

Satsang with Swami Dayananda Saraswati in Saylorsburg

August 20, 2007

This is the first in a series of satsangs that took place at Arsha Vidya Gurukulam in Saylorsburg.

Radha: Swamiji, I would like to ask a series of questions that take us through this knowledge. These are questions that students continually ask and it would be helpful to hear Swamiji elaborate on them.

So, starting from the beginning, can Swamiji talk about what really makes a person a *mumukṣu* [one who desires liberation]. Let me give you a little background to the question. Many students recognize that there are many different teachers and paths that are in a sense fallacious in that they will not end up giving a person liberation.

Why would *Īśvara* [the Lord] put a person on a path that is not going to end up in self-knowledge or liberation if the person is a *mumukṣu*. Or we could ask the question in this way: If a person is a *mumukṣu*, why would they then be pursuing a fallacious path?

And so, I would like Swamiji to talk about what actually goes on in a person's thinking and heart to make a person a *mumukṣu*, and how that will take them to a proper teacher.

Swamiji: There are many starting points. Everyone has a certain fundamental issues -- the issue of not being happy with oneself. That's very basic to every human being. But then, that issue is addressed in the usual, conventional ways of acquiring certain things in life, like a good job, some security and a good retirement, and raising a family. All these conventional pursuits do give rise to a certain satisfaction.

It is not that some people have this problem and others don't. Everyone has this problem of self-nonapproval, self-dissatisfaction.

Then, there are philosophies. Everyone has his or her own philosophy of life. And, there are theologies which people are exposed to from childhood that condition the person to believe the human being is imperfect by nature and there is no way to perfection.

Then, if you study a little more, there is existentialism, and our philosophy of old *cārvāka*, mechanical materialism. And, therefore there is no solution to this problem (human problem).

And therefore, they offer solutions in after life, going to heaven. And so, people are addressing the problem. It's not that they don't address the problem. They are addressing the problem.

So, it is by some chance that certain people come to know that there is a solution to this problem. The solution to the problem is, let us call it *mokṣa*--I mean temporarily I'm calling it. Let us call it *mokṣa* [liberation]. *Nirvāṇa*, *mokṣa*, these words are Oriental words. Both are Sanskrit words. *Nirvāṇa* also, a Sanskrit word; *mokṣa* also, a Sanskrit word. So, *nirvāṇa*, the word is used by Buddhists; *mokṣa*, the word is used by Vedanta.

So, they come across these words, and how much they understand that...certain promises are made by some people. One thing becomes very clear there is, there is a solution in this life, then only there is a pursuit. In this life you can find a solution for the basic problem of self-disapproval. So that's a very big thing, to come across that. That much... what with one thing or the other, so somehow they come to this.

And then the promises are there. They can be led to certain belief systems. Within this there are certain beliefs. 'If you do this, you will get this. If you do that, you will get that. And there are many paths.' So, that is all because there is no *vyavasāya* [resolve], there is no *niṣṭhā*, there is no clarity.

In life itself, when there is more and more clarity, choices all disappear. Only for the ignorant there are more choices. Even in food, what choices you have got? The more you know about food, the less are your choices. So, if you don't know, from hamburger onwards, you've got a lot of choices.

And therefore, these seeming options, known as spiritual pursuits, spiritual paths, seem to be very appealing to an American, or to the individual choice oriented society, (western society, meaning). And I find in India also it is there now, this individual choice. It's all choice. It's a la carte. You choose your own thing. That's what makes this society, starting from coffee. So, all choices. Cut this out. Cut that out. And choices. How will you have?

So, it's very appealing if you have choices. You have many choices. And therefore, all of them have to come to one common assumption. Self-knowledge liberates. They won't use 'knowledge.' 'Knowledge' means they have a responsibility to teach and make them see. Therefore, they have 'self-realization,' a special word which gives them a chance to tell them, "This is what you are. That's what the 'self' is. And that has got to be realized."

So you are on a pursuit. And then you can offer Integral Yoga. You can offer this one. You can offer that one. You can say this. You can do a hundred different things, because you have to 'realize.'

So, I am not surprised that people follow different paths. It seems to be appealing. And they think it's okay. And then there is a certain approach for the emotional, *bhakti yoga* [the path of devotion]; for the intellectual, *jñāna yoga* [the path of knowledge]; for the extrovert, *karma yoga* [the path of action]. Then some other yoga is there. So, the New Age has introduced a few more yogas. There is *nāda yoga*. There is *svara, kriyā*. There is...so many *yogas*. *Yoga* means "means," "certain means."

And so, we ourselves say, *vyavasāyatmikā buddhiḥ ekeha kurunandanana* [Hey Arjuna, the descendent of the Kurus, there is a single well-ascertained understanding." BG 2.41] You can't say it better. Gita, in the second chapter (2.41). So *niṣṭhāyātmikā buddhiḥ ekeha kurunandana*. [Hey Arjuna, the descendent of the Kurus, there is a single firm understanding." BG 2.41]

If it is *niṣṭhāyātmikā buddhiḥ*, means if there is clarity about what you want. What is the nature of it? How do you go about it? If all this *niṣṭhāyātmikā*, then there is only one. *Vastu* [the object] is one. Commitment is one. Pursuit is one. Everything is one. If that is lacking, *bahuśākhā hyanantāśca buddhayo'vyavasāyinām* [Gita .41] The options are too many, too many means and too many ends.

The comfort in choices comes from your being in charge of your life. Even delivering yourself into some kind of a rigid pursuit is a style of living and pursuit of some work again because the thing is not clear.

That is why for *mokṣa* [liberation] the conversion, *mumukṣā* to *jijñāsā* [the conversion from the desire for liberation to the desire for knowledge], it's a very big thing in this pursuit. *Mumukṣā* is the desire to be free. Free from what? That has to be clear. If one is going to be free from... Free from what? One's own limitation. How?

If one is limited, it's always limited. If one survives after death, then one is limited still. Someone has survived. And if that person makes it to another place, again that person is going to be a person, limited. So, the limited cannot be free from limitation. The limitless need not become free from limitation.

What is the issue? The person has to tell me. Are you limited, or are you limitless? You want to be free from limitation. To be free from limitation you need to be limitless. If

you are going to become limitless, give up the pipe dream. The limited becoming the limitless, it is a midsummer day dream it is.

Therefore, that has to be given up. Live again the existentialist way. Grab as much as you can in life. Or, if there is such a thing as limitless, and it cannot be different from you (you plus limitless doesn't exist) then you should be that limitless. That's why you cannot settle for anything less.

If you are limitless, then what denies you that...the fact of your being limitless? You say that I don't know. Then, 'I don't know' means address 'I don't know.' Address 'I don't know.' Addressing 'I don't know' is entirely different from becoming something.

So, you have to know. You have to know means you need a means of knowing. What is the means of knowing? If it is the truth of the knower, what choice you have got? The more you come to know, the choices disappear. Therefore, it becomes *jijñāsā* [the desire to know].

Freedom from limitation is freedom from a sense of limitation due to ignorance. Therefore, that I am free has to be known through knowledge. You have to be led. By some chance people come. That's why I say, it is purely some good karma (in our language). You may say 'chance.' Some good luck. You have to come across a right paperback, or a right person to convert *mumukṣā* into *jijñāsā* [to convert the desire to be free into the desire to know].

Look at this *sūtra* [aphorism] analysis. In Brahma Sutras, analyzing the Upanishads and the Gita, the *sūtra* is not talking about *mumukṣā*. It talks about only *jijñāsā*. The homework is already done. The assumption is one has done the homework. *Athāto brahmajijñāsā* ["Therefore, thereafter, the desire to know brahman" BS 1.1] Desire to know. Desire to know *brahman*, which is one's self. So that's a different person.

Therefore, there seems to be an element of the *adr̥ṣṭa* involved (*adr̥ṣṭa* is good *karma*, *puṇya*). I don't see any other way one can really get into this.

*durlabhaṁ tryamevaitad devānugrahaḥhetukam |
manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ || Vivekacūḍāmaṇi 3||*

"The status of a human being, the disposition of one who longs for freedom, and being under the tutelage of a teacher—this three-fold

blessing is difficult to gain and has its cause only in the grace of the Lord.”
 (V. 3)

All these three imply grace, *punya* [merit], *pūrva-punya* [prior merit], and that is why it is difficult, *durlabham* [difficult to gain].

What are they? To be born a human being, and to have this desire for freedom and desire for knowledge. Freedom and knowledge, self-knowledge, go together. They have to somehow arrive at that.

If one is very alert, one can easily figure out. Figure out any process of becoming is not going to help me because it's again *samsāra*. All *samsārins*, people generally all want to become somebody. The insecure wants some kind of security. And therefore, nobody is going to be secure holding onto crutches. But, then, at least you feel you can get by.

Radha: The word 'chance' can be problematic, Swamiji, because when you say, 'it seems by chance,' even though what you are really meaning there is *adr̥ṣṭa* [unseen results of action], it's as though Bhagavan threw the dice, and 'Okay, by chance, you get to gain knowledge.'

Swamiji: Yeah, I mean chance is the word we use only for people who don't have any great understanding of cause effect relationship, implies also *pūrva-punya*, *pūrva-karma*. So the previous karma is so important in all this, but that we have to...that's another topic altogether.

Radha: But there's one part of that I want Swamiji to talk about a little. Swamiji used to tell this story in talks sometimes that for a *mumukṣu* (means the one for whom the problem is understood properly) you would say like this, 'Even if that *mumukṣu* were in Timbuktu...' (Swamiji remembers in Timbuktu?)

Swamiji: Yeah, yeah.

Radha: Even if that *mumukṣu* were in Timbuktu they would come into contact with their teacher, because the *pramāṇa* [means of knowledge] isn't attached to the individual, when that person's ready, then that teaching will be there. So that...yes, that involves some *śraddhā* [faith] and understanding, but I want Swamiji to speak a little bit on that level.

Swamiji: This *mumukṣā* has to mature. It has to mature itself into a clear vision and urge. If that is there, that person is going to find the teaching being available. But that

person is likely to hold any straw floating by, like a drowning man. So anything they will...the person will catch. So, that person becomes a little vulnerable. Therefore, you can end up...end up doing something which has nothing to do with what we are talking about. End up in an ashram doing 'karma yoga.' 'Karma yoga' means you do work without salary, that's all.

And, aah, for ages, that's it. Therefore what I say, there is no way of figuring out *mumukṣā* is *jijñāsā*. Can't figure out. You need to have some little help.

Radha: The teacher helps convert the *mumukṣā* into *jijñāsā*.

Swamiji: The teacher has to convert, and the person has to stumble upon that kind of teacher who will convert *mumukṣā* into *jijñāsā*. Any teacher worthwhile will do that. The teaching itself has got it. The *anubandha-catuṣṭayam* [the four-fold connection] (what we call)...That's why...(all these questions are *anubandha-catuṣṭayam*). What connects you to the teaching, that is *anubandha*. *Viśaya, prayojanam, adhikārin, sambandha* [subject matter, purpose or result, qualified student, connection]. The subject matter. What is the *viśaya* [subject matter] of *pramāṇas* [the means of knowledge]? See, all *pramāṇas* will come. Your perception cannot help. Inference, based upon perceptual data can help much less. Finished. Over. That's all what we have, means of knowing.

So you need another means of knowledge. And the other means of knowledge is what we say, the teaching, Vedanta. And if that is so, that is the *viśaya* [subject matter]. What is the *viśaya*? Vedanta *viśaya* is what?

Aikyajñānam [the knowledge of oneness], *Jīveśvara-aikya-jñānam* [the knowledge of the identity between the individual and the Lord]. *Aikya* [oneness] is *viśaya* [the subject matter]. The non-separation of the individual with the whole, with *Īśvara* who is everything. That's a big...That is called *brahmavidyā* or *ātmavidyā--jīveśvara-aikyam* [knowledge of brahman or knowledge of the Self—the identity between the individual and the Lord] is *viśaya* [the subject matter]. That's not the subject matter of any other discipline of knowledge. And that cannot be the object of any means of knowledge also.

Then, you have the *prayojanam* [the result]. What is the result? *Mokṣa* [liberation] is the result, which is the very nature of *ātma* [Self]. And then, what is the...who is the *adhikārin* [qualified student] for this? (This is the one.) Who is the *adhikārin* for this? The one who has *viveka* [the ability to discriminate]. And therefore, he chooses this

because of *viveka*, discrimination. What is...what I am pursuing is something that is not there in my pursuits.

So, seeing the absence of connection between what I do and what I want to be. That's called *vairāgya* [dispassion]. So, the whole life we are doing various things which have no connection to what we need find out, and seeing the absence of this connection, that's *vairāgya*. So, *viveka*, seeing, is possible because of *viveka*. And the *viveka* should be complete enough to see the absence of connection. That is why '*vairāgya*' the word. Because *viveka* means, how much *viveka*? And all this problem comes.

So, *vairāgya*, *viveka* / *vairāgya*. Then certain disciplines about oneself, *śama*, *dama*, *uparati*, *titikṣā*, *śraddhā* and *mumukṣutvam*. So *mokṣo me bhūyāt iti icchā* [The desire that I may gain liberation]. That is *anubandha-catuṣṭaya* [four-fold connection]. So *anubandha-catuṣṭayam* is there, the *mumukṣu* doesn't have an option. He's led to that subject matter. Therefore, any traditional teacher, he will convert the *mumukṣā* (his vague *mumukṣā*) into real *mumukṣā*, which will result in *jijñāsā*.

Radha: So could we say then, if the *mumukṣu* is an *adhikārin*, and the *viveka* / *vairāgya* is there, to a relative degree, the *śamādi* is there, relative degree, then that student will seek...won't stop seeking til they find a teacher....

Swamiji: Yeah, even if he is in Timbuktu, he will travel...Somewhere he will travel to find out...

Radha: ...an appropriate teacher.

Swamiji:...an appropriate teacher, if he's a *mumukṣu*.

Radha: Because the *adhikāritvam* is there, and so what they are seeking is appropriate to...

Swamiji: ...is appropriate, and the thing is, that *mumukṣutvam* itself is *devānugraha* [the grace of God].

Radha:...which is *puṇya*.

Swamiji: So, that *devānugraha*, that much is there, will connect the person to the source of that knowledge also. The same *devānugraha*, whatever *puṇya*, that has given this person that *mumukṣutvam*. That is why *manuṣyatvaṁ* [being a human being],

mumukṣutvam [being one who has the desire for liberation]. Next is *mahāpuruṣasaṁśraya*, the refuge of a good teacher, means the services of a good teacher. That protection is there. *Samśraya* is protection. Refuge, in the sense that you feel secure afterwards. *Mahāpuruṣasaṁśrayaḥ durlabham tryamevaitad*. All these three are difficult to accomplish, implying some grace. *Devānugraha*hetukam [the cause is the grace of God].

Radha: That *devānugraha* [grace of God] is also in the verse.

Swamiji: Yeah. In *mumukṣutvam*, *devānugraha*hetukam is that *manuṣyatvam* itself *devānugraha*hetukam. There is a chance. There is a self-dissatisfaction, and therefore everybody is a spiritual seeker. That I told in the beginning itself. That's a *manuṣya* [human being]. The human being is designed for this knowledge. That's why nothing satisfies this fellow. Anything is over, what shall we do now? So, everything is over. So, nothing satisfies. And therefore everybody is designed.

And there is no person who is self-satisfied, unless the person has some pathological problem...some kind of a retardation, or whatever. Then, there is no pursuit. There is no self-judgment also, too much. We are not talking of that.

A normal person who is conscious of himself/herself and then making a judgment, which is inevitable. And the judgment is going to be, "I am no good." Mother contributes also. Mother, father, they all contribute to that notion. No way of escaping that, because all about oneself is limited and wanting. If you accept the limited, it's okay. But it's always found wanting. Wanting. So, I become wanting.

And so, that *anugraha*, *devānugraha* [grace of God], which is earned. When we do some *karma*, a prayer ritual we say, "*mama upāttasamastadurita*ḥṣayadvārā śriparameśvaraprītyartham ahamidam kariṣye " "I perform this ritual prayer, prayer ritual, for neutralizing all my *duritas*." *Duritas* are the *karmas* that get unfolded obstructing my way, all difficulties in life. They get unfolded by *durita*. Everyone has got those *duritas*. To neutralize that I create some antibodies by doing prayer. Prayer and reaching out *karma*. Two things alone. *Pūrtam*, *dattam*...

Radha: Reaching out? What does that mean, Swamiji? Reaching out *karma*?

Swamiji: Reaching out *karma* is

vāpīkūpataḍāgādi devatāyatanāni ca |

annapradānamārāmaśca pūrtamityabhidhīyate ||

pūrtakarma. *vāpī*, public well. You have to change it to the modern society. It's a public well. It's a public pond for the cattle. A reservoir of water. It means water harvesting in areas where there is not much water. Temple, *ādi*, etc. That provides room for anything new, new thing that is meant for public. All of our A.I.M. for Seva activities, home for children, school, hospitals. *vāpīkūpataḍgādi devatāyatanāni ca*. *Devatāyatanam* is temples, altars of worship. *Annapradānam*, distribution of food, or creating jobs for people to earn their livelihood. *Ārāmaśca* old age home, etc., in those days, chouries for the wayfarers. *pūrtamityabhidhīyate* [is called "*pūrtam*"] In other words, you fulfill the needs of the community, society, country, humanity. That's reaching out.

And you can pray also for others. So, that is *iṣṭa*. That is your *iṣṭam*. You pray for others. Pray for yourself. Pray for you family. Pray for the country, for the people in general. "*lokāssamastāssukhino bhavantu.*" [May all be happy.]

So when you make a prayer like that, it's not meant for one person. So that *iṣṭa* also produces...they're all rituals. All *iṣṭakarma* is...is all rituals, oral prayers also. It's all *iṣṭa*. Then *pūrta*. These two produce...produce *puṇya*. *Dattam* [giving] is another one. That is also included in *pūrta*. See, it's a little different. *Dattam* means you go to a pilgrimage place. A place of pilgrimage. You go there and distribute money, food. It's called '*datta karma*.' *Dattam*. And then, you give to good causes. Help people. Somebody wants to perform a marriage. This, that and all that. Small, small needs. Micro needs of people. Helping. That's also reaching out. They name it as '*dattam*.'

And that is...again create *puṇya* [merit]. So, this *puṇya* can get used to neutralize any *pāpa* that is there, because that is a *saṅkalpa* [mental resolve]. *Duritakṣayārtham*, *mama* [my] *upāttaduritakṣayārtham* [for the removal of sins], *mama* separate *upāttaduritasya kṣayārtham* So, for neutralizing exhausting *upāttadurita*--*upātta* is gained, earned, either in this life or before, which is getting unfolded in this life. Both are in this life, you know. One is getting unfolded. The other is earned here. That also may get unfolded here. Some of them may get unfolded later. You don't know.

Therefore we have a prayer, *duritakṣayārthamahamidam kariṣye* [I do this for the removal of (my) sins] So this all earns *puṇya*. This *puṇya* is a belief, no doubt. It's too real. In life, it's too real. So, it crosses even belief. You see the people, how they live. All the time, they have to deal with all this percentage game of success and failure and all mixed up. It's all baseball. It's all percentage game. Sometimes you get it. Sometimes you don't get it.

So that's where this *durita*, this *punya* and *pāpa*. It's a grinning reality. You know, then we can say 'chance.' He's given this chance, but someone gets more chances. So, somebody doesn't get all those chances. Somebody's always at the right place at the right time. Somebody is at the right place, but wrong time. It's endless. Must be some... So, for me it's daylight. *Punya/pāpa* in face all the time, so... So, that accounts for *mumukṣā* [the desire for liberation] and then also *mahāpuruṣasaṁśraya* [seeking the refuge of a proper teacher]

The vague *mumukṣā* [the desire for liberation] can take people to different things, this path, that path and all the... That's because proper teaching is not there. But, whatever they do (because there is a certain interest is there) so that should be credited to the person's account. So *na hi kalyāṇakṛtkaściddurgatiṁ tāta gacchati...*

[Swami is quoting from the Bhagavadgita, Verses 6.40-43

श्रीभगवानुवाच

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ ४० ॥

śrībhagavān uvāca

pārtha naitveha nāmutra vināśastasya vidyate ।

na hi kalyāṇakṛtkaściddurgatiṁ tāta gacchati .. 40 ..

Śrī Bhagavān said:

Indeed, Pārtha (Arjuna)! There is no destruction for him (or her), neither here nor in the hereafter, because any one who performs good actions never reaches a bad end. (40)

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

सुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

prāpya puṇyakṛtāṁ lokānuṣitvā śāśvatīḥ samāḥ ।

sucīnāṁ śrīmatāṁ gehe yogabhraṣṭo'bhijāyate .. 41 ..

Having gained the worlds belonging to those who do good actions (and having lived (there) for countless years, the one who did not succeed in

yoga is born in the home of the wealthy (and cultured) people who are committed to *dharma*. (41)

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

athavā yogināmeva kule bhavati dhīmatām |
etaddhi durlabhataram loka janma yadīdṛśam .. 42 ..

Or he is indeed born into the family of wise *yogins*. A birth such as this is indeed very difficult to gain in this world. (43)

तत्र तं बुद्धिसंयोगं लभते पौर्वदहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६ ।४३

tatra taṁ buddhisamyogaṁ labhate paurvadehikam |
yatate ca tato bhūyaḥ saṁsiddhau kurunandana .. 43 ..

There, he gains a connection through the intellect with that which existed in his previous body and strives for further success (in *yoga*) than that (gained previously), Arjuna, the joy of the Kuru family! (43)]

Can't say better. Whatever that is started will be credited to the person's account, and they'll pick up the thread later. Being born in a family where there is some culture. That's important. Family background also is a very big thing, cause sometimes you... you get a push. So what is said there is, that there is no loss. Even suppose somebody is pursuing wrongly, but pursuing, all will be credited later in the next *janma* [birth]. That's what they say. If they keep up their pursuit and search, and a little alert, it will all work. Then they will end up correctly.

Radha: At some point it has to change from the desire for experience to the seeking of knowledge.

Swamiji: Yeah, yeah.

Radha: And as long it's a desire for experience, there's many many many paths.

Swamiji: All paths. Yeah. That is why they use the word 'realization,' because that gives them the...that gives everybody a chance to operate.

John: Swamiji, when you say the *vairāgya* [dispassion] of the person...the *mumukṣu's* *vairāgya* as part of the qualifications for the *mumukṣu*[one who desires liberation] when you talk about that *vairāgya*, is that related to the seeking...the normal seeking channel of the person? Like, he's not interested in the householder life? He's not interested in getting any special qualifications. Just not interested in the normal life around him. He has a disinterest in that because born out of a lack of perhaps there is something not in that for him, or is there a connection also in that *vairāgya* to the instinct, that human instinct too of the person? Are both of those connected to *vairāgya*, or just more one...?

Swamiji: It can be both, you know. And even normal pursuits are allowed in *vairāgya*. You can have normal pursuits. But you don't have an exaggerated value. That's all. You have their value. Very objective. All pursuits you can have. Normal pursuits you can have, but you are very objective, 'Only this much, thus far, no further.' You know that very well. And sometimes these pursuits also are helpful. So, it's all kind of a...They all play roles, small roles. Those pursuits also sometimes will give a certain satisfaction, certain, a certain joy.

John: But in the beginning there is so little objectivity, really the objectivity, that you don't even have objectivity...

Swamiji: Yeah. Once the objectivity is there, you know, thus far, no *śobhana-adhyāsa*, no superimposed value. Then it's okay. No problem. It's all part of the *adhikāritvam* [being a qualified student].

Radha: Swamiji, this, John's question leads to the...maybe the next very related issue, and that is what exactly is *antaḥkaraṇaśuddhi*, a pure mind? What is a pure mind? Because there are so many notions (at least in the west) about what that means to have a pure mind, to even have a mind that's pure enough to come this knowledge. And if you have this knowledge, if you are a *mahātmā* or a *jñānī* the mind is in some sort of an exalted state of experience. So there are a lot of notions around what it actually, experientially is internally to have *antaḥkaraṇaśuddhi* [purity of mind]. Notions that are not...

Swamiji: It's a word. This is also one of those words. People are driven. Driven by one's own *rāga-dveṣa* [likes and dislikes]. So, this *rāga-dveṣa* neutralization, they don't drive the person. One is able to pick and choose what one wants to do, not driven by a *rāga-dveṣa*.

So, that is a level of *antaḥkaraṇaśuddhi*. That's a.. the capacity to go by one's own choice, one's own choice, one's own wisdom, one's own will, not driven by *rāga* *dveṣa* is *antaḥkaraṇaśuddhi*, number one. *Kāmakrodhādi* [desire, anger, etc.], *krodha*, *lobha*, *moha*, *mada*, *mātsarya* [anger, greed, delusion, pride, jealousy] So these things also we take care of. They are considered to be *malam* [impure]. The pride, exaggerated values about things which don't have those values, like money, etc. Exaggerated value. That is the *kāma* [desire]. Then *krodha*, anger. *Lobha*, greed. *Mada*, pride for no reason. *Mātsarya*, jealousy. So these are the *ṣaḍ ripus* [six enemies], they say. Sixfold enemies, they are.

So we carefully analyze. We try to neutralize them, process them. Sometimes, they deny us the fruits of knowledge. In some people, they deny the knowledge itself, some places. But more often than not, if one is having this *jijñāsā* [desire to know], then that means some *anugraha* [grace] is there. They will understand very clearly. They understand, but they have to enjoy the fruits, you know. For that you have to neutralize these things, process, whatever to do as they come up. There is no particular...that's why we have daily *pūjā* we have (?) *japa*, *dhyānam*.

We didn't have any therapy and all that in our tradition. Nobody has, I think, in all over the world. It's a new thing, but you always have to go through. Sometimes parentage helps. Parentage itself can be *yoga*, because it helps neutralize some of the issues by giving what you didn't get to the children. What you didn't get from the parents you give, and thereby, you get over that. So, that's a kind of therapy. Universal therapy. And otherwise, you process them in some way or the other. *Īśvara*. Bring more *Īśvara* into life. Wonderful. I've been talking now more about how to bring *Īśvara* into life. Even these three talks I was... I see very clearly that...

Radha: Swamiji...

Swamiji: So then, there are means for...you just act compassionately, whether there is compassion or not. Act it out. Act compassionately, lovingly, giving, reaching out, even though there is no heart. You reach out. So this action really changes the person. So that is what is...if there is *antaḥkaraṇaśuddhi*, what will be there? *adveṣṭā sarvabhūtānāṃ maitraḥ karuṇa eva ca* [The one who has no hatred for all beings, who has the disposition of a friend, who is compassionate...] BG 12.13] It is the same. *adveṣṭā sarvabhūtānāṃ* No...no dislike, *dveṣa*, hatred, anger towards people. *Sarvabhūtānāṃ* [toward all beings]. *maitraḥ* one who has love, friendship. *Mitram* is friendship. One who is friendly. *Karuṇa eva ca*, one who is compassionate. So, started with *adveṣṭā sarvabhūtānāṃ* [absence of hatred toward any being] ended with *karuṇa eva ca* [and who is compassionate]. *nirmamo nirahaṅkāraḥ* [free from possessiveness, free from doership...]BG 12.13] *yasmānnodvijate loko lokānnodvijate ca yaḥ* [BG 12.15]

“From whom the world is not frightened. And the one who is not frightened of the world.” This is all in *antaḥkaraṇaśuddhi*. And these are the *jñānī*'s qualities also, only degree is different. Yeah.

John: Swamiji, what about certain *pratibandikas* [obstructions], or habit patterns of thinking, that the person doesn't know how to handle, himself? Is there something, generally speaking, that can be done, or discussed with that person? Or does it have to be looked at specifically, according to the pattern of thinking? Or something general, like say general prayer, or some *japa* or something, or is it...?

Swamiji: What is the original question?

Radha: I'm not sure.

John: Yeah, yeah...

Radha: But I understand what you are saying.

John: Yeah, yeah.

Swamiji: What was that? What is the rest? Let him say. Finish it up.

Radha: Better try again.

John: Certain *pratibandikas* [obstructions].

Swamiji: Yeah.

John: Habits of thinking...

Swamiji: Yeah...

John: Habit patterns that the person has of thinking that the person can't handle. They keep interference all the time

Swami: Okay, that's all. Now I know.

John: Certain general something that can be done, or should it be specifically tackled?

Swamiji: You see certain...We have to see that...There are inner habits. There are outer habits. Inner habits. Inner habits, much more easy, so...because we...Suppose you

welcome those habits with more awareness. It's no more habits. You see a pattern. You have to see a little more alert, and note down, 'This is the thing that...' So you mentally note down, or you note down, write down.

So these are the patterns coming, and they are there because of some reason. We accept that as order, *Īśvara's* order. One of the...one of those things in the order. So that means you have...you have pulled yourself out of that pattern. So a little alertness is necessary. More *Īśvara* into life, this will take care of it. Yeah.

Radha: What does that mean, Swamiji, more *Īśvara*?

Swamiji: More *Īśvara* means. You see, suppose (I have to understand this, you know) I have to talk about *Īśvara*. All that is here is *Īśvara*. We have to prove that. Then reduce *Īśvara* to various orders. One order. *Mahā* [great] order. It's a universe, *Jagat*. One order, consisting of many orders. Order within an order within an order. Like, if you say 'botany.' And then, there are trees, there are plants, there are vines. There are so many varieties there. And then in each group you can take.

There is a cypress group. There is a citrus group. There is a...like this groups are there. All within one botany. So, one *mahā* order consisting of many orders. So we need to recognize certain minimum number of orders. We are not outside the order. If you sit...you are able to sit, not outside the order. If the back is hurting, that's within the order. And therefore, you are never outside the order. You see that you are pervaded, sustained by order. That is *Īśvara*. So, you let *Īśvara* be, and then you get connected again to the *janaka and janani*[father and mother].

See, I was telling the other day. Yesterday, I talked about. I did mention, but I didn't connect it. The human being is secure only when the...only before his or her birth. Just before the birth for three months. Separate body is there. Heart is beating inside the mother, connected to the mother. She is the creatrix, and she is connected to the cause. Wonderful, safe, secure, floating. The modern psychologists have recognized this. They even advise allow the baby to float in a basin of water or something. They do that. So that the trauma will be little less, and slowly it will come to know.

Anyway, it comes out and then it starts an independent life without knowing how to live an independent life. Correct? So that's a disastrous beginning. Better to be inside the mother forever. And so, it's a bad beginning.

John: It comes out crying.

Swamiji: Yeah. Maybe it's some...it's how the *karma* works, I think. Whatever, this is...it's a big design. Very complex, but ah... So, again you have to discover that connection. You. That safety, sanity, security. You discover the connection. You are protected. You are in the *Hiranyagarbha*. Now I understand the word why *Hiranyagarbha*. You are within the *Hiranyagarbha*. I'm going to use that word. So far I didn't use that. Now today, I got it. Okay.

Within the *garbhah* of *Parameśvara* [the womb of the Lord], because purely *Hiranyagarbha*. It's all with reference to seeing. It's so beautiful. So, you are pervaded, so just pervade. All the time, pervaded and sustained. Your hunger, your thirst, your illness, your wellness. It's all within the order. Yeah. All emotions.

Radha: It opens it up to everybody.

Swamiji: Okay. Hmmmmmmmm. Enough.

Radha: That's enough, Swamiji. On the tape, Swamiji. That's all. Thanks. We're going to do another batch.

John: It's been a long time before we heard that *Hiranyagarbha* word there in the classes. I haven't heard that word in a long long time in general classes, you know. It's way back. I can't remember last time.

...

Swamiji: You can include total absorption (*kṣaya* is total absorption). *kṣaya* means, (?) the one who is free from...

Girija: Swamiji, is there a ritual to get self-knowledge, like there are so many.....

Swamiji: Nay, nay, there is a ritual to remove obstacles, not self-knowledge, because self-knowledge, it means already your self. It's not a gain. It is the negation of obstacles. Ignorance is one obstacle.

Girija: It is the obstacle, Swamiji...

Swamiji: That is the obstacle, and to remove that obstacle, we have to...that *buddhi*...That obstacle is not physical. It's purely, ah, not seeing it. So you require to own what is there, so what you are, see that. So, prayer is there for providing you all the tools. Removing all obstacles in the form of the *mantra* and all that is meant for that.

'Medhādakṣiṇāmūrtimantra. That is all meant for that. Even *Gāyatrī* is alright like that. *mahā dhiyaḥ pracodayāt, asmākaṁ dhiyaḥ pracodayāt*. So that's the mantra. Okay...alright...let's go.