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स एव मायापरिमोहितात्मा  
शरीरमास्थाय करोति सर्वम् ।  
स्त्रियन्नपानादिविचित्रभोगैः  
स एव जाग्रत्परितृप्तिमेति ॥ १२ ॥  
sa eva māyāparimohitātma  
śarīramāsthāya karoti sarvaṃ  
striyannapānādivicitrabhogaiḥ  
sa eva jāgratparitṛptimeti

सः - he एव - alone मायापरिमोहितात्मा - one who is very well deluded by *māyā* शरीरम् - body आस्थाय - identified with करोति - does सर्वम् - everything स्त्रियन्नपानादि-विचित्र-भोगैः - through varied objects of pleasure, such as woman, food, drink etc. सः एव - he alone जाग्रत् - waking state परितृप्तिम् - full gratification एति - obtains

The self alone, being very well deluded by *māyā*, is the one who, identified with the body, performs all the actions in the waking state and obtains full gratification through the varied objects of pleasure, such as woman, food, drink etc. (12)

It is natural for one to wonder why, if one is the limitless *brahman*, there is any sense of limitation at all. If one is, in truth, *ānanda*, happiness, why does one feel any sorrow? We are told that we are immortal, yet how is it that we feel like mortal beings? We are told that *brahman* is one, nondual, and limitless, yet how can a limited creation come out of the limitless *brahman*? If nonduality is the only reality, how is it that we experience duality? Why are we sorrowful? Why do we feel limited? The expectation is that the problem can be solved through reasoning. The fact, however, is that the problem cannot be solved through reasoning, because the problem is itself illegitimate. An illegitimate problem cannot be solved through legitimate argumentation, no matter how hard one tries. It can only be solved by recognizing that the problem is illegitimate.

We do feel that if we only had some satisfactory explanations as to why we feel limited even though we are of the nature of limitlessness itself, we could proceed further. Yet, as Gautama Buddha said, if an arrow is stuck in your back, don't waste time analyzing where the arrow came from, who shot the arrow, or what kind of poison it carries; just pull the arrow out and treat the wound. He did not entertain or encourage any of these analytical questions. Yet such questions do arise in our minds.

Vedānta says that the problem appears to be real entirely due to *māyā*. Why does the limitless feel limited? It is because of *māyā*. How does one appear to be many? It is due to *māyā*. How does the actionless self appear to be the agent of action? It is also due to *māyā*. How does one who is free seem to be bound? Again, it is because of *māyā*. What is *māyā*? *Māyā* is inexplicable or indefinable, *anirvacanīya*. It is inexplicable only in the sense that it neither *is* nor *is not*; it cannot be called *sat*, existing, or *asat*, non-existent. Hence, nothing in the creation lends itself to being absolutely defined, because it is *anirvacanīya*.

The concept of *māyā* is a model. *Māyā* means illusion of magic. In Sanskrit, there is a saying, *yā mā sā māyā*, that which is not is *māyā*. The magician is called a *māyāvī* and his magic is called *māyā*. Like a magician, using the power of *māyā*, *īśvara* creates a world that is an appearance, that is not really there, but for those who are under the spell of *māyā*, the creation appears to be real. This is like the illusion that the magician creates. For example, he takes a piece of paper and makes it appear like a \$100 bill. There is no \$100 bill, but it appears to be there; the bill is *mithyā*. The cause is *māyā* or magic and the effect is *mithyā*, an appearance. The Vedāntin says that *īśvara's* creation is also *mithyā*, born of *māyā*.

"How is it that I feel limited?" In answer to this question, a Vedāntin will ask, "Who says you are limited?" "Why is there sorrow and grief?" The answer to this question is that there is truly no sorrow and truly no grief. As the teaching begins in the Gita, Lord Kṛṣṇa says to Arjuna, *aśocyān anvaśocastvam*, you are grieving for something that does not deserve your grief, because there is no cause for grief at

all. The Vedāntin says that there is, in reality, no *saṁsāra*, even though it appears to be there. There is no bondage; it only appears to be there. There is no duality; it only appears to be there. There is no creation; it only appears to be there. And, there is no limited being; he only appears to be there.

To those who are under the spell of *māyā*, whatever is perceived does appear to be real. The dream-world appears to be real when one is under the spell of the dream; the pleasures and pains of the dream are very real at that time. Real tears are shed in the dream. When we wake up we realize that the dream was *mithyā*, but not at the time that we were dreaming. Hence, just because something appears to be real, it does not mean that it must be real. The entire *jagat* is *mithyā*, duality is *mithyā*, and limitation is *mithyā*; the cause of all of this is *māyā*.

What is *māyā*?

*Māyā* is ignorance. Ignorance has two powers, *āvaraṇa-śakti*, the power to veil, and *vikṣepa-śakti*, the power to project. For example, when we see a snake in the rope, two things are happening: One is that we do not know the rope as rope; the true nature of the rope is veiled. The other is that we see a snake where there is only a rope; a snake is projected on the rope. So there are two aspects involved; veiling and projecting. *Māyā* or ignorance creates this projection. We do not know who we truly are and, therefore, take ourselves to be limited. This is merely a projection arising from our ignorance. The limitless self is deluded by *māyā*. Just as a mind deluded by ignorance sees a snake in the rope, a mind deluded by *māyā* sees a limited *jīva* in the limitless *ātmā*.

We have a gross body, a subtle body, and a causal body. In the waking state, there is identification with all three bodies. The gross body functions because of the subtle body. Both the gross body and the subtle body are there because of the causal body, which is ignorance. Identification with the gross body can be there only when there is identification with the subtle body, and that can be there only because of the causal body. In short, in the waking state, there is identification with the causal, subtle, and gross bodies, the identification with the gross body being

predominant.

### **How identification becomes a burden**

When there is identification, we forget the true self and become something that we are not. When we identify with the body, we say that we are human beings: One is a man or a woman, a father or a son, tall or short, dark or fair, handsome or ugly. All these complexes constitute *samsāra*. “Swamiji, but to feel that I am handsome is fine. Why is that *samsāra*? To say that I am ugly may be *samsāra*, but that I am handsome is wonderful.” Even to think that one is handsome or beautiful is a burden. As Pūjya Swamiji says, when a woman wins the title of Miss Universe, it means she is declared the most beautiful woman in the whole world, at least for that year. So you’d think that she would be convinced that she is the most beautiful woman and therefore has no need to wear makeup. However, while so far she was spending an hour and a half on makeup every day, upon being declared Miss Universe, she must spend two and a half hours on trying to look good to retain that title!

Even thinking that one is successful or that one is beautiful carries a burden of its own, because one then needs to retain the stature. When you are studying in school, say in the sixth grade, and happen to score the first rank across all the various classes in the grade, you should be happy if, the next year, you come first again, even if it is within your own class. Yet if that means that you only score second across all the classes, people start asking, “Is that all? Couldn’t you make it again this year?” In fact, when one was scoring the fifteenth rank, there was no problem. Now that he has scored the second rank, it is as though he has failed!!

Every complex carries its own burden, its own problem. Being king has its own problems, just as being a beggar also has its own problems. Both fellows cannot fall sleep; the king in his comfortable bed is not able to sleep because he is worried about his kingdom and the beggar is not able to sleep because he doesn’t know where his next meal will come from. So every role, every complex, is a burden. Whether it is a superiority complex or an inferiority complex, it is a burden. This

is indeed bondage.

*Vicitra-bhogaiḥ* means through the many varieties of objects of pleasure. It is through these that the *jīva* gains experiences in the waking state. In short, on account of *māyā* or ignorance and through projection and identification, the limitless self identifies with the personality and takes himself to be a small and limited person; this is the sense of limitation. He is busy fulfilling all his perceived needs. “I need to be happy,” is a perceived need. “I need to have a luxury car,” is a perceived need. Most needs are perceived needs. We project all kinds of needs and remain busy from morning until evening trying to fulfill those needs. Such is the story of the waking state.

स्वप्ने स जीवः सुखदुःखभोक्ता  
स्वमायया कल्पितजीवलोके ।  
सुषुप्तिकाले सकले विलीने  
तमोऽभिभूतः सुखरूपमेति ॥ १३ ॥

*svapne sa jīvaḥ sukhaduḥkhabhoktā*  
*svamāyayā kalpitajīvaloke*  
*susuptikāle sakale vilīne*  
*tamo'bhībhūtaḥ sukhārūpameti*

स्वप्ने - *in dream* सः जीवः - the very same person सुखदुःखभोक्ता - the experiencer of joys and sorrows स्वमायया - by his own projecting power कल्पितजीवलोके - his own created world सुषुप्तिकाले - in deep sleep सकले - the entire (projection) विलीने - when everything is merged तमः-अभिभूतः - having been overcome by darkness (of ignorance) सुखरूपम् - the nature of happiness एति - attains

The very same person experiences joys and sorrows in his personal dream world created by his own powers of projection. In the state of deep sleep, when everything is merged, being overcome by the darkness of ignorance, he attains the nature of happiness. (13)

*To be continued...*