So, we can reconcile the seeming contradictions, statements like: “you cannot get it by the mind,” “you have to get it by the mind,” “it is not available for words,” And, “you have to know by words.” So, these are seeming contradictions. So when we understand the nature of the truth, then there is no contradiction. That there is no contradiction is called samanvaya. “tattu samanvayāt”BS 1.1.4 [“But that Brahman (is known from the Upaniṣad), (It) being the object of their fullest import.” BS 1.1.4 (Translation by Gambirānanda)]. There is a samanvaya-sūtra. So the whole teaching is done through various prakṛiyās [teaching methodologies]. Every prakṛiyā follows adhyāropa-apavāda [superimposition-negation]. You cannot avoid adhyāropa-apavāda—superimposition and negation. When you say, “jīva,” that jīvatvam is mithyā. What is mithyā is a superimposition. And Īśvaratvam also is a superimposition, being mithyā. So the prakṛiyā, method that is employed by the tradition, by the Upaniṣads, the drg-dṛśya-viveka-prakṛiyā [discriminating the seer from the seen methodology]. In this, you are able to arrive at what is pratyagātmā, inner self. I also use this prakṛiyā when I say, “Everything becomes evident to you, you are self-evident”—that is drg-dṛśya-prakṛiyā [the seer-seen methodology]. From the standpoint of the drk [seer], it is called drg-dṛśya [seer-seen]. If you want to establish self-evident nature, you start with the object, the whole jagat [world] is evident to you. From there you talk. That is all dṛśya [seen]. So, what is evident to you is dṛśya. And what is evident to you is dṛśya and the self is evident to whom? If the self is evident to not-self, then there is no not-self, that becomes the self, self becomes an object. Then you won’t know anything; you are the self. Therefore, self has to be evident to the self. Therefore, self is not dṛśya [seen]. Self is drk [seer]. All the time, I employ this. Without drg-dṛśya, you can’t proceed. Why, because the self-evident nature is arrived at by drg-dṛśya, by not any other method. It is the only method.

Another method, they use another word: kṣetra-kṣetrajña [the field-the knower of the field]. It is also another set of words. kṣetra is dṛśya and kṣetrajña is drk. The knower is the kṣetrajña. Kṣetraṁ jñānāti iti kṣetrajñah. The one who knows the filed is the field-knower]. So, what is the nature of kṣetrajña is suddha-caitanyam [pure consciousness]. This is the whole tvam- pada-lakṣya [implied meaning of the word “you”]. This is purely tvam-padartha [the meaning of the word “you”].
This does not establish mahāvākya. If this alone is taught, that is what is called setting up the person for dissociation and denial of problems. What I am not you have to prove is not different from me. Then why do you say, “I am not this,” “I am not the body,” “I am not the mind,” etcetera—why do you say that? Why, because body is myself but I am not the body. So, there are two orders of reality. If at all we can use the word, “reality.” Then, one order is mithyā, the other is satyam. And, therefore, “B is A; A is not B” is our approach. That means you have to account for the world, jagat, other than this body. The whole body is a sense organ, this is a conscious entity. Your prakṛīyā must include enough material to create what makes an individual, to explain away. So, then only they divide the world and yourself; the individual and the world can be established. You need to do that. The differences have to be accepted. That means you have to bring in Iśvara. Therefore, we have another prakṛīyā. Drgdṛṣya-prakṛīyā is only for this purpose. Kāraṇa-kārya-prakṛīyā [cause-effect methodology] alone will set up mahāvākya [statement of identity between Individual and God]. Mahāvākya one side, drgdṛṣya-prakṛīyā, in order to keep ourselves ready for the mahāvākya to work. And therefore, tat-padārtha [the meaning of the word “that.”]. What is the meaning of “tat,” “that,” that is the cause for the world, Iśvara. Iśvara includes the entire jagat. Jagat includes my body-mind-sense complex. That is why the Śāstra employs the method of introducing sūkṣma-bhūtāni [subtle elements] and sthūla-bhūtāni [physical elements]. Sūkṣma-bhūtas [subtle elements] account for sūkṣma-sārīra [subtle body]. Sthūla-bhūtas [physical elements] account for all sthūla-sārīras [physical bodies] and sthūla [physical] universe, jagat. Over. And they are born of Iśvara. Iśvara is satyam jītānam anantaṁ Brahman [existence-knowledge-limitless-Brahman] with sarvajñatvam [omniscient], sarvaśatkmatvam [omnipotent] with reference to jagat. Cause we see the jagat. And the Śāstra tells, “sarvajñam brahma,” “sarvaśakti-Brahma,” “yato va imāni bhūtāni jayante! yena jātāni jīvante! yatpravartyabhisaiṁviṣantī” [Tait 3.1.1] So, from which all these have come, by which all these are sustained, unto which all go back—that is Brahman. Then, Brahma is “ānando brahmeti vyajānāt! ānandādhyeva khalvimāni bhūtāni jayante! ānandaṁ jātāni jīvante! ānandaṁ prayantyabhisanviṣantī.” [He realized fullness to be Brahman, From fullness alone all these beings are born, by fullness they live, and toward fullness and into fullness resolve.” Tait 3.6.1] Once you say, “ānanda,” already it is you, pratyagātmā [innermost self]. So, Brahman is ānanda that is mahāvākya. Starts with the third person. Ends with ānandaṁ Brahma. vijñānam Brahman [Brahman is consciousness], ānandaṁ
Brahman. This is what we call, “kāraṇa-kārya-prakriya.” [cause-effect-methodology]

Then, because the sthūla, sūkṣma-śarīra and kāraṇa-śarīra [physical, subtle, and causal body] we accept, then how do we recognize this, then this avasthātraya-prakriya [the three states of experience methodology]. There are three states of experience—that is another prakriya. They are all meant for pratyagātmā-siddhi [establishing the innermost Self]. And there, at every level also, you take samaṣṭi [the whole, the total (referring toĪśvara. Then it becomes mahāvāka. Then we have the pañcakoṣa-prakriya [the five sheaths methodology] to point out the levels of mistake. So, in all the levels, five levels, there is anubhava, the experience. There is experience of being limited, so “I am tall,” “I am fat,” “I am sitting here,” “I walk” and all that. So, this is what happens to my body, is me, it happens to me. So this is what we say, anyonya-adhyāsa [mutual superimposition]—the body is taken to be I, I am taken to be body. This is a, then that is called “koṣa” [sheath, covering]. When there is adhyāsa [superimposition], when there is mistake—one is mistaken for the other—then Ātmā [Self] is covered. Ātmā cannot be covered. The one thing that cannot be covered is Ātmā. Because always, whatever that you see, is Ātmā, the truth. Neither Īśvara [God] can be covered. Somebody says I am searching forĪśvara, that I a searching for God. All that I see is only God—the seer, seen, sight—all of them. So, it is a matter of understanding. So, levels at which you commit a mistake—physical level; praṇa [vital force] level—I am hungry, I am thirsty, I am ill I am healthy—prāṇa level; and then prāṇa and the kārmendriyas [organs of action]. Kārmendriyas connected to prāṇa. Therefore, if one is having some problem in walking, etc., so “I am lame, I am, Ātmā is lame”—kārmendriya. Speech—“I am dumb, I am mute”—that is also kārmendriya. Speech, speaking is also kārmendriya. Then, jñānendriya[sense organs] and manāḥ [mind]. There, also, we commit the mistake. That is why manomaya. “I am blind,” “I am deaf,” “I am confused.” That is mind, mentally anyonya-adhyāsa [mutual superimposition]. The mind is taken to be I; I am taken to be mind. Then, vijnānam yajñāni tante, vijnānena Everything. Vijnānam yajñāni ? kartā [the doer], inquiry, buddhi. Niścayātmikāntahkaranaśvetāh [the decisive mind]. Free will. Everything is included. And that is called vijnānam [knowledge], buddhi [the intellect]. There again, anyonya-tādātmyam [mutual identity] or anyonya-adhyāsa [mutual superimposition]. If you don’t take, if you know what is happening, that is called “anyonya-tādātmyam,” If you know, it is not adhyāsa [superimposition]. It is anyonya-tādātmyam [mutual identity]. Satyākṛte
mithilikṛtya? Therefore, one is, ahaṁ satyam [I am the reality], then everything else is mithyā and then together there is a tādātmyam [identity], as though. Without bringing about any change. That is how you become a pramātā [knower]. Then bhoktā [enjoyer], ānandamayā[the bliss sheath], “ahaiṁ sukhi.” [“I am happy.”] When you say, “ahaiṁ sukhi,” you are a bhoktā [enjoyer] —that is also koṣa [sheath]. Koṣavat ācchādakatvāt koṣah. [because of covering like a sheath it is (called) a sheath.] Ānanda-vikāratvād ānandamayaḥ. [(that sheath) which is made of bliss, because it is a modification of bliss.] So, different degrees of ānanda —priya, moda, pramoda [anticipatory pleasure, enjoyment born of the sense contact, enjoyment after the sense contact]. But what is there, the ānanda, that is the adhiṣṭhāna [the truth of the experience]. That ānanda is svarūpānanda [the fullness of your own nature]. It is caitanya, it is consciousness. Even when somebody is unhappy, the unhappiness is sustained by svarūpānanda. Ah. Because svarūpānanda is consciousness. Consciousness is ānanda. Therefore, if you say, every pain, sorrow, is sustained by consciousness, it is also sustained by ānanda. Saccidānanda. [Existence, consciousness, fullness.] Then, how do I become duḥkhi [one who is sorrowful]? You know. Sometimes you have rain and at same time a lot of sun will be there. So, there is duḥkha [sorrow, pain] and also there is ānanda. And that is something like in the movie you also are crying, and while crying, you eat popcorn. The hero is in trouble and they identify with the hero, and while crying you pop popcorn. After this tragic movie is over, the huge bag that was there is gone. It is all done during sorrow. So, that’s exactly what happens for one who knows what it is all about. One need not eliminate sorrow. As though. It is also mithyā. You can’t say everything else is mithyā except my pain. You can’t say that. It’s all mithyā. So, paṅcakoṣa-prakṛtyā [the five sheath methodology]—what is in all of these, avasthātraya —in all the three states of experience—what is the sarīrī [the one who indwells the body] in all the three sarīras [bodies]—the being in all the three sarīras—three bodies, sthūla, sūkṣma, kāraṇa [physical, subtle, causal]—the being which is consciousness whose presence is there in all the experiences. The satyam that is the consciousness is there in anything, in the being of the knower, in the being of knowledge, and in the known also, in the being of the known. That is what is satyam [real, the truth].

If anybody says, we need to experience this, what do you want to experience, is Brahman, what kind of Brahman, do you think? “Brahman, you know, Brahman, God, Brahman.”
“Where is your uncle?”
“My uncle is in Texas.”
“Will you be able to see him, now, from here?”
“No. I have to go to Texas. Or, I must have a set-up, he comes there and I also see him on mobile phone, and can talk to him.”
“But directly see him?”
“No, I have to go there.”
“Why from here you don’t see?”
“My eyes don’t have that power. Only within a certain range, my sight works. So I have to go there and see.”

Now, what keeps Brahmān away from you that you don’t experience Brahmān? And suppose Brahmān occurs at one time, comes as an event at a given time, located at a given place? Then Brahmān will become what? Another uncle. Out of mind, out of sight. By knowing that, what’s the big deal? By saying that my uncle is almighty uncle. So what? What are you? It is better to keep away from these kind of people. They are almighty people, don’t go anywhere near them because you feel more small, more small than what you are. Now you feel small, but when you see a smaller person, you feel good. That is why in America, all the Indians are very happy because they are forty times better than those fellows there, economically. Forty times more. Because one dollar is 40 rupees.

So, whenever they are depressed here in this county, Indians, what they do, they immediately think of their brothers-in-law. I am better off. But when they think of their neighbors here—“what kind of house he has got, and I have a small house.” Then, for mental health you think of brother-in-laws, and you feel good. In fact, he pressures you to take him here. Correct? All the time he is asking you. He thinks if you tell the immigration department, they will give you him a visa. That is what they think. All Indians always think in India, that you don’t do what you need to do. That is what they think. If you sponsor, they get visa—that is the thinking. They come to me, too.

What I say, this, it is no good. You can’t open your mouth, if the other person is all knowing, better you don’t open your mouth, because there will always be a mistake, because he is all-knowing. So, you will seek the company of, like old people always in a marriage or something, you will find different groups, they all group themselves. All are groupies. There is a certain gregarious nature.
And therefore, all retired people will join. All these doctors, when they meet, they don’t talk about medicine, because each one is different from everybody else. So he is a radiologist, that person is an? Therefore, there is nothing common to discuss. But what they discuss is stocks. That is common. Because they keep on losing, keep on losing. Therefore they talk about that—their investments and their losses. Losses, they won’t say. They consult each other, what is going on now. Invariable. And teenagers, you won’t find them anywhere around. They all go their way. They have to be together. And these small little ones, also, they find their friends. So this is how people find people in order to feel comfortable. There is a comfort zone. So, if you have the company of people of your own age, you feel comfortable. That is why they call it “hanging out.” And now and then, they come here maybe half an hour, forty-five minutes, one hour, like this, they can give to Swami. I think that is how it is. Human psychology is universal. Nothing.

Therefore, if this Brahman is going to be an object of experience, I won’t even like to experience that Brahman. People are innocent. They don’t know what they are talking about. They talk about the need to experience Brahman. And there are people who teach also that way. Then they say, knowledge is different from experience. But the truth is, what you experience right now—you see me—this is an experience; this is Brahman. This duality is accommodated by the non-dual Brahman, without getting hurt, without getting affected, without getting in any way stained. Because the duality is drawing its existence from Brahman. Therefore, the object is Brahman, subject is Brahman. Therefore, when I tell you, “You are Brahman,” I don’t say you are a different Brahman than myself. I am Brahman, you are Brahman, all are Brahman. This is not experience. What you experience is Brahman, which is to be recognized cognitively. And, therefore, there is not one shade of any experience involved. Nor we are against experience; because experience is Brahman. Every experience is Brahman, whether is an object experience or no object experience.

Then, “What is nirvikalpa [nondual, free from duality, division]?” someone asked me. This vikalpa is not true. Nondual is nirvikalpa. And that is what the truth is. Therefore, Brahman is nondual and it is nirvikalpam brahma. All vikalpas [divisions] are mithyā [that which depends on something else for its existence (e.g. the pot depends on the clay)]. Mithyā means not delusion. It is all vyavahārayogya [useful in empirical reality]. Sometimes, our projections also are
called mithyā, because adhiṣṭhāna-ananyatvāt [because they are not separate from the adhiṣṭhāna, that without which mithyā cannot exist,] is called mithyā. Therefore, jīva-sṛṣṭi [the individual’s creation] also can be mithyā. Īsvara-sṛṣṭi [the Lord’s creation] also is mithyā. “Jīva-sṛṣṭi” [the individual’s creation] means what you make out of something, your own projection, which is not true. What is not true, false, is also mithyā. That which cannot be dismissed as false or non-existent; that which cannot be taken as existent, that is also mithyā. Adhiṣṭhāna-ananyatvāt.

And therefore, all the prakṛtyās [methodologies] are handy. This adhyāropa-apavāda [superimposition-negation] is there—I have already talked about. Anvaya-vyatireka co-presence (when the one is, the other is)—co-discontuance (when the one is not, the other is not) method we also use to point out satyam and mithyā. Mithyā doesn’t exist without satyam, but satyam doesn’t need mithyā. That is why it is satyam. At all levels you can see that. There the method of anvaya-vyatireka. The co-presence—one is there; the other is there. The other is not; still the one is there. Therefore, we can say the other is there, the one is there; the other is not, still the one is there. So, this cup is there, clay is there. The cup is broken, still clay is there. Clay is still there. So, the cup is mithyā. And you can’t think of a cup without thinking of clay or something else, you know.

Therefore, in the tradition, Ātmā vā are draṣṭavyah, śrotavyah, mantavyah, nididhyāsavyah. [The Self must be seen, must be listened to (taught to you), it must be analyzed, it must be contemplated upon. Brhad.] The tavya pratyaya [the potential participle affix] is used. The “tavya,” when it is used, is a kind of equivalent to the imperative—“to be done.” Kartavyam [it is to be done]. So, like liṅg [potential mood], loṭ [imperative mood], tavya. Liṅg is imperative, “do.” And that is loṭ. Kuryāt, kuru. Kuru is loṭ, lu. Kuryāt—“May this be done.” Potential, liṅg. Tavya—this kartavyam—this is to be done. The force is the same. Liṅg, loṭ, tavya. All the three are asking you to do something. What is to be done, you have to ask immediately. Kuru, karma kuru. Kuryāt. Idam kartavyam tvaya. Same meaning you get. Therefore, Ātmā vā are draṣṭavyah. Ātmā is to be seen. “Seen” means as well as it is seen, known. If Ātmā is to be known, then who is the knower? What is the means of knowing? All issues pop up. Because the truth of the knower is Ātmā. So that the knower cannot know. You require another means of knowing if that is Brahmā, if that is nondual. That is a different reality altogether; we have to know what it is all about. Therefore,
śrotavyaḥ. You have to listen to the śāstra. So, listen to the śāstra. Śrotavyaḥ means śāstra-vicāraḥ, kartavyaḥ. Thus, Ātma is the subject matter of the śāstra. When you do śāstra-vicāra [inquiry into, analysis of the śāstra], you are doing vicāra of Ātma. Like even, when you look at the mirror and you are looking at yourself—same thing. So, in order to look at yourself, you look at the mirror. Only one time you look at the mirror for looking at the mirror, even though, there again, you are looking at yourself in the mirror but it was meant for, when you do that, it is meant for checking out whether this mirror is okay. Does it distort the figure—you check it out. That is first time when you buy the mirror, correct? Afterwards, once it is hanging there in the bathroom, afterwards you do a tātparya. Your commitment is not to look at the mirror, it is only to see the mirror. If the mirror is dirty, you clean. It is not to look at the mirror. Whether it is clean, that is the time. But then it is all meant for looking at yourself in the mirror. Therefore, your tilakam is here, not there. So, through the mirror, you see yourself. Through the words, you see yourself. That’s called Vedanta.

Ātma vā are śrotavyaḥ. [The Self is to be listened to] If you have a doubt: “Why this meaning, why not another meaning?”—that is still called śravaṇam. “Why this ācārya [the teacher] gives this meaning, why that ācārya gives that meaning—which is right?” Śravaṇam. That is all analysis, śravaṇam, part of śravaṇam. Then, “This Upaniṣad says this, that Upaniṣad says something different—why this contradiction?” Or, “why this difference?” That is all śravaṇam. Then, “This school of thought”—now we are going out of Vedanta. Buddhists say like this. And different people say different things. And it is, what they say, is not the same as what Vedanta says. Okay. What do you say? Vedanta means you. Vedanta says, “You are Brahma,” and you are exposing to some other school of thought. And this school of thought tells you that you are not Brahma. And therefore, this fellow says, “What should I believe?” You have not understood Vedanta. The unfortunate thing, this kind of people ends up with us. They don’t know what to do. They cannot become any more. If there are problems, you become sannyāsī. After becoming sannyāsī, this is joblessness. What can you do? You have to run to mother. You can’t do anything. All zero. Buddhhi nahin hai apne-aap. [Hindi: They can’t think for themselves.] There is no thinking. Therefore I ask them, “what do you say?” “I seem to accept that also, I came to accept this also.” What shall I say? I have so got many ideas to say, but I am not going to say anything. Therefore, what I say, this is capacity, and then we build up, we reinforce this person to see the fallacy in other propositions. There are
some even among our own people become pūrvapakṣīs [those who have an opposing viewpoint]. They don’t understand, they experience the problem. There are a lot of issues. And therefore, see the fallacy. Because, if one is truth, that you are the whole is the truth, then any other proposition denying that is going to be wrong. If this is true, that is going to be wrong. If that is wrong, there must be somewhere in the thinking of the person, canyons, grand canyons. We have to see all this, canyons and aneurysms, missing links, wrong links, weak links, making them weak links in reasoning. So that person should be helped to see the fallacies in the thinking. Arriving at that conclusion, or subscribing to the conclusion of somebody else, that means my understanding is questionable. Therefore, mantavyaḥ, nididhyāsitavyaḥ [it needs to be reflected upon, it needs to be meditated upon]. That is because of certain orientation, because of some unconscious issues. So we have to...They have some kind of a feeling and this and that, you know. Then, they will ask, “Swamiji, I am very clear that I am Brahman, but I don’t feel it at all.” “All feelings are Brahman.” “That I understand.” “Then what is the problem?” “I don’t know, you must feel that you are Brahman.” That kind of feeling will come if you take some medication. It is all foolish. It is not a matter for...It’s something like somebody... so, Einstein explained the energy-matter equation. And the fellow says, “I understand but I don’t feel it. That matter is energy, I don’t feel at all.” Anyway, some issues are there and you do more śravaṇam [listening], more mananam [reflection, inquiry]. Then you contemplate upon what you have done. Śravaṇam. It is all a part of learning, knowing. Ātmā vā are śrotavyaḥ mantavyaḥ nididhyāsatvyāḥ. It is contemplated upon because you know already what it is all about; you have done all the śāstra-vicāra [analysis of the śāstra]. Then what denies you the fruits of that knowledge, so you have to highlight what you already know, as though you are doing dhyāyati iva [as though meditate] because lelayati iva [as though wavering]. It looks as though, īva, you are taken away from what you know, not from Brahman, taken away from what you know. And one behaves as though I don’t know anything. That means contemplate, you contemplate more and more, that will go. That is also one pratibandha [obstruction]. If there is any difficulty in understanding, then the life of karmayoga and then continue to study. That is all what we have to do. So, with that, I think we have covered the topic more or less.
Om pūrṇamadbhū pūrṇamidah pūrṇat pūrṇamudacyate
pūrṇasya pūrṇamādāya pūrṇamevaśaśiṣyate
om śāntih śāntih śāntih ||

[That is Fullness. This is fullness. From fullness fullness comes forth. Having perceived the fullness of the fullness, fullness alone remains. Om peace peace peace.]