September 21, 2019
Gita, Class 9

Intro to Bhagavad Gita, cont.

REVIEW: Analogy of electricity & appliance
Replace electricity with *ātman* & appliance w/*anātmā*

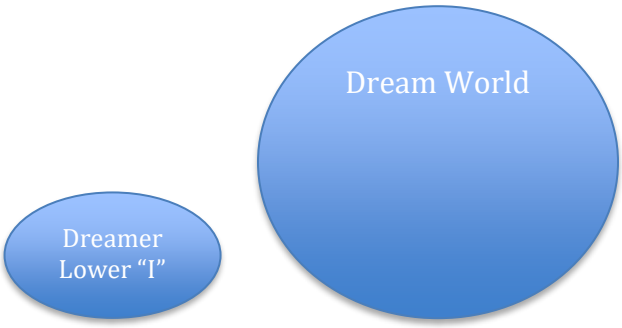
1. Electricity is **not a product, part, or quality** of an appliance. You must define quality of electricity independent of quality of appliance.
2. Electricity is an **independent entity** that permeates through the appliance, enlivens it, makes it work.
3. Electricity is the same, not limited or defined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

→ Keep in mind as we move forward and analyze our own lives and the message of the Bhagavad Gita: It is the appliance, not the electricity, that is directly connected to the light/darkness. Electricity is at a different level than the expression of what the appliance is doing. *Replace the appliance with life's experiences (the *anātmā*)

Anātmā: Anything which is "Not-I," life's experiences = the appliance
Ātma: "I," My reality = the electricity

<u>ANALOGY OF DREAM</u>

The Dream (Appliance):



Waker: Higher "I" than dreamer/dreamt (Electricity)

There are 2 elements to a dream:
1. You, the dreamer. When you dream, you assume an identity and now you are a dreamer, surrounded by your dream experiences.
2. The dreamt aspect. Alternate reality = reality different from waking reality

Remember: We have 2 "I's": higher "I" and lower "I." They're not separate, but it depends on the identity of the "I."

"I" always remains the same, but projection/expression has 2 separate parts to it: dreamer or waker

Waker is not connected to the dream world, but the dreamer is connected. Waker (electricity) is at a higher level than dreamer or dreamt (appliance).

** There is even higher level than the waker. In our life's example, the waker is the appliance. The *ātmā* is the electricity.

<u>Kṛṣṇa is teaching Arjuna (*ātmā- anātmā*/waker-dreamer *viveka*):</u>
Arjuna is having a nervous breakdown/depression and can't function as a normal person. Like a dreamer having a nightmare.

Kṛṣṇa's attitude towards Arjuna is like that of a mother: *Prasanna gambhīra* (pleasant-serious expression) Mother knows it's just a nightmare, but serious b/c she doesn't want child to have nightmare.

- Arjuna, you are the electricity, but your identity is w/the appliance! Stop blabbering like a fool! But inside Kṛṣṇa's smiling b/c he knows Arjuna will get it.

  EX: Wave worried about dying, but guru wave comes around: what are you talking about?! You are the water!

- You being the killer + those you don't want to kill… are both false! You are all *ātmā* that cannot be killed
- You are drawing the "I"/"Not-I" line at the wrong place
- You are including *ahaṃkāra*, the "I-thought" and *mamakāra*, the "my thought" in "I," when in fact *ahaṃkāra* and *mamakāra* are also part of *anātmā* (the dream) and not *ātmā* (the reality)

→ Key thing in *entire* Gita: Arjuna, please see you are not the appliance, you are the electricity!

You're not going to solve the issue of your life by continuously improving yourself as an appliance. You're not an appliance—you're the electricity!! *Praptasya Prapti* done through *viveka*.

Dreams
In Vedantic methodology, an analysis of dreams is very important. Dreams are from *Īśvara* for us to study and learn from. That's what is *viveka*. *Muni*: one who thinks/analyzes/stops and follows instructions as to what is/isn't important

→ Vedanta's advice to us: analysis of a dream is more important than waking experience! Doing the *viveka* b/t dreamer and waker is extremely rewarding. You better do it. If you don't know how to do it, follow our advice… appliance/electricity.

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Dream appliance is not possible w/o electricity (consciousness), but it has nothing to do w/our experiences—just makes them possible.

PRESENT LIFE
In my present life, I am a waker. The waking experience/the outside world around that I experience = who I am, where am I going, how do I make peace w/world

The Waking State (Appliance):

Ātmā = Electricity

Only difference b/t waking/dreaming: outside experiences of life are part of a larger canvas that I'm not aware of. It has laws governing whatever is happening to me at a much higher level that is no surprise to the creator. No surprises, even accidents.

<u>NATURE OF ANĀTMĀ</u>
Both the experiences you designate as "outside of me" and the nature of yourself as body-mind complex are included. Dreamer/dream world + outside experiences/*jīvatvam* (own personality) = part of *anātmā*

We are drawing line wrong, thinking the body-mind complex = me and everything else is outside of me. In fact, even my body-mind complex is outside of me.

2 portions of anātmā (both are an appliance):
1. The experienced world; and
2. The experiencer of "me." Me = my body-mind complex, sense organs, functioning appliance (*jīva* or *ahaṃkāra* = functioning human being)

My Experienced World:

- It is a continuum, a circle—not a straight line. You keep on taking lives, with perhaps a little gap b/t death and next life. Circle consists of small lines.
- It is unpredictable
- It is uncontrollable
- Cannot be definitively analyzed: *anirvachanīya*

    - Gold ornaments—kind of there/not there. There in appearance, but doesn't exist independently of gold. It has a beginning/end, but no enduring independent presence)
- Nebulous: not precise

All of anātmā is like ornament: ātmā is the gold/electricity; anātmā is the ornament/appliance. It is neither different from me, nor the same

Doesn't need to be controlled/predicted.