

# Krishna's Smile

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**Ken:** Dear Ramji, Vedanta finally points to the fact that everything other than pure awareness is an appearance, a dream, or mirage, i.e. it exists but it is not real, not permanent. So the appearance is to be experienced as an appearance and nothing more. By whom? By me, pure awareness.

That means that *Isvara, maya, gunas*, reflected or permeating awareness, creation, *jiva*, three bodies, three states of experience, objects, etc. are all only appearances arising from me, pure awareness. All of these are only ideas or notions, not reality. They are used to explain to an ignorant person, identified with the body-mind, that his existence as a person is only an appearance. So life as a human being is not to be taken seriously but experienced and enjoyed for what it is, a temporary appearance, whether pleasurable or painful.

Vedanta's explanations are therefore really "tongue-in-cheek," i.e. cheeky!! The teacher must be grinning internally as he explains to the ignorant the mechanism of the appearance as if it is real and taken seriously. The hope is that if the mind is prepared the ignorance will be removed... and voila!!! What has always been present is instantly recognised.

It must be so amusing to the teacher to pretend, explain, then listen to the contrary arguments based on experience and try to clarify the doubts and ego-based beliefs and assertions. These arguments can be so tricky and complicated. It must be so funny. No wonder Krishna smiled at Arjuna's torment (*Bhagavad Gita* II.10)!! It must be compassion that makes the teacher spend his time by helping in the analysis, like explaining the Vedic metaphor of the figure who had his bath in mirage water, got dressed in apparent fine clothes, armed himself with non-existent bow and arrow and plucked flowers from space to place in his non-existent hair. Pretending it is real and explaining how this could work and the mechanism by which it could work!!! That's what *Isvara, maya, gunas*, etc. are all about. What a hoot!!! The teacher might as well sit in the sun, sip champagne and watch his yacht bobbing in the Mediterranean!! Oops, missed the busty babes!!

Yes, as you said, Vedanta is a throwaway. But only when I know I am pure awareness. And I needed to have it dinned into me time and time again to make the clear distinction between *satya* and *mithya*. The effort is in disarming my *vasanas*. The different types of Vedanta (*dvaita, vishishtadvaita and advaita*) must indicate the different degrees of identification.

Truly, an apparent joke of apparently cosmic proportions, when actually, nothing happened. I just abide as pure awareness and enjoy the play till the body-mind ends. *Finito!! La stupenda!!!*

How do you put up with us?

~ Much love to you and Sundari, Ken