

## Swami Dayatmanandji - Jnana yoga - lecture 19

ॐ नमः श्री यति राजाय विवेकानन्द सूरये  
सत्चित् - सुख स्वरूपाय स्वामिने तापहारिने।

**Om Namah Sri yatirajaaya Vivekananda Suraya**  
**Satchit sukha swarupaaya swamine taapahaariney**

In our last class we had discussed about the *Jnana yoga of Swami Vivekananda*. The third lecture, **Maya and illusion**. What is *Maya*? There are so many misunderstandings about *Maya*. So I had given a very elaborate introduction, to what is *Maya*.

Let me summarise what we have really discussed. *Sri Ramakrishna* used this word *Maya*, in a very specific sense, especially about two concepts - *woman and gold - Kama and Kanchana!* What do these 2 really represent? The root of all bondage is ignorance, *Avidya* or *Maya*. And, this *Avidya* or *Maya* leads to egotism, individuality! The moment we say, we are an individual, we are in *Maya*. And, this individuality expressed as ego – egotism. ‘This is what I am’. ‘I am this’. It leads to further three streams. These three streams are -

- 1) First, the sex instinct, or the urge for race preservation!
- 2) The acquisitive instinct, or the urge for self preservation, security and power.
- 3) And, the sense of self importance, or wealth, position, learning and influence.

Therefore, the nature of bondage may be described, in brief, as passion, pride and craving for power. If we analyse any type of worldly expression, we get these three things. Either human beings are running after money, or they are running after enjoyment. Sex doesn't mean what we normally understand, a relationship between one body and the other. It means any type of enjoyment.

And, the third. If somehow, if we can, either suppress or sublimate, overcome, the third instinct comes, and that is to be recognised! Recognition! I want to be recognised by people everywhere. This is called craving for power. Interestingly, suppose a man has got tremendous power, what is he going to do? How is he going to enjoy? So, for power, to enjoy power, one must have the venue to express it. There must be some people, there must be some objects. Suppose a person has tremendous power, and he is in a forest, what is he going to do about his power, Wealth or power? What is He going to do about it? So that is where our downfall comes. And, to enjoy anything in this world, we need to be individuals. So this is the root cause of all bondage. And, among Hindus this word *Maya* is most popular. And, it has been terribly misunderstood, misinterpreted.

It was given to *Sri Ramakrishna* to elevate this concept of *Maya* into a deity. Since it is not *Maya*, It is **Mahamaya** - The supreme power - *Shakti!* And, what is her function? It is the manifestation of God in Duality. That is called *Maya*. And, that power called *Maya* has only one function. What does God do? When God is gracious what does he do? He gives himself! What does God do through *Maya*? He teaches us a lesson. ‘My child, you are now in ignorance, come out of the ignorance’. This is the most important lesson *Sri Ramakrishna*

had taught, and that's what *Swami Vivekananda* is going to discuss in this first lecture on *Maya*.

With regard to *Maya*, *Swami Vivekananda* had delivered three lectures, And, most beautifully reasoned out and sequentially expressed.

- 1) ***Maya and illusion - History and definition of Maya***, first.
- 2) Second, ***Maya and the concept of a god***. What is God?
- 3) And, the last lecture, ***Maya and freedom***.

These are the three lectures in which *Swami Vivekananda* has outlined in the most wonderful way - what is called *Maya!* ( 4:57 mins )

What did *Swami Vivekananda* do by defining, by tracing the history of *Maya*. He slowly brings up to this one idea - *Maya* is the most benign power in this world. It looks at first, that *Maya* is there to delude us. After all, God created the world, that means God became the world! If God became the world, who is he going to kid? Is God going to kid himself? No! He is going to play! Ultimately it is the concept of *Leela!*

*Maya* is our most beneficent power. When we have gone long way off the road, *Maya* gives us a slap and brings us to the right road. But, when we are on the right road, *Maya* pushes us beyond *Maya*. What is it? *Maya* pushes us towards where? Towards Oneself! Ultimately, *Maya* means freedom! Look at this -

*Maya* leads to renunciation.

Renunciation leads to Self Realisation.

And, Self Realisation leads to Freedom!

That is how the sequence comes.

When we look at suffering, so many people, scholars etc, they have been debating for ages together, that why this Satan? God has created Satan. Is he a demon? Is he a subversive power? Is he there to only to oppress. After all, if we believe in the Hindu philosophy of *Vedanta*, whom is he going to kid? He Himself has become the world. Who are you? Who am I? These are all nothing but God himself. So, is He going to kid himself? Now, we also need to connect, in order to understand the concept of *Maya*, *Swami Vivekananda's* definition of what is life, or what is the world.

*Swami Vivekananda* gives 3 answers, and they are not parallel answers, but they are successive answers.

- 1) The first answer, *Swami Vivekananda's* definition of the world - It's a school.
- 2) The 2nd answer - It is a gymnasium.
- 3) And, the last answer - It is a circus.

So, what does it mean? Why are we born in this world? Why we have to go through all this rigmarole? To learn the lessons! Life is a school, world is a school which teaches us what to learn. The right type of lessons.

The next thing, once we learn the lessons, we need to put it into practice, otherwise a lesson will remain only an intellectual something. This is, practice the lesson and develop the powers of intellect, morality and spirituality. To strengthen intellectual, moral and spiritual muscles, life is a gymnasium. Next stage and in that order.

And, lastly, when we know who we are, we know what the world is. This is a marvellous law. We are always asking the question, what is life? What is world? *Ramana Maharishi's* favourite answer for all these questions. The question may be asked in a million ways. Why am I suffering? Why am I born? What is my goal, etc etc. But, the only solution, the only answer is, 'find out who you are'.

What is the law? If we know who we are, we know what is life, and, we know what is the world. Because, life and world are what we are.

This was another law. *Swami Vivekananda* puts beautifully. If a man is a thief then what is the world for him? In his eyes, what is the world? Everybody is a thief. If a person is a good person, everybody in this world is a good person. If a person is a wicked person, the whole world is wicked. If a person is a saint, everything in this world is only a saint. What does this prove? That the concept about ourselves, determines our concept, of what is the world and what is life about.

But, the problem that comes is, unless we go through this rigmarole and find out what is life, what is the world, we will not know. So that is why, the whole experience is geared towards only one goal, and that goal is to purify our mind, *Chitta Shuddhi*. When we purify our mind and look at that purified mind, mirror - we see the exact reflection.

If you recall, this was the definition of *yoga*, when we were discussing *Yoga sutras*. What is *yoga*? योगः चित्त वृद्धि निरोधः (*Yoga chitta vridhhi nirodha*) What is the *nirodha* here? Purifying the mind. Not suppressing the mind, not trying to remove any thought. You don't need to remove any thought. Any thought will occur, many thoughts will occur, only when the mind is not purified. And, when the mind is purified, what happens?

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥

***tadā draṣṭuḥ svarūpe-'vasthānam.***

A man looks at, 'O! This is me! All this time I was thinking that I am somebody else.' The moment we come to know who we are, we know what the world is. ( 10:25 mins)

What is the world? There is no difference between me and the world. The whole world is my own reflection. Everybody is a reflection. I'll just gave a small illustration. When a man looks at a woman, and realises this is a woman, what is he telling about it? I am a man, therefore this is a woman.

But, in *Sri Ramakrishna's* eyes, how does He look at a woman? This is Divine Mother. How did He come to know, about this person is the Divine Mother? Because, ***I am the Divine mother!*** When Sri Ramakrishna looks at a man, at a cockroach, at a carpet, at *Ganges*, at the sky, at a bird, at a tree, at an insect. Let Him look at anything. What do you think He will be seeing? Nothing but the play of the Divine Mother. But, how does he, because, he has put on his eyes a special glass, lens called दिव्य दृष्टि ( *divya drishti* )

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥

***divyaṁ dadāmi te chakṣuḥ paśhya me yogam aiśhwaram!***

The 11th chapter of the ***Bhagvad Gita***, *Arjuna* requests, 'whatever you said, O Lord! about yourself, I believe hundred percent, but I want to have a direct vision of it. Not merely your teaching and my belief'. Then *Krishna* says 'with these eyes you cannot see me'. With these eyes you are seeing *Duryodhana*, *Bhishma*, *Drona* and *Me* also, as what? As your friend, as your *Krishna* and as your well wisher etc. That's why at the end, you know, what He says,

***हे कृष्ण हे यादव हे सखेति***

***प्रसभं यदुक्तां***

***Krishna! He Yadava! He sakheti!***

***prasabham yad uktam!***

O lord! I address you. O *Yadava!* O *Krishna!* O my friend! I did not know your glory. This was after he was given the vision. But, before vision *Sri Krishna* appeared to be someone else, *not me!* But, the moment He had that vision, then he understood. It is the universal law.

What did he understand? Because, in that chapter also, He says - **मोहोऽयं विगतो मम । ( *moho ayam vigato mama* )** My delusion is destroyed. What is the delusion? That I thought, this is me, I thought this is you. But, now the delusion is gone. There is no you and me.

Whatever is, is one only. And, he repeats it, confirms it in the last

**नष्टो मोहः स्मृतिर्लब्धा ( *Nashto moha smritirlabdhā* )** etc.

But, the point is, what are we looking at? Nothing but God only. But, we are not seeing God, because we do not have that special lens. That is why *Swami Vivekananda* gives a most beautiful description of *Sri Ramakrishna's* eyes, in the fourth line of the *Avatara Stotram* - **खण्डन भव बन्धन *khaṇḍana bhava bandhana***.. What is the 4th line?

**ज्ञानाञ्जन विमल नयन वीक्षणे मोह जाय ।**

***jñānāñjana-vimala-nayana vīkṣaṇe moha jāy!***

What a beautiful word, *moha!* That was the word *Arjuna* used many times. *Sri Ramakrishna* has put on that lens. What is that lens? *Jnana anjana* Means what? Self-knowledge! Self-knowledge Means what? This is what I am! The moment he looks at you, he knows that He is God, but, if He looks at you, you will also know, anybody will know, that you are also none other than Himself.

Interesting question! We are looking at Him. Hopefully He is also looking at us. But, how is it, that we are not able to realise that we are He? Because, we do not want to look at Him in that way. We are not allowing Him, to look at ourselves, as He wants to look at ourselves. We want Him to look at us, as we wish Him to look at ourselves. What is the way we wish Him? O Lord! I am small, you are big. I am a devotee, you are the Deity. I need these things, and you are capable of giving these things, so please do this. So long as we keep this distinction, He cannot help Himself. This is the problem.

Coming back, what does *Maya* do? This is what, *Swami Vivekananda's* wonderful contribution, to the interpretation of *Vedanta*. What is this interpretation? The philosophy preached by *Swami Vivekananda* is called *Neo Vedanta*. Neo doesn't mean new *Vedanta*. It

is a new way of looking at *Vedanta*. What is this new *Vedanta*? If anybody says, I want to look at anything as God, and Swami Vivekananda's answer would be, 'you are looking at God only! Don't go on searching here and there. You, just right now, you are looking at God. You are hearing God. You are thinking of God. Because, you are God! We will come to that concept.

But, this is the new interpretation given by Swami Vivekananda. That don't go on searching anywhere. You are looking at God. But, you are not able to know, that you are looking at God, because of what? Because, you are not ready. ( 15:40 mins)

And what is the function of *Maya*? It slowly leads through *Avidya Maya* to *Vidya Maya*. What does *Vidya Maya* bring? Let me outline it very beautifully. This is how I understand it. When a person is worldly, we call it, attached to the world as it is, he gets some pleasure, no doubt about it. But, he also gets tremendous amount of pain. Now, here is a beautiful equation. We have to understand how much pleasure and how much pain? In the past, I have made humour, how much pain and how much pleasure I asked. Fifty fifty, like the horse and the rabbit. If the world gives us 50% pleasure, the pain also will be only 50%. Not more. But, the experience of 50% pleasure seems to be 1%, when the pain comes. And, the experience of pain seems to be 100% when we are experiencing it. That is our perception.

What does *Avidya Maya* do? It gives pleasure and pain. And, we think pain is more than pleasure. And, then going on repeating this experience, one day, suddenly we wake up and say, 'why am I suffering so much'? And, that waking up call can be given only by the lower *Maya*. This is the understanding. Then we take refuge in the, what is called *Vidya Maya*. O Mother! Grant me devotion. Grant me knowledge. Grant me faith. Grant me discrimination. Grant me dispassion.

Slowly, our experiences lead us to what *Swami Vivekananda* calls renunciation.

And, renunciation leads to self realisation, knowledge.

And, self-realisation is equivalent to freedom, complete freedom!

What is that freedom? Another name for God!

You know, we use this word God, and, many times Misunderstand.

God means freedom.

God means happiness.

What is the correlation between freedom and God? What is the correlation between happiness and freedom?

Let me briefly explain. I have explained it many times. You are suffering from hunger or thirst. A desire arises. You know what is the desire? Not for pleasure. When you are hungry, what is your desire? Pleasure or food? It is food. But that's not the real desire. Your desire is, this discomfort has come, let me remove this discomfort. We give food, and the moment food is given, what happens to the hunger? Hunger is gone. When hunger is gone, what is that state? We were free, and then we were bound by hunger and then we removed the..., what remains? Freedom! And, that freedom gives us so much joy. And, wherefrom that Joy coming? From where? Previously we didn't realise that, *that* Joy was always within us. But, that momentary freedom, instantaneously translates into emotional experience called joy, happiness, pleasure etc.

Now you see the sequence. We are *Satchitananda swaroopa*. That is the name of God. Another name for freedom. Another name for *Ananda*. Another name for realisation. They are all synonymous. What is it? I am *Sachchidananda*! I am *Ananda*! That is the purpose of *Maya*. Why did god create *Maya*? To make us realise - that is a wrong statement. Why did god create this universe? To enjoy Himself, and to realise Himself! Looks very funny. But, that is the only logical, reasonable explanation, why he created God. No other religion, so clearly defines or answers the question, why God created the world. (19:57 mins)

Now we will enter into this, the third lecture, which is called, chapter 3, ***Maya and illusion***, delivered in London. First, he traced, gave the history, how this word *Maya* has come. "*Almost all of you, have heard of this word Maya. Generally it is used, though incorrectly, to denote illusion or delusion, or some such thing*". First let us understand what is delusion or what is illusion.

Two facts - what is the difference between delusion and illusion?

What is the common factor? Common factor is, we mistake something for something else. This is the common point between both.

What is the special point?

Delusion means only a personal individual experience. Suppose I see a ghost. No none of us, none of you are seeing a ghost. So you call it delusion. I am not saying it is a delusion. It may be true. If *Sri Ramakrishna* is having a vision of The Divine Mother, and, He says, 'I see The Divine Mother'. Quite a number of you could say 'He is deluded'. That means, what does it mean? What others are not experiencing, He is experiencing, alone is experiencing. That is not acceptable to us. That's why we call it deluded.

What is illusion?

When something, which is not real, is experienced by everybody, that is called illusion. Magic, you know? A magician is showing, that he is cutting a person into two and pulling both parts apart. And that you really see. But, after sometime that person comes out and then laughs and salutes you. That is called illusion.

Another example is seeing a cinema. That is called illusion.

Another example is, that when a person is walking, in Rajasthan desert, then he sees a mirage. Everybody sees a mirage. Not only one person. The moment we see it, and when we do not realise that it is a mirage, we think there is real water there. That is until we know. Then we go there, 'oh, this is called a mirage'. What is the effect? So long as we did not know, we run, 'this is a beautiful body of water'. But, the moment we know, we still continue to see it, but, we are no longer deluded by it.

This is the difference between delusion and illusion.

*Swamiji* says *Maya* is neither illusion nor delusion or some such thing.

Another definition, is also call magic. Just now I give an explanation. PC Sircar was very famous in India, for his magical tricks. He can produce anything. Out of hat, he can produce pigeons, and rabbits, and mango trees, and mango fruits, and so many things he can produce. What is it? There is nothing there, and yet, you see it. He deludes!

So there are two types. That is the most important point. There are two types.

- 1) One - there is something, and then, we see it as something else.
- 2) Second - there is nothing, and yet, we see something there.

Out of hat, so many pigeons. What is there in that hat? Nothing is there! The hat alone is the truth!

The classical *advaitic* illustration is the Rope and the snake. Suppose you remove the rope, will there be any possibility, of mistaking that rope for anything like a snake? Absolutely none. Because, there is a common factor between these two. Here is rope and here is a snake. There is a very common factor. You draw two lines and draw vertically a line. What is? 'This is', 'this is' will be common. Rope and snake will be uncommon. The deluding part of it is, which part? This is a *rope*. It's only the rope part. This is the idea of *Maya*. What is it.? What we are looking at is *Brahman*. But, because of semi darkness, what do we see, all this, what we call this world. Whether it is waking world or dream world.

*Swamiji* wants to clarify that point. But why does it come, or what does it make us do? We have covered with *Maya*. So, what does it do? *Chandogya Upanishad* - all these talks are quotations, put in modern, beautiful, simple English translation by *Swami Vivekananda*. "Because, we talk in vain, and because we are satisfied with the things of the senses, and because we are running after desires; Therefore, we, as it were, cover the reality with the mist". And, here is a most marvellous explanation. You have to really read in between the lines and the line itself. ( 24:50 mins )

So, it is not that somebody covered something. We, as it were, cover the reality with a mist. Can reality be covered by anything else? Not possible! But, we have that tremendous power. We can mistake God. We can cover God Himself. What a marvellous idea. Who is more powerful? God or us? "Much later on" these are all quotations from *Swamiji*. " much later on, in one of the latest Upanishads we find the word *Maya* reappearing, but this time, a transformation has taken place in it. Until at last, the idea of *Maya* became fixed". Now, the idea of *Maya* has become fixed. What is the idea? "We read in the *Shvetashvatara Upanishad* - 'know nature to be *Maya* and the ruler of this *Maya* is the Lord Himself'."

God is called *Mayavi* and His power is called *Maya*. What a change, sea change has come in the definition of *Maya*. Previously it was illusion, delusion, magic. Now what is it? God is the wielder of the *Maya*, and, this world is the appearance called *Maya*. Now what is the difference that has taken place? Previously, it was dead against reality. There is no relationship between God and *Maya*. In fact, it is diametrically opposite. Finite vs infinite. Individual vs the universe. But, now, a definite relationship is established. What is it? It is God who wields the *Maya*. And, what is *Maya*? His power! Where does this idea come to *Swamiji*? *Bhagwat Gita* itself!

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।  
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ।

*daivī hyeṣhā guṇa-mayī mama māyā duratyayā*  
*mām eva ye prapadyante māyām etāṁ taranti te !*

This *Maya* called *Prakriti* also, is consisting of three *Gunas*. *Sattva rajas and Tamas*. And, whose *Maya* is that? **My Maya!** दैवी ह्येषा - *daivī hyeṣhā!* Divine! Divine means 'Mine'. And, how to cross over it? Nobody can cross over it, unless that person, he gets My Grace. How

does one get God's Grace? By worshipping Him. That is what - ***mām eva ye prapadyante māyām etām taranti te !***

That is why we have to worship God. Now, what a sea change has come. *Maya* - Deluding power. Who is deluding? It is the Lord's power, and why is He deluding? Does He delude for his pleasure? We are different from him and he wants to take revenge upon us? That's why he says 'I will throw you into this *Maya*'.

No! It is a circus. Once we know that, it is a circus, until we know it, *Vidya Maya* helps us to strengthen our intellectual, moral and spiritual muscles. That is the most important point.

Then, Swamiji explains a little further. *Buddhism* has brought in the idea, there are two main views about the nature of the world. Is it real or is it ideal? What is real? What is the definition? Real means - I am looking at you. Is that you? Are you in my mind, or are you existing independently of my mind? Realism says you have nothing to do with me. You exist independently.

And, there is a beautiful Sanskrit expression for this. You exist independently this is called - ***सृष्टिद्रिष्टिवादः। Srishti-Drishti-vada !*** The theory, *Drishti* means I see. Why do I see? Because, you are there. Before my seeing, you are already there. God created, therefore I am seeing. Therefore I experience. This is called *Srishti-Drishti-vada*.

*Srishti* comes first, *Drishti* comes next.

*Drishti* means my experience! *Srishti* means God's creation!

As against that, some schools of *Buddhism*, almost all the schools, they have propagated the idea of idealism. What is idealism? What happens when you dream? Is there anything outside? When you are dreaming, is there anything outside your mind? You have created, therefore you see. You have the *Drishti*, therefore it becomes a *Srishti*. This is called idealism.

Idealism means what? My idea becomes a reality. And, in which philosophical way we are, we are having both. Now, *Maya* means we are having both. What is it? I look at you, just I will give an example. First time you come here and I meet you. And, I have very good idea, because I have not yet intimately interacted with you. And, then I have very good idea, that you are a good person, loving person, you are a great devotee, all this. After meeting you, and after interacting with you on so many things, slowly, my ideas....

So the first is *Srishti-Drishti-vada*. You are there, I meet you, and the idea is more or less neutral idea. The more I come in contact with you, then I change my mind. It could be for better also. 'Oh, I thought you are like this. Now I know how great you are'. It could be good, it could be bad. Both happen. Both can happen. What happens now? My *Drishti* means, my interpretation makes me look at you in a particular way. Either, I like you means everything you do is liked by me. And, if I don't like you, even the best things that you make, do not appear to be great. This is *Drishti-srishti-vada*. ( 30:47 mins )

Now, *Buddhism* propagates the idea, externally nothing exists. Everything is in the mind. It is your idea and therefore you see it. Is it a right view? It's not right view. *Swami Vivekananda* says *Vedanta* is neither idealism nor realism. There is something. What is it? Don't call it world. What is that something? God! *Bramhan!*

But, I bring my *Drishti*, I put here, *Maya*, three *Gun*as - *Sattva*, *Rajas* and *Tamas*. And I look at it. How do you appear? ***Brahman + name + form + utility***. नाम: रूप: and प्रयोजन: ***Nama Roopa and prajojana!*** And then I say, this is man, this is woman this is chair, this is a carpet etc etc. The whole universe that we see is what? *Bramhan* plus *Nama* and *Roopa* in short. And, the world without *Nama* and *Roopa* - *Bramhan!*  
That is what for me *Swami* Vivekananda wants to bring us ultimately.

No amount of knowledge of the external world could solve any problem. Now *Swami* *Vivekananda* raises - what is this *Maya*? What is this world? There is a mistaken idea, terribly mistaken idea, we are all progressing. The whole world is progressing. What does that mean? In this world we find two things - positive things, negative things. Joyful things and painful things. Scientific knowledge, slowly improving, what does it do? Slowly, it eliminates the misery, and one day, misery will be totally eliminated and everything will be only most pleasant.

*Swamiji* says, but this is not going to solve the problem. Why? Because, the scientist says “*we are just beginning to know a little. Wait a few thousand years*”. Can you wait a few thousand years? What is the good, if somebody told me, you know, they are inventing a special medication for countering the old age and death. I ask, ‘when is it going to come out?’ However, sometime in 3100 or something. What good will it do to me? No amount of the knowledge of the external world could solve the problem. But, scientists say that wait a few thousand years. That means what? Scientific knowledge will go on increasing to such an extent, we will eliminate old age, we will eliminate death, we will eliminate everything.

Okay! Let’s take one aspect. Japanese are doing tremendous research. Spending a lot of money to prolong life, longevity. To prolong longevity. And, you know, in Japan we have people who are living more than hundred years. Many people are living. So they are trying to find out what is it? Because, even if you prolong, there is a problem.

A beautiful article has come about it. Supposing a person is living 100 years, and 80 years of his life is spent only worrying. Now his life is prolonged to 150 years, and then, what happens? Another 70 years his worrying problem is also prolonged. And, seriously, the biggest problem in the modern world, they don’t highlight it, but many discussions are going on. Now man is living longer and longer. Therefore there is a special science, it’s called geriatrics. Most of the money is spent on looking after the older people. And, in future if this longevity increases, just imagine what’s going to happen to younger people? Jobs are at risk also. Money will be less, and food, big food problem will come, and warfare will be there about food, about water, about space, about everything. Already it is going on.

The *Vedantists* answer to these scientists is “*No, for he has proved beyond all doubt that the mind is limited, that it cannot go beyond certain limits - beyond time, space and causation.*” What is *Swamiji* telling? Any science, even the biggest scientist, he has to work within the limitations of mind. What is mind? Time space and causation. So all his discoveries will be only within the limit of time space and causation. That’s not going to solve the problem.  
(35:23 mins)

Then “*what does the statement of the existence of the world mean then?*” So what was *Swamiji's* definition of it? What is *Maya*? *Maya* is all about existence. What is existence? It is a mystery. We don't know what is life. It is *Maya*, it is delusion, it is illusion and it is idealism. Neither idealism nor realism. We don't know anything about this world. Then what is this mysterious ‘existence of the world’ mean?

Interesting fact! Whenever we put this question, what is the secret of the existence of the world? What are you really asking? Because, you don't know any world, other than your own mind. Therefore what are you asking? What is the nature of my own existence? I think this point you will have to think over it. There is no world outside of me.

What I see is also, I don't know whether science proves, not philosophy, that we just don't know what is outside our five sense organs. All that we know is, our five sense organs go outside, bring the information like a camera, puts it on the screen of our mind. And, we are watching that mind. And, all our idea of this world and life etc. is from where? And, by the word world, we also have to understand - I'm looking at my hand, at my skin? Where is the skin? Is it outside or is it inside me? It is inside me only. Difficult to accept this idea, but that is the truth. And, this is, we are talking about science. We are not talking about philosophy.

What does it mean ‘the existence of the world’? *Swami Vivekananda, 1st* says ‘the world has no existence’. What is meant by that? It means that it has no absolute existence. There is no existence means what? It doesn't mean, it doesn't exist at all. Then what does it mean? Does it exist? No! It doesn't exist. It doesn't also, not exist. Then what does it mean? It doesn't have absolute existence. It exists only in relation to my mind, to your mind and to the mind of everyone else.

What does this implication mean? It means - where are you? In this classroom. All of us? Yes. Do all of us experience this classroom, exactly in the same way? Each one of us, have our own peculiar angle of experiencing this same object. Not one single object, is experienced by anyone of us, exactly in the same manner.

These are the things to be thought about. Therefore the world has no real existence. It has no unchangeable, immovable, Infinite existence. Nor can it be called non existence, seeing that it exists. And, we slave to work in and through it. It is a mixture of existence and non existence.

Beautifully *Shankaracharya*, brings in His introduction to *Bramha Sutras*, which is called *Adhyasa Bhashya*. Beautiful introduction He gives. There *Adhyasa* means superimposed. There He uses 2 words -

**सत्यानृत मिथुनि कृत्य।**

***Satyaantrita mithuni kritya.***

A mixture of truth and untruth. There is a truth, and there is an untruth. Now, let me give the example of the snake. In semi darkness, we see a snake. Don't say, we see a rope, because rope is seen when? Afterwards. But now what do we see? A snake. So what do you say? This is a snake. *This is a snake!* What is the truth in that statement? What is non truth in that statement? In that one line - ‘*This is a*’ is truth, because it will always be there. But, *snake*, that changes.

Snake, man, chair, carpet - when you remove all these *Nama*, names and forms, what remains? Pure existence! That is called '*this is*'. This is what *Swamiji* means. And, in Sanskrit, there is a beautiful word invented for this concept, because these concepts are very very important. What is it? It is called *Mithya*. This world is *Mithya*. That is that technically correct word. (40:00 mins)

There are three things in our experience. When we live life, 3 things we constantly experience. What is it?

The first thing is called *sat* सत्, *sat* means what? Existence.

What is the second thing? *Asat* असत् | *Asat* means what? Non-Existence. You cannot think of existence, without the idea of non-existence. Certain things do not exist, we know that. How do we know? Because I do not know. How do you know that non existence exists? Because, non-existence cannot be experienced at all. But, it is a concept. Non-existent never exists. Existence always exists.

What is the nature of this world? It is a mixture of existence and non-existence. Very important. Listen carefully. We said non-existence doesn't exist. Don't bring that understanding of non-existence, when we use that word, truth and untruth. That is better word. What is truth and untruth? When truth is perceived in a partial way, mixing in truth and something else that is called *Mithya*.

Let me explain, because this is such a technical word, that can lead us to a lot of misunderstandings. Again, the same statement - 'This is a snake'. When we say, this is a snake, there is a changeable aspect and there is a non-changeable aspect. What is the non-changeable aspect? '*This is a*', never changes. Later on, when you bring the light, what do you say? This is a rope. '*This is a*' never changes. What is the changeable aspect? Snake! So snake changes into a waterfall, waterfall can change into a stick. That means what? There is a part, called changeable part, and our mind perceives it according to its mood.

Now, comes the crux. That's why I said, 'listen carefully'. This is a rope is an example. It's not truth. Every example is meant, only to make us understand certain aspects. That is rope is changeable or not? When you perceive a snake and a rope, has the rope changed or not? It has changed. You are not seeing a rope. You are seeing a snake, and then, snake changed. What are you looking at now? A rope! That means rope is changeable, the snake is also changeable. This rope, can be mistaken for many other things also.

What is the point I am trying to convey to you? The point is, the moment you say, '*this is*', that is unchangeable. This is the truth. Whatever you add after that, it is changeable. That is why, what is *sat*?, *Swami Vivekananda's* English translation, **Absolute existence**. What is absolute existence? You remove from everything the form, the name, the qualities, what remains is absolute existence. Why do we call it absolute? Because, it is unchangeable. It doesn't change.

But, the 2nd part of it is, that when you remove name and form from everything, what remains? How many things remain? Only one thing. And, when there is one thing, could you

say that it is one thing? You cannot even say one, because the concept of one is against the concept of many. This is a point, very difficult to understand.

*Sri Ramakrishna* the unique *vedantist*, we all know what example He gave. Supposing there is Sun shining in the sky, and there are 10 pots filled with water. And, then He says, 'how many Suns are there'? Eleven. One real and 10 reflections. You break one pot, how many Suns are there? 9+1. You break 9 pots, how many are there? One real, no no! Still one pot is there. One real and one reflection. Then he asks, 'you break that 10th pot too'. How many Suns are there? Somebody, he who thought that he was very intelligent, in front of Sri Ramakrishna, immediately he said 'that one Sun sir'. Immediately the rod came down upon him. He said, 'No! you can't say also that it is one'. Because who is that last reflector, last reflection? You! When you are broken, who is there, to say One are many. This is a very deep *Vedantic* concept.

What is our point now? The world is a *Mithya*, but what is *Mithya*? It is a mixture of truth and untruth, which *Swamiji* translates as existence and non-existence. But, non existence not in the sense of absolute non existence. Existence looked at, part of the existence looked at, in a different way. What is that? Instead of seeing the rope, we are seeing a snake. Instead of seeing a snake we are seeing a rope. Something we are seeing, but don't see the rope, don't see the snake. What do you see now? You don't see anything, because you are *That*. (44:57 mins)

No, you have to think about it. There is this contradiction in knowledge. It seems that man can know everything, if he only wants to know. Before he has gone a few steps, he finds an adamant wall which he cannot pass. All his work is in a circle, and he cannot go beyond that circle. It is hard for a young man to believe that there is such a thing as death, such a thing as defeat or degradation. Old age comes, and life is a mass of ruins. Dreams have vanished into the air, and the man becomes a pessimist.

*Swami Vivekananda* quotes from the life of *Buddha* as depicted in the *Lalita Vistara*. A beautiful *Sanskrit* work. I read, "*Lalita vistara, the biography of Buddha. Buddha was born, says the book, as the saviour of mankind. But, he forgot himself in the luxuries of his palace. Some angels came, and sang a song to rouse him. And, the burden of the whole song is that we are floating down the river of life which is continually changing with no stop and no rest. So are our lives, going on and without knowing any rest*".

Let me make a small remark about it. *Girish Chandra Ghosh* has written a beautiful drama, called *Buddha Charita* - The life of Buddha. And, therein composed, one of the most marvellous songs I have ever heard. The greatest philosophical song. You all know, perhaps some of you know.

***Juraite chai kothay jurai, Kotha hote asi kotha bheshe jai.***

Such a profound philosophical song.

What happened? The background is like this. *Buddha*, we all consider *Buddha* as an incarnation of God. And he was growing up. He was married and he got a son. But, deep within his heart, something is lacking, as though, you know sometimes you see somebody and you know that person. You have seen him, You know his name, but immediately, it is

not coming to your mind. Who is this? Who is this? What is his name? Where did I see him? Don't you have that experience? Then what happens, unfortunately after the person leaves, immediately all the details spring. So what happened?

*Buddha*, he knew, there is something I must know, it is right in front of me, but I am unable to put my hand upon it. One day, it is said, He was sitting in a garden, and deeply contemplating upon it - 'what is it'? And, it is said, some angels were passing by, and they sang to let him know. 'This is exactly what you are seeking'. That is the burden of this song. I want peace. *Juraite chai* means I want peace, I want rest. I want realisation.

Peace means what? Not our peace. Realisation! Where from - *kotha hote asi* - where from do I come? *Kotha phire jai* - where am I going to? Why am I in this stream, without knowing where from I came, without knowing where I am going, without knowing what I am supposed to do, as though floating helplessly. Who makes me do all those things? What a wonderful song he sang.

But, Our point is, *Swamiji* is referring to this particular point. We are all seeking *Buddha*. You know what is the definition of *Buddha*? *Swami Vivekananda* says, each soul is potentially divine. *Buddha* says each soul is a potential *Buddha*. Who is *Buddha*, according to Sri Ramakrishna? He who has realised what is the truth, what is God, what is reality, is called a *Buddha*. Each one of us our potential *Buddhas*.

What is my point here? My point is, we are also seeking. We are all seekers. The worldly person is a Seeker, and a spiritual person is also a Seeker. What is the difference? First, let me tell you, if you ask a worldly person, 'do you want small happiness or infinite happiness'? Do you think he will say 'I want only small happiness'. He will, also say, 'I infinite happiness'. In other other words, he is saying, I want God, *Sachchidananda*. Then why do we say he is a worldly person? Because, he is seeking infinite happiness, first of all, indirectly through objects in the world. World means what? Objects, man and food and water etc, etc. 5 sense objects. He doesn't know that he is searching. This is the difference.

He is seeking infinite happiness, but 2 defects. He is seeking in limited objects. He is seeking unlimited happiness in limited objects. The second mistake he does is, he thinks that happiness is in the objects, not in myself. Whereas, a spiritual person, he also is seeking infinite joy and happiness. What is the difference? First of all, he is seeking consciously. I want God means what? I want infinite happiness. Secondly, consciously he knows, that this world of limitations cannot give me that happiness. Only one being can give. And, what is the name for that? *Bhagwan*! God! Consciously he is seeking, but he has to overcome so many hurdles.

And, what is the relationship between what we are talking and what *Swamiji* refers? We are all born, and do not know where from we came. Where from we came? From God! Where are we going? We are going to God! And, who brought us? It is only God! But, we do not know God is The origin of our life, God is the continuation of our journey, and God is the very end, goal of our seeking. And, God is the very means, by which we are going to attain our goal.

We do not know, that not knowing, is the definition of what is called *Maya*. And what obscures this world? What is the world Consisting off? Name, form and qualities. What is the way out? There is a way out, and He is going to tell us. We will discuss it in the future.

ॐ शान्तिः शान्तिः शान्तिः ।

***Om Shanti Shanti Shanti!***

( 51:09 mins )