

REVIEW

We have one quest common to all of us. Two things every living being wants:

- To be unconditionally happy
- To be independent
- * They're the same thing. Independence = happiness

Dependence (like a crutch) means lack of freedom/happiness. It's conditional.

- We wish to achieve a feeling of happiness and freedom later—we don't believe we can have it now.

Unconditional freedom (infinity) can either be:

- Not possible
- Already there but not recognized***

Vedanta says it is not only possible, it is an established fact, but one that we do not (yet) understand. Our lives are *like a dream*. We cannot wake ourselves up. Something external must wake us from it (going to the bathroom, alarm, phone call, etc.)—we can't wake ourselves. Vedantic teaching is an outside event that says your attempts to be happy, w/the assumption you are basically unhappy and will become happy later, is a flawed assumption. Vedanta says: you are unconditionally happy now—you just don't know it. There is a problem in the way you are approaching your freedom.

Our actions will be very different, depending on which paradigm we adopt:

Paradigm #1 EX: Sign that says "Los Angeles" is not LA, just an indicator (*linga*) that you're going in the right direction (*jñanam*). But knowing where LA is is not enough—action is more important, you must get in bus, car, etc. in order to get there

Paradigm #2 EX (this example will be referenced again below): A very poor, down and out man is having a hard time making ends meet/getting food on the table. One day, a well-dressed man and woman approach him: Are you David Pearson, by chance? Yes. He's skeptical when they tell him he is the sole heir to an aunt in Australia's \$10M estate and tells them to go away. He finally realizes the man and woman are decent people (he develops *shraddha*) and that this might be a real possibility. He'll now have to get to Australia to sign papers before the money is transferred to his bank account.

Importance of *sraddha* (verifiable truth):

- ***Shraddha***: Trust before verifiable knowledge. Different from belief. Verifiable acquisition is here in this life, but just not available in this moment.
 - EX: Man decides he can trust the lawyer, but needs to take some action steps before he can possess his aunt's estate.

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- If I have *shraddha*, the quest for freedom is of the 2nd kind. Then my attitude in preparation of knowledge is completely different.
- vs. Belief, which is trust w/o verifiable knowledge. Blind trust. Vedanta students: don't just believe—question what you're learning!

SADHANA AND SADHYA

Sadhana (means) → *Sadhya* (goal; “to be established”)

3 Stages of gaining the benefit of knowledge:

1. *Karma*: preparation for knowledge. Includes *shraddha*.
 - a. Man must believe the lawyer's a trustworthy person out to help him. Then he must make an attempt to get to Australia (passport, flight, accommodations, etc.)
2. *Gaining knowledge*: A thorough investigation into what is promised to me. (In the example, making sure it is not a bluff, checking out the legal papers, meeting with bank etc.)
 1. *Claiming the benefit of the knowledge*: Applying knowledge for freedom
 - a. Man gets money deposited in his account, but his outlook towards life won't immediately change. He's still concerned w/how he will eat and survive tomorrow. Doesn't yet “get” that he has money – he does not need to worry.

→ *Karma* is the *sadhana*, the action we must take in preparation for knowledge. It's where we develop *shraddha*. *Karma* (appropriate action) → Gain (knowledge of adequacy)

→ Knowledge is the *sadhya*, the goal, or “that which is to be established”

Message of Vedanta: the *sadhya* is actually *siddha* (“already established”) but not until your entire understanding and life is consistent with the teaching of Vedanta. We get the knowledge that we are already free, but it hasn't percolated into an understanding and knowing. *We have to allow for the absorption of knowledge*, or otherwise it's just an academic pursuit.

Like guy with \$10M... it has to percolate until he can comprehend: he's now rich

**Right now: focus in on *sadhana*. For Vedic knowledge, *sadhana* is required.

SADHANA CHATUSHTYA

4 things I have to do for *sadhana*, to make my mind finer:
(For more detail on these 4 segments, read/listen: *Tattva Bodha*)

1. **VIVEKA**: Discriminative capacity (b/t levels of reality/truth)

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Boils down to a complete understanding of ontology: the analysis of reality. The science of distinguishing various levels of reality.

Vichara is general thinking (should we have R/D president? Get out of Afghanistan? How to deal with homelessness in SF?)

Viveka is particular thinking w/in *vichara*. It is to distinguish between two entities.

Discrimination = in the final analysis 2 things, I have to distinguish b/t one or the other:

1. *satyam*: higher level of reality
2. *mithyā*: lower level of reality
 - a. Don't think of *mithya* as some abstract phenomenon, but as a lower form of reality.

EX: A child has a love for candy. Mom gives him candies and one drops in the dirt. The child doesn't know what is dirt/candy and picks it up. Mom says no, it's dirty! Child doesn't understand. The child needs to have a *viveka* b/t a clean candy and a dirty candy. At first he doesn't know it and mother has to remind him repeatedly. Child finally gets it and now he has to have *vairagya* (follow-through on this knowledge)—especially when mom isn't looking!

→ For the rest of this course/for life: Developing finer and finer *viveka* should be at the top of your list. Everything else will come as a result of *viveka*.

Boils down to complete understanding of ontology: the analysis of reality. The science of distinguishing various levels of reality/truth.

→ This is where we develop the eligibility for *jñanam*. ←

Important examples of *Viveka*

(distinguish: higher vs. lower level of reality)

1. Between a play (lower level) and non-play (higher level)
 - a. Actress mother w/9 year-old and 3-year old. 3 yr.-old does not have *viveka* runs on stage and spoils the play b/c she's scared mom's hurt. 9 year-old has same experience but has *viveka*. She knows it's a play.
2. Between a movie and non-movie.
 - a. Going to a movie that elicits emotion, but while your tears are coming down, you're eating popcorn.
 - b. If something upsets me, it must be real. But that's not necessarily true. You go to a tearful movie, knowing it's a movie, it's not real—even though it has the ability to overwhelm you.
 - c. You will begin to see your life as a movie b/c you'll discover a higher reality that is better than the movie.
3. Between a person and his/her reflection in a reflecting media (mirror, water)

- a. Animals and very young children get confused when they see reflection—lack of *viveka*.
- b. Very important aspect of *sadhana* of Vedanta
4. Between gold *buddhi* (thinking) and ornament *buddhi*.
 - a. Gold: your thinking is based on how substantive it is. The bride's parents want quality and good price.
 - b. Ornament: going into form and beauty with no real substance. The bride wants the beauty of the style/fashion.
 - c. Here, *mithya* and *satyam* b/c the luster of gold is the luster of the ornament; weight of gold is weight of ornament. The look of gold is the look of the ornament.
5. Between a dream and the waking state
6. Between the sun rising and not rising.
7. Between what appears to be a moving snake and a rope with inadequate light to show on it.
8. Between love and attachment.
 - a. Attachment means worry about someone. We're only worried about things we're attached to.
9. Between the general action (*karma*) we do in the pursuit of future results and *karma-yoga* (utility of the karma to improve your *sadhana*; particularly useful in me to gain knowledge)
10. Between *ātma* (myself) an *anātma* (not I).
 - a. The BIG *viveka*
 - b. Necessity of *viveka* in the way we approach our lives is very crucial to the understanding of the *ātma* and *anātma viveka*; how we approach two things that look alike, but they are not.

2. **VAIRAGYA: Developing dispassion**

Follow through of principles of *viveka*. Not just ability to discriminate, but using it in my life.

EX (from above): Knowing that a candy that falls in the dirt and should not be eaten, the child must not be attracted to that candy. Otherwise, when mom's not looking he will just dust it off and eat it.

3. **6-FOLD SHATKA SAMPATTIH: (inner) wealth.**

Outer wealth is something you may/may not have, and which will come and go (money, friends) (*Sthula sharira*).

Inner wealth is something you're not separate from. Once you have it, it never goes away. Difficult to get, but stays with you from life to life (*sukshma sharira*).

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- a. **Shama**: control over the way you think, your thought process. Control your emotions. Who is the dog? Who is the tail? Don't let the mind be the tail and the emotions be the dog!
- b. **Dama**: control over your organs of action (speech, behavior outside, etc.). Someone insults you. Reaction can be at two levels: mind says you're crazy! And respond in kind: slap or kick someone. Or fidget all over the place
 - a. Michael Caine, the actor, learned from great coaches: the more important you are, the less your body moves
- c. **Upama**: combination of *shama-dama*. Togetherness as a person.
- d. **Shraddha**: trust before verifiable truth. Not yet available.
 - a. Two extremes: no *shraddha* whatsoever → total belief w/o inquiry (you must inquire!)
- e. **Titiksha**: must not be too upset about things that are happening to you.
 - a. Recent hot weather: your whole day is spent complaining about the heat. If you think it's hot, go to New Delhi where it's 119* for weeks without A/C or fan. Just get on with it—it'll go away!
- f. **Samādhana**: Concentration of the mind. Ability to focus and do what you really want to look at vs. being upset about nonsensical things.

→ Withdraw and improve the way you approach your transactions.

4. **MUMUKSHTVAM**: Intense desire for freedom, to follow-through.

If you don't follow through, you're not hungry enough. Don't be casual about it—don't do it for fun. If you're interested, fully dedicate yourself.

EX 1: Someone on East Coast asked for Swami Dayananda to come give 3 talks. So he goes. First day, the person says I'm going to miss your first class.

EX 2: Woman has kids and is cooking dinner. One kid wants a snack before dinner, he can't wait. She shoos him off, but he comes back. Gives him a biscuit and says don't tell anyone else. Person was so hungry that even after admonitions by mother to wait, he could not wait.

ELIGIBILITY

Nature of knowledge is the **eligibility** for it. If knowledge is subtle ($e = mc^2$), your mind has to be appropriately subtle.

EX: See an ant or cockroach w/bare eyes. The particles in the bugs become smaller and smaller, but it doesn't mean they're not there.

Swami Dayanandaji: you have no idea how kind Ísvara is to you. If you knew how many bugs were crawling on your hand, you would want to cut off your

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hand! If you saw with a microscope, your whole body is crawling with bugs!
Eek!

Similarly, the fact that I am totally free is not an easy thing to see. It is true, but I don't get it. Because I have to build up the eligibility w/*sadhana*.