

## I am What I Want to be

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Vedanta is an equation. In its vision the seeker, the individual, happens to be the sought. The seeker-sought identity is unfolded by an equation. Any equation reveals an identity which is intrinsic to two factors or two sides. Apparently they look different. Essentially they are the same.

### Three Universal Urges

If I analyze, I can reduce all my seeking to three fundamental things. Everyone has a love to be; nobody wants to die away. This love for survival is instinctive in every living organism. The instinct doesn't die away at any time. That I want to live and live a day more, is the universal urge. The conclusion that I am a mortal is the basis for the urge to live a day more. No human being can accept a total decimation. I always want to survive. It is natural because, at this moment, I am alive as a person. I cannot visualize a total absence of myself though there is an appreciation that I will pass away. We don't give up our attempt to live. That is because there is love for eternity. There is a love to escape from the thralldom of time. Love to be free from the hold of time is expressed in various forms.

Nobody wants to be old. If you ask one's age you are in for a bluff. If he is 35 he will say he is 32. If the person is 48 he will say he is 42. If he is 55 he will say he is 51. If he is 62 he will say he is 57 but if he is 72 he will say he is 89, because he wants you to believe that in spite of being 89, he is still strong and healthy. Nobody wants to age and pass away. The love to be is very universal and this love is really to be free from the hold of time. But there are people who do commit suicide. It seems they love to die. Why should they commit suicide? If everybody wants to live there should be no suicide at all in the society. But we do know that there are suicides. How can we say then that everybody wants to live? Well, that is because there is an equally powerful urge to be happy.

The first urge is, I want to live. The next is, I want to live happily. For the time being, if I am convalescing in a hospital I am ready to deny all those pleasures that I generally seek, in order to survive. Once I survive I want to live happily. People do commit suicide not because they want to die, but because they have concluded that they will not be happy in the future. Though it is erroneous, the conclusion that there is no chance of being happy in the future makes a person want to commit suicide.

Here is a person who has a bunch of pills in his hands and he is going to swallow all of them to commit suicide. I happen to see him at this time and ask him: "Hey! Come on! Why so many pills in your hand?"

“Swami, I am going to die. Don’t tell anybody.”

“Okay. You can die. But why?”

“Well, Swamiji, I don’t think, in this life, I would be happy anymore.”

“Why? You are okay. Your health is okay; the body is fine. Why can’t you make yourself happy? What’s the problem?”

“Well, Swamiji, I have lost all my money.”

“How much money?”

“So many lakhs of rupees.”

“What did you do? Did you go to the races or gamble?”

“No Swamiji, I did some business.”

“What happened?”

“I lost. Good money became bad money! In order to get the bad money back, I invested good money. It again became bad money. Everything is gone Swamiji. I am answerable to so many people and I have no money. I have no faith in the society. I want to die”.

“Okay. Do you want to die for these few lakhs?”

“Yes Swamiji. For you, perhaps, it is just a few lakhs. You are a Sadhu. Perhaps it is nothing to you. For me it is all that I had. All my life’s savings are gone”.

“Suppose I ask somebody to help you now with the money?”

“Really! When Swamiji?”

“Tomorrow”

“Really Swamiji?”

‘Yes’

“Then, When should I return?”

“You need not return till you make enough money”

“Really Swamiji? What is the interest?” “No interest. It is an interest-free loan”

“Really Swamiji! When I make the money I will return! Thank you. Thank you so much Swamiji”.

Now, he didn’t even decide to drop the bunch of pills that he had in his hands, in order to do Namaste to me. They got dropped very naturally. Do you know why? Because he wants to live and he thinks he has a future. Unfortunately, he equated money to happiness. That was his problem. Not having known the moneyed people intimately, he thought anybody who is moneyed is happy. He had not observed himself before when he had all the money. He had been unhappy even then. Due to this wrong equation he decided to die. But later, when he saw he could make good the loss the pills got dropped naturally because the love to be is powerful as even the love to be happy.

The third fundamental urge is that as a human being one can't stand ignorance. Everyone wants to know. This love for knowledge is not a prerogative of only an educated person. Even a villager, who has never gone to school, also loves to know. There is no one who doesn't want to know. You may wonder, "Swamiji, why then people don't go to school?" I would say, there are many ways of learning. It is not that school going alone makes you an educated person.

Suppose, you are a married person, tell your wife, "Well, I have got a great secret to tell you. Don't tell anybody". She says, "I won't tell anybody. What is the secret?" she asks. You say, "I will tell you tomorrow". This happens at 10'o clock in the night. Look at this. This man says he has a great secret to tell her, but will tell tomorrow. Can she keep quiet? "Tell me", she will say, "What is the secret?" "Well, I will tell you tomorrow". Then she begins to question him for a binary answer (yes or no).

"Oh, is it about my brother?"

'No'.

"Is it about your mother?"

"No".

"Then what is it about?"

"I told you I will tell you tomorrow".

The whole night is lost in guessing as to what the secret would be because nobody can stand ignorance. In fact, everybody thinks he is a genius.

A gentleman was getting admitted in the hospital. He was a little 'Mental'. He had filled up a form with details of name, sex, age, problems, his address, his profession, his qualification, etc. This was given to the doctor. The doctor saw it asked him. "What is your name?" He did not answer. "What is your age?" He did not answer. "What is your problem?" He did not answer. Then the doctor wrote "Deeply depressed. Admit him immediately". His brother then asked him, "Why didn't you answer?" He said that the doctor is a fool. "I have already written and given it to him. He is keeping the paper in his hand and asking me! Does he think I am a fool?" No one thinks of himself as being an idiot. At least one wants to be knowledgeable. That is why we can never call a person an idiot without a protest from him. He tries to prove that you are an idiot; your great grandfather is an idiot; everyone is an idiot. How can you call him an idiot?

Everyone thinks he is knowledgeable because, everyone wants to be knowledgeable. The love for knowledge is something very common to all under the sun. Therefore every human being has got these three urges. I want to live, and live happily without being ignorant. This is something common to all. Vedanta says, these three urges are illegitimate. How is that? Let's look at this. If "I want to live" is the urge then it comes from the conclusion that is centered on yourself as a person, that you are subject to ageing

and death. The second conclusion is “I am unhappy, imperfect and insignificant”. The third conclusion is, “I am ignorant”.

Now, in the vision of Vedanta, which we saw, *aham* the *atma*, I is unlike everything else, being not at all available for comparison with anything. The self is the self-evident being whose nature is self-effulgence - awareness. Awareness is not subject to time or space. Timelessness is intrinsic to *atma* and is the very nature of *atma*. Your concept of time goes away in deep sleep and at the same time you are very much there. You have not gone and thus time can resolve into yourself. *Kalo jagat bhaksakah, kalasyapi bhaksakah ayam atma*. While time swallows everything, ‘I’ *atma* is the swallower of time. So the *sastra* says - *mrtyuh yasya upasecanam*. Lord Death himself is *upasecanam*, a pickle as it were, for the one who knows the *atma*. Even as you devour the food, the world, the pickle - time gets devoured in the process.

Two persons happened to meet at a railway station. One asked the other, “What is your name?” He said, “I am Jahan Khan”, meaning the world devourer. The other person’s name was just Karim. But he wanted to give a better name and he did figure out a better name. When asked, he said, “Tujhe Khan”. Tujhe Khan means, “I am the devourer of you!” This is exactly what the *atma* is. It devours time.

You just look at your own photograph taken ten or fifteen years before. You can easily understand what a leveler time is. Empires have come, have been conquered and have gone in time. Thus all that we have are only some words in a history book or some rubble lying down somewhere. Many tyrants have passed away, known and forgotten completely.

Though time is a great leveler, *atma* swallows time and still continues to be. Otherwise in deep sleep, can you survive without time? When you are sleeping you don’t know time at all. You have no knowledge of what time is. That is why nobody can ever say, that I slept so many hours and so many minutes.

You can only say, how many hours were you in bed but you can’t say you slept six hours and twenty-five minutes. If you have a doubt, try tonight. When you go to sleep, please take a note book, a pencil and also keep your watch. All that you have to do is to note down the time the moment you go to sleep. Then you can arrive at the number of hours and minutes you slept that night. It is not possible. There is no time or space in sleep. That is why in the sleep a Raja and beggar are both one and the same. The Raja is sleeping within the palace and outside the palace the beggar sleeps on the floor, looking at the stars. The Raja snores away and so does the beggar. There is no beggarly or kingly-sleep.

This is very beautifully brought out in the Upanisad, “*Andhah anandho bhavati*”, the blind is no more blind in sleep. One can’t say it better. When he is awake he is blind. But

the moment he goes to sleep, he is no more blind. He is not aware of the fact that he is blind. The one who has got proper eye-sight is the same as the blind man while he sleeps. There is no difference. When the great musician sleeps, just give him a tape recorder, so his sleep can be recorder! In the sleep also he sings! But only he doesn't keep the sruti going!

There is always *apasruti*! If you ask him, he will swear that it could never be his sleep! Even a *sangitajha* is no more a *sahgitajha*. In the state of deep sleep there is no sruti for him. All the music is gone. *andhah anandho bhavati* is an excellent expression in the Upanisad. The blind is no more blind in sleep because the very concepts of time, place, situation and attributes all of which belong to the mind and body are completely resolved. Into whom? Into yourself. You are very much there indeed! That is why you can get up and say "I slept well". Otherwise, how can you say you slept well? Therefore you are simple awareness, free from time; timelessness is your nature.

I want to live a day more because I want to get back to my own nature. I cannot accept death. Humanity has not found out an answer for death or for dealing with death. Ages have gone but still the human being is incapable of accepting death. Some people are afraid of death. Some people cannot handle death. Some people of course accept death but still they have to cry for a few days. In our culture atleast, we prepare ourselves to death just by a simple adage. When I asked my mother for something, "I want this. Will you give me tomorrow?", she would just tell me, "If we get up alive". That is how I was taught what death was. Thus, she quietly taught me that in the night I may pop off. This is the best way of teaching about death. That is how we are prepared alright. But still, when death occurs in the house, you can't handle it. You have to cry it out. That also is very good. Our psychology is excellent, because we cry it out. Even if one doesn't cry, the people who come would come crying and make one cry. They do this as it is necessary to cry the heart out.

In western culture it is entirely different. When the man is gone, the wife will have to stand there and hold herself with some courage to receive the people. The anguish is bottled up. I would say, this will lead to emotional problems later. Well, humanity in general, has not learnt to handle death because no human being can accept death at any time. Do you know why? It is because, my nature is timelessness. I cannot accept anything less than what I am. It is like a musician whom everybody praises, "Hey! You did very well", whereas he himself is not happy because he knows he could go one more octave, but due to a problem in his throat, he could not go. He will be very apologetic. But for everybody else, it is okay because they don't know his height. He knows his height and he cannot be happy with anything less.

### **Spiritual Urge**

As the tension in your life is greater, the urge to get back to your state is more. Tension, like pain, is only a symptom of some problem. A pain is given by God in order to draw your attention. If there is a small pebble in your shoe giving you much trouble, that pain draws your attention to remove the cause of pain. Similarly, if the tension in life is greater, you had better understand that it is from a deeper urge— a spiritual urge perhaps.

What is a spiritual urge? The urge to get back to yourself is the spiritual urge, as in a bow. Look at a bow. It is just a split bamboo with a string. The split bamboo is bent and the string is tied to both ends. On that string there is a tension. To put it crudely, the string itself did not have the tension before, nor did the bamboo have any tension. But now, there is so much, tension in this string. Where did it come from? It comes from the attempt on the part of the bamboo to get back to its own essential nature which is to be straight. That is its nature. It wants to get back and that is why there is tension. If there is tension in life, you think that it is due to this or that. May be it is all true from a relative stand point. But from the stand point of the absolute, there is always a tension to get back to yourself because you cannot settle for anything less, since happiness or fullness is your nature. You cannot but go for the fullness. Anything less is not going to satisfy you and therefore there is tension and agitation. There is sorrow and frustration.

You can only estrange yourself by wrong thinking but you cannot get back to yourself. This is something like a sugar crystal wanting to become sweet. It goes to a guru and asks, "Guruji, how can I become sweet?" and he says, "You stand on your head!" Here there is no question of doing anything like that. In fact, it is the solution. That is why in the Vedantic equation there is no problem at all. The sugar crystal is not required to do anything to become sweet. If it thinks it is not sweet, then, it is better to put some knowledge into the head of the crystal. Say, "You are sweet, you cannot be sweeter", because a crystal of sugar cannot become sweeter than what it is. It has already reached the point of saturation before becoming a crystal. Therefore a sugar crystal is not only sweet, it cannot be sweeter than what it is. Understand!

Similarly, you cannot be 'morefull' than the fullness which is your nature. If there is something as 'whole' it is not going to be in parts. I can give you one more reason if you would like it. The whole cannot be independent of me, like infinity cannot stand outside a finite number. The whole should include me. In fact, I cannot be a part of the whole. I should be the whole. The space in the eye of the needle is not different from the space that is total. That fullness which obtains in space is the fullness for the little space in the eye of the needle. For, space is full. There is no place where the space is not. The whole cannot be made in parts and cannot be fragmented. If there is a whole it can never be separate from me. I am the whole. In a situation, where the object that you relate to, is

able to draw and capture your imagination, you experience that fullness. The object has to capture you like a baby in your hands who is laughing and you too are so happy, that at this time you are not concerned. Somehow for the time being that baby is able to just sponge away all your wants.

### **Greatest Grace**

I would say the greatest grace is the capacity to suspend all your notions about yourself and suspend all your problems for the time being, to just be with something and laugh happily. If that is not there, no man will survive. Everyone will commit suicide- Lord Krsna says, "mattah smrtijhanam apohanam ca" apohana— the capacity to completely suspend all your wants and opinions about yourself and about the world, is from Me. In fact, the world of opinions may not bother you as much as your opinion of the world as to how it is going. You always think if it had been given to you, you would do better. Everybody is an economist. I always tell, why don't we tax the expenditure? Why should we tax the income? Scrap this income tax. Because it does not even get 5% or 7% of our national income. We are all armchair economists. Everybody thinks that he has got the solution.

When fullness is my nature, I cannot stand anything less than that. I have to get back to myself from situations where I see myself wanting. My opinions about the world in which I happen to be, are always of the nature of complaints.

When the bus does not come, the government is blamed. We blame everybody else including our brother-in-law or our mother-in-law. If nobody is available locally there is always a sani above, the Saturn. Therefore you blame the whole world.

You think you are blaming the world but you are not blaming the world. It is you. You find yourself wanting everywhere. You are not comfortable with yourself. All blaming reveals the wanting 'me'. The needing 'me' is remembered all the time. But I never notice for a minute that I can drop that 'me'. That the wanting 'me' can be dropped for a moment is the greatest grace that I enjoy as a human being, otherwise I will be finished. Every time, when I get back to myself, I am happy. At that time I am just 'myself. I am not even with myself but I am just myself.

A very important thing to note here is that it does not deny the experience of the world. There are some people who go about telling that the world is duhkah; janma is duhkah; jara is duhkah; samsara, wife, husband, child, each of them is duhkah. If everything is duhkah how can you laugh? Sometimes the world makes me laugh. The stars make me happy. If the stars do not make me happy, at least a "local star" does. I must be more mature for the stars above to make me happy. But these local 'stars' make me easily happy. That the person smiled at me is good enough. Thus the stars you love make you

happy. Loud and even louder music makes you happy. To say that the world makes you unhappy is wrong because it is contradicted by the same world which occasionally makes you happy. You can't say the world makes you happy because the world seems to make you also unhappy, as it is full of mothers-in-law and mosquitoes. To say that the world makes you happy, is also not true because it is contradicted. Both are wrong.

### **World Cannot Cause Unhappiness**

Therefore our sastra says, "anando brahmeti vyajndt, dnanddt hi eva khalvimdni bhiltndni jdyante, dnandena jtdndni jivanti". Everything comes from dnanda. Everything is sustained by dnanda. Ananda means that fullness and limitlessness that is the dtmd. Everything is within that alone. Nothing is away. The world does not deny you happiness. In fact, the world cannot do anything to you except give some physical pain. It can cause you pain alright, but it cannot cause any unhappiness. This is because, the world has to enter into you only through the gates of your senses and the mind. You need not at all interpret that the world is bothering you. The very world that you complain about, is the world someone else enjoys. A poet enjoys it, therefore it is joy. A wise man happens to be in the same world and does not find it anymore intimidating. Therefore, here is a key for all. The world gets you only to the extent you let it get you.

You can make me unhappy only when I let you make me unhappy. If, I don't let you, what can you do? If I am like a screw that has threads, I can get tightened. But if there are no threads, how can you tighten? When I was a brahmachari, one person told another person about me, "Oh! I am tightening the screw". This person was tightening me by putting me in situations where I would get tightened. When I was told this, I said, he could keep on turning but I had no threads.

He would be turning and turning for eternity but nothing would happen to me as I had removed the threads long ago! Therefore the world can get one only to the extent one lets it get in and so don't say that the world is bad. It is neither bad nor good. It is a world. It shines after 'me'. Whenever there is a moment of joy, I forget the memory based 'me', the ignorance born 'me', the erroneous 'me' and that insignificant 'me', who is always struggling. If that 'me' who is karta, bhokta, sukhi and dukhhl, is forgotten for the time being, I am happy. Therefore, throughout life, I am only working to forget myself. What is the use of accomplishing a lot of things only to attempt to forget everything? I collect a lot of money, but then I have to forget afterwards in order to be happy because if I remember the money, I will remember it has to be invested. There is inflation. If I invest, again there is a risk of losing it and if I don't, its value keeps going down with every passing month. Therefore to remember the money I have is a problem. When am I happy? Only when I

forget everything, I find I am happy. It is not really even forgetting everything, but forgetting the notion about myself that I am the wanting person.

Therefore people always want situations where they can forget themselves. That is why they go to music concerts, or to a movie, where there is seldom any tragedy. People don't like tragedies. They are already one. Why should they see a tragedy? Even in those days, in a tragedy, do you know, what they used to do? If the hero and the heroine are both dead, they would set up a marriage in heaven. You will find in those old movies where they have a heaven with a lot of mist etc. The boy and the girl garland each other and the marriage takes place with musical accompaniments. This is because man cannot handle tragedy.

All along, you try to forget yourself. People go on big trips and holidays. Here again, if you go alone, you will remember your wife and children and that you should have brought them along because it is beautiful and wonderful. You will go to a quiet solitary place, enjoy solitude and then wail! "Oh, solitude is fascinating but it lacks company!". So a person goes all the way to Hawaii. He never goes alone. Of course, he takes his wife. She is there to remind him of all his limitations. "I told you to pack up this. Why didn't you pack up?" She nags him and he nags her in turn. Wherever you go, there are a few things to remind you. People go all the way from here to Haridwar and say, "Oh look at these Pandas! Look at these people!", and then they have a dip in the Ganga and come away. Except the Ganga, everything is ganda! When a person is of a complaining type, even if you take him to heaven, he will complain— "Is Rasagolla not available here?" Wherever this idiot goes he complains. There is something that reminds him of the insignificant 'me', the wanting 'me'. It takes some celestial music, or something very beautiful to make him forget himself for the time being.

Therefore when you are happy you don't see yourself as a wanting person. But it does not remove the mind. It does not remove you. It does not remove the world. Understand this very well. Absence of the world is not happiness. Absence of the mind is not happiness. Absence of thinking is not happiness. When the subject-object situation resolves and there is no wanting-wanted division there is happiness.

Is it not true? In fact, that fullness includes both subject and object. The object is not separate from the limitless atma; the subject also is the limitless dtmd. That is the experience of dnandam. Whether it is visayananda or vidyananda or yogananda, that is dnanda. Therefore what I want to be is myself.

Further, the conclusion that I am ignorant is wrong. If ignorance is me, then I will not be able to know my ignorance. In fact, I can't say I am ignorant. To make a statement — "I am ignorant", I must have some knowledge. The word 'ignorance' is known. Naturally, "I am ignorant" is jhana. With reference to that I am knowledgeable. If I say, "I am

knowledgeable", it is with reference to what I know; "I am ignorant" is with respect to what I don't know. Therefore who am I then? I am neither ignorant nor knowledgeable, but the one who is aware of both ignorance and knowledge. Therefore, my conclusion that I am ignorant is a wrong conclusion. I am simple awareness because of which both knowledge and ignorance get lighted up. Therefore this conclusion that I am ignorant is wrong.

### **Atma is not Bliss**

Thus I am timeless, fullness and also awareness. This is sat-cit-ananda where, 'sat is timeless, cit is awareness, ananda is not bliss, ananda is fullness, the limitlessness. Bliss is a wrong translation. I can communicate limitlessness but not bliss. If I say 'bliss', then it becomes a matter for experience. That is why, people study Vedanta and nothing happens to them. They remain like dal being cooked in tamarind water. Somebody wanted to make sambar and was told he must have tamarind, dal etc. So in the tamarind water he put some dal, to get it cooked. But then, dal remained dal and the tamarind water evaporated. Dal remained uncooked. This is modern Vedanta. You read any book. They say sat-cit-dnanda is existence-knowledge-bliss. You have ice-cream bliss. You have got disco bliss. Gujaratis have a new bliss called disco-dandia-bliss. Thus there are varieties of bliss. Now; if there is another bliss called dtmd-bWss, we have to get this dtmd-bWss. It becomes a matter for experience. Then, will the atma-bliss tell me, "I am aifma-bliss?"

Besides, atma is not prapya; it is prdpta. It is not something to be accomplished; it is already there. Why don't they say svarupananda is limitlessness. That can be understood. It is communicable. It is meant for communicating but not for experiencing. I am limitless. It is present all the time. It is the svarupa of every experience and therefore saccidnandoham. Sat-cit-ananda is brahman, which in other words is satyam jnanam anantam. Satyam means that which is timeless. Jhnam is knowledge, or awareness and anantam is limitless. Satyam jhnam anantam. is expressed in a different form as satyam = sat, jhnam = cit, anantam = dnanda. This is how sat-cit-dnanda is communicable. The teacher can make you see that you are dnanda. This means you are the svarupa of any dnanda or experience that you pick up. Thus communicated you have aham saccidnandah. Where is the problem! What you want to be is what you are.

That is why the Gita begins with, "asocydn anudsocastvam" and ends with, "ma sucah". Soka is sorrow, socya is a situation which can make you sad. The Lord says, asocydn prati, over things that are not meant to cause any sorrow, you have sorrow - sokam krtavdn asi. You have entertained grief, for no real reason. That has a relative sense and also has the sense that I conveyed because the problem is not real. In the vision of Vedanta, you are what you want to be. The same saccidnanda with reference to whole jagat, is called Isvara, the Lord, sarva ' kdrana. Again the same saccidnanda with reference to one body-

mind-sense-complex is called jiva, an individual. The individuality is apparent. I am not essentially an individual. Essentially I am the same as the Lord. The Lord is sacciddhanda, limitless and I am limitless. With reference to a body-mind-sense-complex, I have apparent limitations. I can enjoy these limitations because fundamentally I am already free. Therefore I can enjoy a limited body, a limited mind and limited sense organs.

### **Necessities and Luxuries**

As I look into this modern civilisation, I see one very evident fact. When I was growing up in the village, a rich man's son brought a pair of shoes. This fellow used to clean the shoes everyday and would not wear them if the street was wet due to overnight rains. Shoes were a luxury. After a few years everybody bought shoes and shoes were no more a luxury. They became a necessity. For the first time in my village, I saw a woman applying talcum powder. She didn't even know how to apply. She used to come out with patches all over. We used to laugh at this. But thereafter, cosmetics became a part of daily routine. What was once a luxury becomes a necessity. A person who was walking all his life, bought a bicycle. Initially, it was a luxury but once he got used to it, it became a necessity. Then he came to the city and bought a scooter. The scooter was a luxury in the beginning. Later it became a necessity. When he bought a car, it was a great luxury first and he would even put a canvas cover for it. He kept it as a piece of art at home. But then it became a necessity. He used to suffer in the summer and never complained about it. But once he got used to the air conditioner, it became a necessity. All luxuries are like this. They come to our house as guests and manage to stay there for some time. Later they become a part of our household. You cannot send them out. We find this, in the society. What is the progress of the society? The most progressed society is the one which has converted more luxuries into necessities. Now, even the Indian woman can no more do grinding because she is used to mixies.

In the United States, I happened to go to a farm. In this farm, a gentleman had a few chicken and a couple of roosters. The eggs that the hens lay were fertilised eggs. He said, "Swamiji, I don't know what to do with the eggs". I asked, "Why don't you let them hatch? Have more chicken". He said, "Swamiji these birds do not know how to hatch! I myself have to sit on the eggs!" The birds don't know how to hatch because they never saw their mothers hatching eggs. They have completely forgotten hatching. They lay their eggs and walk off. They don't know how to hatch because hatching is done in an incubator. The eggs are picked up from all the poultries and hatching is done wholesale in an incubator. Therefore the birds have completely lost the art of hatching. They can't sit on. Amazing to me! This is modern society.

What is modern society? The society where all the luxuries have become necessities is modern society. What is this fly-by-wire aircraft? You press some buttons and hope something will happen. There is hardly anything manual. That means you have no control. It is perhaps more dangerous. It is modern! What is so great about things modern I don't understand! Luxuries have become necessities.

I don't want you to change, please. That is not my teaching. I just want you to understand something here. Now, suppose I see myself as a person who is totally free, then everything I have will become a plus. If I am already full everything will become plus. Fullness plus - a mind. Fullness plus a body. Fullness plus a few years. Fullness plus a beautiful world. This is Vedanta. Fullness plus. Infinity + something = infinity. The talking" fullness, walking fullness, sharing fullness and loving fullness minus the world, is still fullness. Where is the loss here? Fullness plus everything becomes a luxury. What a life that is visualised by the rsis! It is not an ideal. It is a fact. It is a reality for them. Thus they say, "You are full, plus you have a few things . You can enjoy every bit of it". You say, if one becomes full, all enjoyment is gone. Only the full can enjoy because he is full already and everything is a plus for him. He can enjoy his mind; he can enjoy his body; he can enjoy the people in front of him without holding onto them, without grabbing them.

In the modern society there is this problem. A gentleman and a lady were good friends. Then one of them said, "I love you". The other said, "Oh really!" This is because nobody believes "I am loveable!" Even after twenty years of marriage, they keep asking, "Do you still love me?" "How come you love me?" This is so in case of love marriages. In arranged marriages these problems are less because you love the person whom you are married to. The other one is that in which you marry the person whom you think you love. After sometime love goes away. Then you are stuck with the person whom you don't love any more. It is a different thing altogether. That is why they keep asking all the time, "Do you still love me?" 'Yes'. "What made you love me first?" And he has to invent some stories. I am not loveable because I don't look at myself as I am. I am the fullness, I lack nothing. Everything else is a plus and luxury for me and whatever is luxury can always be enjoyed. Now everything is a necessity. But everything becomes a luxury for the one who knows. In the vision of Vedanta there is no problem. In fact, I have given you pure Vedanta there is really nothing more in Vedanta. Tat tvam asi is the equation.