



- Chariot → Our Material body
- 5 Horses → 5 senses
- Horse's Reins → Mind
- Arjuna → Individual spirit soul in conflict and confusion
- Krishna → God within us, the guide through our life

Inner Journey through

THE Bhagavad Gita

Introduction: Gita

Bhagavad Gita

- Part of Mahabharata
- It is a **Dialog** between Lord Krishna and Arjuna in the middle of the battlefield
- The essence of this story is that Arjuna discovered he suffered from the **problem of Samsara** (bondage) and found the solution.
- We all face the problem of **Attachment, Sorrow** and **Confusion** is it not *unique* to him *but exists for entire humanity and hence Gita's teaching are even relevant today!*
- Gita has **18 Chapters**
700 Verses

Gita – Chapters

- Ch. 1** – Context for Teachings of Gita
- Ch. 2** – Summary / Essence of Gita
- Ch. 3-6** – Karma Yoga (Tvam)
What is the Nature of Individual?
What is Bondage?
What is cause of Bondage?
- Ch. 7-12** – Bhakti Yoga (Tat)
What is the Nature of God?
Devotion, Meditation & Grace
- Ch. 13-17** – Jnana Yoga (Asi)
What is Liberation?
What is cause of Liberation?
Oneness of Individual & God
- Ch. 18** – Conclusion & Summary

Gita Chapter 1: Context of the Dialog

Mahabharata Story

- War between **Kauravas** (*adharmic / evil*) and **Pandavas** (*dharmic / good*)
- Pandavas tried hard to avoid the war but failed.
- Only **Kshatriya** can use violence to correct the Adharmic person if path of *ahimsa* or non-violence has failed (as it is their duty)
- This is a war of **Dharma** versus **Adharma**

Context for Gita

- Arjuna becomes conflicted about the war when he sees family members on other side
- Arjuna discovers his weakness: the **problem of attachment** or **dependence** on external factors to be happy. ← **Raga / Attachment**
- For Arjuna, since the attachment to his relatives and elders is so strong, it **afflicts him with intense sorrow**. The intensity of grief depends on the intensity of the attachment. ← **Shoka / Sorrow**
- Effect of Shoka or Emotions is Moha (**Delusion / Confusion**) which causes conflict within. Whether to fight or not... killing these people will be a sin...Arjuna even thinks that running away from the battlefield is the right decision. ← **Moha / Delusion**

Gita Chapter 1: Human Bondage

Similarly, we all face Samsara in our life...

→ **Raga** – Attachment to external objects
People, Money, Job, Fame, Fortunes, etc.

Attachments or Dependence → Dukha

We have Expectations — from people
or objects
or situations

→ **Shoka** – When NOT FULFILLED or LOST causes **Sorrow** leading to frustrations, anxiety, fear, tension, anger and loneliness.

→ **Moha** – Delusion/Confusion is caused by intense emotions leading to perceive the false to be true. Example: we tend to believe that we are this suffering body

We live in a world of DUALITY where there is no escape from pleasure and pain.

Scriptures help us find equanimity at all times teaching us how to manage and respond to the ups and downs of life.

Gita says that:

Through dependence (attachment) *alone* we can reach independence (detached.)

We must not become too attached or stuck with our desires.

Human Bondage

Our **Physical health** is dependent on 2 factors:

1. Our **body resistance**
2. Our **surrounding**.

Once **physical immunity breaks down** you get **physical diseases**

Our **Mental health** is dependent on 2 factors:

1. Our **mental resistance**
2. Our **surroundings** such as friends, spouse, parents/children etc.

Vedanta talks about how to improve and strengthen our mental health.

The idea is to change our attitude and not to change other people/things

To be free means to **improve my psychological resistance such that I am not affected by external factors**.

This freedom from mental diseases caused by external factors is called **Moksha** (independence.)

Gita Chapter 2: Summary of the Teachings of Gita

1. Arjuna asks for Krishna's help when he cannot decide what to do.
2. Arjuna does not want to kill his elders like Bhishma & Dronacharya – who are fit for worship.
3. Krishna says, “*do your Kshatriya Duty.*” Uphold Dharma. Understand “*Who are you really killing?*”
4. Confused by Jnana and Karma Yoga, Arjuna wants to know which one is a better path.

Broadly covers **four** topics & is summary of Gita:

- When is one ready for Spiritual Knowledge? – **Sharnagati**
- What is the **Nature of Reality?** – **Jnana Yoga** (Yoga of Knowledge)
- **Karma Yoga** – Right action with Right attitude (Yoga of Action)
- **Bhakti Yoga** – Single minded devotion to God leads to the path of self-realization (Yoga of Devotion)

Gita Chapter 2: Sharnagati or Surrendering to God

A person has to go through **3 stages in life** to become ready to gain *Gita's teachings*:

1. **Discover that I am suffering from *Samsara*** – which is Attachment, Sorrow, and Confusion
2. **Discover helplessness** – I know I am *Samsari*, but do not know how to get out of it
3. ***Sharnagati*** – surrender at the feet of a Guru (be willing to learn)

:: 3-minute Exercise

Close your eyes...

Put your attention on your “breathing” only

Do not think of anything else

However, if your mind wanders, catch it

Observe where your mind and thoughts wandered, and

Bring your attention back to breathing

So who was watching the mind? – The Silent Witness within

CHANGE is the truth of life

Everything is temporary. Nothing is permanent in this world.

- *Change is built into the mechanics of this world.*
- Seasons come and go. Big mountains become flat and flat areas become mountains in time.
- Nothing ever stays same – *Duality exists everywhere*: Pleasure/pain, Success/failure, Rich/Poor, Joy/Sorrow, Love/Hatred, Child/Adult, Life/Death, etc.
- In difficult times, remind yourself – “*This too shall pass*,” because it will.

Hinduism talks about a ‘CHANGELESS’ behind this changing.

- The unchanging is a WITNESS
- It is *neither a Doer nor the one that Experiences*,
- It is *Free from the duality* of pleasure and pain.

That unchanging has to be realized -- that unchanging is called the ATMA (the soul).

Atma = Sat Chit Ananda

I AM The true Self [Sat Chit Ananda]

Sat = Truth, freedom from all limitations

- I am the source of all Abundance
- Whatever I think the world is withholding from me, I am withholding it from the world because I think I am small, insignificant and have nothing to give to this world.

Chit = Total knowledge, pure consciousness

- Know yourself by going beyond the content of ego
- What is there beyond the content of ego? – the space of consciousness / Awareness
- Live in the present moment (ego concerns itself with only past and future)

Ananda = Bliss, total happiness, fulfillment

- Allow the diminishment of ego to experience the joy of being

Krishna says to Arjuna, “*Who are you killing?*”
explaining the **Jnana Yoga** or the true Nature of Reality

Krishna says to Arjuna, “*Do your Kshatriya Duty*”
explaining the path of **Karma Yoga**

KARMA YOGA

The Law of Cause & Effect

Karma Yoga (Yoga of Action) = Right Action + Right Attitude

It is not easy for everyone to comprehend **Jnana Yoga** since it **is a subtle topic**. So to prepare the mind to understand it, we need to practice Karma Yoga.

- Everything we **Think, Say, and Do** is “*Action*.”
Actions bind us to their consequences and accumulates Karma.
- Each person is a mixture of all the three tendencies:
Sattva (noble), **Rajas** (vibrantly restless) and **Tamsas** (dull.)
- Gita teaches us how to remain in this world performing our duties and still qualify for spiritual life.

Yoga of Action: Karma Yoga = Proper Action + Proper Attitude

Proper Action

- Action for spiritual gain (***Nishkam Karma***) NOT material gain (***Sakam Karma***). We need material benefits in life, but they cannot give us fulfillment.
- Has **3 defects** in material benefits
 - All material benefits and pleasure are mixed with pain
 - Acquisition, preservation & loss all give pain
 - I get used to those comforts that I cannot survive without them. What started as a luxury, becomes a necessity, I become slave to them.
- Mental and Physical actions are binding when there is "***Ego***" in ***Doer-ship***.

Proper Attitude

- Doing actions as ***offering to God*** without an eye for the result
- Duty bound, not desire bound
- **Sacrifice egoistic feelings** in performing duties by acknowledging that ***one is not the Doer*** but an instrument of God
- Remain ***even minded in success and failure*** by controlling senses and desires.

4 Qualification needed to move from Karma Yoga to Jnana Yoga

1. Discrimination

- means capacity to differentiate between bondage (dependence) and freedom (independence).
- When you have increased your possessions and need more things to be happy, you have not become successful, you have become dependent on many things to be happy and hence become weaker.
- Success vs. Failure for materialistic society is dealt with possessions.
- When I can be happy without many possessions, I have become successful.
- I want to depend more and more on myself rather than people, situations and objects.

2. Dispassion

- Not leaning on people, situations and objects because any leaning things go away from me the result is sorrow.

3. Discipline

- Body, Mind, Intellect and Sense organs are our instruments to achieve spiritual or material gains. So need to keep our instruments in good shape.
- Therefore I must discipline my physical body, emotions or mental discipline, intellect, and sense organs and I should not be slave to them.

4. Desire – intense desire for freedom

- I do not want to be slave of things, people or situations.

What is Karma? – Law of Cause & Effect

- It is a **scorecard of our Thoughts, Speech and Actions** for this life and beyond.
 - Every action we take generates a force of energy that returns to us in kind
- Types of Karma:
1. Sanchita – Stored
 2. Prarabda – Matured
 3. Agami – Forthcoming
- Although **Karma is the reason why the Soul is trapped in the cycle of birth and death**, *it also signifies human freedom or free will*. God gave us total free will to live the experiment in any way we chose and to find for ourselves the way back home (moksha)
 - Karma → Action of conscious choice-making. Be aware of your “*intentions*” behind choices.
 - Karma or Actions → responsible for creating our Present and Future states of existence
 - We create our reality through the *Law of Cause and Effect*. Thoughts are causes that show up in our world as physical effects. Reality is an outplaying of our consciousness. Our world offers a mirror of our beliefs.
 - We get precisely what we need in our lives for our spiritual growth. How we judge what we actually get determines whether we experience life as either painful or joyful.
 - The best way to understand and **maximize the use of karmic law is to become consciously aware of the choices** we make in every moment.

How do we accumulate Karma? – The Concept of “Doership”

- “**that I am incompetent or small**” is the original problem
Because the person feels *incomplete or limited*, there is always a struggle to do something to become fulfilled:
 - I am a doer
 - I will do this
 - I will get this result
 - I will accomplish this by doing that
 - I will be happy/secure when I accomplish this or that

- **Result is “Samsara,”** which is centered on “*doership*” alone. “**I**” = **Ego**



- Krishna says: A person who thinks he is “**doer**” **has to answer for all his actions.**

The Ego's need to feel superior:

Content of Ego: "I am ___"

I identified with

Gender:

Body/Mind: *Beautiful, Fit, Strong, Smart, Shy, Outgoing, etc.*

Nationality, Race: *Asian, American, European, etc.*

Religion, Caste: *Hindu, Brahmin, Muslim, Jew, Christian, etc.*

Profession / Position: *Engineer, Doctor, Business Owner, VP, Executive, etc.*

Success/Failure: *celebrity, victim, bonuses/perks, boards, awards, etc.*

Possessions: *mansion, car, electronics, designer brands, etc.*

Roles: *Father/mother, son/daughter, husband/wife, teacher, leader, etc.*

Accumulated Opinions: *views, dogma, beliefs, tradition, etc.*

Likes & Dislikes: *reaction, emotion, viewpoint, opinion, interpretation, etc.*

Past (things happened to me): *situations good and bad*

Memory: *fond or traumatic*

Advertising Industry

Knows how to sell stuff:

- must convince it will add to the sense of SELF
- using a celebrity to identify with
- Identity enhancer e.g. expensive, exclusive, selective group
- induce a feeling of superiority

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Krishna says, "Everyone wants to be free from feeling small" – so until they become full, they **will not stop seeking** because *no one is going to settle for anything less than fullness*. Hence, **"they're all on my track, whether they know it or not!"**

How do we accumulate Karma? : *The 3 Gunas*

- Gunas are primary qualities of nature and are born from Prakriti
- The **purpose of the Gunas is to create bondage** through desire for sense objects and attachments to them.
- Gunas are **composition or disposition of my mind** / quality of mind.
 1. **Sattva** – Seeks greater good than just good for self
Qualities: contemplative, inquiry, silence, discipline, seek knowledge
 2. **Rajas** – Self-good more important, but does not want to harm others
Qualities: ambition, dynamism, energy, activity, restlessness
 3. **Tamas** – Self good at the expense of others, harming others for self-benefit
Qualities: dullness, lethargy, laziness, passivity, inertia, errors
- They exist in all human being in various degrees of concentration and combination.
- Depending on their relative strengths and combinations, **they determine my nature, my actions, behaviors, attitude and my attachments to the worldly objects.**

The 3 Gunas: *4 possible combinations*

← Predominant Guna →

Most	Some	Least	Inclination	Role suited in society
Sattva	Rajas	Tamas	Thinking is behind Action thinker, inquirer, philosopher	Brahman – teach Dharma
Rajas	Sattva	Tamas	Action backed by Thinking, achiever, leader, follows dharma	Kshatriya – Protect Dharma
Rajas	Tamas	Sattva	Ambition is behind Action – can follow dharma or adharma	Vaishya – make things available to people
Tamas	Rajas	Sattva	No ambition, slacker, petty criminal	Shudra – serve, workers
Tamas	Sattva	Rajas	Not possible combinations	
Sattva	Tamas	Rajas		

- Everyone has a capacity to change his or her composition because everyone has free will
- When a person performs his action with an attitude of Karma-yoga he becomes guna-wise

Karma Yoga & Renunciation of Action

Our action themselves are not binding, it is the **attachment and desires for fruit** that is **responsible for our karma**

Renunciation of Action = Giving up “Doership”

Why perform action this way?

- Purely **for own antah-karan-shuddi**, to free mind from likes/dislikes.

How do it? – *Ishvar Arpan Buddhi*

- Karma Yoga = Right action + Right Attitude
- Right Action → Be conscious of the choices we make (*we have Free Will*)
- Right Attitude → All my actions come from God and belong to God

Arjuna's confusion:

Renunciation of Action vs. Renunciation as Lifestyle

Sanyasa vs. Karma Yoga

Two lifestyles for Liberation

Sanyasa ←

Suited for very few

Steps:

1. Mind ready for knowledge
2. Gain knowledge and attain Moksha

→ **Karma Yoga**

Suited for 99% of population

1. Purify mind and free it from Likes/Dislikes
2. Mind ready for knowledge
3. Gain knowledge and attain Moksha

- **Sanyasa is not possible without purification of mind** - a person under the spell of likes/dislikes will find it very difficult to live a life of sanyasa.
- You **cannot become a sanyasi by will**, by just deciding to do so.
- Only when **action is given up by knowledge** – when he knows that he does not perform action even when doing action (I am Not the Doer)

Karma Yoga & Renunciation of Action with Knowledge

...know self to be a Non-Doer!

First lesson of Jnana Yoga: I am not Body, I am not Mind, these are temporary instruments I use
Can I prove this from my daily life experience?

Waking State

Here I am functioning through my body and interacting with the physical world.

Physical body is the medium to experience the waking state

Dream State

Here, the physical body and world are no longer available for interaction.

Mind is the medium to experience this state.

Dream is a world created by my mind where I have both a world and body which are a projection of the mind.

Deep Sleep State

Here the body and mind have both folded.

I am still existent in sleep, I do not become non-existent.

Neither do I function through my physical body nor through my mind, I am just a conscious being. I exist as sat-chit.

Path to Self Knowledge = Meditation

Stages of Meditation:

1. Dharana: Focusing on the Mind.
2. Dhyaanam: Retaining attention with Will.
3. Samaadhi: Focus shifted to inside, absorbed in Atma Darshan, experiences Bliss.

Benefits of Meditation:

- My Perspective of the World and events Changes
- Freedom from Raga and Dvesa which gives 'Sarvatra Sam Darshan'
- Gives an Attitude of Preference (instead of Insistence)
- Samatvam (Equanimity/Poise) and Shanti (Peace)
- Getting away from attachment to people.

Result:

- Self Confident: Never look down on Self of Others. Turn to Scriptures, Guru and Grace of God if you ever feel insecure.
- Self Control: Become the Master of your Five Sense Organs (Gyana-indriya) and Five Organs of Actions (Karme-indriya).
- Moderation: Never over indulge in anything. Sense pleasures are allowed, but never overdo them.

BHAKTI YOGA

The Power of Prayer

Bhakti – My relationship with the Supreme

To Connect with God:

1. I must understand who is God – what does he do? why do I need him?
2. I must know him – who he is?
3. I must have a relationship

My understanding of God will change:

- As I evolve in my awareness
- As I understand my motivations in life and gain self-knowledge

Five Forms of Bhakti:

1. Sakam Karma Bhakti
2. Nishkam Karma Bhakti
3. Ek rupa Upassna Bhakti (One Form)
4. Anek rupa Upassna Bhakti (Divine Diversity)
5. Arupa or Nirguna Jnana Bhakti (Formless God)

The Power of Prayer:

- Pray to feel Peace, to feel connected with God, and to feel God's grace or his love.
- The kind of peace that comes when we surrender totally to what is – as is — in the knowledge and comfort that God has it all handled and that it will all work out for the best.

Sakam & Nishkam Bhakti :

Sakam Bhakti

1. God as means for material gain
2. Worship done to get material gains
– Prayers that consist of requests or demands that God gives us this or that, or make this happen rather than that, or in some other way tells God what to do.
3. Result is unpredictable

Nishkam Bhakti

1. God as the end goal
2. Worship done to feel Peace & God's Grace
3. Three staged Bhakti for Moksha:
 - Karma rupa Bhakti (Sakam & Nishkam)
 - Upasana rupa Bhakti (Ek Rupa & Anek Rupa)
 - Jnana rupa Bhakti

Sakam & Nishkam Upaasana

What is Upaasana?

Any mental activity associated with **Saguna (Form) Ishvar**

- **Sakaam Upaasana:**
 - Mental activity done for material benefits
- **Nishkaam Upaasana:**
 - Mental activity done for spiritual benefits only
 - Does not involve any knowledge or Jnana
 - Hence, cannot get Moksha or liberation immediately
 - This Upaasak goes to Brahmaloak, where he has to practice Jnana Yoga. This is called "Krama mukti".
- **How is it different from Jnana Yoga?**
 - Jnana Yoga focuses on **Nirguna (Formless) Ishvar**
 - Direct means of Moksha or liberation in this life

Importance of Thinking of God at the time of Death

Our final thought depends on our Habits, which is dependent on our life style and that is why *last thought determines next life*.

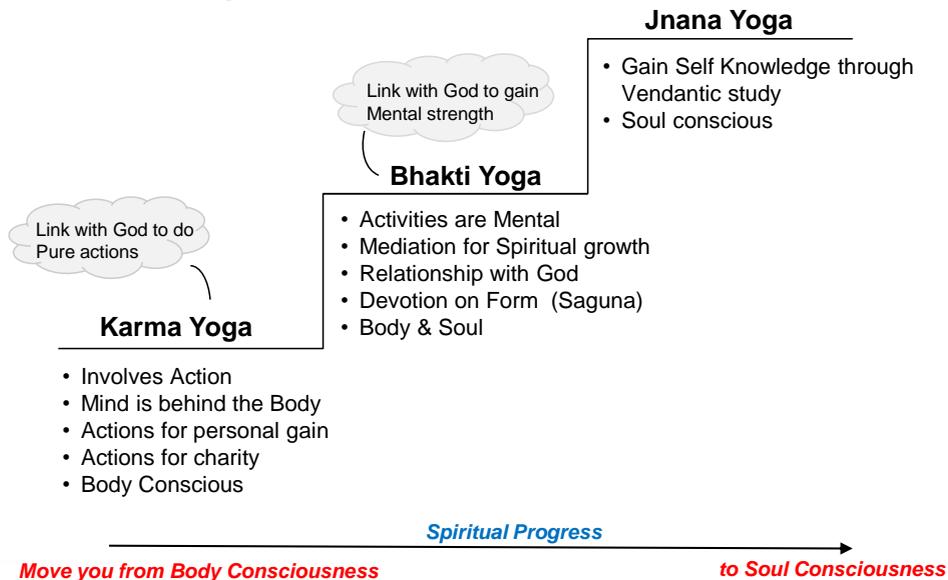
Vasana / Sankara = tendency of mind or habit pattern

At young age → our **Will is strong** and *Habits are weak*

At old age → *Habits are strong* and **Will is weak**

- Once we have acquired a habit (good or bad) it takes a long time to give it up
- As years go by, Habits becomes strong, and the Will to break it has become weak.
- Therefore, it is important to **develop good Habits from beginning**.
- Practice good thoughts, words and actions. Watch good movies, read good books. Choose your company wisely.
- Choose the habit of Prayer – to talk to God everyday and feel his grace
- Practice silent meditation.

Path to Self knowledge in Gita:



Knowledge of Ishvara: Two-fold nature of God

Krishna says:

Humans only recognize my lower nature or the Material world

They do not recognize my higher nature or Peace and love

Ignorance of Consciousness / Para-Prakriti = Samsara

We seek **Security, Happiness** and **Fullness** in the Material world which is ever changing.
Looking for where is does not exist.

Solutions to Samsara = Bhakti

We have a choice – we can choose to stay in the feeling of fear, lack, mistrust, greed and guilt or choose to let go of all that and be in peace & love.

Two-fold nature of God

Apara-Prakriti or Lower Nature Maya (Matter)

1. Matter principle
2. Saguna (with form, endowed with all attributes either potential or in manifest form)
3. Always Changing
4. Mithya – dependent existent, needs Consciousness for its existence

Para-Prakriti or Higher Nature Brahman (Consciousness)

1. Conscious principle
2. Non-dual or all pervading, not available for sensory perception
3. Nirguna (formless, free from all attributes/ properties)
4. Changeless – remains same eternally, can never be modified
5. Satyam - Exists independently
It is "**Sat Chit Ananda**"

Example: Movie screen

Raja Vidya, raja guyham – The most secret knowledge

What is the greatest secret knowledge?

The secret = Knowledge of God (Ishvara)

Nature of Brahman is revealed – “*You are what you are seeking*”

What is it that you are seeking? → Peace, Love, Purity, Wholeness, Abundance, Power.

- Knowledge that liberates you from Samsara

Why is it Raja-vidya? *royal knowledge, a royal secret*

- **Self shining** – this knowledge is self-revealing, it does not depend on any other knowledge
- **Resolves Division** – all other forms of knowledge divide into knower, known and object of knowledge. This knowledge is one after knowing which everything else is known
- **Dharmyam – Never opposed to Dharma** which is the order of Ishvara. If you know that the self is identical to Ishvara, you will not be separate from that order.
- **Easy** to understand, if you are ready

Raja Vidya, raja guyham – The most secret knowledge

For those who are not awakened, it can be said: “**They seeing see not; and hearing they hear not, neither do they understand.**”

Why is it a secret?

- **Even though taught, it is not understood**
 - it remains a secret even when revealed
 - the assimilation of this knowledge requires a prepared mind
 - the maturity does not come by itself, you have to work for it
- **It is outside our known means of knowledge**
 - it cannot be gained by perception, inference or experience
- **Most valuable**
 - what is sacred, rare or precious is always valuable
 - not simply state that, “you are Brahman” but proves it to you
 - knowing Brahman means – ***you are free from limitations, you are everything!***

Knowledge of Ishvara:

Lord is:

- Beginningless principle (God is parentless parent)
- Cause of Creation – Supporter / substratum of the material world or Maya
- Creator, Sustainer & Dissolver
- All pervading
- Formless
- He is Detached
- He is the “Sakshi” witness = Akarta (non-doer) and Abhokta (non-experiencer)

Does that mean that God is two? – No two layer of Reality

Spirit pervades matter, but matter does not pervade Spirit.

Krishna says, “*All beings have their beings in me, all beings and things do not exist in me*”

Because the world has a **seeming existence**, but on inquiry it does not have a **factual existence**. E.g. Rope & Snake

Example: It is like clay saying the pot exists in me, then saying in fact, the pot does not exist in me. All that is in me is clay. I exist in my own right and do not depend upon the pot. Clay is Satyam.

I create, I do not create:

Analogy with Dream

- Who created the Dream world? The person says, “*I did.*”
- Is this dream world separate from you? No, he says, “*All of people & places were in me*”
- Do you depend upon them? “*Not at all, it was my own creation.*”
- Is this dream world dependent on you? “*Yes*”
- Naturally this is a great task. But if you ask him, he will say, “*What task? There is no world!*”

Why did God create this World? → questions is only from Maya

- Is this Leela, God is getting bored, No!
- The nature of Prakriti is to create – the creation just takes place.
- Look at your own thoughts, they are created without your will.
- When someone wills a given thought, he will claim authorship, because he has ego, he thinks he is creating the thought.
- A Jnani will also have thoughts but he looks upon it as part of prakriti. In his vision, even though thinking, he does not think. “*Seeing, hearing, touching, smelling, eating, walking, etc. I perform no action at all*”
- Both have unsolicited thought, one is “*Karta*” and the other is “*Akarta*”
- Only one Atma exists, there is no Shrishti or Creation

JNANA YOGA

The Path of Liberation

Nature of Reality

Gita says...3-fold reality

**Empirical
Reality**

Cosmos

Ishvar-shristi | Lord's creation

- Everything known or unknown in creation.
- Everything of **world and mind** experienced through physical senses, organs, memory, love, thinking, knowing.

**Subjective
Reality**

Chaos

Jiva-shristi | Individual's creation

- Something exists because YOU see it
- Any mistaken notion, fears, projections, imagining someone does not like you...
- What you see is not there, but you see it, giving it a certain reality.
- This is because mind is limited and has certain predispositions which creates prejudices, fears, anxieties, sorrows, disappointments, & perceptions.
- Example: dreams, projections, etc.

Atma

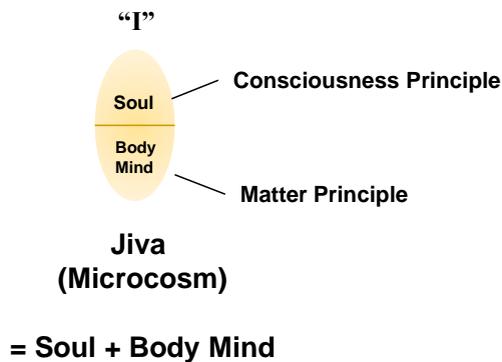
Constant

Sat Chit Ananda

- Atma is self-evident experience.
- During sleep, dream and waking – all evident consciousness
- All these experiences are strung as beads into this string of consciousness.

At all times, we are confronting these two realities on the basis of the one absolute reality

Nature of individual / Jiva :



Analysis of **Micro** (Individual) :

Which one I should claim as the “**real I**” and which is my “**incidental feature**”?

Example – intrinsic nature of fire is heat because it is ever hot. However, heat is not intrinsic nature of hot water, because it is only temporarily hot.

- **Incidental** = whatever is “**changing**”
If you take your physical, emotional, intellectual personality, all these are incidental personalities and subject to arrival and departure.
- **Real** = whatever is enduring and “**permanent**”
When you go to sleep, you drop your physical, intellectual and emotional personality. In sleep only one feature of you continues, the consciousness nature is never dropped ever. Only because I am conscious of sleep, I wake up and talk about it.

Analysis of **Micro (Individual)** :

Vedanta says, “Shift your vision”

I am a **BODY** & I have a Soul



I am **SOUL** & I have a Body

- I am a Human Being with a Spiritual experience
- Human experience is temporary as long as body is there → Limited
- Vibrationally, we live in two worlds simultaneously:
 - 1) The Divine world (Soul)
 - 2) The Material world (Personality)

- I am a Spiritual Being with an incidental Human experience
- I am Eternal, permanent
- I am Unlimited
- I am Sat Chit Ananda

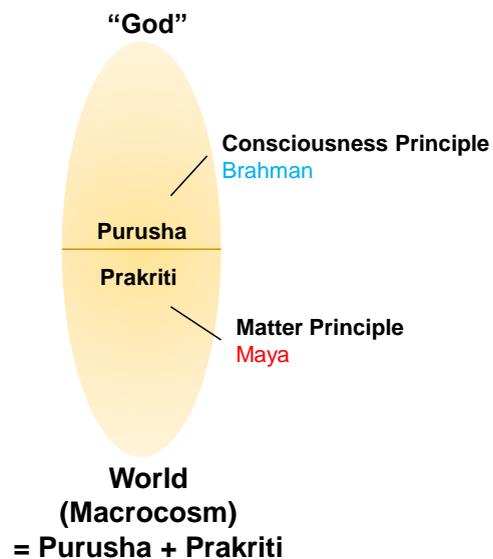
Vedanta gives a method to own this fact → **I am a conscious being, different from the world, body and the mind.**

This method needs you to understand one Basic Law of Vedanta → **“I am different from whatever I experience.”**

Because whatever I experience is an “object,” I the experiencer am a “subject.” The subject is different from the object. Knower is never known. Experiencer is never experienced.

Conclusion → I am **the eternal conscious being with a temporary body mind complex**

Nature of God / Ishvar:



Analysis of Macro (God) :

Ishvar = consciousness (Purushal) + matter (Prakriti)

Vedanta says, both are beginning-less and origin-less principles

- Vedanta says, creation is cyclic with no beginning or end.
- God created the world → is illogical, it is a concept for novice
- Why God created the world? → is a wrong question and can never be answered. The world is **matter & it cannot be created or destroyed**, so the world ever was, is and will be.
- Vedanta also clarifies: God does not control this world.
- We have the **free will** to do what we want to do. Whatever happens is not according to his wish. We do everything we want to do -- get angry, scream, be disrespectful, etc. – God is not asking us to do these things.
- We **create our own destiny through KARMA**. Whatever energy we send out is returned back to us. To change our destiny, we cannot change the energy on its return, it has to change as it is being sent out by us by changing our words, thoughts and actions.

Oneness with God: *Tat Tvam Asi*

World = Prakriti + Purusha

Prakriti is
Universe,
Body and
Mind.

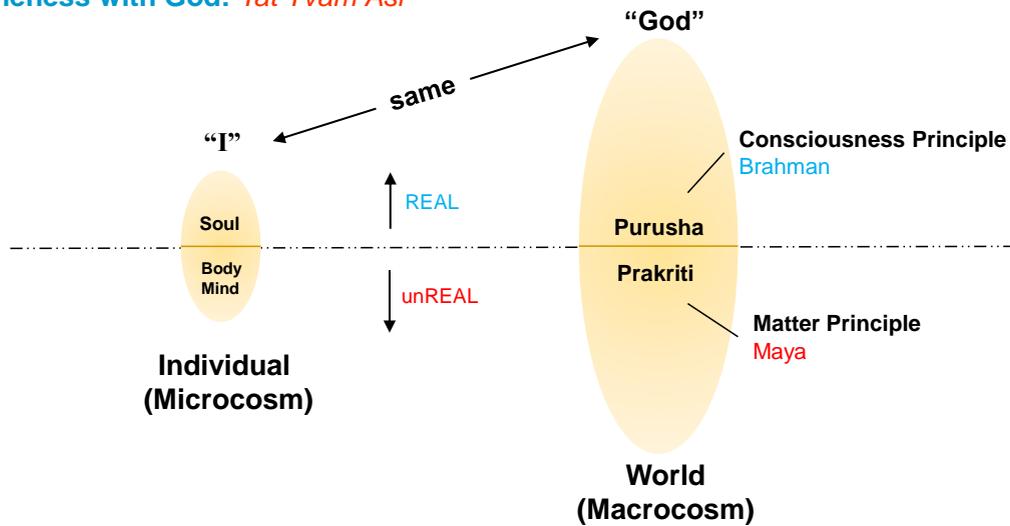
To find Purusha,
negate all Prakriti.
Leftover will be
Purusha

Vedanta says, **Result = You find NOTHING!**

Why? → Because **the Searcher is the Searched for!**

Purusha = “You” the Consciousness

Oneness with God: *Tat Tvam Asi*



Oneness with God: *Tat Tvam Asi*

- **Consciousness behind the microcosm = same consciousness behind the macrocosm**
- That Purusha, which is the essential nature of God is available behind every mind/body as the **experiencer principle!**
- Whatever differences exist, they are superficial, in name, form and function, not essential difference – **our differences are at level of Prakriti alone**
- We are different at the level of Prakriti, we have different body, mind, intellect.
- At the level of Consciousness, we are the same!
- Ocean → Wave → Drop of Ocean are all forms of ocean!

Oneness with God: *Tat Tvam Asi*

- If I do not recognize this fact that: “I” the consciousness is the same as Purusha
Then, instead of claiming myself as the eternal consciousness, I will claim myself at the **mortal body**.
- Once I am identified with this body, all problems come.
Vedanta says, **Shift your identification to Soul**
- **Body identification is root cause of Samsara**
- **When “I” = Body conscious** {I am a body, who has this soul}
All my thoughts become attached around this body and its related field, such as: my name, role, gender, possessions, etc.
I explore everything that is happening to this body. → I feel Limited, Small and Unhappy.
I develop = lust, ego, greed, anger, jealousy, hatred, etc.
- **When “I”= Soul Conscious** {I am a soul, who has this body}
God is the center of my life and I experience Sat Chit Ananda → I am unlimited
I develop = purity, love, peace, happiness, equanimity, balance

Self Knowledge through Vedantic Inquiry:

- Preparations required to gain this knowledge:
 - Diagnose the problem clearly as “*my wrong understanding of myself*”
 - Understand that “**Self Ignorance**” is the problem, and “**Self Knowledge**” is the solution.
{Viveka}
 - Make **Self-knowledge my top priority** vs. dedicating my entire life in the pursuit of sense pleasures. {Vairagya}
 - **Seek help of God** {Bhakti / Surrender}
- Vedantic inquiry is essential means for Self-knowledge:
 - Vedanta cannot be understood without **ethical life**
 - Meditation is a means to assimilate this knowledge
- Benefit of this Inquiry:
 - When I have identification with soul, I look everything objectively → I accept loss of Prakriti without any resistance.
 - **Life is not a struggle** → I use Prakriti, I enjoy Prakriti without any problem.
 - I Become Free