse Shankara was walking along in a small village somewhere and he saw a blacksmith's hut. And the blacksmith was crouched down pumping his bellows and the fire was there and there was a ball of iron

ore in the fire and it was glowing. It was a ball you could see it but it was glowing with light. Well, was the iron on fire? Well no it wasn't. The iron was still the iron because when the iron was taken away it would be beaten into some tools, into a plow, a shovel, a knife, whatever it was, wouldn't it?

What was happening was that the fire excited the atoms in the iron and the atoms started vibrating like this because they were heated and that produced this glow. And it looked like the glow was coming from the iron. But the glow isn't coming from the iron, the glow is coming from the fire. The fire is called an *upadhi* for the ball, that is, it's a limiting adjunct. It makes the ball look like it's alive. And so he thought 'oh the iron ball is on fire,' but it was never on fire. Only the atoms were vibrating and appeared to be and borrowing. And he said, 'that's the relationship of consciousness to the brain or the body.' They're so tightly associated, one is the other.

The only reason we want to establish that consciousness is primary is because that means that consciousness is free of matter and the suffering that I'm doing is because I'm identifying consciousness with my body and mind. My body and mind is always changing but consciousness is not changing. Reflected consciousness is changing (subtle body) but pure consciousness, me, is not changing. So when I'm identified with this, I'm free of time and change and therefore suffering stops for me. That's the short answer. Next question?

*Audience:* I have a question about this word advaita. There's traditional advaita, there's neo-advaita, and new advaita. And the problem starts here. I saw tomorrow Premananda is coming, then Mooji, and others. Can you say what kind of teaching they represent, what kind of people they are? Just plain or short or whatever you can say because it makes a kind of soup who is teaching what cause they're always talking about advaita and advaita vedanta.

**Ramji:** You know something, I'm afraid to answer that question cause there's probably a lot of people here who will be very upset with what I have to say.



*Audience:* Let it rip.

**Ramji:** Honestly, and then they'll come and say, 'Why are you criticizing those gurus? You must be a small guru cause you're trying to put them down to put yourself up.' That's what they'll say. I'd love to tell you but I'm afraid a lot of you are invested in the teachings of these teachers. I don't know why you're here if you are. I mean why would you be here listening to me if you had a teaching really?

*Audience:* Meanwhile if they don't want to listen, they can go. If they want to listen, why don't you say?

**Ramji:** Can anybody that's got some big emotional attachment to one these neo-advaita people can they listen? Listen, honestly I don't want to offend anybody. And if you've got bhakti or you got love for some teacher, please love that person. Love anybody anyway but love your teacher, your guru. We do not criticize teachers really. We criticize teachings that don't add up. That's the problem. That's all we do. Cause teachings is just ideas and certain people in the public represent certain ideas. Like, for example, Ramesh Balsekar. Now he represented for everybody, 'I'm not the doer.' Now 'I'm not the doer' is one Vedanta teaching. That's an old teaching. It's thousands of years old. Ramesh didn't invent that teaching, mind you. Ramana didn't invent inquiry. People think Ramana Maharshi invented inquiry. You know that? They actually think, 'Oh Ramana is the source of who am I.' Hey, the Brahma Sutras, like 4,000 years ago says, *atato Brahma jijnasu*. The Brahma Sutras which are one of the three pillars of Vedanta sampradaya, the Vedanta lineage. it says, '*Now therefore the inquiry into Brahman.*' That's thousands of years ago talking.

So people get these funny ideas about these teachers because these teachers pick up little bits of these teachings here and there, from their own experiences, from reading books, from coming to India, from listening to gurus, from going to satsangs, and they make up a teaching.

And the teaching depends upon the teacher and his or her experience and his or her interpretation of his or her spiritual experiences.

Now okay listen, please. Anyway if you don't like it we'll step outside and settle it mono a mono, okay?

Neo-advaita, they don't even pronounce the word right. You see they don't even know enough sanskrit to pronounce the word right. It's *a-dvaita*. *D* is pronounced *dw* in sanskrit. So it's neo-advaita they say. First of all, neo and advaita don't go together. Advaita is a word that refers to the self, consciousness. Consciousness is non-dual—consciousness is not two. That's the meaning of advaita. That's all that refers to. Now is the self new? The self was never born so how is going to be new? It's impossible that the self to be born cause it's always present. It's unborn – that's another word for the self – *ajataha*. It's called *ajata wada*, meaning the way of the unborn. It means nothing ever happened here, so how are you going to get new non-duality? Well new non-duality is a word that was given to the teachings of people that came from this guru called Papaji. Papaji was a person. He was a Hindu who became attractive to a number of the followers of Osho (Bhagavan Rajneesh), who, when Ragneesh died moved to Papaji cause they needed a new guru. And Osho people they didn't really talk about non-duality. That was not a word that was known to them. I don't want to get into Osho and his teachings.

So these people went to Papaji or Poonjaji. And he was a traditional Hindu. Actually he was a Krishna bhakta, means he was a devotee of Krishna. His mother was a proper devotee and he picked up that devotion for Krishna from her. And supposedly he came here and talked to Ramana and asked Ramana some question. In fact he said he was telling Ramana his experiences. I don't know, you can correct me if I'm wrong. He was telling Ramana some of his experiences about Krishna and then Ramana said, "Where's Krishna now?" And evidently the lights went on cause he realized that he was just talking about some experience he was having then right now here there was no Krishna at all. He was trying to like permanently play with Krishna which is a notion in the Gaudiya Vaishnavite tradition, is to permanently sport with Krishna in Brindavan or Goloka or one of these. At one time I was a Vaishnavite so I know the doctrine a bit. So in that supposedly constituted Papaji's moksha. And he just sorta languished up there in Lucknow for years and years. And then

he was discovered towards the end of his life and he basically was a very powerful person. He could talk to you and give you shaktipat and stop your mind which he said was enlightenment.

Most of these people who have these epiphanies in the presence of gurus or otherwise, believe they are enlightened when they have that experience. And Papaji did not dissuade those people from thinking that. And this is nothing personal about it. Many people told me that Papaji told them they were enlightened because they had this experience of non-duality.

Now actually you cannot experience the self. You can experience the reflection of the self in a sattvic mind but the self is the one who is observing the experience. So to say that I'm enlightened when I experience non-duality is completely incorrect. We talked about that earlier.

In any case, and more and more were attracted because it feels good to get high and it was a kind of satsang there. And then a bunch of people, starting with Andrew Cohen and others went out and claimed that they were enlightened through Papaji. Later on when Andrew went back and Papaji says you're about enlightened as a loaf of bread, and Andrew got all huffy and they had a big fight. Andrew said Papaji wasn't enlightened and Papaji said Andrew wasn't enlightened and it's true, neither one of them was enlightened because the self is what is enlightened. And they talked about the self. Here, we're not talking *about* the self. We're teaching the self according to a methodology. In any case. So then there was Gangaji, Isaac Shapiro, etc. etc. etc - now a whole bunch of people from that lineage. Mooji's another one. I don't think Mooji spent a lot of time with Papaji but he claims that Papaji was his guru.

Now what are the teachings of neo-advaita? The teachings of neo-advaita by and large are accurate. By and large. What they did basically, these people, they took the idea of the self and they took a method called *neti neti*, which is the negation of the not-self. And they used that to just deny the existence of this reality (maya) and point to the existence of this reality (awareness), which they said could be known or experienced. But there's no methodology. There's no way to consistently remove ignorance. All of these doctrines, these neo-advaitans, there's no karma yoga, there's no bhakti is there? There's no talk of dharma. There's no

talk of the three gunas. There's no talk of meditation. Why in traditional Vedanta do we have this whole tool kit? Why do we do that? Why for thousands of years all these tools developed including discrimination between the self and the not-self? Why is all that there? Because you need all those tools or methods to remove your own ignorance. They don't even posit it as a question of ignorance.

And the style of teaching involved is the 'hot seat'. You know that one? You sit up front and everybody watches the guru put the person in some kind of high state, or make them feel good, or give them something. It's like tv, a voyeuristic kind of tv and everybody feels that something wonderful has happened cause that person's state of mind has changed and they're now 'got it'. Or the '*this*' babas. You know the *this* babas? *THIS* is it. **THIS** is it. Now anybody who's had some kind of epiphany claims he or she is an avatar or a guru or I don't know what they claim. And they just get out and talk a bunch of advaita psycho babble which is just a whole bunch of ideas that's been cobbled together from a bunch of books and the teachings of these neo-people. Now of them actually did any serious sadhana. They don't even know what sadhana is. They don't believe in sadhana. Why don't they believe in sadhana? Cause that's the doer doing sadhana, and there's no doer is there (in their teachings)? If there's no doer than I can't do sadhana can I? Huh? See the logic? There's no logic. There's just laziness. Nobody wants to do any work there. They just want to get it. They want to show up at satsang and poof 'get it'. But how can you do that cause you are it? And most of the 'getting it' just involves some sort of experience or feeling of non-duality. As soon as that experience of non-duality wears off, then where are you? You're right back where you were again.

Consequently in that neo-advaita, everybody just hops from guru to guru. And one or two people wake up in that process. Some of the people do gain moksha there. Those would be people who are highly qualified. If a person is highly highly qualified and has been seeking for a long time, even a few words out of the mouth of a fool, of an idiot—and there's plenty of idiots speaking out there— if it properly assimilated, could set that person free. So occasionally people 'get it'.

Now, what is this 'getting it' people get? What is this moksha people get from from neo-advaita? What kind of a knowledge is it? As we said earlier

today, does it neutralize your sense of doership and convert your binding vasanas into non-binding vasanas? Does it do that? Cause honestly, it doesn't matter if you're enlightened or not. What we say is important – are you a stand up person? Do you follow dharma? Are you a righteous person? Do you live the right way? Are you kind and generous and loving and giving? Are you a free person? Are you free to live a righteous life?

So what kind of enlightenment they're having I don't know. There's no methodology. There's some that are pretty good. Adyashanti's not too bad. Greg Goode very good. Francis Lucille's very good. He's a realized person. He has realized disciples. He has a kind of his own methodology. It's not too bad. Some qualified people can get it. He's difficult to understand his language (french accent) but he's a good man, an honest man, and so forth. Rupert Spira excellent teacher. He's neo too but he's not like Papaji neo. He's a good man. Gives a good teaching. Very logical, consistent. Doesn't have the whole enchilada what we've got here, but he's got enough of it to get you going. So there's some value in all these teachings but none of it even begins to stack up with this tradition. We call it entry level. And it's good. You can't get to university until you been to grade school, high school. Then you get to university. So that'll get you going. Eckhart's okay but it's just his own personal stuff and own personal language. It's enough to put you in the ballpark.

Two ideas are good in neo-advaita - they're valuable ideas. One is, you're not your body and mind. You are consciousness and you are not your body and mind. Just those two ideas are valuable ideas if you think about them, aren't they? That'll kick start your inquiry. You'll start to become curious what's going on there. So it's not all bad, it's not all good. We just have to understand. That Sailor Bob he's pretty good you know but basically it's just one small teaching here and there and one or two people will get it like that. I don't know that much about it honestly. I mean I've got a sort of vague idea.

I fell into this when I was 27 in 1968. I met a great sage, Swami Chinmayananda. And I fell into the highest levels of the Vedanta world just by accident when I was 27. Just by good luck, I have no know why cause I was just a rascal, a scoundrel and somehow God decided to give me this opportunity. So I never went to a satsang or a guru after that. I never did any spiritual practice after that. Why would you? Cause through

my teacher I realized I was awareness and all my seeking stopped and all my doing stopped. And why would you go out, in this case, for hamburgers and beer when you have filet mignon and champagne in the fridge? Why would you do that? So you get to this teaching you'll never go back if you know what this is. That teaching is okay but it's confusing, there's no methodology. So that's about the best I can do with that. You know, God bless them all. Even the scoundrels and the rascals they're serving some function, cause it's all consciousness and it's all good. But within that some is better than others.

And listen, in this world you better be very suspicious. My guru use to say, and he had a great long beard as you can see. He use to stroke his beard and say, 'The longer the beard the guru has the more suspicious you should be.' So all these spiritual people take it with a grain of salt. Don't believe them. See you can't fight with this cause this is just the logic of your own experience. We're just presenting to you your own experience in a way that you can't fight with. That's the problem. That's why you can't argue with Vedanta.

And you people are intelligent people. You need to have the reason to understand why. Just by telling you that there's the self, fair enough. But what is the self, and how do I get it and what does it mean, and why should I seek it? All these things need to be told to you. You need to understand that. And this is just a method of inquiring on your own. Buyer beware in the spiritual world. There are more self-deluded people. And there's no standards here in the spiritual world. Normally in any field you've got certain standards. In science, you got certain laws and standards and rules operating there by which you can evaluate people and what they say and what they're doing. You got a methodology in science for example. If you don't follow the methodology, if you cut the corners do something personal, they'll just throw you out of the field, you're disgraced and you're no longer considered part of that thing. But in this world who's to say who's enlightened and who isn't? Who's to say that? Anybody can say it. And you can believe when you have an experience in non-duality, when you melt in love with the world, you just merge in love, you can define that as enlightenment if you want to.

We give you a definition of what it is. Our definition is *atma anatma viveka* – it means discrimination between what's real and what's apparent.

Our idea is if you can separate in your understanding the projection of awareness and awareness, in other words the substrate of awareness from the projections that the mind is throwing up. If you can distinguish those then you won't confuse the two and if you don't confuse the two you'll never suffer. Cause suffering comes from confusing yourself with the objects arising in you – with your feelings, your emotions, your body, your opinions, your fantasies, your dreams, blah blah blah blah. It's just a simple confusion. And assuming that that discrimination does what? Neutralizes your sense of doership. We're going to explain that for when we get to the *Bhagavad Gita*.

I'm saving the doer teaching for the *Bhagavan Gita*. And we're going to spend maybe a week on just that one teaching alone, cause we're going to have to deal with karma, and dharma, and doership, and all that stuff. We've got to explain the whole thing. Karma is a huge, huge topic. Neo-advaita there's no talk of karma. Enlightenment is for people living here in this world, and this is a world of karma. I'd better understand how this world works. I'd better understand what karma is, what dharma is, if I'm going to live happily here. Does that more or less clear it up?

*Audience:* Completely. It's okay.

**Ramji:** No, look it, I don't want to offend anybody. Honestly I don't. I'm outspoken and blunt and straight forward but I don't want to hurt anybody's feelings. I don't, I really don't. But somebody's feelings are going to get hurt cause we tend to believe a bunch of nonsense. And ignorance becomes important to us. But you got to be ruthless with yourself here. If you're gonna succeed you've just got to be ruthless. You've got to question every one of your ideas and beliefs and put them up against this teaching, this model. Does what I think and feel really stack up against what all the enlightened people say? This is just what all the enlightened people over thousands of years have come up with. This is just a pure knowledge that isn't related to any person at all. It's just the refined essence of the wisdom of hundred of thousands of enlightened people over thousands of years. So does my thinking, my understanding, stack up with this? If it does then I'm enlightened. If it doesn't then I've

got to go back and think about it. Anyway, next?

*Audience:* I have a couple of questions, but one of them is swadharma. You mentioned it's better for a musician not to be working in a dirty place but to play music. When you know you're the self, doesn't it change that? In the end it doesn't really matter since it's not me anyway so it's nice to do but...

**Ramji:** Well this is your true svadharma. You have two natures here apparently. *Sva* means the self so your true dharma, your true nature, is awareness. But then this awareness programs your body and mind in a certain way. The reason there are all these different psychological types in the creation, is the creation is complex and so the creator needs people who have all these different knowledges and capabilities and talents to keep the whole creation functioning. Nobody makes their own nature here. Your nature is given to you, your relative nature. In other words, your programming is given to you because you have a duty to respond to what happens.

You've been given everything here. This whole idea we've got in the West, that it's all just for us for enjoyment. No, you love life cause life is beautiful. You love your body and your mind because your body and your mind are useful tools that allow you to live here and enjoy this beautiful universe. And all of those things were given to you. So you have a duty to respond to your program properly. That's what is called your *svadharma* – your relative svadharma. Everybody's programmed to respond a certain way. That keeps the whole creation functioning – the whole maya world. Now, if you don't like what your program is, you don't like it, and you try to respond from a different idea, you're gonna have a conflict.

And the whole caste system is designed by consciousness operating Maya. We'll see that when we get to *Bhagavad Gita*. The whole social organization is structured by consciousness by the three gunas. People say, 'oh the caste system is so bad,' hey, every place has a caste system because the sattva, rajas, and tamas permeates the whole of reality. And that structures all the functions that are operating in society. So you've been given a certain nature and you're meant to respond to reality



according to that nature to keep the whole dharma field operating. And if you don't like it, or your likes and dislikes are too strong, they make you override your program, then you're gonna be unhappy.

Now from the self's point of view any response is okay. If I know I'm the self, whatever reality asks of me—I call this *dharma yoga*—I just respond according to what the situation demands, not what I want. I assume that somebody's coming to me they want something from me, that's God or the self asking for something, and it wouldn't be asking me if I couldn't give it, or if I can't I have to say I can't. But it's coming to me I just give it, what is needed, whatever it is, and I fulfill my obligation, my dharma, my duty to the creation, so I'm off the hook. That's all. In this way, you give away your sense of I-ness and my-ness, you neutralize your likes and dislikes. And when you're in harmony with your svadharma you can pursue this dharma easily.

*(reads from another text)* This is in reference to this topic. The topic is 'How to gain freedom'. You're going to gain freedom by discriminating the self from the non-self, that's what it's saying. Here's what it says:

***"To utilize the scripture (this methodology) properly one should be committed to one's own dharma."***

In other words, if you're not taking care of yourself and your duty here, it's not going to work. And what happens with spiritual is, they don't like the duty they've been given by God, by their circumstances. They drop out and they run away and want to become spiritual. They don't take care of that svadharma cause they don't like what they've been given. They're pretentious or who knows, or maybe they're incompetent. So they drop out and leave their lives. They often change their names and go to a foreign country. They do all kinds of things to get away from this life that they've been given and they think they're going to get this thing called enlightenment and that's going to solve the problem back here. That it's going to neutralize all their karma and clean up the past for them. But it doesn't work that way. You've got to work through what you gotta do. You've got to do what's appropriate to what you've been given to do. And then inquiry is going to work. Because if you don't, you're in conflict with your own nature.

You know, like wanting to be different from what you are. I bet you

everybody in this room, at one time or another, or even right now, wants to be different from what they are, isn't that right? Wouldn't you all like to be beautiful like Ammachi, and just be full of love and hug people all day long? No, probably not (jokingly) 'what's wrong with that woman?' Or the Buddha, wouldn't you like to be peaceful, blissful, effulgent? On the spiritual world there are all these fantasies about how pure and holy and good they would like to be. But hey, you're not good and holy and all that. That's an ideal, a fantasy. You're actually just this normal Joe, this ordinary person with all these same old dumb stuff that everybody has got. And it's not pleasant, it's not romantic. It doesn't look good on your resume. But unless you face up to it and accept it—it's called your shadow or whatever—unless you sign on and look at it honestly and start right there with your work, you're never going to get enlightened. That's what it's saying here.

It says here, it's a beautiful verse: ***'From this commitment to your own dharma, to following that, purification of the mind follows.'***

Purification of the mind means you're not in agitation. Your ideal, your desire to be different is not agitating your mind because you're taking care of business. You're being honest with yourself. You're saying 'I'm a jerk.' It was hard for me to accept that I was a jerk, believe me, cause I was so vain and so arrogant. Well one day I realized, 'I'm just a jerk.' And it was such an amazing liberation cause I quit trying to be this incredibly brilliant, dynamic, really intelligent person that everybody liked and impress everybody and all that. I realized I'm just a redneck from Montana and I put on my baseball cap and went out and shot a few rabbits for dinner.

*Audience: What about a decision with a family, for example. There's two completely different dogmas. Sometimes it's not so clear.*

**Ramji:** Well that's right. This whole question of dharma is very, very confusing. In fact in the *Bhagavad Gita*, Arjuna asks about this dharma and karma and Krishna says, "About the talk of karma, even sages are perplexed." Cause we have conflicting dharmas. So now what am I going to do, as a father? I have this need to play music or run sports or

something but here I am, I hopped in the sack with this lady and made some babies. And now I'm not all in love with those babies anymore cause it's now causing a conflict with what I really want to do. Isn't it? You know that one? That's a great one. So now I got to dump them all and make my wife does all that, so I can run and do whatever. You look at all these conflicts that come in here when we're talking about action in this world, dharma, and how to respond appropriately to the things. So it takes an tremendous amount of discrimination to sort this business out.

The point here is, we can't give you a formula. If I tell you, do this or do that, hey that's not right. You've got to figure it out based upon where you are and what you understand at any time. How to respond and what's appropriate for you to do. The self is nothing. Anybody can realize the self. That's nothing. That's simple. It's always present. It's simple. Basically it's known to you anyway. How to function here (maya), that's not easy.

Yeah, if you can understand what it means to be the self, then it's fine if you look after your kids, cause whether you do this dharma, or look after your kids' dharma, it's all the self. And you're just serving the self in every situation. But the problem of dharma is when I take myself to being the doer. When I take myself to be the self, it doesn't matter. You're right, it doesn't matter cause everything is me, so any response that's required of me, I do. Because I'm not this person, I'm this one (awareness) and I can respond to anything. I'm free to respond in anyway to any situation. Including what? Not to do my dharma. In other words, to follow adharmā – or to say no to Bhagavan, let's put it that way. I think of it as saying no to Bhagavan.

Sometimes Bhagavan, which means the dharma field, asks me to do something. Bhagavan looks at me and I say, 'Get somebody else to do it. There's plenty of other people, I'm not doing it.' Is Bhagavan going to punish me? No! Why not? Cause Bhagavan's non-coercive, and Bhagavan's got millions of other beings out there that can solve the problem. So I'm free to say no to anything here. If I'm this (jiva) I might have some problem. But I'm not this (jiva), I'm this (awareness). So I'm telling Bhagavan what I want and what I don't want, thank you very much. I'm happy to do Bhagavan's program cause it doesn't matter to me one way or the other, but sometimes Bhagavan asks things of me that I don't want

to do, I just say forget it, I'm not doing it.

Bhagavan comes to me and says, 'Please come here and do this or that.' And asks me very nicely. You know I've gotten famous because of this book I wrote. And so I've got to say no. When you get fame everybody wants you to come and do something for them. And they're all good people and they've all got a good reason. But I can't enlighten the whole world. I just can't do it. So I've got to say no to some people, don't I? Yeah.

So all the time, it just depends on who you are, how I'm going to respond to life and this whole question is a really tricky, subtle question. We're going to explore that as we go. And hopefully when you understand what karma is, what dharma is, and what the purpose of action is for a *mumukshu*—that is a person who's an inquirer, what action is really meant to do for you—then these choices become easy. But we've got to look at the whole big picture. It's not simple. It's not like religion. Religion you're not meant to think. You're just meant to submit. They tell you, 'This you do and this you'll get,' and you just do it. And it's the same for everybody.

But life is much more complicated than that, so I need a lot more understanding before I can function properly here and find out what my place is in this world. In the old days, you know, it wasn't a big problem. It's only a problem when you've got a lot of wealth and a lot of luxury and a lot of leisure. Because in the old days, if you were born into a family, your father was a baker, you just ended up baking bread, that's all. There weren't any other options. Your dharma was imprinted right on you and nobody thought about it. Nobody thought, 'Oh it's awful, my father's a baker. I don't want don't to be a baker. I'd like to be a musician or a writer. I'm going to write the great American novel.' Hey, you couldn't do it. There were no opportunities. Your dharma was clear and so you just followed your nature and responded appropriately.

There wasn't all this amazing psychological conflicts what we have now cause in our societies there's so much wealth you don't have to worry about survival anymore. You really don't. This is why the mind of the modern people is so weak. It's totally weak. People have just been able to indulge their likes and their dislikes and they no longer have any shakti, any energy, any manliness in them to go forward. You can just do

anything you want. And doing anything you want is not good. Like I have a friend who's very, very wealthy. And it took him til he was about fifty to find out what's appropriate for him. Why? Because he could do anything he wanted. So he spent thirty years doing anything he wanted and he never got anywhere spiritually. He never got anywhere existentially either until he realized, 'Hey, I've got a different nature. I've got to follow my nature.' And suddenly when he started following that nature, everything worked out. And he did things not on the basis cause he could do them, he did things on the basis they were right for him, whether or not they cost money or not.

So in these societies, the question of dharma, what to do, is really a big question. There's no wars we have to worry about. And don't say Afghanistan is a war. It's just a video game, shooting a few people. It cost like twenty million dollars to kill a terrorist. And most of it's done now with a joy stick on computer screens and drones flying around in the sky. That's not a war. There's no threats. 'Oh yeah the world economy's is going to crash.' Naw, please, the buildings are still in tack, the cars are still running. The people are still eating. Everybody's got clothes are their body. Life's going on. Only the numbers are changing and all the big politicians are worried about the meaning of those numbers. But in fact, nothing happens at all.

So people can just be idiots. You can just be an idiot. Our political class in America is just a bunch of idiots. They don't care about the total. They don't care about helping the people. They don't care about serving the nation at all. They just care about looking good. That's it. Why? Because they can. There's no dharma. The dharma of a politician is to protect the truth and the country. That's its duty. To look after the welfare of the people is the ksyatriya class. It's the same everywhere. But that's completely gone out the way now. It's all about feathering your own nest and looking good and being right.

*Audience:* Kali Yuga.

**Ramji:** Kali Yuga. Look at the environment. We have a responsibility to the environment cause the environment's taking care of us. And what

happens? We're the only species that shit in their own nests, apart from hedgehogs, and enjoy it. Look at the environment we're living in. Look at in India. I hate to say that, I'll probably get my visa cancelled. I honestly don't care anymore if they don't let me come to India. Look at it, living in this filth. Nobody working, everybody's sitting around talking themselves, smoking biddies, drinking chai. Filth in the sewers and everything. Nobody looking after for the environment, just throw out on your compound, on the street, the hell with it. No dharma there. It's pathetic.

So this whole question of dharma, who am I and what I'm meant to respond, got to look into this. We've got to look into this. When we finish up with this text, then we're going to move on to *Bhagavad Gita* cause it's called *dharma shastra*. It's a shastra, or a scripture, on dharma. That's what it is. It's two things: it's a dharma shastra and a moksha shastra. Very first verse says, *Dharma shetra kurushetra yuyutsavaha - the battlefield is a battlefield of dharma*. And through dharma you get to moksha. That's why it's called a *moksha shastra*. It's a scripture on liberation and on action. How to act in this world. So we're going to take that up next. Anyway, that's the long answer.

*Audience:* The vasanas are they basis of svadharmas?

**Ramji:** Yeah.

*Audience:* And vasanas are also basis of our likes and dislikes? How does it happen that they are so counter productive sometimes?

**Ramji:** Well there's Isvara's vasanas and then there's jive's vasanas. Isvara's vasanas mean what? The vasanas of the total. They're not personal. Isvara is not a person that has likes and dislikes. Isvara is awareness plus pure sattva operating rajas and tamas. But Isvara has no rajas and tamas. So it's not a person with likes and dislikes. Isvara sets up the whole creation. And then when rajas and tamas enter in, the jiva develops. In other words, desire and fear start operating. And then likes and dislikes occur. You get it? Alright good.

Why so many people are interested in Vedanta now? This is red meat.

This is not fast food. You got to have something to sink your teeth into. Something to work with. Need some tools here not some vague spiritual blah blah blah about the self.

*Audience:* I can see how in my mind by myself when I get understanding that enlightenment is self, or just works like knowledge, but there's still a craving for experience. For example, lying there or meditating and mind gets quiet and going into inquiry, there's still I can see it's like one of those poor spiritual people, 'Ma Ma, please I need to understand.'

**Ramji:** Yeah absolutely. And when you've got these cravings for whatever it is, you have to think them through, you know? With reference to this understanding, think it through. Be rational. Most people think their desires are like commands. Your fears and desires are like commands – it's like you're being told to do something and gosh I shouldn't resist that cause that's how I feel. Don't want to say no to my feelings, 'God what will happen then?' No, whenever you've got this craving for something, think it through. What am I going to gain by it? Normally you just say, 'okay,' and go for that thing. And who knows what you're going to get.

But here, the idea is 'I got to put that craving or fear up against this knowledge of who I am and see whether or not it's actually going to give me what it purports to give me.' And the answer always is no. That's the sad bit. The sad bit is by trying to get anything that I don't have, I'm not going to get permanently happy. I may get temporarily... I may have a temporary experience of bliss or peace or whatever it is. But that's going to go away because it was generated by conditions which are not going to operate all the time. Therefore the happiness I'm going to get from this karma or from this experience is going to be gone. Now where's my happiness? No happiness. What's coming right behind the satisfaction of that desire? Another desire. Another desire right behind it. If getting what you want, stopped your desire altogether, good. But it doesn't. It just produces another desire. Another *vasana* comes up and I've got to go out and satisfy that.

This is called *samsara chakra*. It's a chakra—desire, karma, desire, karma, desire karma, desire karma. The karma recreates the desire. The desire causes the karma and the karma recreates the desire, and you just

go round and round and round and round and when get to the top of the cycle you feel good and when you're at the bottom of the cycle you don't. It's called samsara. You're going round and round. You never get free. In fact you become bound to action and doership.

So every time it comes up—this is self inquiry—is this going to do the job? Can I be okay without this object? And then you look and see whether you're okay without the object. See, the belief always is I need this object to be okay. Do I need somebody to love me to be okay? Do I need that? Do I need this object to be okay? Let's keep it simple. Do I need it? The answer is always no. When you actually are reasonable, if you actually have faith in this teaching, the answer is always no. And as soon as you stop looking for it there, you'll discover that you've got it already. Because what you want when you go for something in this world, is just yourself. That's all you want because the joy that you think you're going to get from this, never comes from the object.

The joy is always coming from yourself. So I've already got the joy I'm seeking in the object, why am I going to waste my time trying to dig some joy out of a situation when the joy is already present right here. That's a hard one to accept.

That's a tough one cause you've been told, you believe, that you *need* this thing, whatever it is — security, pleasure—whatever you name it, you really feel you need that to be happy. And if it's not there your mind is just shaking, agitating with desire or fear. This is not easy. Unless you have total faith in the teaching and you have a burning desire to be free, it's not going to be easy because that part of you that wants, that wanting, craving, incomplete - okay let's call it the inner child. Everybody was all romantic about the inner child years ago. I haven't heard so much about the inner child anymore. But the inner child is just a spoiled brat who just wants what it wants when it wants it and if it doesn't get what it wants it just hollers. You can't feed that little bastard. It will just take over. It will drive you crazy. It will strip every ounce of power you've got. We're going to see in the *Gita* in one chapter, 'The Power of Desire'. Krishna talks about it, what it does to you. It will eat you up if you feed it. And the only way you can withstand it is with this knowledge.



*Audience:* If you come to a place where you no longer have objective desire, for objects, situations or experience to fulfill you. So how does the karma, action in the world, come into play if you have no desires?

**Ramji:** You'll have no desire for the world but that doesn't mean you're free of desire. At that point when you see there's nothing in the world that can satisfy you, the desire for objects is converted into a desire for freedom. And then you do the actions appropriate for freedom. Then your dharma, we call it a jinjasu or seeker of freedom.

*Audience:* What if you have the sense of freedom but there's no sense of needing to do anything.

**Ramji:** Well why is that a problem?

*Audience:* It's not a problem but I'm just curious cause you said earlier that action isn't a part of manifesting.

**Ramji:** Well you can't help but act. The question is, if you are free, are you the doer of the action? Because you can't help to act.

*Audience:* There's Ramana, he's free but he sat in a cave for many years.

**Ramji:** But who was Ramana? Was Ramana a person who got this enlightenment, or was Ramana the self? Now if Ramana is the self, it doesn't matter whether he acts or not. Which means he can do the same thing that anybody else does, cause action doesn't taint you. Now I don't know what you mean by 'a sense of freedom'. A sense of freedom means hard and fast knowledge that I'm whole and complete.

*Audience:* A sense of freedom is no suffering.

**Ramji:** Yeah no suffering, that's right absolutely. Now, no suffering is not quite enlightenment. It's close those. It's great but enlightenment is a positive value. In other words, we've talked about this earlier, it's just a positive tremendous sense of confidence and bliss. Not experiential bliss.

*Audience:* It's usually suffering that motivates people into action, to make money, to even serve, to do seva. You're suffering so you serve. You feel better so you get out of your suffering.

**Ramji:** That's right but you can also work hard and dynamically from happiness, from fullness. That's what you see in these mahatmas and sages. Now Ramana had a lifestyle of a sannyasi but my guru, although he as a sannyasi, he also was karmi yogi so he was dynamic. My guru was like a thousand times more famous than Ramana in India. He built this huge Vedanta organization in fifty some years. He was always dynamic but he never did any of his actions from being incomplete. He was always acting from fullness or wholeness and he was so inspired. Like me, what do I get out of this? Pleasure, just a joy. I just enjoy doing it. It's my nature to communicate. I love doing what I'm doing. I'm not doing it cause I'm incomplete. If I don't do this, I'm just as happy sitting at home having dinner with my wife or whatever, or go fishing, or shooting rabbits. It's all the same.

So it's just a question of what my knowledge is. If my knowledge is complete, that I'm complete and whole, the scripture says: you can do something, you cannot do something, or you can otherwise do something. Means, if there's some other option besides doing, you can do that. That's what freedom means. But you're just not compelled to do it cause you feel something's missing. That's all. It's very simple. So all I have to do is just determine whether or not something's missing. I believe that something's missing that's why I keep doing all these things but is actually something missing? No, nothing is missing. That's it. That's just the knowledge. The knowledge is, nothing can be added to me that will make me better and nothing can be subtracted from me that will make me worse. That's what the knowledge is. It's very very simple.

*Audience:* When you realize the self and the knowledge is hard and fast, don't you need a sense of mind anymore?

**Ramji:** No you don't. In fact it says in the scripture, when you're the self it doesn't matter what guna is operating in you. In other words, you're just as comfortable with a tamasic mind as you are with a sattvic mind. Because you know the gunas are producing the states of mind cause you're not a person anymore.

*Audience:* As long as you're the doer, you have to realize through the intellect?

**Ramji:** That's right. As long as you think you're the doer then you need sattva cause the intellect is not going to be able to contemplate to inquire and assimilate knowledge if rajas and tamas are disturbing it. So then sattva becomes important. But once you understood you're the self, it doesn't matter how tamasic or rajasic you are. My guru was a very famous teacher in India. When I was with him in Bombay, he had a beautiful temple he knew thousands of enlightened people in India. He could just phone them up to come. He got Annandamayi Ma to come one time. He just called her up cause he heard she was in Bombay, "Ma, please come and talk to my boys," he said. So she came and gave us darshan. It was a beautiful thing. It was really great. It was not much later she died. One day he called us all over the temple. He said we're going to all have satsang. And then we're all just sitting there and this great big fat dirty ugly sannyasi, with filthy clothes and big belly sticking out just looked really tamasic and dull, hadn't washed. He just came walking up the path to the temple and sat down. Within a few minutes the whole place was totally in samadhi. And his whole body and demeanor was totally tamasic. He sat there for a few minutes and then he asked Swami for some food. Swami told him to go to the kitchen and they went and fed him and then he walked out of the ashram. All by himself. He was just an avadhut. He was just a great mahatma, an avadhut. He didn't care where he slept or where he ate or what he looked like or anything, really tamasic, but the

presence of awareness was unbelievable because it was the self walking there. So yeah, the gunas don't - you're *triguna attita* - beyond the gunas, beyond experience. So whatever your mind is going through big deal.

Now in Ramana's case, he took a lot of care to keep his mind sattvic cause he had sannyasi dharma. Even though he was a traditional sannyasi by wearing orange, his temperament was a temperament of a sannyasi. The temperament of a sannyasi is pure sattva cause sannyasis are people who don't have karma. They have no duties, no obligatory duties for sannyasis. So those people just don't get involved in anything, so the mind just stays still. When you don't have any karma or anything to do, your mind just sits still. It rests in the self. So they become beautiful like Ramana. Your vasanas burn up in the light of awareness automatically. The knowledge burns them up. You don't have to do anything to burn them up the vasanas. So after you sat there for awhile, a guy like Ramana, he wouldn't have had any serious vasanas anyway cause he was a kid, he was a Brahmin, and he living in a culture where in those days it wasn't all sex, drugs, rock and roll. Believe me, India was... even when I came here in the '60's that old India was still here. That would have been fifty years before. It was definitely here. And he was a Brahmin from Madurai I think. There's a big Brahmin community. So he wouldn't have had a lot of vasanas to worry about and if he lived a sannyasi dharma those things would have been burned up. He couldn't have relationship, sex, and money and all that. It just wasn't there. It wasn't a possibility, so there wouldn't be any vasanas that he'd have to deal with that were of any significance. So he just sat there and allow the knowledge to purify him and that's why he was so radiant. Krishna says in the *Gita*, '*there's no purifier like self-knowledge.*' You want to be beautiful, get self knowledge and sit still with it and it'll burn up all your vasanas, your karma, on its own. 'Seek ye the truth, and the truth shall set you free.'

Okay, finished!

## 26: Verses 69-82

The Self, Your Essential Nature *continues*

We'll just back up and do a couple of verses from yesterday, then we'll move forward.

***Verse 69 - The Atharva Veda says, 'the world is only consciousness.'  
Whatever is superimposed on consciousness is only consciousness.***

So this "not-self" (chart) is only consciousness. That's why we've got little quotation marks around not-self. That means it's not a 'not-self.' It's really a self. So the projection is also consciousness but owing to ignorance I need to separate it.

***Verse 70 - If the world was real the self would be affected by it...***

We said yesterday, none of the experiences that you have... where are all your experiences now? If those are real, where are they now? They haven't affected you at all. You're still just awareness. Maybe with a memory of all those things that happened to this body and mind but none of that has affected you at all. Why? Because it's not real. All the things that happened to you are not real. And that's a hard one isn't it? Cause everybody believes that what they experience is real don't you? But this reality has no more reality than a dream. When you're in a dream you take it to be real don't you? And when you're in this world, you take it to be real. Now what's the reality? Is the dream state real or the waking state real? Neither one of them is real. That's what it means, if the world was real the self would be affected by it. But the self is unaffected by anything that happens. That's actually your experience. But owing to this ignorance you believe that something happened to you and somehow made you what you are. But none of these experiences have made you into anything. They haven't affected you.

Now what here we're talking about? We're talking about consciousness. We're not talking about the reflected I. Not talking about the memory and the vasanas here. We're talking about the *you* - who you are.

***Verse 70 continues - ...the Veda would cease to be a valid means of Self knowledge...***

In other words, this Vedanta wouldn't work.

***Verse 70 continues - ...and the One who created the Veda would be a liar.***

We said this means of knowledge comes from awareness. It does not come from human beings. It comes to human beings. It seen or heard. It's called *sruti*, means it's heard. The ones who gave it to us are called *rishis*, *seers*. Means they saw it. It comes from the outside. Outside means consciousness. So consciousness evolved this means of knowledge because perception and inference are not valid means of knowledge for awareness. This is why the whole problem with experiential enlightenment is bogus. It doesn't obtain because you can't experience your self. Why? Cause you are your self. If there's any experience going on, you're only experiencing your self. So here you are trying to experience your self. Huh? How does that work? Well it doesn't work. That's why experiential enlightenment doesn't work. It's bogus. It's nonsense. It's based upon the notion that consciousness is something other than Maya. That Maya and consciousness are two different principles. But they're not two different principles. There's one principle appearing as two.

See all of this experiential stuff is based upon the idea that somehow Maya covers the self, hides the self ,and that you've got to get rid of this (Maya) to see this (awareness). You've got to get rid of your ego to experience your self as awareness. That's the idea behind this experiential notions. But that's not true. Cause you're there prior to this (body/mind) always. Prior to your body and mind you're always present as awareness. And if there's any experience going on it's only awareness experiencing awareness. Why? Cause reality is non-dual and what's the nature of reality? Non-dual awareness. So if there's experiencing

happening, it's only awareness experiencing awareness 24/7.

See the problem with the yoga and all these experiential paths to enlightenment - they're trying to get what they've already got by doing something. Now you can get what you've already got by knowing that you've already got it. But you can't get what you've already got by doing something cause you're already got it. An action will obtain something that you don't have, or get rid of something you do have, but an action will not get you what you've already got.

In other words, the whole problem is I just don't know who I am and therefore I need a means of knowledge. And the means of knowledge for awareness is Vedanta. It's not the experience of any individual. An individual can know 'I'm awareness' and talk about it, which can inspire you to seek it. Which is what most of these enlightened people do. They're enlightened, fair enough. They know they're awareness, fair enough. But they talking about it, exhorting the jiva to realize it - well that's not a teaching. That doesn't amount to a teaching. Just cause you know you're awareness doesn't qualify you to teach at all. You're totally not qualified, why? Cause you need to have a means of knowledge to take care of this whole ignorance problem. And that ignorance problem boils down to one simple problem which is the discrimination between *satya* and *mithya* - the discrimination between the self and the not-self. And that needs a systematic teaching cause this ignorance is hardwired. And it's going to require a lot of thinking, a lot of effort, a lot of hearing, lot of reflecting to get that cleared up.

See if the world is real and consciousness is real then what? Then they're fighting aren't they? But the world's not real. The world *seems* to be real. That's the point.

***Verse 71 - The self, which declares the truth about its nature says, "I am not in the beings (objects). They are in me."***

The self, awareness, is not in the objects. The objects are in awareness. In other words, you're not in your thoughts and feelings. You're not in them. They're in *you*. That's all you need to know. It's very simple thing. This enlightenment is so simple and it's all encapsulated beautifully in

this one simple statement. If you can work this out, you'll be free I'll tell you. You'll no longer be identifying with the thoughts and feelings appearing in you. That's what is causing the problem.

See you've just got it backwards. You think you're in the thought and feeling. You say, 'I'm feeling something,' don't you? I feel good, or I feel bad. Those are two. I'm happy, I'm sad. There you think you're in the feeling. In other words, I'm stuck in the feeling and the feeling is conditioning me and producing this mess. It's a mess cause the I is never in the feeling. The feeling is always in the I. The I is always standing back and seeing the feeling. So how beautiful that is. How simple it is. This is taken from the *Bhagavad Gita*. Krishna says in the *Bhagavad Gita*, "*They're all in me, I'm not in them.*" They means the objects or beings. That means people, places, any object. Cause how can anything get *into* you? This Customs is very tight here (awareness). There's a beautiful verse in the Bible that says, "It's easier for a camel to pass through the eye of a needle than a rich man enter the kingdom of heaven." That's a beautiful verse. A rich man means somebody who's got all this baggage, i.e. who's identified with all this stuff, he or she is not going to be able to bring anything into the kingdom of heaven. There's no way you can get this stuff and pack it in here, huh? It's completely shut off.

*Audience:* Rich people don't care.

**Ramji:** Well we're all rich with attachments, desires, fears, memories, dreams, fantasies. That's our baggage. That's our riches. We don't have any money but we're rich in all sorts of subjective crap that we take for real. And actually, none of that is contaminating you at all. That's the point.

Okay next verse,

***Verse 72 - If the world was real, it would appear in deep sleep.***

Okay, somebody's going to object aren't they? Cause actually you think the world is real, right? If you knew it wasn't real you wouldn't be chasing things in it, would you? Why do you chase things? You chase things in the world cause you think the world's real. If you knew it was unreal you



wouldn't chase anything cause you'd know there's no benefit. But you think there's a benefit cause you believe it's real, so he's going to say, 'Hey think about it again. If it was real—and real means permanent—it would appear in deep sleep. But where's the world in deep sleep? Where is it? Gone. If it's gone, if it's present at one time and not present at another time, it's not real. Real is what's always present. What doesn't come and doesn't go. That's what real means. If something comes and goes it's not real. If it appears now and then it's not here then it can't be real.

You know you go to deep sleep, where's your stuff? It's not there. You're at one with yourself and you're experiencing limitlessness and bliss. And then the world reappears and your reappears and all that sort of thing.

***Verse 73 - The Self, consciousness, is the substrate for the world.***

And the world just means what? Macrocosmically it means the whole of existence and microcosmically, in other words in terms of the individual, it means all of your projections. We're going to talk about that now. It's setting up for the next section. *Isvara sristi, Jiva sristi* – The creation of Isvara, the total mind, and the creation of the individual. And my world is what? Nothing but my own projections. My beliefs and opinions and ideas and memories and dreams, these are all projections. These are super impositions. That's *my* world. *My* truth. You know that one? You don't hear that one so much any more but at one time there was *my* truth. There is a *my* truth but it's not *the* truth. The individual wants to think that the *my* truth is *the* truth usually. But *my* truth is just a projection and I believe that it's real. That's why I fight with you when you say your truth, and your truth is not my truth, then we have a big fight cause we both think we've got the truth. And neither one of us has got the truth. Both of us are just believing in our projections and we're taking those projections to be real and that's why we're arguing and fighting with each other. You can't negotiate with the truth.

***Verse 73 continues – False perception causes objects to appear in consciousness and make them to appear to be separate from it.***

Here I got with the glass again. Sorry. We'll just run through it very, very briefly. The glasses seem to be here (with me), why? Cause I take myself the physical body. If you say the glasses are here (with me) it's because you think you're the physical body. If you look at the glasses from the point of view of consciousness then the glasses are not here. The glasses are in consciousness and made out of consciousness. So actually all you're experiencing is consciousness in the form of glasses in your own self. Which means as we said, this three dimensionality that makes it look like there's distant time and space here is collapsed and reality becomes flat or unidimensional. The subject which appears to be outside suddenly collapses and reality is experienced like a reflection in a mirror.

When you have a reflection in a mirror... say I've got a mirror here and I see Arunachula in the mirror. Does Arunachula stick out from the mirror? Do any objects reflected in the mirror actually protrude out of the mirror? No, they don't. They're in exactly the same dimension as the mirror. They're just the mirror reflecting. That's all. So there's no time and space in non-duality when you look at reality from the point of view of consciousness.

When you look at it from the point of view of the experiencing entity then you've got what? You've got this projection. You've got this separation. And we're taking our separation to be real cause our point of reference is the body. That's why it looks like it's real. The 'I' and the body idea creates this differentiation between the subject and the object. When in fact, there's no separation between the subject and the object. The screen of awareness just produces images in itself that are non-separate from the screen. It's like a tv or something. The images of the tv don't jump out. You know the 3D images makes it look like that jump out but actually nothing is jumping out of the images in Avatar and those movies. Actually nothing is jumping out of the screen even though you duck. But nothing is actually there jumping off the screen. Cause how can anything jump off awareness cause awareness is everything? There's nothing but awareness. It says here there's nothing but consciousness. So how can anything jump out of it?

How can anything become a 3D reality, a multi-dimensional reality?  
(*sarcastic*) 'Oh there's four dimensions, two dimensions. The scientists

have discovered six dimensions.' The scientists are all what? Locked up in this little projection. They think they're in time and space but they're not. Scientists and the world and the big bang - all those are just ideas reflected in awareness. They're made out of awareness. They just appear and then they disappear, appear, disappear. And there is no dimensions here cause reality is non-dual. This is the experience you have when you have non-dual epiphanies, isn't it? Everything collapses doesn't it? The subject and the objects just collapse.

The whole purpose of this analysis is to determine the location of objects and the location of all objects is in awareness. No object appears outside of awareness. And everything is awareness so how are you going to get an object outside of awareness. It's the Maya, the ignorance, that makes it look like things are outside yourself. Makes it look like things are other than you. This is where this sense of other-ness or duality comes from. Cause Maya is causing this one unidimension reality to appear as a multi-dimensional reality. That's what ignorance does. And we've got to like separate this out.

There as a young man in a talk I did here one time and he was listening to these teachings and I didn't think anything was going in. He looked kind of dull. And I didn't see him for a couple of days. He came to me and I asked what happened. He said, "Well when I walked out of the satsang walking down the road and suddenly reality collapsed and I became the sun and the sun became me and I became the sky and the sky became me and everything just merged into one thing. And I've been in this state for two days. It's starting to fade out now. Somehow he had assimilated the teaching and got then the knowledge produced that experience of non-duality. Which is actually how you're experiencing things. You're not experiencing things as out there but it just looks like it. Ignorance has created such a powerful illusion that it fools everybody. Everybody's fooled by that.

Krishna says in the *Gita*, speaking as Isvara, the creator, he says, "By my Maya I delude all these beings. Using this power of Maya I cast a cloud over the intellects of all beings and they think I'm somebody else and they think they're in this world as everything is other than themselves." Cause it's such a convincing Maya. Such a convincing movie. You can smell it, taste it, touch it, remember it. We're all caught up in that, locked

up in that dream here. And these teachings unlock you, set you free, from this belief that the subject and object are separate, which they're not. Investigation just shows that they're not.

### **Identity of You and That**

Okay, this next teaching is called Jiva, Isvara, Aikyam. It's a big teaching. It's a same teaching formulated in a slightly different way. *Aikyam* means identity. *Jiva* means the individual and *Isvara* means the total. And *aikyam* means the identity between the jiva, the individual, and the total (Isvara).

There's a few people in here who know who they are and just learning Vedanta and would like to teach it one day and this is a very important teaching. It may be very subtle for some of you new people but I'll try and take my time. I think everyone can get it. I'll take my time on it.

#### ***Verse 74 - If the individual self (jiva),***

That would be the subtle body, which we call the reflected self. We established this as the reflected self.

***Verse 74 continues - ...and the limitless self (Isvara) are inquired into properly their non-separation is revealed, as pointed out in the statement 'you are that'.***

You've heard that 'I am That'? In this case it's You are That. You've heard that—tat tvam asi. It's a big, big statement. It comes from the Chandogya Upanishad. The Upanishad which is the source of these teachings is full of these kind of statements. It's called *Maha Vakyas*—great statements. Statements indicating the identity between the individual and the total, between the creature (jiva) and the creator (Isvara).

***Verse 75 - The oneness of 'you' and 'that' is established by their implied meaning,***

Now, obviously when you hear a statement 'you are that', the ostensible meaning doesn't make sense, does it? It seems like a contradiction. To say, 'I am God' seems like a contradiction cause God, or Isvara—we call it God—created everything in here in the Maya world. And to say 'I am God' doesn't make sense, does it? There's a contradiction here. You know Jesus wasn't that smart. Honestly Jesus needed a little teaching. He needed some savvy. He was too young to figure this out. Cause he could have explained it to them and saved himself a trip to the cross. If he actually spent some time in India, got himself a proper guru. Cause he said, 'I am God' but he didn't explain what he meant. And so everybody thought, 'that's impossible,' and thought he was crackers.

Because how can the cause of the universe... God means *jagat karana*. *Jagat* means the world, the universe and *karana* means the cause. So God is the cause of the whole universe. So how can this little squeaky guy running around down here on earth say 'I am God?' Obviously he was created by God, right? If God created everything, he created us individuals didn't he? Yeah, sure he did. Hey, is there anybody here who created themselves? Good, we've established that. Your body was given to you. Your mind was given to you. The pranas were given to you. Your subtle body was given to you. Your causal body was given to you. The sun, the moon, and the stars were given to you. Every single thing was given to you. Was created and handed to you. So everything you've got, just comes from Isvara, from God.

So hey, where's the connection here, you see? The Pharisees, they were righteous people, they had an idea who God was. So this guy comes along and says 'I'm God' and doesn't explain himself, so up on the cross you go. In those days... they don't even give you meds any more nowadays when you say that. No really they don't care. There's so many weird people running around saying I'm God, I'm enlightened, that nobody pays them any mind. So they won't even lock you up or give you meds or nothing like that. They'll just let you be.

So we need to explain the ostensible meaning. The obvious meaning is not going to work for us. So it says here, we need to take the implied meaning. There is an implied meaning. That means it's not what's stated. There's another meaning. If you say the room is noisy. Is the room noisy?

No. What is the implied meaning? There's a bunch of talkative people in that room. That's the implied meaning. The actual knowledge is, there's a bunch of people chattering in that room. But the statement is, the room is noisy. So the implied meaning and the ostensible meaning are not the same.

So we need to be able to resolve this statement with reference to the implied meaning of the statement. Now it says:

***Verse 75 continues - ...not their ostensible meanings....like wave and ocean...which indicate mutually opposed qualities.***

In other words, God, or the self, has all powers, all knowledge, all desire. In other words, look at the desire, the energy, that was necessary to create this whole thing. Can you imagine? And yet, me, little me, I've got some knowledge, little bit of knowledge. I've got a little bit of desire and I've got a few little powers I can do certain things. This little person that I am. But where's the connection between this all powerful being... in fact Bhagavan means the one who has all the powers, all the wealth, all fame, all qualities, everything. And jivas, the individual, has got some few little chicken shit things he or she can do. So where's the connection here? This what we're trying to establish cause the statement says, 'You are That.' Okay, now he's going to resolve this.

*Audience:* This is the same as Jesus' saying, "Me and the Father are one."

**Ramji:** Yes I just said that.

*Audience:* No, you said that he was stupid.

**Ramji:** Okay, well that's the same statement, 'Me and the Father are one.' The 'me' that's saying 'I'm the Father,' those are two different things aren't they? Because what's meant by the Father is the total and what's meant by me is the individual, so what's the connection between the individual and the total? Or, I am God, is the same as me and the Father are one. It's the same statement. So that just seems weird doesn't it cause it's contradictory because we're taking the ostensible meaning, not the implied meaning. Now where is the similarity, where's the aikyam, or connection, between these two different entities, between God and me? Where's the connection? That's what we're going to find out.

***Verse 76 - The differences between the individual and the total is caused by the difference in upadhis.***

An upadhi is something that makes something look like something other than what it is. There are many examples of upadhis, and the example that we use in Vedanta, it's a common example, is a rose and a crystal. Got a rose and then you've got a clear crystal. Imagine this situation. You can't see the rose. You can just see the crystal. So the rose is hidden from you. It's behind a half of wall. And then the crystal is sitting out here. And then somebody says to you, 'what color is the crystal?' Now the crystal doesn't have a color. It's just a clear crystal. But when I look at the crystal it looks red, so I say the crystal is red. Now where is the redness coming from? The redness is not coming from the crystal. It's not a quality that's inherent in the nature of the crystal. The redness is not coming from there. It's coming from the limited adjunct – the upadhi. And because the crystal has no nature of it's own, it's just clear, it can be a green crystal, a red crystal, it can be anything.

It's like awareness. It has no name and form of its own. So it can seem to be anything. So the rose is the upadhi. The rose is a limiting adjunct. It's something that's adjunct, something that's close to the crystal, that *seems* to limit the crystal. It makes it look like it something other than what it is.

***Verse 76 continues - Maya is the upadhi of Isvara...***

Maya, macrocosmic ignorance, and who is Isvara? Isvara is awareness operating Maya. This is why this is a self aware universe. This is why this universe is conscious. It's being generated and created by awareness in conjunction with Maya. That's called Isvara.

Now from awareness' point of view is there a creation? No. From awareness' point of view there is no creation here. That's why you have statement in various texts, 'nothing ever happened.' Did you see David Godman's book (3 volumes) about Papaji? Its' called *Nothing Ever*

*Happened.* Three volumes on nothing ever happened, that's a good one. No, it comes from Gaudapada. Nothing ever happened means from this point of view there's no creation. So to talk of God of the jiva, the individual, is pointless from the point of view of awareness. There is no jiva, there is no God, from Awareness' point of view—from your point of view, from who you are.

But when ignorance, Maya, is operating, than awareness becomes a creator. And that creator's got a special name called Isvara and it has all powers. So Maya is the upadhi for consciousness, for awareness. That's what it says here.

***Verse 76 continues... the cause of the total...and the five sheaths (panchakosas) are the upadhis of the individual.***

That's the cause of the total creation and the five sheaths, remember we've done the five sheaths now. We've already been through that. And the five sheaths, the panchakosas, are the upadhis of the individual. Okay? The physical body, the prana body, the emotional body, the intellect body, and the bliss body (panchakosas). The five bodies they're conditioning the jiva, and Maya is the upadhi conditioning Isvara.

Now the next verse:

***Verse 77 - When the upadhis are negated, no difference remains between the individual and the total.***

Why? Because the jiva is awareness plus five sheaths and Isvara is awareness plus Maya. It's like math. The jiva is awareness + five sheaths and Isvara is awareness + Maya, the whole of creation. Now what have we done? We've subtracted the upadhis and where is the identity? As awareness. This is why you don't have to drink the seven seas to gain the knowledge of the total. You don't have to drink every ocean. You just take one little sip of salt water, and that's it, you know everything. People believe that this teaching, 'you are That' or 'you are God' means that when you realize your identity with God you have God's knowledge and all



God's powers. You're like Satya Sai Baba. Compared to Isvara Sai Baba had no power. I can talk about him cause he's dead. They say, 'Oh Sai Baba is God.' No he's not. Sai Baba is a jiva with a little more different powers than some other jivas. That's all. But there's lot of stuff Sai Baba couldn't do either. So other people had different powers in different ways.

But the identity here between Isvara and jiva is awareness only. Which means that you're non-separate from the total. Now think about that. What's the implication of that statement? If you're non-separate from the total, are you going to have any problems? Where's the duality there? There's no duality, is there? All you have to do is subtract the upadhis, yours and Isvaras, and you're one with everything. And being one with everything, are you going to lie, are you going to cheat, are you going to steal, are you going to be fearful, are you going to be greedy? Is all of this psychological dysfunction can it maintain itself and sustain itself when you understand that you're non-separate from everything? How's that going to work out? That only works out when I think I'm separate from everything.

When I think I'm separate, when I think I'm incomplete, then I have a problem with creation. But when I understand that actually by removing the non-essential attributes—my non-essential attributes—and the non-essential attributes of Isvara, I see there's no difference between me and you and anything else. So I love the trees, and the dogs, and the cows, and the plants, and the flowers, and the earth, and all the dumb human beings too.

***Verse 77 continues - The difference between the king and the subject is only due to a difference in status. Both are just human beings.***

You take away the king's crown and you take away the citizen's identity, and they're just human beings aren't they? When you go to sleep and President Obama goes to sleep, what is the difference? You've got exactly the same status as President Obama. Cause he's not President in sleep and you're not the jerk that you are in sleep.

The non-essential attributes have been removed and the essential attributes remain. What's essential is common to everything. There's only

one essence here and that is awareness. So then he repeats:

***Verse 78 - The oneness of the individual and the total is established by implication. It is not enough to totally reject or non-reject (to accept) the meaning of 'you' and 'that'.***

If you do that, if you totally accept it or totally reject it, there's no basis for understanding.

***Verse 78 continues - It must be through a rejection of the non-essential attributes of the two.***

And what's non-essential to Isvara? Maya. And what's non-essential to jiva? Avidya, the three bodies. So we just reject what's non-essential and we what's essential and we find the identity between the two.

For example, I was sitting in the German bakery. This was last year when it was nice. It's nice now but it's not nice like it was. It was that old house I use to sit there. And there was person sitting next to me. I started up a conversation, and slowly, slowly, slowly I asked, "So what are you doing here?" "Oh I come to hear that guy Jim speak Vedanta." Now I didn't quite know what to do with that. He'd seen some pictures, rented a video, I don't know what it was. Maybe he read the book. But he didn't recognize me as who I was. So he thinks I'm somebody else. He's actually in touch with me but he doesn't know. So now how am I going to resolve this stuff? That person that he thinks is Jim in his mind, that's got certain qualities and attributes that he's looking for, is actually right there. So what do I have to do? I have to indicate to him, 'I am that Jim that you have come to see.' Then what happens? The non-essential attributes disappear and he sees what? That he's actually talking to Jim. That there's no difference between that one that he had in his mind and this one sitting here. So, simply through this statement 'you are that', 'I am that', we remove the non-essential differences. It's a good example.

***Verse 79 - For example, in the sentence 'this person that you see here is that Devadatta' a discriminating person establishes their oneness by giving up the contradictory elements, i.e. time place and circumstance.***

So the Jim that he was thinking about in a book he read in another place and time was the same Jim that he was experiencing here now.

So what's the methodology here? To remove all what's non-essential and retain what's essential. See there's a method to the madness here. I'm taking time with you to show you to see how they thought this out. Tell me, is there any other teacher who's teaching this except for Dayananda and Chinmaya and the lineage I come from? No. They don't have this. But when you start thinking about this, it makes perfect sense. And suddenly you see, 'Hey just a minute. I cannot maintain this belief that I'm separate from anything or anything is separate from me.'

Duality is just a belief. Duality is not a fact. There's only consciousness so duality is not a fact. It's purely a belief and because it's a belief we can destroy it. That's how you can destroy it cause it's a belief. if it was a fact, if non-duality and duality were two different things then we got a problem. That's the ideas you know, 'Oh, I'm a non-dualist.' 'Well I'm a dualist. Let's have a fight.' No, duality and non-duality are not opposed. In non-dual awareness appears this notion that things are separate or different from me. It's only a belief. So how do we destroy that belief? By rejecting all the non-essential elements and retaining what's essential. And what's essential is always just me, consciousness. Because it's only consciousness. That's what non-duality means. And all duality is produced by taking appearance of being the reality.

***Verse 80 - Anything made of clay is clay through and through.***

If Isvara's consciousness and jiva's consciousness than what? They're just clay, they're just consciousness. If you've clay, if you've got a cup or a plate, both the cup and the plate are clay. Is the cup or the clay different in anyway than consciousness? If you've got a lump of gold and you make

it into a bracelet or a ring or a pendant or an earring, is there any difference between that bracelet and ring and the pendant and earring from the gold? None. Zero. It seems to be but in fact there's absolutely not. What do you have? You have gold in a particular name and particular form, that's all. You never don't have gold.

So everything here is nothing but consciousness appearing in different forms with different names. That's tree consciousness. This is body consciousness. This is camera consciousness. This is scripture consciousness. This is Ram consciousness. This is light consciousness. Everything here is just consciousness taking this form, that form, another form, all the time, endlessly appearing and disappearing. Form is coming up and disappearing. None of them are ever separate from their substrate, their cause. Nothing is experienced outside yourself. Everything is experienced in you. Like it says here:

***Verse 80 continues – Anything that is made of awareness is awareness through and through. There is nothing but awareness so the individual and the total can only be one. In this way the identity of the individual and the total is revealed in hundred of Vedantic statements.***

We have hundreds of statements because ignorance is very clever. It'll say 'yes, but' and it won't get this one. So okay, if you don't get this one than we'll give you this one. And if that doesn't work we'll give you this one. And if that doesn't work, we'll just keep going at you til you get it. That's all, over and over and over again until it clicks. It's a beautiful means of knowledge. It covers everything. They worked this out. These rishis, we owe the most amazing debt of gratitude to these people. They worked every bit of it out. You read the *Brahma Sutras*, you read *Panchadasi*, every single argument is there. Every single argument is addressed and dismissed, over an over and over again – hundreds of arguments. You can argue with us forever, we will win. You can say 'yes, but' but we'll get that 'yeah-but' monster eventually cause we've got hundreds of statements here. Hundreds of what we call *prakriyas* – teachings. See when we run through all these different teachings, some doubt, some

ignorance disappears. If this wasn't working, you wouldn't be coming back. It's working. You guys are doing great, really.

What's the conclusion?

***Verse 81 - Therefore, you are limitless non-dual awareness, free of change and impurities.***

***Verse 82 - Just as the objects in a dream are not real, the objects in the waking state created by self ignorance are not real. Therefore the body/mind/sense complex is not real. You are the awareness of them, free from change and impurities.***

## **28: Verses 83-94**

### **The Benefits of the Knowledge of Non-Duality *continued***

Okay, that's the identity of jiva and Isvara. Actually as a jiva, you have another identity with Isvara. Because everything that you've got comes from Isvara. So what you say is your body, is not your body. What you say is your mind, is not your mind. We've all got the same feelings don't we? Everybody's got the same feelings. When you get angry, is your anger different than my anger? No. It's just anger. Anger comes from Isvara. Or, desire, when you want something, your desire is not different from my desire. It's just desire. It's just wanting. That's ignorance. It's just wanting. That's exactly Isvara. Who's digesting your food? The same being that's digesting your food is digesting my food. And we're thinking now. Who's making your breath go in and out while we're talking Vedanta? Who's digesting the food here? The same force that's digesting the food in you is digesting the food in me. It's just one power operating in all these different instruments here.

And every single thing that we have as individuals totally comes from Isvara. When you understand that, that's called *bhakti*. And you just

surrender. You just love everything that you've got. That's called loving God. God means loving everything you have because God *is* everything you have, speaking to you as an individual. So even as an individual, there's no separation between you and Isvara, between you and the total. You know discrimination, when you discriminate it's the same when I discriminate because it's just a power of Isvara that operates in all the jivas. In all the individuals, the same powers, the same substances, the same feelings, the same emotions, everything – they're all operating. None of them belong to me at all. So even on that level there's a total identity between the individual and the total. Complete identity between the two.

Okay, so what? The so what is, I'm doing this for the benefit. I mean nobody is sitting here for no reason. 'Oh no, no, I don't really care about the results. I'm just here.' No, not true, you want something. That's all. You want something, and what do you want? You want a benefit. So the scripture's got to tell you what's the benefit of this knowledge. Otherwise you go away.

***Verse 83 - The thought i.e. knowledge, which indicates the identity between the individual and the total (antakharana-vritti) is free of duality and is consciousness alone.***

This week we have some fun with this one. 'Oh no Ramji, that's not true. That's intellectual. That's a thought. That thought is no good. This is beyond thinking. You have to stop thinking. How are you going to get enlightened if you're thinking?' Have you heard that one? Yeah you have. You bet you have. That's one of the most popular enlightenment myths alive, that somehow you've got to stop thinking, get out of your thoughts to get to consciousness.

'Consciousness is beyond thought and you're in thought so you've got to get out of thought to get to consciousness.' Hey, these two apparently different objects—consciousness and maya—are not the same. They don't have the same degree of reality. This (Maya) is *mithya*, apparent reality, and this (awareness) is *satya*, reality. So there's no contradiction between thinking and being. If I remove my thoughts, do I cease to exist? Think

about it. You see, these people that are talking this, they have no logic. They haven't actually thought about anything. They're just parroting dumb ideas that have been around for centuries because they haven't thought about it. The presence or absence of thought does not in any way affect awareness, you. It has no affect. With thoughts, you're you; without thoughts, you're you. So by getting rid of a thought, I haven't changed anything. I haven't revealed my self because it's self revealed all the time.

See their idea it's called, *yoga chitta vritti nirodha*. And I probably don't have any defenders of this argument in class now although I have had in the past people who have had a real argument with me about this. But the idea in yoga, particularly the way it's understood by most people, is that if you get rid of these thoughts then you get enlightened. *Chitta vritti* means removing all the samskaras, the vrittis, that are coming from causal body, you get rid of those through yoga. Yoga means *chitta vritti nirodha*. Then the next verse, in the third verse in the *Yoga Sutras* says, 'Then the seer shines in all his glory.' So that means, the shining of awareness depends upon the removal of thinking, thoughts. The *chitta vrittis* are born out of ignorance. But whether you're ignorant or not, you still exist, don't you?

Yes, that's right, they're putting the cart before the horse. They're saying that these things are hiding your self and if you remove this covering, your thinking... in other words your thinking is what's preventing you from seeing your self. See the idea here? 'I get rid of my thinking and then I get to see myself. I get to experience myself. I get to know my self, if I do this.'

But think about this, how would I know that this was a problem if I wasn't there already as awareness? In other words, if I wasn't aware of the problem? It's not a problem. Because thought doesn't cover awareness, doesn't hide awareness. It appears *in* awareness. In other words, your thoughts are known to you aren't they? And this lady in the back, the absence of thoughts were also known to her. So she was there without the mind and she was there with the mind. So there's no contradiction between thinking and being, between who you are and what you think. It's a big problem. Big problem.

Awareness doesn't start shining when the mind stops operating.

Awareness is self shining, it never began to shine and it never goes off. The mind is just an object. It's *mithya*. It's a lower order, a lower degree, of the one reality. This, *satya*, is pure consciousness and this is consciousness appearing as the mind, as thoughts, *mithya*. So we don't have to eliminate our thoughts. Get this very clear. This is a big enlightenment myth. We do not have to get rid of our thoughts.

Think about this. Having said that, if you have too many *vrittis*, too many problems, you're not going to be able to grasp the knowledge that you are one with this. Therefore the removal of certain psychological problems is essential for understanding what the relationship between *satya* and *mithya* is—between the apparent and the real.

So yoga is very good for preparing your mind to understand, but by getting rid of your thoughts you're not going to get *moksha* because why? You're already free as awareness.

When you define enlightenment as an experience—this is the experiential idea—experience means what? I do all these things, I get rid of all my thoughts. Then I get to experience awareness shining in all its glory. See in the yoga idea, there's a cause and effect relationship between enlightenment and some action. If I do this, I will get this. That's just an easy fish hook for the doer, because when you come into the spiritual world you're ready to believe that. This is why most people in the spiritual world start with that experiential notion. Almost none of them come directly to Vedanta. You have to go through that. You have to try to get rid of your mind and stop your mind and listen to all this stuff. You can't stop your mind. Because it isn't your mind. It's *Isvara's* mind. You can manipulate it in certain ways through yoga, which we're going to talk about next when we get to *Bhagavad Gita*. What you can do with your mind we're going to discuss. Right now, this is the introductory course about consciousness. Then we're going to come down and talk about the mind and what you can do with the mind. That's the *yogas*. *Yogas* are all the things you can do to work on your mind. That's extremely important. In a way it's more important than this because if your mind is not prepared it isn't going to make sense to you.

So this thought 'I am awareness' means what? Nothing is missing. You can't add anything to me. I'm whole. I'm complete. That's all. It's just a simple thought and that thought is free of duality, isn't it? I'm whole, I'm



complete—where is the duality in that? There's no duality. It's just a statement of fact about my nature. There's nothing implied by that statement. There's no action implied by that statement is it? In other words, I am whole and complete, or 'you are that', does that mean you have to do something?

A lot of people interpret 'you are that' means you've got to meditate on that to become that. That's what the karmis the yogis interpret that statement. Brahman is there and you have to sit down and meditate on Brahman and then you become Brahman. Through the meditation you merge into Brahman or become Brahman. So they say there's an implied action in that statement but there's no action implied in that statement 'you *are* that.' It's just a statement of fact, right? Like, the paper is white with black print. That doesn't say there's anything you have to do about this. It just says the paper is white with black print, end of story. Do you understand what that means or not? So I am whole and complete does not imply any action and that thought that I'm awareness is non-separate from awareness. So when you think that thought you realize awareness. Not quite the right word. We're getting at a point where words don't work very well.

But by contemplating the meaning of that thought that I'm whole and complete, you see that the fact. That's all. That's all knowledge is. Knowledge is just a statement of fact that's always good. This statement about yourself is always good at any point, at any time, at any place under any circumstance. That statement is always true. Why? Because the self doesn't change, does it? So the thought, 'I'm awareness' is as good as 'I'm awareness.' it is the means of knowledge. You don't need anything more than that thought if you're qualified and if you keep thinking about what it means. Bolstered by these teachings which helps you to understand the meaning of that thought, it's very simple to realize. Many, many people realize through this teaching and set themselves free. Because it's very simple. And no action is required other than just careful assimilation of the meaning of these statements.

***Verse 83 continues - When the knowledge is firm the one who has the knowledge is liberated while living.***

This is called jivan mukti. There's a number of ideas in the spiritual world that you have to wait til the end of your life when your body drops off. That's called *videha mukti*. Then at that time if you think of Brahman cause you don't have a body cause your body is the problem, so you're without the body now. You think of the self (Brahman), then you go to the self and can only get liberated then. That's called *videyha mukti - deha* means the body; *videha* means without the body. Then you get moksha then. Maybe it's true, we don't know, but what's the problem with videha mukti? This is what people say cause they use that doctrine to get out of doing any spiritual work. They say, 'Okay then what I'll do now, I'll just enjoy myself here and have a great time. I'll just party hearty here. And when I die I'll just think of God and get my moksha. So why should I search for moksha here? I'm waiting for videha mukti.'

Well hey, if you've been partying hearty here, the time you die you're not going to be thinking of Bhagavan. Your vasanas will be so entrenched, they'll cause you to be reborn as a jiva again. You won't be able to go up to here (awareness), you'll go right back down to here (maya) and you'll get to do the whole thing all over again. Cause your vasanas are what cause you to be reborn. You won't go for liberation. You'll go right back to jiva-hood and try again to get everything worked out.

So we're talking jivanmukti. *Jivan* means while living right here and now. Why is that possible right here and now? Cause you're already free. You're already liberated so it's easy if you get rid of the wrong notion about it.

We're talking about enlightened people now. And yes I know there's only self and no enlightened people but we're talking enlightenment is for people let's put it that way. Cause the self is already enlightened. And you're not doing this for the self, you're doing this cause this person that's here wants to be free and enjoy the life that he or she's got right here. Isn't that right? Yeah that's right. So enlightenment's for this guy and this is how it looks when you're enlightened. Okay? And all the modern teachers need to be teaching this but they don't teach this. They just say, 'Oh I drop my ego so there's no problem.' That's all they tell you, 'Oh I don't have an ego. I realized one day it's all gone, so there's no problem.'

Anyway:

***Verse 84 - He or she is said to be liberated while living when self knowledge is clear, bliss is continuous and the world more or less forgotten.***

This is your check up. Okay you're so enlightened. We're going to check yourself up against this to see how you stack up. I don't know. You've got to be honest with yourself now okay? You all say you're enlightened, fair enough. How enlightened are you, you just check up. We're going to discuss these points so you can see.

***Verse 84 continues - When self knowledge is clear,***

What does that mean? When you no longer confuse your self with the objects appearing in you. When you no longer confuse your self with your feelings, your body, your ideas and so forth and so on. That's clear knowledge, then what?

***Verse 84 continues - Bliss is continuous,***

What kind of bliss would be continuous? What kind of bliss are we talking about here? We talking about experiential bliss? Nope. Although experiential bliss will be reasonably continuous if that knowledge is clear and is operating in you for some time. Why? Cause the knowledge will destroy your vasanas and you will generally, on the emotional level and subtle body level, feel pretty happy and blissful most of the time. So you will get an increase in experiential bliss. But you won't have constant experiential bliss cause nothing on this level (maya) is constant and everything here is subject to pleasure and pain. I met people who said Ramana wasn't enlightened cause he died of cancer. 'If he's the self, how could he get cancer?' The self didn't get cancer. The body got cancer. The body doesn't belong to Ramana. The body belongs to Isvara. Isvara is

what? Subject to duality. Isvara is duality. So sickness and health apply to the body. Those belong to Isvara. They don't belong to Ramana.

There, there's a confusion between a projection, a super imposition of awareness, on the subtle body. And people mistake saying, 'Well this body here is meant to be exactly like that. So if you're suffering with anything or have a naughty thought, you're not enlightened.' I'm definitely not enlightened. I have plenty of naughty thoughts. I don't want to be enlightened. I could care less. Who cares? So we're not trying to confuse you.

So **'bliss is continuous'** means what kind of bliss? Self confidence. That's the bliss. The bliss of knowledge. It's the bliss of knowing that you can handle anything, *anything* that Maya has to offer. There's not one thing here in Maya that you can't handle. It's not about your feelings. It's about knowing this thing can't touch me. Throw anything at me Bhagavan and I can stand up. I'm not going to be wiggled or moved by anything you've got to offer.

My guru he was really great. When I went with him it was during the cold war, so everybody was, 'Oh my God, the world is going to be blown up. We're all going to be destroyed.' You know this big fear thought was everywhere. So one day somebody asked him. 'Well Swamiji, what happens if we have a nuclear attack?' He said, 'Well we'll all go to heaven together.' Like, who cares, nothing can touch me. That's the bliss. It's just solid knowledge, confidence, 'Hey c'mon give me your best shot, I can take it.' That's the kind of bliss they're talking. Most of you guys are enlightened. You just don't have full confidence. That's all. Most everybody knows exactly who they are experiencing it most of the time. It's just that there's some lack of confidence, that's all. So that's the bliss they're talking about.

***Verse 84 continues - ...and the world more or less forgotten.***

What does more or less mean? This is to take the piss out of these people, 'There's a world for you? Oh no, it doesn't exist. It's a void.' You're suppose to be a zombie, 'There's no world. How I'm getting around here? I'm seeing no objects. I'm beyond all 'no world.'

There was a guy here couple years of ago. His name is Rajneesh. He's a clone of Bhagavan Rajneesh. He had a bunch of disciples. And he was one of these zombie people. And all the people with him were zombies. I guess they were saying, 'there's no world for us. We're so not here.' Hey, 'world more or less forgotten,' means the world is there but it's not a problem. You're still operating here in this world, it's just not a problem for you. You just don't take it seriously, that's all. It's still there. You gotta brush your teeth and pay your taxes and whatever it is you gotta do you do it but it's no big deal. That's all. It's more or less forgotten. It's there but it's not there.

That's the thing about *mithya*. You can't say it's not existent but you can't say it's real either, can you? Can you say this world doesn't exist? That's what they try to tell you, 'No the world doesn't exist so you're not enlightened.' The world definitely exists, but what? It's not real (not permanent). So who cares if it exists or not. The world does exist. Why? Why is it incorrect to say the world doesn't exist? Because you experience it. If it didn't exist could you experience it? No. See these teachings (Neos), they're so dumb. They're just so hopelessly dumb. Yet people write these big books and they publish them all over and thousands and thousands of people actually believe this stuff that the world doesn't exist. One of these neos, he's the worst. He'll stand up in front of you and say, 'I don't exist. You don't exist.' Well he's going to have a lot of explanation there because if he's saying something he exists. Huh? And if I'm experiencing you saying that you don't exist, than you definitely do exist. So you better explain to me what it means to say you exist or you don't exist.

The world does exist, but it's not real. Therefore, it's more or less forgotten, 'Yeah it's there, okay. It's a minor issue, a problem, a bother, whatever, but it doesn't really affect me at all.' That's the attitude that jnanis or enlightened people have.

***Verse 85 - Even though he or she lives in a body, the most salient characteristic of the liberated is the absence of the sense of 'I' and 'mine'.***

'I' and 'mine' is obviously total duality. It's totally based on the idea that I'm separate from everything. But these people who know who they are they don't feel that they own anything. This doesn't belong to me—my daughter, my kid, my husband, my wife, my job, my car, my house, my — there's no my. It's all Bhagavans. Who cares. If you've got 'I' and 'mine', if that thought is still there, if you feel yourself thinking 'you own this', then you're not liberated. The knowledge is not firm. This is the way you check up. 'My teaching.' I always tell you, this is not my teaching. I don't own a teaching. I don't have a teaching. This is Bhagavan's teaching. Doesn't belong to me. 'I'm just the guy who facilitates your understanding, that's all. No teaching.

***Verse 86 - He or she does not regret actions done in the past,***

If you regret actions done in the past, what? You didn't get it. Means the jive's still there identified with some ignorance. Look, when you do something bad in the past, you didn't do it cause you wanted to do it. You did it cause you couldn't help it. You were programmed by the macrocosm, by your vasanas, and you did it unconsciously. If you'd actually been conscious and thought about it, you wouldn't have done it. So it's not your fault. And when you realize you're the self, you realize ignorance has done all this stuff. I didn't do it. Ignorance is the doer, not me. And you forgive yourself. That's forgiveness.

Forgiveness is understanding that you didn't do it. It's not your fault. Don't blame yourself please. And you can only do that when you understand that Isvara is the doer. That ignorance is causing these bad actions and that as awareness there's no blame comes to me cause I'm not a doer and I didn't do anything bad. So on either account, from the jiva's point of view or from Isvara's point of view, there's no reason to regret or blame yourself, or anyone else for anything. And if you are blaming yourself for your miserable rotten life, pack it in and blame Isvara. Believe me, you're not to blame here. If you feel like that then you're not enlightened. You're not guilty. It's free of guilt, that's the next one. You don't feel guilty.

***Verse 86 continues - ...is free of guilt, is not worried about the future,***

Not worried about the future. 'Laying not up treasures on earth where moth and dust doth corrupt,' it says in the Bible. All these things you're worrying about, all this stuff you're trying to insure yourself in the future you're laying up treasures on earth where moth and dust doth correct. Those things won't be of any use to you. And these people know that so they're not worried about tomorrow. At any moment at every second, everything you need is supplied to you right now here. The solution to every problem that you have, every problem that presents itself, is right now here available. You do not need to cover your butt to make sure that you don't get violated later on. No need.

These people know that. They live right now here. They don't worry about the future. That's how you check up. If this is true for you, you're enlightened. If it's not true for you, you're not enlightened. Never mind, 'I'm awareness, I'm awareness, I'm awareness.' A parrot can say 'I'm awareness. I have to ego, I have no ego, I have no ego. It all went away.' Parrots can talk like that. This is a check up.

***Verse 86 continues... and is dispassionate with reference to what happens in the present.***

Dispassionate means, que c'est ra c'est ra baby. It's okay, big deal, who cares. That's Ramana, Ramana was great for that. You can just tell looking at Ramana he didn't give a shit. Can't you? Some of those pictures in there he actually looks like, 'You've got to be kidding. You're taking this for real?' it's great.

***Verse 87 - He or she views apparently distinct objects endowed with acceptable and unacceptable qualities equally.***

Now this means you're likes and your dislikes don't bother you. There will be likes and there will be dislikes but they're all taken with a grain of salt.

In other words, your likes and your dislikes are neutralized by this knowledge. And you know when there's a bad smell on the street, you don't make a big story about India. You just smell the shit and see the 'shit thought' arise in your mind and you let the 'shit thought' disappear out of your mind and you go right on with a smile on your face. You don't make a huge deal out of it. All of these thoughts and feelings appear just like clouds in the sky. They just come and they go.

There are no acceptable and unacceptable qualities. If you're there trying to make life acceptable to you, forget it, you're just asking for trouble. If you're trying to avoid the pain here, you're asking for trouble cause pain is going to come. You might as well just man-up and take it with a grain of salt, 'okay, so what.' That's what knowledge of the self can do for you.

Isn't it awful being a prisoner of your likes and dislikes. It's awful. 'Oh I can't eat, I don't like that taste.' There's a nice dinner there and some little piece of something got in there that you don't like and so you won't eat the dinner, or you won't go back to that restaurant. You say, 'That's a bad restaurant. They did this. They did that.' Just eat the damn food and get on with it. It's nutrition, forget it. Whatever it is. All these petty, petty, awful, trivial little things and I just can't move anywhere cause I'm just caught in this prison. Every time I go there's something pricking me, 'I like this, I don't like that.' These people (enlightened) are not like that.

***Verse 88 - He or she is not subject to elation when situations are in harmony with his or her likes and dislikes or to depression when they aren't.***

You don't get excited when you get what you want and you don't get depressed when you don't get what you want.

***Verse 89 - He or she is indifferent to praise or blame.***

You can see me, I don't give a damn. I don't care if you people are sitting here or not, to tell you the truth. I mean I love you, you're a great crowd, it's all great, but you don't have to love me. I don't care if you like me or



don't like me. It's totally indifferent. I love this. I babble this and it's fine. So you can just sit there in mind and think I'm a jerk and that's fine. Or you can just hug me like anything and that's fine too. I don't care. I just do what I do and if there's nobody here I won't be doing this and if there's somebody here I'll be doing it. and that's all. I'm not a politician. I don't need to be loved. I don't need to be nice. I am nice but I don't need to be nice. And if you piss me off you'll hear from me. Praise and blame, all this time thinking what people are thinking about you. 'Oh my god how awful, does she like me? What does she mean by that? I know she looked at me in a funny way. What do you think that meant?'

And you can't sleep at night. Like, I was walking down the street the other day and there was this guy and I'd seen him several times. We'd had several chats. And I liked him and I thought he liked me. So, one day I'm walking along and he comes up the road and when I passed I smiled at him but he doesn't smile at me, he just scowls. So I'm starting to think, 'Jesus, what's wrong with him? I thought we were friends.' So I met him later and said, 'Do we have a problem?' And he said, 'What do you mean?' I said, 'well when you walked by you were scowling.' He said, 'No, I had a bad stomach.' He didn't even see me. He had diarrhea or something. But I thought that he was thinking something was wrong with me. Hey pack it in. it doesn't matter what people think about you. People are going to think what they're going to think according to their vasanas, according to their nature they'll think what they're going to think. You have no control over it so why are you wasting your time thinking about whether people like you or not. It's totally a waste of time. They're going to think what they're going to think.

One minute they love you, the next minute they don't. One minute they don't love you, the next minute they do. It's totally outside of your control and you know that so you don't care. It's not that you're hard and cold and cynical 'oh people are so awful.' It's not like that. It's just why worry about something of which you have no control. You know that it's all a program of Isvara and you just let it be, let it play itself out.

***Verse 90 - There is no samsara, no life of becoming or the liberated.***

Life of becoming means what? We're all here trying to become something, to make something work for us, to make life better. But we're not going to become better. You're never going to be better than what you are. Forget it. You are what you are and you're always going to be what you are so you don't think that you're going to be better or that life's going to be better. Why? Because you're satisfied with yourself as you are and your self is always satisfactory. *Parama sukadam* means it's the greatest pleasure knowing that you are. You *are* the greatest pleasure. The knowledge of who you are gives you so much pleasure you don't want to become anything else. How cool is that? Everybody in samsara is all trying to be better and different and more and better, to become something, become big.

Someone said, 'Ramji you're becoming big.' No Ramji's not becoming big. There's just more people there. I'm exactly the same. More people are coming. I'm not becoming big. There's no becoming here. I'm just the Ramji. I sit here. I babble Vedanta and I go on. That's all. There's no *becoming* for me. 'Oh you're going to the big time, more and more people.' No, no big time, no small time. Nothing is becoming anything. Things are just what they are. This is the notion here, the feeling of experience of enlightened people.

***Verse 90 continues - If there is samsara there is no knowledge of awareness owing to extroversion of the mind.***

Samsara means the belief that something outside can complete me, can satisfy me, and therefore my mind is always out there on what is happening, not on who I am. I should be taking my joy from who I am, not from what's happening. If what's happening is my main concern that means samsara is operating in my mind. My mind is a samsaric mind. The joy is not in the object. The joy is in me. I'm the source here. I'm the happiness here.

These are great examples. This is a beautiful text.

***Verse 91 - Just as the actions done in a dream are dissolved on***

***waking, the accumulated results of past actions are dissolved by self knowledge.***

Hey that's pretty cool, huh? Burns up all your karma. How cool is that? Cause when you leave this dream, what are you going to see here? He's going to tell:

***Verse 92 - The good and bad deeds done in a dream do not send the waker to heaven or hell.***

The wife found out that her husband was cheating in a dream and she got a gun a shot him cause he was cheating on her. Fair enough. Now she wakes up. Does she go to the police station and turn herself in? In the dream they say, 'Okay you killed your husband', where's the murder weapon? Oh it's in the dream.'

So when you leave here, what applies here stays here. It's like that ad for Las Vegas - what happens here, stays here. There's a bunch of sinners there, so all these men have their way with the prostitutes and waste all their hard earned money and so forth and so on. So the idea is, 'we're not telling.' What happens here, stays here, so you go here (dream state) and you're here (waker) so none of this applies to you (awareness). It doesn't apply anymore. It only applies here (dream state). There's no connection between these two (dream and awareness). This is a dream world and this is the real world.

***Verse 93 - The liberated are free of experiences and impartial toward them and do not worry about the future.***

Oh! free of experiences. Doesn't mean experiences aren't happening. Experiences keep on happening but have no affect. I'm free. You just enjoy them. It's just funny, that's all. It's like a big movie and it's just funny. Including your body and mind. I'm looking at this Ramji person and I'm having a big laugh all the time, 'What a funny man making funny

faces, babbling all this silly stuff. Just so funny. What am I doing here? Who are these people? Who am I? it's a big joke.'

***Verse 94 - Space is not affected by the objects sitting in it, nor by the smell of liquor.***

And just giving an example, you feel like space. You're like space. Space is not affected by the objects nor the smell of liquor. Liquor? I don't know where that came from (liquor). No, I didn't put it in. I do fiddle things, I do admit that. I do cheat. But this was actually in there. The objects sitting in you means your feelings and thoughts, and experiences. So you're like space, they just don't affect you.

***Verse 94 continues - ...the self, awareness is not affected by the attributes of the limiting adjuncts.***

And what are those limiting adjuncts? Annamayakosa, the physical body; pranamayakosa, the energetic body; manomayakosa, the emotional body; vijñanamayakosa, the intellect, the thought body; and anandamayakosa, the bliss body. And we got to throw Eckhart in—the pain body, too. We've got to give Eckhart credit. We've got to put the pain body in the scripture (laughs).

Okay good, the next topic tomorrow: The karma of the liberated.

## **27: Verses 95-100**

Winding down to the end of this text. It's a great text. And we'll do it again in another form in the *Bhagavad Gita*. It covers a lot of other topics that aren't covered here: three gunas, karma, dharma, meditation, etc. This is actually quite an advanced text. It really lays out the method of discrimination. Presents most of the logic very clearly in a rather sophisticated way. As I said it's actually much larger text but this is the

essence of it. A great sage Swami Paramartananda is a great sage like Shankara lives in Chennai, selected the verses and his guru, Swami Dayananda Saraswati made the interpretation of those verses. And it's on the basis of Swami Dayananda's commentaries that I'm making these talks. He's one of my guru's, Swami Dayananda.

We'll talk about karma. Is there karma for liberated beings? It's a big topic. It's always there. If you've read *Tripura Rahasya* which is said to be Ramana's favorite text. There's an important section in the back called *Parabdha*. *Parabdha* means karma, a certain kind of karma, for a jnani, for enlightened people. Is there's such a thing. Some people say there is, some people say there isn't. So we have to resolve that question. Like for example, people said Ramana wasn't enlightened cause he got cancer. Well their definition of enlightenment is a rather strange definition isn't it? Because if Ramana is the body and the body's not suppose to get cancer and only enlightened bodies are free of cancer, then they're right. Yeah, Ramana's the body and an enlightened body is one free of disease, then Ramana's not enlightened is he? But if Ramana's the self and his body gets cancer... or *the* body, wouldn't even be *his* body, cause when you know you're the self you realize it isn't your body, you realize it's Isvara's body. Then is there a karma for you? So we're going to get into that topic.

### **Summary of subject-object teaching**

So we started yesterday with the benefits of this non-duality. Non-duality means the knowledge, appearances to the contrary notwithstanding the appearance of a subject and object is only an appearance. That there is no actual distinction between the subject and object because everything is only experienced in you as you. There's no world outside. The world is only inside yourself. The world is made up of your own thoughts. Your thoughts are made out of your mind. Your mind is made out of consciousness. And how far of you from your consciousness? You're not far from your consciousness at all. You *are* consciousness and therefore all the objects are you. It's simple! I know it's hard to grasp but it's very simple. It's hard to grasp because it is so simple. And why is hard to grasp? Cause ignorance makes it look like there's a world out there and I take my body to be my self. And when I take my body to be my self then definitely the world is out there. But actually the body is out there as the

rest of the world isn't it? The body is an object to me.

### **The Karma of the Liberated**

*(goes back and reads verses 83-94 in the section 'The Benefits of the Knowledge of Non Duality.' )* I'm just rereading it, I'm not going to unfold it. Just reading it to lead up to these next verses.

***Verse 95 - The results of actions done before liberation fructify like an arrow released from a bow.***

I'm an archer or I got a gun. Archer was was in the old days – now I got a gun. When I pull the trigger can I get the bullet back? Until I pull the trigger I'm in control of the karma, aren't I? You're in control of your karma until you pull the trigger. When you pull the trigger— that means when you do an action, when you release an action into the field here, this is a field of action, field of dharma it's a dharma field—when you release an action in here what has to happen? It has to produce a result. You can't get it back. So, be careful what you say to people. That's our biggest problem. We're all shooting off our mouth and once you said it, once it's gone out in the dharma field, it's going to produce a reaction. It's going to produce a result. You can't get it back, that's the point here. And he gives an example:

***Verse 96 - An arrow intended for a tiger does not stop when the archer realizes that he mistook a cow for a tiger.***

In the process of doing your karmas, whatever they are, and you realize you made a mistake. You realize, 'Hey I shouldn't have done that action.' Too bad, karma doesn't care. Got to understand this. Karma doesn't care. It doesn't care if you're enlightened. It doesn't care at all. In this dharma field, in this karma field, when you act there will be a result. No doubt about it. Because it's just consciousness. There's no sentiency in this

Maya field, in this dharma field. It's not a conscious being. It's not conscious. It's unconscious. It's insentient so it doesn't know anything. It's just mechanical. This is just a mechanical environment, so an action is going to produce a result. The physicists say that don't they? For every action there's an equal and opposite reaction. Reaction will be appropriate to the nature of the action.

You can see what the problem is with the yoga view of enlightenment. You're going to do all these things. You're going to raise your kundalini. Okay raise your kundalini, fair enough. You do all these actions and you raise the kundalini. Then you get what? Kundalini explodes. Then what happens? The kundalini unexplodes because the kundalini never takes you out of the field of action. It's just the results of actions in the field. That's all it is. If this (awareness) is the kundalini then you're fine but if the kundalini is something that's hidden in this field (maya) and you do actions to awaken it, what's going to happen? It's going to go back to sleep, and that's exactly what happens. Crash. You go way up and you come, boom, way down. It's just mechanical.

When you're in the action world you have a problem and it's a good experience. What is the problem? You want to make it permanent. You want it to last. This is a huge problem for the meditators and the yogis. They get in these beautiful states of mind through their actions, through manipulating their mind and doing various things. They get in these beautiful states but they can't maintain those states. Cause all the factors in the field, it's a mechanical field, and any action is going to produce an equal and opposite reaction. So there's no way out of the karma field by karma. There's no way out. This is the hardest thing to accept. Says in the Veda, 'Not by karma will you get out. Not by doing good fixing the world will you get out. Not by having off-spring will you attain immortality. Not by any of those things are you going to get out of this matrix.'

How are you going to do it? By letting go of the notion that you're in it in the first place. By letting go of the notion that you're this doer. *Tyaga* means to renounce, letting go. And how do you let go? How do you get out of this person here? You realize that you're full, whole, complete, actionless, non-dual, unconcerned awareness.

So okay, we've got karma now.

***Verse 97 - It is not correct to say that the liberated are affected by the results of their past actions, just as it is not correct to say that a person who killed someone in a dream should be held accountable when he or she wakes up.***

Fair enough huh? You do naughty things in a dream but there's no consequences when you wake up are there? Cause all the consequences stayed in the dream. They didn't transfer into the waking state. So all the consequences of actions when you're down here in ignorance (maya), they're erased from your karmic account when you wake up. Now waking up is not something you do, it's something you are. Cause then you're going to say, 'Okay so how do I wake up?' As if waking up is a doing you're going to do. So don't ask me how you're going to wake up because you're already awake. You're going to wake up by getting rid of your ignorance, by listening to these teaches until your ignorance goes. Then you will see you were always awake.

Awakening is not enlightenment! You know the spiritual people are just as bad as the worldly people. Honestly. They're all status conscious. It's a big status thing in the spiritual world. It's just a human thing. It's called *matsarya*, and it's a comparative thing. it's part of the intellect. The intellect is always comparing one thing to another. So if you're in the worldly world you compare on the basis of wealth and power and fame and glory and all that stuff. But when you get in the spiritual world then you got other things to compare: how spiritual they are, how enlightened they are, what state they're in, what level they're in, whether they're awakened or not awakened or how awakened they are.

So in this dream you can divide it up and make it all, but when you wake up you're not in this dream anymore. Wake up means when you understand that this is just a dream. And that's easy to understand, you know why? If you understand what the definition of a dream is, then it's easy to see this is just a dream. And what does that mean?

Something that never stays the same from one moment to the next. That's why it's not real. That's what a dream is. A dream is something that's never the same from one second to the next second. That's the



definition of samsara, what samsara means, what never, ever is the same from one second to the next.

How can you find anything to hook onto here? See what's happening? You're in this dream world. You think there's something solid. You're trying to hook your life onto that but the thing is changing every second. And the one who's doing the hooking is changing every second. This person who's trying to like get secure here. Not only are the objects he or she hooking up to, but as soon as you hook up to an object, that changes you doesn't it? So the subject is in a constant state of flux. The object is in a constant state of flux. Then what? The experience or connection between the two—which is what an experience is, just a connection between the subject and object—is that going to be permanent? Is that going to be something you can count on? No, you're not going to be able to count on that.

If you believe in this experiential notion of enlightenment you're a fool. I'm probably the only person out there that's telling people that that doesn't work, cause everybody else is telling oh yeah that's definitely it. There's only one thing that's permanent and that's the one who sees. And that one is the one that watches or sees the dreams. That's you. That's what's permanent – me.

So if something happens here (maya) it doesn't apply here (awareness). So there's a problem here. Again, these have to be resolved, these doubts, cause the scripture is stuck with language. We're stuck with language here. It's a shame but it's all we got so we got to understand how language is being used here.

When you say like Ramana is liberated. Ramana is enlightened – let's use Ramana as an example cause we're here in Tiravannamalai. Now is that true? Well, it depends on who Ramana is doesn't it? Who is Ramana? To do inquiry on it. What does the word Ramana refer to? Most everybody sees that picture and that's what Ramana is to them. It's a symbol of their self, from our point of view. It's a symbol of our self. This is what we'd like to be. This is our fantasy, our dream we'd all like to be Ramana cause he's so pure and beautiful and holy and free. So when you say, 'Ramana was enlightened or Ramana wasn't enlightened,' who are you referring to? The self. I mean has to be the self. If it's that skinny little guy that sat in his underwear and walked around the hill, then was he enlightened? Or

was he in the light of Ramana. You know what the word Ramana means? It means the one who revels in the hearts of all beings. Revels means dances or enjoys or plays—it means awareness. The one who revels in the light, means is the light.

So is there going to be karma for Ramana if he's this (awareness)? No. If he's this (body/mind) is there going to be parabdhha karma for Ramana? Yes. So that apparent person, you can see in the movie when he had the cancer and was dying and very sick, you could see that that apparent person was suffering wasn't it? That little Ramana was suffering, but this Ramana (awareness) was not suffering. Think about it.

Who am I? This is the whole point. That was Ramana's whole teaching. It's the same. Ramana actually dedicated I don't know how many of his works to Shankara. In other words, he thought Shankara was the top dog and he was a small potato somewhere down on the bottom. We don't see it that way. We think Ramana was the king of all sages and so forth. But Ramana was just a link in the whole tradition in the whole lineage. And he understood and acknowledged his connection back to Shankara, back to the Vedas. He acknowledge that. He was just another one in this long sampradaya, this long lineage of jnanis or sages who came from the Upanishad, from the Vedas.

Now, if you have a problem with this idea of karma, the next one says:

***Verse 98 - The infallible words of scripture say the self is unborn and not conditioned by tie. If that is true, how can action and its results affect it?***

This sounds like religion right? 'Uh oh, I don't know if I'm going to believe this or not.' The infallible words of scripture. That's what they did in the Middle Ages. That was the Inquisition. In the Inquisition they said, 'The Bible said and if you don't believe it we just cut off your head or torture you.' Cause you weren't towing the line with the infallible words of scripture, so is this another one of these religious fanatical things I got to believe in? No! **The words of scripture are infallible, but we leave it up to you to find out whether or not they're true.** We call it *sraddha*, or faith. And this is a peculiar kind of faith. It's not blind faith. The word

*sraddha* in sanskrit doesn't mean blind faith. The Christians don't give you any way to check up the scriptures do they? There's no way you can check up the scriptures to see what's true or not.

*Audience:* The monasteries. The monks they do.

**Ramji:** They check up with the scripture?

*Audience:* They have to read the Bible.

**Ramji:** That's right, but when the scripture says something that's stupid, do they say 'that's stupid' and throw it out and change the scripture? No, they don't. They definitely do not cause they just have to believe what the scripture says. Now we say you don't have to believe what the scripture says. If you do it's an aid. But here's how you can check up to see whether or not what the scripture says is true. In other words, we leave it up to you to investigate using the methodology here to see whether or not what the scripture says is true. Think about that. Your own experience is the final arbiter here and the scripture is going to show you how to check up to see whether or not it's true. That's what inquiry is.

And what is the scripture saying? And you're not going to get people torturing you behind this information. You know what the information in the scripture says? It says you're great, you're okay, you're beautiful, you're whole, your nature is love, you're wonderful. That's all the scripture is saying. You boil all these words, all this great long tradition, you boil all this soup everything down and you got one little thing—you're beautiful, you're whole, you're complete, you're perfect. That's all it's saying, nothing else. Now do I believe that? Do you believe that? And what is your belief based upon? What is your belief that you're okay based upon? Is it based upon an understanding that you're okay or is it just a blind belief that you're okay? Even if it's just a blind belief, great. If you can't believe it, fake it til you make it. That's what we say in Vedanta. Okay you don't believe it, just fake it, and you're going to find out it's true. That's all we're saying here. So infallible words, yeah that's infallible - you're fine, it's true, stop worrying.

What does the scripture say? You're unborn. The self here, that's indirect knowledge. We'll just make it direct—you are unborn. You are not born and not conditioned by time. If you're not born you're not going to be conditioned by time are you? Investigate your consciousness right now

and see if you can find a time when it began and see if you can find the end of your consciousness. Think about it. Can you find a time when you began, and can you see the end of you? You can't. Not possible. Yeah if you take yourself to be a body maybe there's a time when you were not here. But what about you? So why now am I concerned about what's going on in the dream? It doesn't have anything to do with me at all.

It says, "***if that is true how can action and it's results affect it?***" It means me. Where are the actions you did this morning? Where are they? Where's the actions that are taking place right now? Gone, cause new actions have appeared. And where are the new actions? They're gone also. Where is time? Can you feel the presence of awareness? Can you feel the eternity right here? Why is it so silent here? Why is it so still? Cause you're experiencing yourself as awareness and the thoughts are just appearing and disappearing in you right now aren't they?

***Verse 99 - Because the body is super imposed upon the self, it is not independent. How can a super imposition be born?***

This body is a constant projection of Isvara. It was never born, never dies. It's just a continual projection sustained by macrocosmic consciousness, not by you. You don't have control of your body, when it's born, when it dies, and what happens to it. It's presented. It's projected. It's super imposed on the self so it's not independent.

***Verse 99 continues - If is not born, how can it die?***

Even the body hugh Oh yeah the body is born and died. But In same way, the body isn't even born and died is it? In a dream, the dream body, is that a real body? A body in a dreams is it actually born and does it actually die? No. It's just awareness projecting itself as awareness in a form that's fooling you. It's tricking you. If it is not born, how can it die? It's just a projection, a super imposition.

***Verse 99 continues - How can something that is unreal produce effects on what's real?***

It can't. Answer – it cannot. And look at your own experience. Where is all the stuff you did, where is right now here in this silence? In this presence of awareness, which is you, where is all the stuff you did? Where is it? It's not here. Why isn't it here? Cause it never existed in the first place. It never happened. It just appeared and disappeared. Nothing ever took place. If it's real it's going to be here all the time. It's not going to appear and disappear. That's what Maya is. Maya is just a flickering projection, and the projection is so intense it looks like it's real. It's like a movie screen.

Scripture speaks of karma. Now this one... see these guys weren't afraid to insult people. I love that. It's not like this modern 'pc' world where everybody's afraid to say anything naughty cause it might hurt somebody's tender ego.

***Verse 100 - The scripture speaks of karma from an empirical standpoint to satisfy the curiosity of dull-witted people who want to know why the body remains in the wake of self knowledge.***

That's not nice is it this scripture is not nice, not warm and fuzzy, trying to make you feel good. It's not spiritual at all. It's not 'pc'. Okay you're stupid, we'll just tell you this bullshit about karma to satisfy your curiosity *cause there's no karma!* Karma's only a belief in your mind.

There's no actual karma. There's just a dream karma for a dream entity. There's no karma. Karma's just cooked up out of ignorance. There's only awareness projecting this dream. And what is the dream? It's nothing but awareness just like the wave is nothing but the ocean.

What's the difference between the wave and the ocean? The wave is the ocean. This dream is awareness but owing to ignorance I take it to be something else. I believe that this dreamer here is real and then I try to *do* karma to get myself out of this. But there's no karma cause every action is resolved instantaneously and immediately into awareness all the

time. Because it's born out of awareness and resolves into awareness. It just flickers on and flickers off. Where are your actions now? Where's all this karma now you think you've suffered? There's no evidence you did anything apart from the memory of thoughts that appeared in your awareness at a particular time. If you had no memory you wouldn't even be talking about karma.

A friend of mine took me to visit his mom who had alzheimers. We were going out to dinner and he wanted to stop to say good evening to his mom. So he said, watch this and he goes and tells her a joke and she laughs like crazy. Then he turned right around and told her the same joke thirty seconds later and she laughed just as loud the second time. Where's the karma? The self was there to laugh in the beginning and the self was there to laugh the second time, so there was no karma, no connection. So if you want to get enlightened get alzheimers. They talk karma just to please fools. Stop thinking you have any karma, trying to worry about your karma. Karma just means what's happening to you, what has happened to you, what is going to happen to you. That's all karma means. Nothing is going to happen to you. Why not? Because you're the self.

*Audience: And the reincarnation is all bullshit.*

**Ramji:** Yeah it's all bullshit. That's right, it's just a clever little talk that we have to give to people who are so locked in the dream, that's all. They're so locked in the dream that we have to try to explain it to them in terms of the dream itself. It's okay. Listen I'm not trying to insult anybody. The scripture is not trying to insult anybody. But you're all big people. You're all mature adults so you can take a little bit of the truth. No seriously, forget reincarnation, forget karma, forget all of this nonsense rubbish that they're talking here and there.

If you can't understand what's being said here, okay, we'll take you seriously as this doer-experiencer entity. Which we're going to do soon, starting tomorrow, we're going to take you seriously as this person. Cause that doesn't mean there's really anything wrong with you. You're okay, you can be this person. If you don't like being this, fair enough, we love you anyway. You can be this person and now we're going to tell you from this point of view what you can do. Okay, we'll take karma seriously. Okay fair enough cause we can. And if you're a karmi—karmi means a

doer—and you're in the world and a doer, we've got a teaching just for you. That's the beauty of Vedanta. It's not like Neo Advaita, 'There's no karma. There's no dharma. There's no doer. There's no teacher. There's no student. There's no, no, no, no, no, no.' But they don't establish you here do they? They just tell you here there's nothing and you're stuck in this stupid world with nothing to do, with no way out. 'I'm not here. This world doesn't really exist. You don't really exist.' Bullshit. If you take this world to be real and you find yourself here, fair enough, we'll show you how to get out. We'll show you what you can do to work your way out of it.

But this teaching here is not for karmis. This is not for householders. This teaching is for *jijnasus*. Jijnasus means inquirers, sannyasis. People who are capable, who have seen through this dream and know that the way out is through knowledge. And who are happy to have their ignorance removed. That's what this one is for. So we'll come down to the next teaching and build you up slowly. If you want to be an experiencer and everybody's got that experiencing entity there, fair enough. For that experiencing entity we'll teach you from that point of view. Either way doesn't matter. You see we've a sophisticated teaching here that explains the relationship between the dream and reality, between what's real and what's apparent. It gets it clear. You can be a person. I'm a person. I don't mind being a person. I'm a redneck guru from Montana. You can be this person. You don't have to deny, 'Oh no, I had an awakening and my person dissolved. I don't have a person any more.' Oh big deal, who cares. You got a person. It's the person saying the person dissolved. It's not the self that's saying the person dissolved cause the self doesn't care if the person's there. Think about it. You think awareness cares if you're a person or not? It's happy with you being a person. You want to be person, okay fine, be a person, fair enough. I'm not going to love you more cause you're not a person.

Okay we're on 101st verse. We'll do this after the break.

## **28: Verses 101-108**

**The Karma of the Liberated *continues***

Before we do these last two verses, there's one topic I've had quite a few questions about. And we talked about it a couple days ago. And that is the difference between experiential bliss and the bliss of self realization. The bliss of enlightenment. It's always a big confusion. People think when they understand who they are they're going to be this bubbly, happy bliss bunny. You know the bliss bunny? That's a fantasy. The fantasy is you're going to be a bliss bunny, just smiley and happy and huggy and kissy all the time. You look at some of those pictures of Ramana, obviously he wasn't a bliss bunny.

I have a friend that use to work in the archives and he had access to all the information about Ramana that the ashram is not pleased to disseminate. He use to bring me pictures of Ramana when he was totally bored or cranky or obviously very pissed off. This photo everyone sees now is the basically sanctioned photo of Ramana. Most people's connection with Ramana is purely that photograph. Honestly, that's about it. That's good enough and that's the fantasy. I mean, that's true, but that's the fantasy. Some photos he looks grumpy, quite arrogant, bored. Oh I saw one great photo. I'd love them to publish that. The look of boredom on that man's face it's precious. I love that photo. But you'll never see that. You know all these people are sitting there and he's looking like, 'Oh my god another day with these stupid people staring at me.'

So there's this notion about what bliss is and I just got an email a couple of days ago from a fellow. I've never met him but he's been reading the website and he's read my book. He's very highly evolved person. We've had maybe twenty or thirty email satangs over the last two or three years. I'll read you this and it will give you an idea about what the difference is between what the bliss of enlightenment is. It says:

"Hi James. Congratulations on your wonderful marriage. I'm so happy for you because you seem to be quite delighted by it and whatever delights you also delights me. I continue to be filled with deep affection for you as I never have in this way with a teacher. I've always wondered about the celebrated love one feels for their guru and wondered if I would ever have some same direct appreciation for the why and how of it. Now I do.

It seems like the most natural thing in the world to feel beholden and



grateful to the person who's given you the knowledge that puts into place a lifetime of valid yet piecemeal information. Vedanta is like the catalyst that causes the unstoppable chain reaction, the curdling agent in the milk. Once it's introduced nothing in heaven or earth can bring it to a halt. It then becomes, as it seems to me, merely a matter of time for the mechanics of it to reach fruition. But from the start there's a conspicuous feature that assures you once and for all that you're on the right path. That conspicuous feature is confidence. That confidence is like a fire that burns away silly false notions, self pity, and blame and in general the logical fallacies hidden within idle thoughts.

Also what has been liberating is the eliminating the false notion that if I'm really making spiritual progress I shouldn't ever be groggy, or grouchy, or absent minded, or lazy. I thought I was suppose to stay energetically focused on the self all the time. But staying focused as well as feeling groggy are merely experiences within the arena of unconcerned awareness which is me.

The one who is trying to stay focused is an object of perception and when you see how so many spiritual people have made a religion out of mindfulness it becomes so utterly and hilariously clear just how much they're missing the very point they're beating themselves up to get. It reminds me of that Bug's Bunny cartoon where Elmer Fud has his rifle and is looking for Bugs because he wants rabbit stew. Bugs is hanging over his shoulder munching a carrot and making suggestions to Elmer that maybe he should look behind the tree or those bushes over there and Elmer is seriously following his advice.

I have no complaints or existential problems. Time will tell of course but James I don't think I'll ever have such things again. Not in this life anyway.

With great love and affection and gratitude,

Roger"

So yeah, you get to be a real person. Not one of these spiritual people. You just go back to what you were before you were spiritual. Spirituality's a correction. You've all seen that story of the Oxen in the Chinese Chang or the Zen thing? Yeah it's a zen thing, the oxen. Where at one point you start in the world and then you find out what enlightenment is and then you come back to the world. It says, in the beginning mountains were

mountains and trees were trees, then there's no mountain and tree (enlightenment), then there 'is'. So you're going back to the world as the person that left it and that's fine. To be the jerk that you are is fine. You don't have to be mindful. You don't have to be spiritual. You don't have to do one damn thing except be what you are cause you know you're really awareness. It's not about being better or different or achieving anything or accomplishing anything. It's just appreciating what you are as you are on both levels. The only thing that's preventing that is just these funny notions, these silly ideas that I have about who I am.

So I thought that was a beautiful email. And actually... I don't know if I should really say this or not but I will cause it's true. There's been at least eight or ten people who just with the book and the website and a few email conversations, have been set free by this teaching. Not by me - I'm good at doing what I do, but by their dedication, by their appreciation of the value of this teaching, and by just assimilating it, taking it seriously. I don't even know these people but they write me once it's happened and once they're clear about who they are. They write me with great gratitude and great respect and great humility. It's amazing. If you want to see some of those, if you look on the satsang section of the website, on the New Satsangs particularly the last two or three months, I've been getting more and more of these people than I have people with questions actually.

Beause Vedanta works. It's the grand tradition. It's worked for thousands of years. You western people have no idea how many hundreds of thousands of enlightened people there are in India today. We're westerners. We've only seen the the export gurus. The Indians call them export gurus, you know why? Cause they're not good enough for local consumption. We export them to the West cause those people don't know the difference.

*Audience:* Did they stay at this level? Did they attain the state of liberation? Did they remain at this state or fall back?

**Ramji:** Well liberation is not a state so if they attained something than they're going to fall back cause liberation is not an attainment. I know my book, the title of that is a provocative title cause you can't attain it... well, you can attain it but you can't attain it. There's always a paradox here, see? Life itself is a total paradox cause you've got *satya* and *mithya*

because they don't stack up exactly. The only way they stack up is with this teaching. You need a teaching and teacher to make sense out of this inherently paradoxical nature of existence. You just can't have it one way. It's not an either/or here so it's not a state that you're going to get and never come back.

Now in reference to that idea, knowledge can be firm or not. In other words, in which case you *can* forget. But once you got the Vedanta, even the forgetting is nothing because you have a method for remembering, if you call it remembering. It's not really remembering or forgetting. That's what he's saying here (Roger's email). The tremendous confidence he has spiritually cause I've got tools that he can use. I'm not doing much. I mean actually he writes me he gets a little stuck. I haven't had any emails for awhile now. I think that's the last question emails I'm going to get from him. Cause when he got a little stuck I'd nudge him a little bit and then he'd move on and I wouldn't hear from him for two or three months and then another one would come. You get this amazing confidence cause you've got the tools to do the job. And you know, the Neo Advaita is good, they're all good, but you need a comprehensive means. You need all the toolkit. And they got it. It took them thousands of years to come up this and now it's working. It works beautifully. So anyway...

***Verse 101 - Vedanta boils down to one fact for which the texts are the means of knowledge: the individual and the world are one.***

But what? They're not the same. Okay? They're one cause reality is non-dual, but the world and the self are not the same. They have the relationship that a ring has to the gold out of which it's made. Or a cup or a pot... let's take a cup that's made out of clay. We got a clay cup. You can't say that that cup doesn't exist, can you? It's just clay. This whole world is just consciousness. But you can't say that that cup doesn't exist. It doesn't exist apart from consciousness but it has a separate function doesn't it? Because the clay in that form you can drink out of it. This is why you can't say it's non-existent.

So your life and your body, your person and ego, you're not non-existent. You have a function here. You're a function. You're meant to do certain

things here. But what? This function, this person that you are is completely dependent on you, awareness. Think about it. But are you dependent on that person? No. Is the clay dependent upon the cup in any way to be clay? To be what it is it doesn't depend on being a cup. It can as well be a fork or spoon or a knife. It can as well be anything without ever stopping or ceasing to be clay. So that means what? The clay is free of the cup. You're free of this person who consciousness has manufactured you into. You're free of that person. That person has a function just like a cup. You can drink out of it. You're just drinking out of clay but you're drinking out of clay in the form of a function.

So as jivas here, we're all just consciousness performing a function for the total. And you can do your function here. It's great. You're not non-existent. You're valuable. In terms of the total, you're just as valuable as anything. Every little thing is just as important as every other thing. The little things and the big things have exactly equal value. So don't ever feel because you're doing some small little function that you're not valuable. You're just as important as the big guys who are doing the big functions.

So you keep contemplating on the teaching until that knowledge is firm. That's the point. The knowledge has to become steady. Then you don't have to worry about it any more. Then you're completely comfortable being this little person. Until that knowledge of yourself is firm, you're still going to feel uncomfortable being the person that you are. This knowledge is what's going to make me comfortable here. It's for me! It's not for the self. The self is always comfortable. This knowledge is to make me feel comfortable here - comfortable in my body, in my role so I can do what I'm suppose to do. I'm here for a purpose. I'm fulfilling a role.

So you keep contemplating on the teaching until that knowledge is firm. That's the point. That knowledge has to become steady then you don't worry about it anymore. You're completely comfortable being this little person. Until that knowledge is steady you'll still be uncomfortable with the person you are. This knowledge is going to make me comfortable here. It's for me. It's not for the self. The self is always comfortable. This knowledge is to make me feel comfortable here. Comfortable in my body, in my role, so I can do what I'm suppose to do. I'm here for a purpose. I'm fulfilling a role.

You look at a watch, there's a million parts in there. You take one of those little parts out and the whole thing falls apart doesn't it? It doesn't work. If one little part in those Swiss watches is defective or missing, the whole thing doesn't work. So I need to understand how this works and what this is and see what my role is and then I'm comfortable in it. And until that knowledge is steady, you'll always be uncomfortable with yourself. When it's not then you love yourself as you are. This jerk you are is okay.

It's just like a kid. I was a terror. I feel so sorry for my parents. Honestly. I don't blame my parents at all. I feel they were victimized by me and my brother. But when you have a kid like that do you not love them cause they're little devils? No, you love them because they're you, they came out of you. So that part of yourself, you have that love, that tolerance. You see it's just me. And you have that acceptance and that tolerance so you don't want to change it and make it different and fix it. This whole fixing thing, nothing's broken here. We use to say in America, if it ain't broke don't fix it. It ain't broke. It's perfect. It's a set up. Bhagavan's got it all set up. It's all perfect; you're perfect; the self is perfect, everything is perfect here. Just relax. See how beautiful it is, how perfect it is. What we're trying to do is just reveal the beauty and the perfection of reality. The vision of non-duality is the vision of perfection and beauty. It's a vision of the truth. Once you see the truth, hey you relax, and you're fine. You see, I'm okay.

And what is liberation?

***Verse 101 continues - Liberation is staying with this knowledge.***

You know it. You all know it. But stay with it. Staying with it is what we're talking about here. That means when that other voice comes up, that little doubter, that little questioner, that part of you that's not confident, sit it down, give it a cup of tea, pat it on the back, have a little conversation and get its thinking straight. Teach it how to teach properly about itself. This is how you're meant to think about yourself. If your ego doesn't get it, be nice to it, communicate to it. Don't whack it or kill it or get rid of it or deny it. Sit down and educate it. Here's the textbook for education. It's got to go to school. This is the ABC's or arithmetic. It's got to learn the ABC's. So you sit down and educate it so it thinks properly.

We're not against thinking. Thinking is glorious. It's an amazing thing. I love my brain. My mother started cultivating my brain when I was a little kid. I use to fight like the devil. I use to fight all these people and I was always getting beat up. I'd beat up a few people too but basically I got beat up a lot. I lost my teeth and all kinds of things. And my mother one day said, "There's always somebody stronger than you but there doesn't have to be anybody that's smarter than you." Okay, that sounds good. That sounds a lot of easier than patching up a broken eye and going to the dentist all the time cause my teeth are getting knocked out.

You know it's like, hey, God gave us this brain for a reason. It doesn't have to be the problem. See all these people are saying 'stop your mind, get rid of your mind.' First of all you can't do it. And the mind is only a problem because it thinks dumb thoughts in a dumb way. But it can think the right thoughts in a beautiful way. Why not? Why not just re-educate yourself to think properly, because from the intellect everything flows. From your knowledge everything flows. This is the top guy. On the inner self (subtle body) the top guy is the intellect. This is not the culprit. This is not the devil. This is a good guy here. He's just got some silly ideas. Let's re-educate him and turn this person into the guru. This part of myself should be the guru. So you can teach yourself and educate yourself.

I can't run your life. I can take care of myself cause I got the knowledge from my guru. But once I got the knowledge I'm on my own. You know what my guru said shortly after I met him? He said, "Sit down. Shut up. Pay attention. And we'll have you out of here as quickly as possible because you're taking up valuable real estate that other people could use." I thought, hey that's cool cause I don't want to be a satsangi all my life. I don't want to be running around trailing after some guru all my life doing all this spiritual stuff. I want to get out in the world and have a good time. He said just pay attention, we'll get you out of here. What a great teacher that is. 'No we want you to stay. You're not ready yet. You see you're not this and that,' to keep you and collect more and more people and keep you more and more dependent. We want you independent. We want you out of here. Really. Cause the world's a beautiful place. This is a fabulous wonderful glorious place in which to live. And this is how you do it. Think right. Think straight.

Buddha said, right knowledge. Buddha was right. On most of it Buddha was right. He had a few little tweaks... we don't even know what Buddha knew or not, really. It was several hundred years afterward that people started writing this stuff down. And in our tradition we accept Buddha as an enlightened person. We just say that his teaching was heterodox. That it means it wasn't orthodox teaching. That it wasn't based totally on the Vedas. Most of it came from the Vedas but he tweaked it. And we don't like people who tweak this teaching. Believe me, we don't. That's why I'm attacking the Neo-Advaita. I'm like the temple dog you know. Come close to Vedanta with the wrong idea and you get bitten by Ramji. You know why? Because if you got a wheel and it's round and it works, you don't need to make a square wheel or an oblong wheel or any other kind of wheel. The wheel has been invented. Pack it in on fixing or making a different one or a new one for *today*.

I don't need to reinvent this thing. It works. It's beautiful. Human beings are what they are. They're always going to be what they are. The truth is always what it is. It works. Just surrender to it. Take it on board and walk out and enjoy the world, enjoy yourself.

So liberation is staying with this knowledge. You're free to walk away from it. Fair enough. Go out to samsara, it will teach you better than this. It will just whack you upside the head until you just surrender. So it's up to you. Smart people just stick with the knowledge. That's all they do.

I was going to read something from Greg Goode's book called, *Standing As Awareness*. It's a nice little book. It's basically direct-path teaching. This is what they call direct-path. Direct-Path means you don't have to go through all this karmic stuff to get here. You just go directly there. And that's what Vedanta is. His guru was a great Vedanta teacher, Vedanta master.

Anyway, verse 102:

### The Realization

***Verse 102 - The inquirer said to the teacher, "By your grace I am blessed because I have accomplished all that has to be accomplished."***

*I am released from samsara. I am whole and complete bliss, free from lack and always present. I am everything that is."*

*Verse 103 - "I have regained my kingdom due to your grace and the grace of Isvara.*

Isvara is what brings the guru into your life in this teaching. And you earn that grace by right living. You've been forthright and true and good. You've been honest in the way you've lived your life, and because of that integrity you've shown in your living, you've been blessed with a teaching and a teacher. That's Isvara. Because it's Isvara's will you be free because you are Isvara and Isvara's nature is free. So the self set everything up and brought you to this and the student recognizes this. Like this fellow Roger, he recognizes this and how it came. He's grateful. The gratitude is there. You can feel the gratitude in that thing.

*Verse 103 continues - You and Isvara are one. I bow to you again and again."*

These teachings and the teacher are one with Isvara. This is just the teachings. That's why I say this is not Ramji. This is not my teachings. This is Isvara. This is Isvara's teaching. I'm just the mouth piece. The scripture, the teaching. That's who you are in communication with. It's just God speaking.

### **After Enlightenment**

Okay he's got enlightened. What is the enlightenment? He's fine, complete bliss free from lack. If you feel lack then you've got to keep working til that sense of lack goes away. The way you tell when you're free? When your desires and your fears just dry up. You're just not interested anymore in anything here. And it's not cause there's anything wrong with you. It's cause there's something right with you. 'Oh no, I'm



not interested in the world anymore.' The worldly people they hate that you know. When you start walking away from the world and you're not interested with this stuff here, they think there's something wrong with you. You're disassociated, 'Here takes some meds.' That's their idea cause there's something wrong with you cause you're not interested.

No, if you *are* interested in this there's something wrong with you cause there's nothing here to be interested in. It's just you appearing as a dream. You appreciate it for a dream but you won't be chasing anything cause you know it's a dream. And now what should I do after enlightenment? The final bit here.

***Verse 104 - The teacher said, "Spend your time seeing yourself in every situation and enjoying the bliss of the self."***

He's giving an instruction here to keep on inquiring. There's another one I'll bring tomorrow. It's a beautiful one I got from this woman who realized herself six or eight months ago. She said really inquiry's just begun. It's fabulous. She knows she's the self. She's free of everything, happy as a clam. But he's saying here, just keep on inquiring. Spend your time seeing yourself in every situation and enjoy in the bliss of the self. Hey what else are you going to do? When you know who you are what else are you going to do?

***Verse 105 - You can go now. You are free. Live according to the results of your past actions."***

In other words, as it said earlier, the arrow has been released from the bow. You did all those things in the past. Now you're no longer the doer of those things. And allow those things to just fructify. Let that arrow hit the target and live according to that. If you're setting out once you got free to change your karma, what's the problem? You're not free. 'Oh now I'm enlightened. Now I can really kick ass here in the world.' Huh? Right? That's what happens as soon as these people get some kind of realization they set out, they get ambitious and they're going to save the world or

whatever. You want to create merit. Hey, you are what's meritorious so you don't have to do any meritorious actions. You just live out your karma, that's all. And whatever is in the pipeline will fructify and you just respond to that normally. How cool is that? Nothing to change, everything is fine. It doesn't matter what it is. Some good experiences will come. Some bad experiences will come. So what? It's just my karma, my parabdhā fructifying and I just see it, I know it, and I'm unaffected by it. So he says just live according to the results of your past actions.

***Verse 106 - The disciple paid his respects again, and the teacher, his mind drowned in the ocean of bliss, moved here and there blessing everyone he met with the teachings.***

***Verse 107 - The nature of the self has now been unfolded in this dialogue for the easy understanding of seekers of liberation.***

***Verse 108 - These liberating words of Shankara quench the existential thirst of those seeking relief from the scorching rays of the sun of samsara.***

**Om Tat Sat**

### **30: Q&A Session**

**Audience:** You were talking about the dark night of the soul, and collapsing world. Thinking about this then I thought, this thing looks inside that nothing can be gained anymore and resulting ability to accept that.

**Ramji:** Yeah that's right. It's an extreme ego state. The ego feels that the world is here to make it happy. It doesn't want to make itself happy. Ego is like a child. Ego is that petulant child that's inside you. It always wants the world to make you happy. You always want other people to do things,

you want the world to give you a job, you want justice, you want a nice environment – you always want something from the outside. When you discover the outside has nothing to give you, that it's just empty, then you go into a big existential funk. You feel rotten. Yeah it can just be one second. If you're particularly egocentric and don't think through it, you get depressed and disappointed or cynical. That's all.

The world doesn't owe you anything. Actually you owe the world something. If you just take care of yourself the world will look after you. But it doesn't owe you anything. It's not here to satisfy your desires. Now, that's a nasty message isn't it cause you want your desires satisfied. If you could satisfy them yourself you'd satisfy them wouldn't you? But you can't satisfy your desires yourself. You require the world to satisfy your desires but the world doesn't care about your desires. The force that apportions the results of actions to the individuals, that force is called Isvara, or consciousness operating Maya, operating the total mind. And that force gives you what you need according to the needs of everything in the field. See, consciousness as a creator of objects is required to look after all objects equally, because the self has non-dual vision. So it doesn't see one thing as more important than another. It doesn't think a mosquito is less important than a human being. That's not how God thinks.

So the results that come to you are coming based upon that knowledge. They're not coming on the basis of what you want. If you get what you want it's because you performed an action in an appropriate and timely way and that result was available in the field and it was good for you and good for the field also. It's not that God's not looking out after you but God's looking out after everything else. But you don't care about anything else.

The ego is the part of you that doesn't give a damn what anybody else gets, does it? You don't care what I get or somebody else gets. You care what you get. So when you realize that, you can get very angry or very depressed. You'll say 'oh my god, what's the point here?'

*Audience:* Is it different for enlightened people – also selfish? Can you explain in which way it's different?

**Ramji:** It has the same vision as the self. That's what enlightened being means. You see everything equal. There's a statement in the yoga shastras. "A yogi in samadhi sees no difference between a lump of gold and the excreta of a crow." It means crow shit and gold are equal to that person. Well it doesn't mean that person is going to take crow shit to the bank and ask them to tally up and increase their deposit. It means that the essence of everything is known to be the same. So crow shit is just consciousness appearing in the form of crow shit and gold is just consciousness appearing as a lump of gold. The essence of both is just consciousness, it's own self. So there's no sense of I and mine there.

An enlightened person doesn't feel that this is mine and that's yours. When I was a kid I was very enlightened but I got unenlightened very fast. When I saw something that I wanted, I just took it. Actually I thought God was there because I wanted it, so I just took it. And the society and my parents had a hard time with that cause they said, 'No that belongs to this person, that belongs to that person.' But it didn't make any sense to me that it belonged to anybody cause I couldn't see anybody's name written on anything. It just looked like what it was, and there I was and I wanted it so I took it and enjoyed it. I wasn't possessive about it. I'd just take it. It took me a while to learn that that wasn't how the world saw things at all. So I lost my sense of non-duality and picked up that notion that some things belong to me and somethings don't.

It isn't really fair to say there's any such thing as an enlightened person, because actually an enlightened person is just the self. It's only the self that's looking out from behind your eyes. The self is looking out from behind every set of eyes. The self is listening through every set of ears. The self is smelling through every nose. There's only one self and it's listening through all of these instruments: smelling, tasting, touching, feeling, thinking. There's only oneself thinking through what you call your mind.

So there really isn't an enlightened person. An enlightened person is somebody who realizes 'I'm not an enlightened person, I'm the self.' What passes for enlightenment is the ego claiming it's the self. But hey, the ego is not the self. The ego is the self alright but the self is not the ego and the self is not going to claim I'm enlightened because there's no need. There's nobody to claim it to. It just knows that it's free of the ego. So

when a person says they're enlightened, they're definitely not enlightened.

When you know who you are you won't lie, you won't cheat, you won't steal, you won't try to act big, you won't try to act small. There's no motive. You'll just respond absolutely appropriately in every situation to the situation. You don't feel like a person. The person just appears to respond to the situation then the person disappears. There's no sense that you're doing anything, that you're accomplishing anything or achieving anything. You won't start new projects. You won't try to cook up new projects.

*Audience:* Can you explain that?

**Ramji:** No, because whatever is available at the moment is okay, is fine. How can you improve on the situation? You can't improve on the situation so you don't start anything new. My ego's got a couple of desires now that aren't being satisfied. And maybe I could use my brain and my resources, etc to get what I want but what would be the point? If it's Isvara's will it will come to me and if not, not, but I'm not going to put forth all of this effort to get something I want, as a person. It's not worth the trouble. And you're not even sure you'll get it anyway so what's the point? So you just don't start anything. You wait until Isvara gives you what you need. How do I know what I need? I don't have any idea. I just turn it all over completely to Isvara as far as relating to this world. Cause I didn't bring myself here so how do I know what I'm doing here. Yeah, only God knows and if God brought me here and God knows then God's going to take care of me, for God's sake.

*Audience:* So what you're saying is the self is rather passive than active?

**Ramji:** Yeah the self is passive. Well passive is not the right word but it's better than active. It's neither passive nor active. It's not a doer. I am not the doer doesn't mean that the ego is not the doer. This is how that teaching is taken. It's taken by egos to mean that the ego is not the doer.

But I am not the doer means I am the self. There's only one thing that's not the doer and that's the self. Everything else is a doer.

*Audience:* I heard many times that looking for the totality but something I don't get cause in the dream world for example the environment is the worse thing, going crazy. So how can this happen from the point of view looking out for the totality? How to understand that?

**Ramji:** Well this is the free will issue. This is determinism vs. free will. See, the total is not coercive. Ignorance means that you're permitted to go against the rules. Now if God is all powerful, God could keep us from littering couldn't he? Keep us from lying and cheating and stealing and all of that cause God's all powerful. If that's true, if that's God's world than what are we doing here? There's no world at all. The reason there's a problem here because God gives us free will. That is, you have a choice. The whole world goes fine except for human beings. Human beings are the only problem here. Everything else is working perfectly. Because it doesn't have free will it's only working out Isvara's will. Animals, plants, insects, everything else operates totally on the basis of its dharma, it's program.

But human beings have got a weird situation. They've evolved intellect. They're self conscious, that is, they're aware of themselves. This is what a human being is. It's just an animal that's aware of itself and therefore it can make choices contrary to its own good or the good of the environment. And God's not going to prevent that cause if God prevents that then there's no freedom here is there? But that's a fact. So all the problems come, not because of consciousness or God. All the problems come because of ignorance of God. Ignorance of your nature as awareness, as the total.

*Audience:* Some teaching says that even the thinking that comes in your mind is not under your control. That there's absolutely no free will at all. What is your comment on that?

**Ramji:** Well from what point of view? If you look at it from the causal body's point of view that's true. But if you look at it from the individual's point of view, you have certain choices. You mean, if you have a choice between an apple and an orange and you chose an orange, than God chose the orange?

*Audience:* No, I'm just paraphrasing but he says conditioning and DNA, how could you have a choice considering these two things. You didn't choose your own body. You didn't become the person you are. It was a conditioning in the first place.

**Ramji:** Well that's true but you can also make a choice, like, why do you come here? Do you choose to come here?

*Audience:* I was dragged here.

**Ramji:** Then you don't have a choice, right? Then it's only Isvara's will that brought you here. You have free will if you think you have free will. If you understand you don't have free will, you don't have free will.

*Audience:* It's intertwined with ignorance is it not?

**Ramji:** What do you mean?

*Audience:* Free will is intertwined with ignorance because if I'm ignorant I'm not going to make free will decisions and choices. I'm just going to be programmed.

**Ramji:** No, ignorance allows you to make choices. If you know who you are, why would you make a choice cause you realize the choices are already made so you just sit back as the self and live as choice-less non-dual awareness.

*Audience:* Ignorant choices.

**Ramji:** But you're not chooser if you're this (awareness) cause everything's okay so you won't gain anything by being the self will you? By making choice A you won't get anything other than what you would get by making choice B. So all choices are the same from this point of view. Because what are you going to get when you get the results of your actions? You're going to get your self. That's all you're going to get. But you already got your self. You're only choosing cause you want your self. What does that mean? You want the bliss that's inherent in your own nature. But you've already got the bliss that is your nature so why would you choose to get bliss if you are bliss? When you understand that than any choice is good. That's the point of this text at the end. There's no parabdha, there's no karma, there's no choices for enlightened people. It's six of one and half dozen of another. It really is a zero sum game here.

*Audience:* Ramesh use to say you could always flip a coin. Same concept.

**Ramji:** Yeah that's the same concept.

*Audience:* Or act as if you are free will.

**Ramji:** Well that's what we say. Because if you invoke Bhagavan, if you invoke the total wants, in other words if your needs are in harmony with the total, you're very likely to get it aren't you? Then the total is going to work for you.

Now what is the will of God? That everybody know God. That consciousness know itself. So when your desire, or your will is in harmony with the will of God, you'll go right there. That's called *mumukshutva*. You'll get this burning desire to be free cause God's free. This is all about freedom isn't it?



*Audience:* Can sexual union be a way to God?

**Ramji:** *(laughing)* You're going to hate this answer aren't you? Look, you don't have sex for freedom. You get the experience of limitlessness for a few minutes when you have an orgasm and all your desire goes.

*Audience:* But I'm not talking about a few minutes.

**Ramji:** What are you talking about? Forever? You mean you want the big cosmic orgasm that doesn't stop?

*Audience:* Yes.

**Ramji:** You didn't come in the beginning of this course. It's not possible because no action has a limitless result. The doer of actions only can produce limited results. So when you have sex that's a limited action, isn't it? It's just limited. It starts and it ends. And you have so much energy for it, then it's gone. Then you get the pleasure. The pleasure that you get from the sex is only equal to the amount of energy you put into it. And you can't put an infinite or limitless amount of energy into sex. Can't do it. So you're only going to get a limited result. This is why the bliss of sexual union or any other sense pleasure—and it's the same psychology that applies to all sense pleasures—it's simply limited. You can't maintain it forever. And you have to keep working and working and working, and what happens is this. Because the pleasure is so strong, you collect a desire to have that pleasure again. The pleasure always ends and then you get what we call a vasana. The vasana is a hook, it's just like a fish hook. Sex is like going fishing. You're a fish and you see this big dangly worm and it's all juicy and you grab it and it catches you. The hook is that craving, that vasana, that comes from the indulgence. So you don't get free.

So the 'sex to God path', that path doesn't work. Honestly. That was the

problem with Osho. That was how most people understood the Osho thing. Or many people did. I'm not sure exactly what he said about it. But that's how most people took it.

And it's true, you do get an experience of oneness. We're not saying you don't. You definitely get an experience of yourself as bliss. But it's limited and finite and what do you do? You get hooked by the desire. So no, it's not a valid path. And you don't go into anyway for freedom either. You go into for pleasure. You're not trying to be free cause if you're trying to be free you'd be free after one good orgasm and that would end it wouldn't it? You'd never need another orgasm. But you need another orgasm because it feels so good. Then you need another one and another one and another one, so right up to the day you die you can be trying to get that union through this mechanical means.

*Audience:* In tantric teaching they say it differently. They say that instead of losing the energy, in real tantric encounter you actually gain energy. You come to a meditation where you generate energy.

**Ramji:** Well we don't agree. That's not true. Anything that you gain, you're going to lose. Anything that you build is only going to be in samsara. Anything that you build up is going to be built down. And if you do build it, you have to keep doing the action. This is our point. Tantra is for doers and for bhogis, enjoyers. That's what they want, they want to do and they want to enjoy. They think they can make that feeling permanent. But you can't because the results of those actions are not up to you. They're not up to the doer. They're up to the unconscious mind, in other words, the mind of Isvara. You have to keep doing.

See we're talking about freedom from action, freedom from bondage, freedom from seeking, freedom from doing. That's what Vedanta is. And tantra is about that too but tantra is very much different from what you think. You're talking sexual tantra is just a tiny, tiny bit of the whole field of tantra. And the idea in tantra is you engage the objects but you're not looking for pleasure. You're looking for the self because the self is there inherent in every experience. And by fully contacting that object, you find out what the essence of the subject and object is and you can realize the

self. It's not for building up the energy. Energy is all in this field (maya). There's no energy here (awareness). The self is completely beyond energy. You are completely beyond energy. And energy is totally fickle. That's the problem with energy. It's not under the control of individuals and it's always changing. So all you do is keep working and working. Yeah you have a nice time, up to a point. But what will happen, you'll get attached to sex and then you'll have a big problem. You look and see.

Tantra doesn't work for moksha. Tantra works for pleasure. If you're going for pleasure just be honest, 'I'm going for pleasure. I want to have a good time,' and go for it. Fair enough. That's honest. But pretending that that's going to set you free, that's not honest cause it can't happen, It doesn't happen that way. You'll get temporary freedom, momentary freedom, then what? You get the hook again, every time. And the more you do it the more bound and tied down you get to your body and to pleasure. The real pleasure is here (subject). What you're really seeking is your own self. That's where the pleasure is coming from. And you don't think you're the source of the pleasure. You think this action is the source of the pleasure. But the joy is never in the object. The joy is always only coming from you. That's the nature of the self. It's called *paramasuka—parama prema svarupa*. That love or that joy or that union, that's your own nature. That's not something you can gain by action. This is what Vedanta says.

So we disagree with tantra on that point. Vedanta is not an experiential path. You didn't come in the beginning. If you did we would have debunked that myth. That's a very common path, particularly for young people. And the ego loves that. You know why? He or she feels like he can have his cake and eat it too. You can have your fun and you can get God into the bargain. That's your Zorba the Buddha teaching. That's Osho's Zorba the Buddha. You get to be Zorba, the big party animal, have yourself a good time, and you get to be the Buddha too and meditate. The ego loves it but it doesn't work. So listen I've had my share of the in and out, and it's not that I'm a prude or anything like that, believe me. I've done it all and it doesn't work. And the scripture says it doesn't work. It's just not a legitimate path for moksha.

*Audience:* I was just going to say, isn't it from a very limited sense, from

my experience, take liberation out of it, there's something to be said for just cooking it. I think what Osha was getting at was the repression. There's so much repression. And the idea was to open it up. And it's tricky because you build a vasana.

**Ramji:** Yes it's tricky but there's other ways to get rid of repression, like karma yoga. Now if you want to get rid of this frustration you feel practice karma yoga and save yourself the attachment to all the objects. Plus there's no guarantee that you'll actually work it out. You actually may work it in more cause you see happening all the time. People who pursue sense pleasures like, smokers, alcoholics, druggies, sex people. They don't necessarily get free of that craving. Even when the body wears out. Have you ever seen an old person who has the sex vasana, who's body wouldn't work anymore and yet they still had the craving in their mind? That's painful. That's sad. That's pathetic. Honestly. And they're still wanting it but the body doesn't do the job anymore. They're no longer attractive anymore. Their tits don't stick out, their butt is sagging. Nobody wants them and they can't do it anymore and yet still they built up all this desire cause they had all this pleasure. It's not the way to go. It's not to say you shouldn't have sex or you shouldn't engage the objects. But you need to engage the objects with the knowledge the joy is actually coming from you and you need to take the results of those actions as prasad. We're going to talk about that. As a gift from God, not take it personally. It's a spiritually empty person that uses pleasure to get happiness. You're actually spiritually empty. And so to use pleasure to try to get full is foolish. And in the spiritual world tantra is very popular, particular in the West because western people are sex oriented. Look around everywhere everything is sex. They're just selling sex right and left day and night. Everywhere you look your whole environment is giving sexual messages telling you 'you need this to be happy.' And that appeals to that lonely, empty part of yourself. That part that wants connection and wants love. I mean, behind this is really the desire for love. We haven't even talked about love here. The real underline reason for sex is that you want love. And can you get that through sex?

*Audience:* Union perhaps.

**Ramji:** Or union, but what do you want union for? You want union for love. It's for your own sense of well being, your own sense of love. That's why you want this feeling. But love is not a feeling. Love is your nature and you can touch it through pleasure, like drugs. I was druggie also. I got more pleasure from drugs as sex but it was the same problem. And food, I was a glutton. I got up to 250 pounds. So I ate my way through a mountain of food, had tons of pleasure out of food, but in the end, same problem. Still empty, still incomplete. Still feeling inadequate. Still seeking.

So particularly with sex you have to look at why? Why I'm doing any action. This is what Vedanta says. We're not saying any action is good or bad, just saying, well why am I doing this? Well I'm doing it cause I feel incomplete. If I felt complete and whole I wouldn't be chasing sex or drugs or food or sex or pleasure or power or anything.

So the whole thing is a matter of being honest and showing integrity as to your motivations. People often ask, 'What about relationships? Can I have a relationship and get enlightened?' That's common too. That's the soul mate idea. 'I'll meet the perfect man or the perfect woman and walk hand in hand together. We'll meditate together. We'll cross our legs and hold hands and meditate together.' Well hey, look, you got me started now (another rant). No, listen have your fun, but just call it fun. Don't add that spiritual overlay. Just have a good time. And when you grow up then you get over it. But they say, 'Oh yes, we're going to go together.' No, you don't go into relationship for freedom. You don't do that. That's not why you want a relationship to be free. Wrong. You want a relationship to be attached to somebody who's going to give you something that you want. That's all. So the purpose of going into a relationship is very different from the purpose of self inquiry. We're making inquiry for freedom. We want freedom *from* relationships and freedom *from* food and sex and money and power and pleasure and status. We want freedom *from* all of it.

*Audience:* But it's not so easy. You said we need to be kind to our

intellect and pat it on the arm, 'okay now I'm going to talk to you.' Actually in that case, you might say I'm not ready to go through this liberation, as you said. But at this point in time I'm just not at this level and I know where I'll be, and so I'll make a compromise that okay, right now I need this other person to support me and I can support this person and we can go together. And after I'm understanding more I can go that way.

**Ramji:** Fair enough. I agree 100% absolutely. My guru use to say, 'sin intelligently.' You want stuff from the world, be intelligent about it. Don't be a pig and go for 100%. Don't deny yourself 100%. Indulge yourself judiciously. Deny yourself judiciously. And move gently and carefully onward. But understand what you're actually doing and what you actually want.

And what we say is this. It doesn't matter whether you're young or old or whatever, you want freedom. Even when you got a relationship with somebody what you really want is freedom. What is the freedom? Freedom from what? Freedom from loneliness. Freedom from the need for someone else. When you get the someone else, you don't need the someone else, so you feel emotionally free as long as that person is there. So you're real motivation when you want a person is actually freedom. And if that's true, why don't you just go for freedom? Well if you're young and immature then it's better to just try and get it in a relationship. And when you're mature and grown up you'll just go direct for freedom. You didn't come in the beginning but we said Vedanta only works for mature people. You have to be mature. This is a path for grownups. This is not a path for kids. This is why most of the people in here got grey hair. No, it's just a fact. It doesn't work cause when you're young you still feel the world has something to offer and fair enough. I did. I just learned by the time I was 25 that it didn't. I happened to grow up rather fast. Fair enough just keep trying. But eventually every human beings going to come back here and look for the self cause that's where the freedom is. So anyway I hope I didn't offend you. (No) Okay good.

*Audience:* I have notions about Tibetan bardo, when people die, the body

dies and what happens after that. It works that you can talk with the dying or even after.

**Ramji:** Okay what are the dying going to tell you that you don't already know?

*Audience:* It's the other way - we talk to the dying.

**Ramji:** What do you want to know about from the dying or the dead?

*Audience:* No, it's not the knowing. It's to help them stay on track, to not identify but to misidentify with body.

**Ramji:** To help people going to another incarnation to get there? I never heard of anything so stupid in my life. My god, how do you even know they're getting the message? How do you know if they got there? How do you know if you helped them? What does help mean? Help means what? Look the dying don't need any help. Isvara got it under control. And Isvara is causing things to reincarnate. The subtle body will reincarnate according to the vasanas. This is just interfering, do-gooders who want to help people and they don't want to help themselves, that's all I can see.

*Audience:* The Tibetans are guiding the spirit through the bardo to help them get a good rebirth. They have twenty day rituals. They don't believe in God.

**Ramji:** Unbelievably crazy. That is so stupid. No listen, there is a period between the time (at death) when the subtle body detaches. There's a power in the subtle body called udana and when the physical body wears out, this udana—it's one of the five pranas: prana, aprana, samana, udana and vyana. The udana is the part that separates the subtle body from the physical body. So it goes into, what they like to call it the astral plane,

what you would call it the bardo. So it's in this other dimension. It has no physical body and then it suffers and enjoys the results of its good or bad actions until such time a new physical body is conducive to the working out of the remaining vasanas is presented by Bhagavan. And then it implants itself in the fertilized egg in the uterine wall after some weeks or how ever long it takes. Nobody is really clear how long that is. And then the vasanas from this life start to work out again. So any outside influence doesn't have any influence on it. This is totally controlled by Isvara, the macrocosmic mind.

*Audience:* All these pujas that are celebrated, are they not meant to have that kind of affect to change something?

**Ramji:** Sure but all of that is just here in samsara. All karma and all rebirth is only here in samsara. You're not getting out of samsara. The rituals—that's true, all the rituals in the karmakanda, in the Vedas, we have these rituals too. In fact the Buddhists got them from the Vedas. Buddhists being just a chip off the tooth of the Vedas. They just took those rituals. Those are all for samsaris. Those are not for mumukshus. Any ritual will have an effect in samsara, but it's not going to change anything. It's not. What's the point?

See Vedanta... there are two sections for the Vedas. The Vedas are made of two parts. Vedas are the source of all spiritual wisdom in this culture. The *karmakanda* and *jnanakanda*. *Kanda* means a 'section.' So there's a section on karma or rituals and a section on knowledge. Okay? All of those rituals are for gaining things or losing things or changing things in samsara. That's what they're for. They're not for moksha. They're only for kama, artha, dharma, so forth. All of these various pursuits that human beings do who are in samsara, all those rituals tell you how to gain certain results in the samsara: how you can get to heaven, how you can avoid hell, all sorts of things. That portion of the Vedas is a pramanam, a means of knowledge for all of these subtle planes and subtle states - the bardo, all these sorts of things.

*Audience:* I just need to be really clear because lots of notions going on. It's like you said in the morning so there might be result of actions.



**Ramji:** Yes the results of any action are temporary. That's all. Now just think through this logically. What does the word 'help' mean? 'I'm helping some soul', what does that mean? Did the soul ask you for help? Did they tell you I'd like to be reborn like this? And how do you check up to know whether or not these actions you did had any effect? This is a pure belief. There's no evidence that anything actually happens at all. And from the self's point of view definitely nothing happened. You just made a bunch of mumbo jumbo stuff, believe that something was going to happen, but there's no evidence whatsoever. And what do you get out of it? You feel good because you're helping all sentient beings to get enlightened. Well we say, help yourself to be enlightened. So we don't go for this bodhisattva thing and all this sort of helping stuff, this do-gooder stuff. If you're going to help, get yourself out of samsara cause you're making problems here. You're biggest help for you is to get rid of yourself and get up to here (awareness). Then the world has one less idiot in it. 'I'm going to stay in here and help everybody else,' – ah c'mon. You know that's kids stuff, 'let's make a difference.' It's kid's stuff. It doesn't work. It's just designed to make the ego feel virtuous and this is one of the teachings of Vedanta. And Vedanta's ruthless I admit that. It's ruthless. This is hard to take.

Why do you want to feel good? Why do you want to feel righteous and good? Why do you want to make a difference and helping people? Why is that? Because you *don't* feel virtuous. Now is it true that you're lacking in virtue? And if you are lacking in virtue, will doing anything make you virtuous? No. So no action can produce virtue for you. Either you're virtuous or you're not. You're not going to *gain* virtue like you gain money in the bank. This is what the spiritual people think. They think they're poor virtue-wise. That they're not good enough. So they're going to do all these things to make themselves good enough to justify themselves so they'll have a good high opinion of themselves. That's what they're doing it for. Why? Because mom and pop told you you're a useless sinner. Mom and pop and the federal government told you there was something's wrong with you, you were not good enough. Is that what you hear? Sure you do. Day in and day out the society tells you you're not good enough. If what? If you don't have a good car, a good job, if you don't do nice things, whatever it is – the same message over and over and

over again is 'you're not good enough.' So you take that on board and think, 'how am I going to get good enough? How can I get good enough?' Then the Buddhists come along and say, 'chant these mantras and help the dead people and then you'll be fine.' Or 'never mind the dead people, go out and save the world,' or whatever it is. 'Go out and do that and then you'll be good enough.' But you never get good enough that way. By doing good you'll never get good.

Fact they have a saying, 'No good deed goes unpunished.' Have you heard that? Yeah actually it's true, no good deed goes unpunished. You're good! You don't have to do good. If you're good, your goodness will radiate and all the people in your environment will be blessed. Not by your actions, by your presence. Look at Ramana, that guy's not doing anything, his presence is blessing us, isn't it? He's not doing anything. It's who he is that's doing the good. And who you are is what is good.

The meaning of the word Shiva. You've all heard the word Shiva. You know what the word Shiva means? *That which is good under every circumstance, situation, time and place. That which is always good.* And what would that be? Awareness, consciousness, me. That's all. That's what's good.

You don't ever get good by doing good. And when you know who you are all your actions are beneficial and bless the world, but there's no sense of doership or ownership. You don't feel like, oh I'm doing good. You don't feel like that. People tell me that, 'Oh you're really doing good,' No I'm not doing good. I am not. I just do what I like. I love this. I love the truth and I just speak it. And I have no idea... it has nothing to do with me. Whatever the effects are, are just coming from the self, that's it. I get all my happiness from here (awareness). It has nothing to do with whether you guys get enlightened or listen to me or not. It's all coming from within. If I've got to do this to feel good, forget it. This is hard work.

So this whole thing of saving souls and fixing people, stick to yourself. We call that svadharma. Take care of yourself. Yeah, if somebody comes and asks for something, particularly your time, give it to them. Sure, fair enough. It's just a natural thing to serve. But this helping people, I hate that idea. It's just like the soap operas on tv, that's all it is. It's people backbiting and stealing and fighting and injuring each other and telling the people 'I'm doing this for your own good.' Covering up all their

selfishness and wickedness with this idea they're helping you. So you better look into this. If you think you're going to save the world, forget it. The world is fine.

*Audience:* A lot of the Buddhist teachings go into this. Basically I resonate completely with what you're saying but my intellect raises this up... and I'm only bringing this up so there's clarification for the doubt. The only thing I can think of, the essence of the Buddhist teachings are extremely profound teachings. The only way I can think about it is all this emphasis on merit and love and kindness is in a sense for the dharma field and for the doer.

**Ramji:** Yes, it's to prepare your mind, that's all. It's good for that up to a point. But most of the Buddhists that come to Vedanta say 'Okay I'm good, I've been good for twenty years. I've been meditating for twenty years but I'm still the same jerk I was before. I'm just a good jerk now. I'm just a spiritual jerk now.

*Audience:* So basically it's like a kind of form of riot control. No, I'm serious because those teachings are so prevalent in Buddhists doctrine and the idea of merit always seemed absurd to me. This idea that you're constantly gaining merit for the future.

**Ramji:** The Buddha was a dharmi. There's kamis, they're pleasure seekers. The arthis are the wealth seekers. They're the security and money seekers. And the mumukshus, they're inquirers. They just want freedom. And then there's another class of beings called dharmis. Those are your people searching for doing good and searching for merit. All their needs are addressed in the karmakanda section of the Vedas. That's where Buddha got it all. Believe me, Buddha purloined all of his stuff from the Vedas. He just fiddled a few little things, that's all, and then it became Buddhism and it didn't last here (India) for various reasons. But all of that came strictly from the Vedas. And all of that karmakanda is all for purifying the mind. Those teachings are good, okay, fair enough. But now

I've got a pure mind but I'm still an idiot. See what we're saying, you've got a pure mind and you're an idiot, okay now you're ready for the jnanakanda. Now you're ready for Vedanta. Fair enough. And you won't get to Vedanta unless your mind is pure. People who's minds aren't pure, they come here and they're out the door the next day. They say, 'What's that man talking about? I don't get it.' The Mooji people most of them, they come on Mooji's day off. I noticed that last year. My satsangs swelled on Mooji's day off. I'd have 40 and then on Mooji's day off I'd get 60 or 70. They only came because they wanted to go to a satsang. But when Mooji went back on, they went back.

*Audience:* How come this second phase (jnanakanda) was left out of Buddhism?

**Ramji:** They got it a little bit. There is a little bit of it. Because Buddha had a problem with this. He made a confusion. He confused Brahmanism with Brahman. Brahman means the self. And Brahmanism was the culture overlay through which the worship of the self was conducted. And he didn't like that and the reason he didn't like that, and he was absolutely right. We're not saying that Buddha was wrong about this. He was absolutely right. The priest class (Brahmins) were selling indulgences, just exactly like the Catholic Church was doing in the Middle Ages. It was exactly the same story. The priest class had co-opted the spirituality and were making money, making power, standing in between keeping the people away from the truth, in the name of the truth. And that pissed Buddha off because he was a dharmi. If he wasn't a dharmi it wouldn't have bothered him. But a dharmi means a person who's really sensitive to right and wrong. That's a dharmi. These are people who are more concerned with right and wrong than they are with food, with sex, with pleasure, with money, with status or anything. They're obsessed with doing the right thing and seeing that everybody else does the right thing.

*Audience:* But it did purify that system (Brahmanism).

**Ramji:** Well it did, it had a big effect, but it didn't last because he made a couple of mistakes. He took the theistic principle out of it. He removed the gods. Big mistake, and then those guys made a mistake of debating with Shankara. In the eighth century Shankara basically defeated them all and they either went back to Vedanta or they left this country. And when they left this country they went up to Tibet and down into Indo-China and across to China. What did they do? And this is the funniest thing and shows Buddha didn't understand. All the deities came back in the form of the Buddhists. Because the human mind needs symbols. You can't just go here (awareness) directly . You can't just get here, hop here, directly. Only the odd person like Ramana, only a highly qualified person what we call an *adikari*, with an intense burning desire for freedom, only that person can go here directly and get it. You need to go through symbols. We're going to talk about this when we get into the bhakti chapters in the *Bhagavan Gita* – the value of symbols, the value of worship. Worship is an incredibly powerful tool. You need to know how to pray and you need to know what prayer is. And you need to get your whole emotional thing channeled into this business too.

But the Buddha thought and came up with this other doctrine, he called 'no self.' Now what did he mean? That's called *a natma, anatma – no-self*. He said there's no-self. *A* means no, and *atma* means self. That's where the Buddhists got this thing about 'emptiness' and 'nothingness'. What he meant was there was no separate self and with that we agree. But that's not how it worked out is it? They threw the baby out with the bath and tossed out the self. So what did they get? They ended up with the 'void'. The teachings of the void, the emptiness, and all that, they need to be understood. Just like 'now' is not a good word for talking about consciousness, the 'emptiness' or the 'void' is not a good word for talking about consciousness. It's not a revealing word; it's an obscuring word. And it's because people misunderstood what he was saying. To say there's no-self means what? Means there's a self. Why? Cause you can say there's a self. You can't say there's no-self unless there's a self there to say it. Think about it. If there's no self there's nobody saying there's no-self so you wouldn't even know that there's no-self. But there's somebody saying there's no-self and that's just the self. Think about it.

So what happens is, when they got away from the pure teaching of Vedanta, they developed all these different systems, particularly

Buddhism and others. There were other systems too that came out of this – Kashmir Shaivism, Tantra, and so forth, and they all modified the original teachings in some way and they're called heterodox systems. We acknowledge that they came basically from the Vedas. From there, most of this knowledge came. But because it wasn't true to the spirit of the Vedas and because they didn't understand that Vedanta was purely a means of knowledge for Brahman, for awareness, for freedom – those teachings became corrupted. And if ten people corrupt something and a million people corrupt something then it becomes the truth. But the truth is not the truth, doesn't matter if a billion or ten billion believe in something that's not true, it's not true. So the more people believe in something doesn't mean they're right or or they have the truth. It just means so many people believe in it, that's all.

*Audience:* I want to ask you whether there's some kind of protection built in this process of realizing one's true self. Because I have some concerns. For example, there's the Matrix movie and some people realized the reality is completely different and want to have a pill to come back their illusions. And I had some psychedelic experiences with drugs and they were kind of shocking because the shift was so complete that I had a trauma for almost one year. That's what I'm asking you, if this shift from understanding what reality is, could it be a shock or is there some protection or some process.

**Ramji:** Yes, it can be a shock. Definitely be a shock. Like Adyashanti's book, *The End of Your World*, he's trying to help people cope with that shock of awakening. It can be shocking. You can get depressed, you can angry, dark night of the soul – all that stuff can happen because it's just a totally different vision isn't it? You're not use to it. For me I loved it. With LSD and stuff I just loved it. I thought the crazier and less real, as far as the society was, the better. So the more crazy it was the better I liked it. So I was never shocked by any of this. I just fell right into it and enjoyed it. But most people are shocked by it because their condition. You're in this box, your whole vision is stuck in a little box called duality. And the vision of non-duality just blows that box wide open. It's very radical. This teaching is terribly radical. That's why we insist upon only teaching

mature people. Immature people just go away. It's too radical. It just tears all your notions away. You've got to be mature grown up people, dispassionate, discriminating. We told you all those other six qualities: burning desire, samadama - all of those qualities we discussed those in detail earlier. Then if those are there, that's the protection you've got. But if they're not there and you're still caught up in your limited vision, then all bets are off. You can have a problem with it.

If you have a teacher you won't have a problem. I tell you, because a teacher can help you get by all of these things. Explain it to you, show you how to look at it in a different way. This doesn't work without a teacher. You can't get Vedanta by reading a book. Never happens. It just doesn't work. You need a teacher. It's meant to be taught. It's a teaching tradition. It's an oral tradition. In fact it was never written down until about a few thousand years ago. Before that it was all just oral. And even today it's still oral.

So, if you've got somebody who knows and can reconcile these two visions, you see? That's the problem. There's a conflict between the idea of duality and the idea of non-duality, apparently. It's not a real conflict. It's only an apparent conflict but we take it to be a real conflict so you need a teaching that steps up beyond both the duality and non-duality and makes sense. And that needs to be shown to you or interpreted for you by the scripture. I'm just the guy that tells you what the scripture says because I happen to know it and it happen to set me free. And I saw how it worked and so I could work it on you.

So if you have a teacher you don't need to worry, but if you're on your own, all bets are off. Then take it very easy. Just keep your head down. We're going to talk about that next — karma yoga. Do everything as karma yoga. Understand what karma yoga is and then act from that position with that knowledge and then slowly slowly you'll get purified and slowly slowly those vasanās will burn out and eventually your mind will get automatically prepared and then when the vision of non-duality happens it won't be a shock. It will just be a natural occurrence. Slowly, slowly and one day there will be a little 'click' and all over. Everything just resolves itself. No more questions, no more doubts. Time stops. Life is good.

For a westerner it's tough. I'll admit. I was a westerner. I spent four years.

If you read my autobiography, you saw the experiences I had. I mean they were mind blowing. If normal people had that kind of things they'd just go crazy. But I just happen to have a very big mind and I'm not attached and I love the most bizarre things, and I don't care if I live or die. So it doesn't matter to me. But after four years of all that stuff I gave up. And the very day I gave up I met my teacher. I totally let it go cause it was just too much trying to fit the truth into this crazy world here. I couldn't figure it out.

*Audience:* They can be helpful for not?

**Ramji:** They can be or they cannot be. They can be the biggest problem or they can be a great help, either way. Depends on who you are and why you're using them and God's grace. For me they were great. For me they were just fabulous but I grew out of them. I didn't get stuck in them at all. I used them, I got the message, and one day I realized, 'hey I can't keep taking dope to get up here. I've got to figure out how to get up here without taking dope'. And so I quit. I just stopped. I didn't need it anymore. I just walked away from it, the whole lifestyle, everything. Took off my psychedelic clothes, quit associating with all the dopers, and just moved on. The idea there was you know 'get it on the net'.

You're naturally high. You actually are this person. I remember when it happened. I was on a top of a mountain, the Rif mountains in Morocco. This girl is trying to seduce me and she got me to take a walk up the top of the hill. It was a beautiful view. And when we got to the top she told me she was an astrologer and she calculated that we were suppose to take acid at this exact point in time and if didn't take acid together it was going to screw up our karma big time. That was a good one. By that time I'd had two or three hundred acid trips. I ate acid like candy and I loved it. People would say, 'Oh aren't you afraid of flashbacks?' And we'd say, 'You mean freebies?'

So we get up there and she's begging me to take this acid and she's trying to make me feel guilty, like the whole cosmos is going to fall apart unless we do this. And I said no really I've had enough. I've done it. It's a nice walk, I like you, you're a lovely person, let's go back and have dinner



or something. She kept nagging me, so I said okay. So I took this pill. It was orange sunshine or something. It was good acid. It was a beautiful day. I remember looking out, you could look as far as the eye could see and the sun was kind of like going to set in an hour or two. Perfect day for a trip. And there was nothing around except this horny girl but you know that wasn't the kiss of death either. And my mind started, all the wavy stuff, the whole universe like a big breathing in and breathing out, and things springing out, and the birds are leaving trails through the sky, seeing the trails of the birds as they're flying through the sky. And the sun's vibrating. And all the wonderful body feelings and all that sort of stuff. And you know something? I didn't change at all. I saw my mind going through this whole thing and I didn't change at all. And I suddenly realized, 'Hey I'm beyond this. I'm the all-seeing eye. This didn't have any effect on me at all. It only just making my mind a little wiggly and wavy and doing that sort of thing'. That was the last trip I took. Cause what's the point? I'm way beyond acid. Means what? I realized I was awareness.

When Ram Das gave those two tabs of acid to Neem Karoli Baba, he just sat there like a stone. And Ram Das was very impressed by that. He couldn't understand how he could take two tabs of big strong of LSD and have nothing happen to you, like 'what's the fuss?' And all the hippies are hanging around, 'When's he gonna trip out? Man it's cool, he's not tripping out. What's wrong with this guy?' Well he's the all-seeing eye. It effect your body and mind, doesn't effect you at all, so what?

So it can be useful, it cannot be useful. It was useful for me. And I saw people ruin their lives behind it. Who knows. I don't know.

*Audience:* I found that it was more difficult to do inquiry when I feel down or depressed or when I feel very good, happy.

**Ramji:** Well no, is inquiring something you're *doing* or is it something that's happening all the time? it's something that's happening. It's the nature of the self. Just pay attention to that and see how the mind is always inquiring. You know if you want to enhance that process then you can bring these teachings and consciosize it. But actually you've already got the knowledge. You just need to see it operating it in you and facilitate that. You know it's really hard to consciously hard to do

anything when you're not feeling good. And when you're feeling too good why would you do anything? I mean that's the whole point, why would you do anything when you feel good. Well just enjoy the feel good and then when problems come up start inquiring again. So don't make a problem out of it.

See really it's just knowledge. Once you get knowledge, the knowledge does the work. That's the beauty of it. Knowledge, not ego, does the work here. You're sadhana is done by knowledge, it's not by your ego. In other words, when you understand something you can't help but follow that because it's the truth. When you know it's the truth you'll only live the truth. Until you know it's the truth you can not follow it. But once you understand it's the truth you have no choice. And so the truth will do the work for you. So just see the truth working in you all the time and that's inquiry. It will always teach you what you are.

These teachings just bring it out and enhance it and give you conscious tools you can use to stimulate that process. That's the beauty of satsang. That's the purpose of satsang is to invoke yourself over and over and over again and get yourself to notice this process that's taking place in you and feed it. So feed it when you can and when you can't, relax and take it easy. You guys are all on the bus. You're on the bus. You're going to get there. As Ramana said, 'You can put your burden down when you know you're on the bus cause you're going to get there.' Once you understand the value of this teaching you're fine. Take a day off here and there, sin intelligently, carry on, huh? But you're on the bus so you can relax, because it's the self that's doing the inquiring for you and it's just a matter of appreciating that and understanding that and not getting your ego involved in the results too much.

*Audience:* I read there are three types of Vedanta: Dvaita Vedanta, Advaita Vedanta, and in-between.

**Ramji:** Vashista Dvaita Vedanta.

*Audience:* Three of them cannot be the truth.

**Ramji:** That's right.

*Audience:* What kind of Vedanta you teach?

**Ramji:** That's a good question. I don't teach any one of those Vedantas. Because there's not three Vedantas. That's all cooked up by intellectuals who didn't understand what Vedanta is. All this Dvaita, Advaita, Bhakti Vedanta, Vashishta Dvaita Vedanta, and any other Vedanta is just simply brought about by intellectuals who don't understand what Vedanta is. Vedanta is not a philosophy, or a religion, or a school of thought, or anything of the sort. Not at all, believe me. Vedanta's a premana. Now what does a premana mean? Premana means a means of knowledge – an epistemology. Epistemology is a means of knowledge. That's all it is.

It's like the eyes. Your eyes are means of knowledge for sights, for forms. Your heart is a means of knowledge for feelings. That's why you have a heart so you can feel things. If you don't have a heart you can't feel. And your intellect is a means of knowledge for thoughts and ideas, for knowledge. That's what the intellect is for. Now what means is there for the self? You can't see the self, you can't smell, taste, or touch the self. You can't think the self.

There's no means that are suitable that you have for knowing who you are. Therefore consciousness evolved Vedanta. Vedanta or the scripture is the means of knowledge for the self. Your only access to who you are is through this means.

So there's not a lot of different kinds of Vedanta. There's only Vedanta premanam — Vedanta as a means. If you say Advaita Vedanta, what are you saying? You're saying there's a particular kind of Vedanta called Advaita. And there's another one called Dvaita, dualistic Vedanta. But Vedanta is a dualistic *means*, this is just a means cause for knowledge you need a subject and an object. What is the object of this means of knowledge? It's the self? And Vedanta is the subject. It's what shows you or reveals to you the self. The object of knowledge is myself and Vedanta is the means for that. And that's being operated by a teacher on you. So

it's definitely in samsara. It's definitely a dualistic means, so to call it a non-dual Vedanta is incorrect.

Advaita is not a word is not an adjective that describes Vedanta. It's a word that describes the self. Advaita means the self is not two. So that word does not modify Vedanta at all. Neither does Dvaita Vedanta. The self is not dvaita, the self is advaita. So to call the self dvaita would be completely incorrect. **We call this the multi-path confusion.** That's all cooked up about a hundred years. It even started long before but in our recent history Vivekananda and these guys... well it's a long story.

I don't teach Advaita or anything. I just operate this means (Vedanta). That's all I do. I just operate the teachings so that you can understand. And all the teaching does is strip away your ignorance. It doesn't give you self experience or anything of the sort. It just takes away your funny notions, your wrong ideas about the nature of reality. That's all it does. Makes it simple. Oh yeah, this is very simple. We're getting rid of something here, we're not getting something. You already got it. You're just getting rid of something and that's how this means works.