

REVIEW

- We'll cover concepts behind important elements of Ch. 1-6 vs. specifics.
- Inner freedom/independence is a done deal. *Praptasya Prapti*.
- Key thing: understanding = knowledge of how I'm free. I am already free; I just don't know it. Vedanta says: there is something to be known, not to be done
- Nature of understanding is a heightened sense of discrimination/*viveka* (not *vicāra*, general understanding, which can be nebulous). Promise of Vedanta achieved through enhanced sense of *viveka*.
- In anything in life (except yourself): The more you know, the less you know (Scientists still don't know what gives rose its scent!). Reversed in *ātma* ("I"), which is possible to know entirely, completely.

VIVEKA: Between the "I" and the "Not-I"

Remember examples of *viveka*. Most important *viveka* is b/t **I and the Not-I** (*ātma* and *anātmā*). This will deliver the goods to me, in terms of finding my inner freedom. All other examples are simply leading up to this.

Foundation of the Viveka/Distinction b/t Ātma and Anātmā

Anātmā	Ātma
Material; Matter (tangible)	Non-matter; The spirit (antidote to matter; intangible, but still there!)
Body-Mind	Me
Inert	Not-inert; something that is self-effulgent, even more than just living (life is but an expression of the atma) EX: book on table, but when I come back into room it's gone. I can conclude someone moved the book. Book is inert, but one w/ability to move it is not inert.
Finite (space + time)	Infinite (not limited by space/time)
Partially independent; Dependent on my body-mind for functioning EX: placement of book depends on someone to move it.	Completely Independent
Has beginning/end	No beginning/end
EX: ornaments made of gold	EX: the lump of gold
Vulnerable b/c it's dependent; insecure	Not vulnerable b/c independent; secure

<p>Upādhi: can <i>seemingly</i> limit ātma/modulate a sense of joy; reflected happiness</p> <p>EX: Solidity of wall of the room is born out of the elements of space. Space is not nothingness. The stuff in space is what gives rise to the walls. Wall is a denser form of space. Visible walls of a room can limit its own <i>ātma</i> (space).</p> <p>EX: If reflection dirty, impure thing reflected; if clear, reflects original clearly; If I am angry, frustrated, etc. the quality of mind is not reflecting me very well.</p> <p>Through machinations of <i>upādhi</i>, we block off the very nature of the <i>ātma</i>.</p> <p>EX: If sun is shining, there is brightness. Thin clouds, the sun is not as bright. Thicker clouds, the light of sun modulated more. Dark, rain-bearing clouds, sunlight becomes extremely low. Close windows and sunlight is completely blocked out.</p> <p>If I am peaceful/upset, my mind reflects the <i>ātma</i> accordingly and I feel happy/unhappy.</p>	<p>The very nature of joy/happiness; sense of freedom/independence</p> <p>EX: room can be divided up for transactional purposes w/o space being affected</p>
<p>Has ability to reflect the consciousness. Reflection means it is not its own.</p> <p>I am the consciousness, but there are certain <i>anātmās</i> that reflect my consciousness well. A living body is a reflecting consciousness: Movement of hands, memory, sense of discrimination...</p> <p>EX: Book does not reflect my consciousness, but my mind does. Both mind and book are <i>anātmā</i>, but some <i>anātmās</i> have a better quality of reflection than others.</p>	<p>Very nature of consciousness, which is not a quality of "I." It is YOU. Your basic nature is: <i>I know</i>. This never disappears, though what <i>I know</i> changes.</p> <p>EX: warming up baby's milk. Milk warm b/c bottle is warm. Bottle warm b/c placed in hot water. Water hot b/c vessel hot. Vessel hot b/c fire. Fire is hot b/c nature of fire is hot.</p>
<p>Can be objectified</p>	<p>Cannot be objectified (matter vs. spirit), but that doesn't mean it's not there. Not</p>

	tangibly objectified. Still there as observer. *Basis of a lot of misunderstanding.
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**Ātma* = *Puruṣa* and *Anātmā* = *Prakṛti*

Analogy to improve understanding of *ātma* and *anātmā*:

Electricity flowing through an appliance. 2 things to distinguish from: 1) appliance carefully constructed to reflect the electricity (e.g., light bulb, fan, heater); and 2) Electricity (also an object) that operates at a higher level than the appliance.

1. Electricity is **not a product, part, or quality** of an appliance. You must define quality of electricity independent of quality of appliance.
2. Electricity is an **independent entity** that permeates through the appliance, enlivens it, makes it work.
3. Electricity is the same, not limited or defined by the appliance.
4. It will continue to be, even after the appliance stops working
5. After surviving the appliance, it continues to be, but is not recognizable, only because the medium of expression is absent.

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Now, take this analogy and replace “appliance” w/*anātmā* and “electricity” with *ātma*:

1. ***Ātma* is not a product, part, or quality of *anātmā*.**

What is *anātmā*?

- ***Sthūla śarīra*** (gross body/hardware); 5 elements
- ***Sūkṣma śarīra*** (subtle body/software); same 5 elements, but in a subtle form (Fully described the text “Tattva Bodha” and others)

*You need hardware to express software and you need software for hardware to do anything. But both of them are matter, *anātmā*.

Also *anātmā*: Living beings have layers/”sheaths” (*kośas*).

- ***Annamaya kośa***: physical body
- ***Prāṇāyāma kośa***: physiology of body that gives life to the body. 5 functions (*prāṇa, apāna, vyāna, udāna, samāna*) extending from the main function that keeps the body alive: *vāyu*, respiration
- ***Manomāyā kośa***: thinking, mental faculties (5 sense organs + mind)
- ***Vijñānamaya kośa***: ability to know/intellect (5 organs of perception + intellect)

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- **Ānandamāyā kośa:** experience of un/happiness, which is subject to change. Experiential means. I experience outside and reflect it in terms of what my thinking is. Not the same as *ātma* b/c it is reflected *ānanda*, not the original.

My body-mind-sense organ-hardware-software... is an appliance.
Ātma is not a product of my body-mind-sense organs-experiential sense of happiness... It is different, just like electricity is different from appliance. Therefore, *ātma* is an independent entity.

Appliance: I know English. I do not know Russian.

Electricity: *I know* that I know English. *I know* that I am ignorant of Russian.

I know is irreplaceable. It is above anything else and never leaves. It is *parama* = what remains after everything else is gone. The ultimate reality when all relative realities have gone = *paramātma*

It is so obvious that you're not even aware what a power you have! You are *sat cit ānanda*! It's a question of overlooking the obvious/our own nature.

##2-4 are stages to this understanding:

- 2. Ātma is an independent entity which pervades and enlivens my body-mind-intellect (*anātmā*)**

Ātma is different/separate from my body-mind-complex. My *ātma* is the one enlivening and endorsing all these things; it is independent

- 3. The quality of *ātma* is the same, no matter what the *anātmā*/body-mind complex is**

If my body-mind complex is separate from my *ātma*, it means everyone else's *ātma* is also separate from their body-mind complexes. There is no difference b/t my *ātma* and your *ātma*. No Indian *ātma* vs. American *ātma*. *Īśvara* is common to everyone.

- 4. I am not limited by my body-mind complex. I will continue to exist even after my body-mind complex collapses.**

If all the above is the case, then I am/you are the Truth of the whole universe.

- 5. Even though I will be there, you will not be able to look at yourself in a mirror and say, "that's me." You are, even though you are not visible.**

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One of difficulties of understanding the self: it is always present. Cannot objectify the *ātma*. We measure by visible/not visible—if it's not visible, it's not there. But *ātma* is so much always there that I ignore it!

When mirror breaks or is covered, your reflection disappears but you don't disappear. Even though medium of expression goes, I am still there.

Connecting these concepts to Bhagavad Gita:

The crux of the Gita's teaching: *Viveka* b/t *ātma* and *anātmā*

Kṛṣṇa is telling Arjuna in Ch. 2.11 (when teaching begins): you are talking about the appliance, but I am talking about the electricity. You think you are the appliance and that you're attacking another appliance, but no one can kill the electricity!