

*Satsang with Swami Dayananda Saraswati in Saylorsburg
September 29, 2008*

Radha: Swamiji, I'd like to continue with the discussion on *Éçvara*...

Swamiji: Yeah.

Radha: ...but this is the general area. When we use terms, *Éçvara*, *hiraëyagarbha* and *viräö*, these...these are terms, Swamiji...

Swamiji: Yeah, yeah. I know.

Radha: ...and I like you to put those...I'd like Swamiji to put those terms in context— what they mean, how they are useful, how we should view them. That's part one, and then part two, that I'll remind you of later, is...sometimes *Éçvara* is considered as an exalted *jéva* in some of the texts, which I find problematic. So all of this ah...I'd like Swamiji to spend some time discussing.

Swamiji: Okay. House is full. [Laughter] Number one, this ah...the exalted *jéva*, I tell you why. The truth is *nirguëa*, free from attributes. Then, when you call *jéva* or *Éçvara*, when you say there is *jéva* and *Éçvara*, *jéva* is *saguëa*, is with attributes, all limited. Once you say the *jéva* has limited attributes and who is a *jéva*, then the limitless attributes, *bhaga*.. *bhaga* is limitless attributes, nothing different. You have knowledge, and [*Éçvara* has] limitless knowledge, knowledge without a dash of ignorance. You have *çakti*, power, *véryam*, *sämarthyam*, to create and all that, and [*Éçvara* has] limitless, *samagram véryam*. You have *vairägyam*; means *jéva* has *vairägyam*. *Vairägyam* means dispassion— if it is there it is okay; if it is not there it is okay—towards balloons and a few other things. [*Éçvara* has] *vairägyam* with reference to everything. Then, *yaças* and *çré*, *aiçvaryam*... *aiçvaryam*, overlordship, total. *Çréù*, all forms of wealth, glories, *yaças*, all total. Everybody has these six. Everybody has, but with a limitation. So, this six qualities, one who has is also a *jéva*. Just for the sake of...if one is *jéva*...limited is *jéva*, and there is another *jéva* who has little more of everything or a little more in one thing, and another *jéva* who is limitless in everything, there is no issue, just a name. They would say *jéva* because qualities are there.

Radha: But, Swamiji, the idea that I've heard spoken of is that the *jéva* ...like if I'm a *jéva*, I was...I have *karma*, but I could, by doing *upäsanä* and...*upäsanä* and *karmas*, I could take the *sthäna* of *Éçvara*.

Swamiji: Yeah, yeah. That's a further.

Radha: But that's what I'm talking about, Swamiji, and that's what I have a problem with.

Swamiji: We will see that.

Radha: Okay.

Swamiji: Now, that ah... what is the *upādhi* for *Éçvara* to be? *Karma upādhi, mäyā, karma, avyakta*, all these *upādhis*. *Brahman*, to have that *upādhi*, to make... to make *Éçvara* what *Éçvara* is. Then, the *samañöi karma* is there. So *samañöi karma* becomes total *karma*, becomes the *upādhi* for *Éçvara* to be.

Now, if that is a position, *Éçvara* won't take it—*hiraëyagarbha*. The *hiraëyagarbha* they will say... so, you will achieve the *hiraëyagarbha-sthänam, Brahmäji-sthänam, hiraëyagarbha-sthänam*. The *upäsanä*... by *upäsanä* you will get *hiraëyagarbha-sthänam, Brahmäj-sthänam*. That is only *upacära*. It's only *upacära, hiraëyagarbha-loka*. Or, *hiraëyagarbha-sthänam* means you lose yourself to *hiraëyagarbha* or the exalted *jéva* becomes *hiraëyagarbha*; two contentions are there. You lose yourself to be *hiraëyagarbha* or *Éçvara* or *viräö*. All the three of them is *Éçvara* only, three levels. That is more for us to resolve the *vyañöi* into *samañöi*. I will come to that later. And, for the resolutions sake, you require *viräö* to be... we require *hiraëyagarbha*, we require *Éçvara*, all the three. And ah... one by *upäsanä* and *karma, karma jüäna samuccaya*. By *upäsanä* as well as *karma*, one can reach *hiraëyagarbha loka*. There is presented as a *jéva*, presented as a *hiraëyagarbha loka... hiraëyagarbha loka... it is called brahma-loka*. And that *brahma-loka*, the one who is *Brahmäji*, is an exalted *jéva*.

Radha: A *jéva* within the ah... *brahma-loka*?

Swamiji: Within the *çänöi*. But ah... because of some exalted *puëya*...

Radha: But some will say that...

Swamiji: He also, you know... when *Brahmäji* finishes hundred years, and ah... so many *catur-yugas*, four *yugas*... so make ah... one day for him, so many *catur-yugas*, not one. So many *catur-yugas* make one day. Then, he has got hundred years. Then, afterwards, he's relieved; he's a *jévanmukta* occupying that exalted position as *hiraëyagarbha*. I think it's a... more *prasaäsä*.

Radha: But, Swamiji, it... it can result in... in really what I consider very serious problems if it's not properly understood, because it will go... people will go on to say that *Brahmäji* is the one, as the exalted *jéva*, who imagines or projects the creation. And so therefore, there's a distinction between *Brahmäji* as an exalted *jéva* projecting the creation and myself as *brahman* who is the very being of this creation. So, I should be able to say I am *Éçvara*, not that *Brahmäji* is *Éçvara*. I am *Éçvara*.

Swamiji: Yeah, you can ah...

Radha: Otherwise, I would keep a... *jévatvam*, and that... which resolves into *brahman*, but *Brahmäji* is the one who... who is *Éçvara*.

Swamiji: That ah... then that's a position.

Radha: It's...but it's...but I want Swamiji to straighten it out.

Swamiji: No, no. *Brahmäji's*...in *Brahmäji's* creation, the individual...individual that is created by *Brahmäji*, by his projection...there are individuals, like in your dream. And then, one...one individual does lot of *karma* and *puëya* and waits for the cycle...*Brahmäji's* cycle is over, and this fellow becomes *Brahmäji*. All are *brahman*. Within that, he waits for that, and then *karma*...waits, and then he becomes *Brahmäji*. This is what one...one way of looking at it. Or, he resolves himself into *Brahmäji*, and then *Brahmäji* also is resolved into *Éçvara*. This is another...another ah...another version. Both the versions are accepted in the tradition. This is all *praçaàsä*. We call it as *praçaàsä*, because the possibility you cannot remove, because it's a...*Éçvara* also is *mithyä*...belong to same order of reality.

Éçvaratvam is *mithyä*. *Jévatvam* also is *mithyä*. In the *mithyä jévatvam*, limited *jévatvam*, there limitless *jévatvam*. And therefore, the *jéva* can achieve that.

Radha: If you say, Swamiji, that the *jéva* can attain some sort of resolution, like a *savikalpa-samädhi*...

Swamiji: Yeah.

Radha: ...type of thing, an *upäsanä* ...resolution through a long lasting *upäsanä* with *Éçvara* or with *hiraëyagarbha*, I could see that logically, that that could be a possibility or that the *jéva* could attain the exalted state of *Brahmäji*, as an exalted *jéva* within the creation. That seems like a possibility, but to say...

Swamiji: No...see, even now you are *Éçvara*. You are *hiraëyagarbha*.

Radha: Right.

Swamiji: Because you can...we can resolve the difference even now. So, by knowing...so I am the *vastu*. I am the *vastu*, the reality. Then...then there is *Éçvara*. That is me. If there is *hiraëyagarbha* it is me. If there is *viräö* it is me. So, this is...even now you can do. Even now you can do, but the *hiraëyagarbha-sthänam*...without self-knowledge is an exalted position. That position one can achieve.

Radha: What about for the *jüäni* with knowledge when there's the *videha-mukti*...

Swamiji: There is no issue.

Radha: ...when the *videha-mukti*...then what?

Swamiji: Then there's no...there is only *brahman* who has *Éçvara*, whatever that is there...again *Éçvara* in the form of *hiraëyagarbha*, in the form of *viräö*. And therefore, all the three levels are nothing but *brahman*, *Éçvara*. *Éçvara*, when you say, he doesn't have the *ajüänam*.

Radha: Right.

Swamiji: And therefore, ah...that *Éçvaratvam* is always...in everything there is *Éçvaratvam*. Even in a small atom there is *Éçvaratvam*. In ah...in any organism, also, *Éçvaratvam*. In a *jéva*, exalted *jéva* also, *Éçvaratvam*. Now, if you take *Brahmäji* as... that's why -ji we added, *Brahmäji* you add. Then, becomes an exalted position.

Radha: Right.

Swamiji: And that exalted position gives certain *änanda*. That is...that is the top *säàsärika-änanda*.

Radha: Yes.

Swamiji: But, *Brahmäji* should be taken only as a position, *Brahmäji's* position. Otherwise, there is...you transcend that also, you know. So, it's a position. That, when there is a calculus on *änanda*, that...so *te ye çataà prajäpateränandäù, sa eko...* the *prajäpati te ye çataà bâhaspateänandäù*, hundred units of *bâhaspateränanda* is one unit of *prajäpateränanda*. *Prajäpati* is *hiraëyagarbha, Bramhäji*. So, *prajäpateränandäù*, position. He is not talking about the knowledge of *Brahmäji*. The position of *Brahmäji*.

Radha: Okay, I'm...I have to push this a little farther, Swamiji, just to make sure. If, for instance, when Swamiji talks of *Éçvara* as manifest knowledge—okay? The reason that that is not my manifest knowledge as a *jéva* is because of the limited *antaùkaraëa*, mind. Okay? That's the only reason. When this *upädhi* is not there, then whatever is *brahman*, whatever is *Éçvara*, whatever that experience is, *Éçvara's* experience, that is my experience, because I am *Éçvara*.

Swamiji: Yeah, Yeah.

Radha: Okay. Now, if...if that's clear, then if...if somebody says that, *No. Really, the experience, Éçvara's...the infinite experience of Éçvara is something that is gained by Brahmäji. In other words, it has Brahmäji as an exalted jéva that imagines the creation. And therefore, the experience of the creation belongs to Brahmäji, not to brahman. It's some kind of a weird Saikhya.*

Swamiji: No, no. See, *Brahmäji* also *brahman*. *Jéva* also is *brahman*. *Brahmäji* also is *brahman*. There is nothing...

Radha: No. Swamiji, that's clear. That is clear. I'm *brahman*. You're *brahman*. The ant is *brahman*...

Swamiji: But, wait a minute. Once you say experience, then you have to include *mäyä*.

Radha: That's right.

Swamiji: Therefore, once you include *māyā*, then *Éçvara*.

Radha: But who...the *māyā-upādhi*.

Swamiji: Yeah.

Radha: The *māyā-upādhi* is *brahman's upādhi*.

Swamiji: Yeah.

Radha: Okay?

Swamiji: That's correct.

Radha: Only *brahman's upādhi*.

Swamiji: *Brahman's upādhi*.

Radha: What if you say that the *māyā*...because this is what it comes down to. The *māyā upādhi*, which is manifest...infinite manifest-knowledge is *Brahmāji's* experience? It's *Brahmāji's* experience; and therefore, when the *jéva* drops, when the...even with ah... *videha-mukti*, the body drops, there is no more *upādhi*, you're just *brahman*. You're no longer the whole. You're not the whole. You're only *brahman*, but you're not *Éçvara*, because the *Éçvaratvam*...the manifest knowledge belongs to *Brahmāji*...

Swamiji: No issue. See...

Radha: But does Swamiji know what I'm talking about?

Swamiji: Nay, nay. He sees very clear.

Radha: Okay.

Swamiji: Problem is different. Once...once you have...this, another topic it is. *Videha-mukti* is only an expression, because you are excepting *jévanmukti*.

Radha: That's right.

Swamiji: *Mukti* is *mukti*—*jévamukti* because you continue to hang around. And so this... because you hang around, there is called *jévamukti*, living you are free. And then, the body drops. It's called *videha-mukti*. Now, in this *videha-mukti* what is...even while you are a *jéva* you are a...you are *brahman*, and when the *videha-mukti* takes place, also, you are *brahman*. Then, afterwards, whatever is *brahman* is going to be you.

Radha: Exactly.

Swamiji: And the *brahman* happens to be *Éçvara...hiraëyagarbha...anything*, and everything is you. And therefore, that's what it'll be. So, you'll be imagining, not anybody else. That *brahman* being you, you will be imagining. So, it is something like the dreamer. The dreamer, suppose, dreams one fellow, and that fellow realizes somehow the fact that myself is *brahman*, is neither dreamer nor *Éçvara...and who created me nor I am created and things like that*. That person realizes, recognizes. Then, afterwards he dies, and the dream continues. Now he will be dreaming. That...that consciousness is the dreamer, and the dreamer...he will be dreaming. Therefore, as *brahman* alone... everything else...so whatever is the lot of *brahman*, that is the lot of you, because there is no "you." There's only *brahman*. Even now it is the same. Then, after, it'll be the same; therefore, the *brahman's* experience whatever that is. And therefore, it is *svecchä, svatantra, svatantraà brahman*. And therefore, *jagat* is you, and everything is you. It's all *brahman*. Now, you become unaltered, *devatäs* also. You are all the *devatäs*. You are all the *jéva's* also, and the agonies also. The *jéva's* agonies also are your agonies, but you are *asaigam*. Therefore, nothing happens there. You are *satyam*. All from the *jéva's* standpoint, *Éçvara...jéva's* standpoint, *hiraëyagarbha...it's all from...you look at things like that, and so because...they're all ah...so standpoints, but vastu is one vastu*.

And another thing I'd like to say that...the *hiraëyagarbha* and all that...the importance of this is to be...is to be recognized. That's where the whole *çästra* lives, and in the *Upaniñads, Mändükya* especially. At every level, the *Mändükya* presents to the whole *vastu* ah...in the form of *om* first. Then *om* is equated to *brahman*. *Brahman* is everything; *omiti idaà sarvam, brahma eva idaà sarvam*. *Om* becomes the name for *brahman*. And therefore, when you say *om* is everything, you mean *brahman* is everything. Then the question is, what is that *brahman*? The answer is, *ayam ätmä brahman*. This self, the self-evident self, is *brahman*. Then, afterwards, there is...there is a teaching. Look at that teaching. *Brahman* if you say, you will always talk about third person. You are talking about some *brahman*, some substance, some *vastu*. So, this... everything is *brahman*.

This teaching methodology is amazing. So, this ah...the...everything is *brahman*, it was said. Then you have...you have a distance from that. Everything is *brahman—brahman* becomes an object, and it is to be predicated. And therefore, it is referred by the third person, "There is *brahman*," and it is going to be something. *Brahman* is everything... that...some distance is there in understanding. Conversion is: that *brahman* is "I am *ätmä*." Discussion changes. *Brahman* becomes this self, self-evident "I." Then, this self-evident "I" *catuñpad*, it has four quarters, like a dollar has four quarters. It has four quarters. That means there's only one; every quarter is that same dollar. Correct? The same dollar is a quarter. Quarter gains reality because of dollar. And therefore, one quarter means what? Dollar is there, but not total. We can say that. That is...how that is.

So, the three quarters are pointed out as the waker and the waker's world of experience. That is the crucial thing, because *brahman* is everything. *Ätmä* is everything. Then, you have to say waker and the waker's world is everything, the knower and the known, everything. This is the subject-object is everything, and our understanding is subject is

different from the object, object is different from the subject. This is where all the problem lies. The difference is there, but there is no really...a second thing. There is no second thing. The one thing alone appears differently, like in dream. And therefore, so the subject-object difference, accepting the difference, because you are accepting waking. You are accepting *sthūlabhuk*. The waker is called *sthūlabhuk*, *bahiù prajüü*. He's...he's conscious of the external with the mind-senses, and ah...*sthūlabhuk*, and he experiences the *sthūla-prapaïca*, the physical world. And ah...then *saptägau*, then the total is brought in. So, *brahman* is everything means you have to bring the total. You bring the total. The total is *viräö*.

So, the waker...this is where the order I am bringing in. The waker...you become a waker. This *ätmä* becomes a waker with reference to the physical body, mind, senses, and these senses are located in the body, because they have a physical aspect. So, anatomical aspect is there for eyes and ears. Aah hah! Therefore, we have to accept the physical body and the senses and the mind. So, you become a waker; you experience the *sthūl-bhoga*, experience the *sthūla-jagat*, the physical world. And this physical world means, from where did it come? *Brahman*? Same *brahman*. *ayaà ätmä brahma sarvam brahma*. And therefore, this is also *brahman*. So, experiencer is *brahman*. Experiencer is *brahman*. *Saptägau*! Therefore, at this level I must resolve the separateness, alienation. So, the...swallowing the alienation is the...is the method, because now I'm alienated from...not only from *jagat*, from *Éçvara*. *Jagat* alienation is *Éçvara* alienation, because *jagat* is *Éçvara*, and this is a part of *jagat*. If the five elements are *jagat*—the five elements, *äkäça*, space, time and all that is *jagat*, and this is a product of all that. And therefore, this is all *jagat*. This is all *jagat*. And therefore, so how do you look at here *viräö* as *Éçvara*? Purely in the form of order, pure knowledge. That's why order. That's why predictability. If there is something uncertain...and so that is uncertain is also predictable. That it is uncertain is at a quantum level. The behavior patterns are uncertain, if you say, that is the certain. You are so certain. The quantum mechanics people, they are so certain that things won't be certain. This electron can jump here, can jump there. Therefore, that is uncertain. It can be, at the same time, in another place. It beats the light. Huh? The speed of light. That's where *Éçvara* comes in. Don't say, "this is *Éçvara*," "that is *Éçvara*." You will be caught.

Radha: But...

Swamiji: What I say, you resolve through the order. All that is here, order. You can reduce them to order and things like that. Then this...at the physical level, waker level—not only physical level, the waker level—there is a resolution of the individual, *viçva*, to *viräö*. Same thing at the mental level.

Radha: I need more on the mental level.

Swamiji: Huh?

Radha: I need more about *hiraëyagarbha* though, because here this *jéva*, this body, is obviously a part of something much greater that has an objective reality, but in the

dreamer, the dreamer is...

Swamiji: Should not take only dream.

Radha: Yeah. That's what I want I want Swamiji to expand.

Swamiji: Should not take only dream as *hiraëyagarbha*. It's not...

Radha: Right.

Swamiji: ...dreamer is only to point out, because...see, that pure *sükñma-çaréra* as a...as an experiencer, as *sükñma-bhuk* of *sükñma-viñayas*. *Praviviktabhuk*, that is the word, so distinctly experience, purely...objects of pure creation, of your own creation, which are purely subtle, nothing but thoughts. And to point out that, they show the dream. Dream should not be taken as the reality there. So, what is taken is *sükñmabhuk*. That's it, *sükñma-viñayas*, beauty. Even in the waking you have got *hiraëyagarbha*. So, *sthüla-viñayas* are there. So, when you say pot, etcetera, that is one—all abstract forms of experience, *rasa*, all *rasas*. This, you know...the aesthetic sentiments and all that, all will come under *sükñma*, anything *sükñma*. And ah...the *sükñma prapaïca*, that is the most important thing.

Radha: That's what I want.

Swamiji: Aah! The *sükñma prapaïca*...what makes a body alive, what makes a cell alive, that is *sükñma*, *präëa*. *Präëa* belongs to *hiraëyagarbha*. From *präëa* standpoint we call *hiraëyagarbha süträtmä*, *süträtmän*, just like *sütram iva*. So, it runs through all the *jévas* and all organisms. Therefore, *präëa* is common to all. So, *präëa* included, senses included, mind included. All these function. Waker includes *präëa*. Waker includes this ah...the *sükñma*. *Sükñma* is mind. It includes...waker includes mind, senses, all. But this...you look at from the standpoint of *präëa*, senses and mind. That is the *hiraëyagarbha*.

Radha: But, is there a *samañöi* order...

Swamiji: Yeah.

Radha: ...that is holding all of that together?

Swamiji: Holding all that together.

Radha: And that's what we call *hiraëyagarbha*?

Swamiji: Yeah. You require *sükñma* level, *tanmätras*. Then, *sthüla* level, *païcikâta bhütas* ..*apaïcikâta bhütas*. And therefore, you require...these are all born out of *apaïcikâta bhütas*...means they...that which are subtle, *tanmätra*, elements. And therefore, the mind, senses, *präëa* and ah...*hiraëyagarbha* together. So, at that level, *ahaikära* level,

you resolve. So that...psychological order, epistemological order, the order of *prāëa*, hunger, thirst, everything will come under *hiraëyagarbha*. So, it's in the form of order. So...and so you recognize the absence of alienation in terms of the *ahaikāra*, the person who is the thinker, seer, hearer and eater, doer, everything, enjoyer, at that level.

Afterwards, only *kāraëa*. *Hiraëyagarbha* is over. Then, *hiraëyagarbha* is born of what? The *jéva* is born of what? And therefore, then you have to say *avyakta*. There is nothing much to say. Why? Because *avyakta* means there is no alienation. The alienation is gone. Alienation implies...implies your ah...implies your ah...your individuality. And, in sleep there is no individuality, from the standpoint of *avyakta*. Need not sleep. That is why inquiry in sleep. And therefore, so from the standpoint of *avyakta*, unmanifest, there is no separation. Undifferentiated is *avyakta*. So, the undifferentiated *Éçvara*, *jéva*, all the *jéva-jéva* difference, *jéva-jagat* difference, *jéveçvara* difference, all differences are unmanifest, undifferentiated.

Then, undifferentiated *avyakta*, does it...is it *brahman*? *Avyakta* is *brahman*? *Avyakta* consciousness...and because...if it's *avyakta* consciousness, *präjüä*...that is why it is called *präjüä*, on that side *Éçvara*. *Präjüä*, *Éçvara*, both of them one and the same, but *Éçvara* is all-knowing. But, the *jéva* here, when he sleeps, the *avyakta* alright. What little knowledge he had, that also is gone. All-knowledge is not there; therefore, inhibited by *ajüäna*. That is why, *tamo vibhütaç sukha-rupam eva, tamasä avibhütaù san sukha-rüpaç eva*, overwhelmed by *tamaç* he gains *sukha*. That's the difference. And therefore, you have to transcend this also. So, if you transcend this, what happens? Transcend this is *vastu*. You can't transcend anything anymore than *avyakta*. So, *avyakta* you transcend. That is, *avyakta* becomes the cause. To transcend the cause you should go to the cause of the cause. The cause of the cause is what we say *mäyävé* or *vastu. näntaù prajüä na bahiñprajüä*; it's a setup. I am conscious of the external world in the waking. I am conscious of the internal world in dream. I am not conscious of anything when I sleep. Then who are you? There is a three-qualified consciousness. I am...then negation. I am not externally conscious. I am not internally conscious. I am not...I am not sleeping. I'm not sleeper consciousness. I am consciousness. *näntaù prajüä na bahiñprajüä nobhayataù prajüä na prajüänaghanaà na prajüä näprajüam*...all these, *Mändükya*

Therefore, there is only one consciousness who is *Éçvara*, who is *hiraëyagarbha*, and who is *jéva* also. It's fun to be a *jéva*, and there's no alienation. Between *jéva* and *Éçvara*, there's no alienation. That is the truth. One *Upaniñad*, this is complete. And the whole thing is rolled into *om* afterwards. "A" stands for the waking-waker world and *viröö*, and "u" stands for the *taijasa* and the *hiraëyagarbha*, and "m" stands for *Éçvara* and *präjüä*. Now, "a," "u," "m." "Au" is "o," "o" is "o," *om*. Once you say *om*, Vedanta is over. [Laughs]

Student: Can we add in, Radha?

Radha: Yeah.

Student: So, Swamij, then with a *sthāna* that is *hiraëyagarbha*...so, in that *sthāna* the

creation is already projected. So, *hiraëyagarbha* isn't projecting. *Hiraëyagarbha*...is that not correct? *Hiraëyagarbha* isn't projecting the creation. *Hiraëyagarbha* is the order at the subtle level that is the creation.

Swamiji: See, it's only saying that. *Hiraëyagarbha*...see, from *Éçvara* alone is *hiraëyagarbha*. *Éçvara*'s manifestation is *hiraëyagarbha*. As *hiraëyagarbha*, *Éçvara* is projecting everything.

Student: Yeah.

Swamiji: That's all. It's not that another *hiraëyagarbha* is projecting.

Student: Yeah.

Swamiji: *Éçvara*'s as *hiraëyagarbha* is in the form of *jagat*, all knowledge. Then, what will happen is all-knowledge is ah...see, *Éçvara*'s projection if you say...*Éçvara*'s projection is this entire *jagat*. Then, therefore, projected thing is something different one can think. And therefore, he is the projected *viräö*, projected *jagat*, *viräö*. Therefore, he's *Éçvara*. He's *viräö*. This alone we should take [???] *sthänam*. So, yeah, *hiraëyagarbha sthänam*, *viräö sthänam*, for *upäsanä* all that they have got. Then, becomes *karma-phala*.

Student: Swamiji, the word *praçaàsä*. Swamiji said it was, *praçaàsä*. What does that mean?

Swamiji: *Praçaàsä* means praise.

Student: Oh.

Swamiji: It is *praçaàsä*.

Student: But, Swamiji, is...S

Swamiji: *Praçaàsä* means praise. Yeah.

Student: ...is there a *viräö*, like a *hiraëyagarbha*? Is there a *viräö*, like a exalted *jéva*?

Swamiji: Yeah. Same *Éçvara*. Yeah.

Student: It's the same thing? Okay. Okay.

Swamiji: You can say that. So, because there is a...they give the *phalam*, and the...he becomes one with that.

Student: Yeah. I just wanted to hear you say that.

Swamiji: Yeah.

Student: That's all.

Swamiji: Yeah. Either...either a new *hiraëyagarbha* comes...

Radha: That what, Swamiji?

Swamiji: *Hiraëyagarbha*, new *sthänam*, new one appointed. A new *jéva* becomes *hiraëyagarbha*. This is one you can take. Or, in the *hiraëyagarbha* this fellow gains some kind of a...some kind of a resolution.

Radha: I think the second is the one you have to take, Swamiji. If you take the first, unless you say that he's taking a position within *viräö*, almost like an exalted *jéva* within, that has ah...

Swamiji: We can take.

Radha: ...all powers.

Swamiji: Yeah, yeah.

Radha: But you can't say that the *jéva* is *viräö*. You can say he's resolved into *viräö*, as sort of an *upäsanä*.

Swamiji: No, no. That's what...we think, that's not...because the *jéva* also is *brahman*. You must always remember.

Radha: Yeah.

Swamiji: Therefore, this *jéva*, the *brahman-jéva*...and because of special *puëya* is that... that previous *hiraëyagarbha*, because of his *prärabdha*, whatever, and he lived a life of *hiraëyagarbha*, like *mahäräja*, a *jévanmukta mahäräja*, *Janaka* like. So he was a *mahäräja*, and that much power is there, *puëya* is there; he was *hiraëyagarbha*. Then, afterwards, his job is over. And then...then the *pralaya*. Then it'll be *pralaya*. It's called *pralaya*. *Pralaya* means the complete dissolution. Then, again, new one is born. *Éçvara* again becomes *hiraëyagarbha*, and somebody's *karma* becomes *karma upäsanä* after all the *karma upädhis*. So, like this, another...

Radha: Oooh no. [Laughter] Swamiji...

Swamiji: *Karma-upädhi*.

Radha: I just...I just want to make sure...

Swamiji: Yeah, yeah.

Radha: There's a problem here. There's just a problem, my problem.

Swamiji: Yeah, yeah.

Radha: Okay. You say...just ah...it'll just take a minute. The *jéva*...if you say that because of *karma* and *upāsānā* a *jéva* now takes the position of *hiraëyagarbha* ...

Swamiji: Yeah.

Radha: ...then this is my problem. Just like I am a *jéva*, and I have the experience of all of you, you have your experience, you have your experience, *hiraëyagarbha* has his experience. He's an exalted *jéva*. So, myself as *brahman*, I don't have any such experience. That experience belongs to the particular *jéva* who is having that exalted *sthāna*. Right? Because it's a *jéva*. So, what about all the other *jévas*?

Swamiji: No, no. It's not like that.

Radha: Yeah and...I know. [Laughter]

Swamiji: A particular *jéva*...A particular *jéva* goes to become unmanifest.

Radha: Okay.

Swamiji: All *jévas* become unmanifest.

Radha: Right.

Swamiji: And *hiraëyagarbha* is unmanifest.

Radha: Okay.

Swamiji: So, everything unmanifest. Now, *Éçvara* again manifests. So, when he manifests he's going to become *jéva*. He's going to become *hiraëyagarbha*.

Radha: I don't view *hiraëyagarbha* as a *jéva*.

Swamiji: Nay. You can...from the position standpoint, you can take it, not from knowledge standpoint.

Radha: From position, but what does Swamiji mean by position?

Swamiji: Position mean *hiraëyagarbha-sthānam*.

Radha: What does that mean?

Swamiji: As the creator.

Radha: What does that mean, Swamiji?

Swamiji: It means the status of being a creator.

Radha: No. Swamiji.

Swamiji: No why? Status of being a creator.

Radha: What does that mean?

Swamiji: He is the one who receives all the oblations. He's the one who received all the *namaskärs*. [Laughs]

Radha: No. Swamiji...Swamiji, if...if I think of the word "creator," how I'm thinking of it...if I now...I imagine, just as a *jéva* now pretending I'm *Éçvara*. I imagine a universe. Right? Now, as *Éçvara*, I am the creator of that universe. It comes from me, is sustained by me, resolves into me. It is my experience, because of the *mäyä-upädhi*. Right? Now, if you were to say that, *No, really what happens is that Éçvara is in unmanifest condition, and then a jéva is now having that experience...*

Swamiji: No, no, no. It's not *jéva*. See, the unmanifest *Éçvara* manifests himself according to the *karma upädhi*.

Radha: Right.

Swamiji: *Karma* is the...is the...that is also *anädi*, and that *avyakta* means all the *karmas* are *avyakta*. Now, *karmas* bring about different *jévas*. All the *jévas* out--bust out. And then, busting infrastructure, everything, whatever. The *jéva* manifests. And now, when this previous...there was, by an exalted...exalted *karma*, the previous *hiraëyagarbha* is only *brahman* now. The previous *hiraëyagarbha* is pure *brahman*. That, the *hiraëyagarbha sthänam*, that...the *sthäni* is no more *hiraëyagarbha*. And then, afterwards, when he becomes *hiraëyagarbha* that *hiraëyagarbha-sthänam* is occupied by...everything is *Éçvara*, even your position is *Éçvara*. According to law of *karma*, your body is manifest in *Éçvara* it is. And therefore, according to that *karma* alone, exalted *karma*, *hiraëyagarbha sthänam* this fellow occupies. And then we...that *sthänam*, just from the standpoint of the *sthänam*...why? Because, *prajäpateränandaü, te ye çataà prajäpateränandäü*. So, from the *sthänam* standpoint, there'll be *duikh-leça*. There'll be *duikh-leça*. There'll be a dash of *duikha*, because we are talking of *sthänam*. However exalted [???], however exalted *sthänam*, there'll be *duikha-leça*. But, *hiraëyagarbha*, by his own knowledge, self-knowledge, is not different from any *jéva* or anything. So, he's...he's *parameçvara* by his knowledge. By *sthänam*, exalted *jéva*. This is ah...an expression, and that's it. The possibility is pointed out as a *jéva*.

Radha: Alright. But, Swamiji, if I am *brahman*, and there's no *jéva-upädhi* because gone.

Swamiji: Yeah.

Radha: As long as this *jéva-upädhi* is here, I'm experiencing the world through the *jéva upädhi*. Right? Whether I'm a *jüäni* or not. When this *upädhi* is not there, then I'm just me, *brahman*...

Swamiji: Yeah.

Radha: ...who is *Éçvara*.

Swamiji: Therefore...no, no. We are not talking of *jévanmukta*.

Radha: No, but I am.

Swamiji: Yeah.

Radha: Because that's...that's where I'm having the problem with this.

Swamiji: No, no. We are talking of an exalted *jéva* because of his enormous *puëya*...

Radha: Right.

Swamiji: ...by this *karma* and *dhyänam*, *upäsanä*. And that fellow has got piled up...so much is piled up, and *Éçvara* has to give him...

Radha: That's fine.

Swamiji: ...that position. Is that alright? *Okay, this time you be me. You be me* [Laughter] ...as *hiraëyagarbha*. You be me. You have earned so much...

Radha: As long as I'm still there.

Swamiji: Yeah, yeah. You are there.

Radha: If *Éçvara* says, "You be me..."

Swamiji: No, No. You are there means what? *Hiraëyagarbha sthänam* means there is nobody else except you.

Radha: No. But, if...if *hiraëyagarbha* is manifest knowledge, *hiraëyagarbha viröö* is manifest knowledge, that's my manifest knowledge. There's not a *hiraëyagarbha* manifest knowledge separate from *Éçvara*, separate from *brahman*. So that it...

Swamiji: No, no. Separate from you also, because you are the *hiraëyagarbha*.

Radha: I am the *hiraëyagarbha* that the exalted *jéva*...

Swamiji: Then you say, exalted *jéva*...*hiraëyagarbha* is exalted *jéva*; that is the meaning we try to find out. We are trying to find out who is this exalted *jéva* that is called *hiraëyagarbha*? Why? Because two reasons, I say. Because, *saguëa*. Any *saguëa*, anyone who has got *guëa*, is *jéva*. *Guëa*...because you are able to differentiate *Éçvara* from *hiraëyagarbha*. See, *hiraëyagarbha-sthänam*...it is a *sthänam*. Like the waker *sthänam* and dreamer *sthänam*. It is a *sthänam*, and he's a *sthäni*...

Radha: I actually don't make the differentiation like that...

Swamiji: ...and therefore, they use the word *jéva* as *upacära*.

Radha: Okay.

Swamiji: They use the word *jéva*. There is no real *jéva*.

Radha: There's no real differentiation either.

Swamiji: Yeah, yeah.

Radha: There's no real differentiation. It's not like...

Swamiji: Therefore...

Radha: ...there's the *avyakta* and something else is the *hiraëyagarbha* and something else the *viröö*.

Swamiji: Like in dream...

Radha: Yeah.

Swamiji: You see, in dream you create fellows, and one fellow says that *hiraëyagarbha* also—one who projects also—is also a *jéva*, because he has got *guëa*. And therefore, I am a *jéva*, a small *jéva*, and he's an exalted *jéva*. And therefore, he creates this world, funny world. And therefore, then he...he goes by *karma*. He goes by *karma*, and he has to go by *karma*. He has to go by laws. He cannot transgress the laws. He is under laws, under the pressure of laws. So, he also is in the form of laws. He cannot transgress the laws. And therefore, he's limited by those laws. There's a *duikha leça*, but then there'll be one thing. But, by his knowledge, by his own self-knowledge, if the dreamer who dreams this world happens to know himself, that I am *brahman*, I am free, then that is an experience...different experience. But, dreamer experience without...not taking into his self-knowledge, is a *jéva*.

Radha: So, you're almost saying that there's a *hiraëyagarbha-sthänam* that is still included without *ajüanam*.

Swamiji: Yeah. And, I'm just telling that's only an *upacāra*.

Radha: What does *upacāra* mean?

Swamiji: *Upacāra* means that *sthānam*, even *hiraëyagarbha-sthānam*, is not knowledge. You have to transcend that *hiraëyagarbha-sthānam* also.

Radha: That makes sense, then.

Swamiji: Yeah.

Radha: But, what Swamiji's saying then...

Swamiji: That's all...that's all what is said there.

Radha: But then, the...for *Éçvara*, there is no *avidyā*. There's just the *mäyā-upādhi*.

Swamiji: Yeah, yeah.

Radha: But, for *hiraëyagarbha sthānam*...

Swamiji: Yeah, yeah. Already manifestation...

Radha: ...there's an identification from the other side.

Swamiji: Already manifestation has come.

Radha: Yeah.

Swamiji: Therefore...

Radha: Okay.

Swamiji: Yeah.

Radha: Thanks. Aaaaah. [Laughter]

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