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, sāmarthyam, 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, aïçvaryam…aïçvaryam, 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 sthāna 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 Ēçvara to be? Karma upādhi, māyā, karma, avyakta, all these upādhis. Brahmān, to have that upādhi, to make…to make Ēçvara what Ēçvara is. Then, the samañöi karma is there. So samañöi karma becomes total karma, becomes the upādhi for Ēçvara to be.

Now, if that is a position, Ēçvara won’t take it—hiraëyagarbha. The hiraëyagarbha they will say…so, you will achieve the hiraëyagarbha-sthānam, Brahmāji-sthānam, hiraëyagarbha-sthānam. The upāsanā…by upāsanā you will get hiraëyagarbha-sthānam, Brahmāj-sthānam. That is only upacāra. It’s only upacāra, hiraëyagarbha-loka. Or, hiraëyagarbha-sthānam means you lose yourself to hiraëyagarbha or the exalted jéva becomes hiraëyagarbha; two contentions are there. You lose yourself to be hiraëyagarbha or Ēçvara or virāö. All the three of them is Ēçvara 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 virāö to be…we require hiraëyagarbha, we require Ēçvara, all the three. And ah…one by upāsanā and karma, karma jïäna samuccaya. By upāsanā 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 Brahmājí, is an exalted jéva.

Radha: A jéva within the ah…brahma-loka?

Swamiji: Within the çåñöi. But ah…because of some exalted puëya…

Radha: But some will say that…

Swamiji: He also, you know…when Brahmājí 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 prasaàsä.

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 Brahmājí is the one, as the exalted jéva, who imagines or projects the creation. And so therefore, there’s a distinction between Brahmājí 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 Ēçvara, not that Brahmājí is Ēçvara. I am Ēçvara.

Swamiji: Yeah, you can ah…

Radha: Otherwise, I would keep a…jévatvam, and that…which resolves into brahman, but Brahmājí is the one who…who is Ēçvara.

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. Brahmadevi’s… in Brahmadevi’s creation, the individual… individual that is created by Brahmadevi, 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… Brahmadevi’s cycle is over, and this fellow becomes Brahmadevi. All are brahman. Within that, he waits for that, and then karma… waits, and then he becomes Brahmadevi. This is what one… one way of looking at it. Or, he resolves himself into Brahmadevi, and then Brahmadevi also is resolved into Ēçvara. This is another… another ah… another version. Both the versions are accepted in the tradition. This is all praçaásā. We call it as praçaásā, because the possibility you cannot remove, because it’s a… Ēçvara also is mithyā… belong to same order of reality.

Ēçvaratvam is mithyā. Jévatvam also is mithyā. In the mithyā 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-samadhī…

Swamiji: Yeah.

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

Swamiji: No… see, even now you are Ēçvara. 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 Ēçvara. That is me. If there is hiraëyagarbha it is me. If there is virāö it is me. So, this is… even now you can do. Even now you can do, but the hiraëyagarbha-sthānam… without self-knowledge is an exalted position. That position one can achieve.

Radha: What about for the jñāni 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 Ēçvara, whatever that is there… again Ēçvara in the form of hiraëyagarbha, in the form of virāö. And therefore, all the three levels are nothing but brahman, Ēçvara. Ēçvara, when you say, he doesn’t have the ajiänam.
Radha: Right.

Swamiji: And therefore, ah…that Ėçvaratvam is always…in everything there is Ėçvaratvam. Even in a small atom there is Ėçvaratvam. In ah…in any organism, also, Ėçvaratvam. In a jéva, exalted jéva also, Ėçvaratvam. 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 ānanda. That is…that is the top sàásårīka-ānanda.

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 ānanda, that…so te ye çataà prajäpateränandäù, sa eko… the prajäpati te ye çataà bāhaspateänandäù, hundred units of bāhaspateränanda is one unit of prajäpateränanda. Prajäpati is hiraëyagarbha, Bramhåji. 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 Ėçvara as manifest knowledge—okay? The reason that that is not my manifest knowledge as a jéva is because of the limited antaükaraëa, mind. Okay? That’s the only reason. When this upädhi is not there, then whatever is brahman, whatever is Ėçvara, whatever that experience is, Ėçvara’s experience, that is my experience, because I am Ėçvara.

Swamiji: Yeah, Yeah.

Radha: Okay. Now, if…if that’s clear, then if…if somebody says that, No. Really, the experience, Ėçvara’s…the infinite experience of Ėçvara 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 Saïkhya.

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 mâyä.

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—jévanmukti because you continue to hang around. And so this…because you hang around, there is called jévanmukti, 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 brahmam. 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 *svecchâ, svatantrea, svatantreatà brahman*. And therefore, *jagat* is you, and everything is you. It’s all *brahman*. Now, you become unaltered, *devatâs* also. You are all the *devatâs*. You are all the *jéva*’s also, and the agonies also. The *jéva*’s agonies also are your agonies, but you are *asaìgam*. 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 âtmä 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 *âtmä*”. 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. *Âtmä* 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 prajīù. 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 saptäìgaù, then the total is brought in. So, brahman is everything means you have to bring the total. You bring the total. The total is virāö.

So, the waker…this is where the order I am bringing in. The waker…you become a waker. This ātmā 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 sthūla-bhoga, experience the sthūla-jagat, the physical world. And this physical world means, from where did it come? Brahman? Same brahman. ayaà ātmā brahma sarvam brahma. And therefore, this is also brahman. So, experiencer is brahman. Experiencer is brahman. Saptäìgaù! 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, äkāça, 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 virāö 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, víçva, to virāö. 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 jáva, 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 sükña-çaërëa as a…as an experiencer, as sükña-bhuk of sükña-виñayas. 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 sükñaabhuk. That’s it, sükña-виñayas, beauty. Even in the waking you have got hiraëyagarbha. So, sthüla-виñayas 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 sükña, anything sükña. And ah…the sükña prapaica, that is the most important thing.

Radha: That’s what I want.

Swamiji: Aah! The sükña prapaica…what makes a body alive, what makes a cell alive, that is sükña, 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 sükña. Sükña 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 samañoi 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 sükña level, tanmättras. 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, tanmättra, elements. And therefore, the mind, senses, präëa and ah…hiraëyagarbha together. So, at that level, ahaïkära level,
you resolve. So that…psychological order, epistemological order, the order of prāēa, hunger, thirst, everything will come under hiraēyagarbha. So, it’s in the form of order. So…and so you recognize the absence of alienation in terms of the ahaikära, the person who is the thinker, seer, hearer and eater, doer, everything, enjoyer, at that level.

Afterwards, only käraēa. Hiraēyagarbha is over. Then, hiraēyagarbha is born of what? The jēva 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 Ėçvara, jēva, all the jēva-jēva difference, jēva-jagat difference, jēveçvara difference, all differences are unmanifest, undifferentiated.

Then, undifferentiated avyakta, does it…is it brahman? Avyakta is brahman? Avyakta consciousness…and because…it’s avyakta consciousness, präijä…that is why it is called präijā, on that side Ėçvara. Präijā, Ėçvara, both of them one and the same, but Ėçvara is all-knowing. But, the jēva here, when he sleeps, the avyakta alright. What little knowledge he had, that also is gone. All-knowledge is not there; therefore, inhibited by afiūna. That is why, tamo vibhitas sukha-rūpa eva, tamasā avibhūtaù san sukha-rūpa eva, overwhelmed by tamas 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 māyā or vastu. nāntaù prajïaà na bahiñprajïāà; 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.

nāntaù prajïaà na bahiñprajïāà nobhayataùprajïāà na prajïānaghanaà na prajïāù nāprajïām…all these, Mänöükya

Therefore, there is only one consciousness who is Ėçvara, who is hiraēyagarbha, and who is jēva also. It’s fun to be a jēva, and there’s no alienation. Between jēva and Ėçvara, 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 virāō, and “u” stands for the taijasa and the hiraēyagarbha, and “m” stands for Ėçvara and präijā. Now, “a,” “u,” “m.” “Au” is “ō,” “ō” is “ō,” 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 hiraēyagarbha…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?


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 upāsanā 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 namaskārs. [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 māyā-upādhi. 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 upādhi.

Radha: Right.

Swamiji: Karma is the…is the…that is also anādi, 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 sthānam, that…the sthāni is no more hiraëyagarbha. And then, afterwards, when he becomes hiraëyagarbha that hiraëyagarbha-sthānam 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 sthānam this fellow occupies. And then we…that sthānam, just from the standpoint of the sthānam…why? Because, prajäpaterānandāï, te ye çataà prajäpaterānandāï. So, from the sthānam standpoint, there’ll be duûkha- leça. There’ll be duûkh- leça. There’ll be a dash of duûkha, because we are talking of sthānam. However exalted [??], however exalted sthānam, there’ll be duûkha-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 sthānam, 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-upādhi because gone.
Swamiji: Yeah.

Radha: As long as this jóva-upādhi is here, I’m experiencing the world through the jóva upādhi. Right? Whether I’m a jīāni or not. When this upādhi is not there, then I’m just me, brahman…

Swamiji: Yeah.

Radha: …who is Éçvara.

Swamiji: Therefore…no, no. We are not talking of jóvanmukta.

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 jóva because of his enormous puēya…

Radha: Right.

Swamiji: …by this karma and dhyānam, upāsanā. 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 sthānam means there is nobody else except you.

Radha: No. But, if…if hiraëyagarbha is manifest knowledge, hiraëyagarbha viräö 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 jóva…
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, sagüëa. Any sagüëa, 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 sthāni...

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

Swamiji: …and therefore, they use the word jéva as upacāra.

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 virāö.

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 duûkha 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 ajīānam.
Swamiji: Yeah. And, I’m just telling that’s only an upacāra.

Radha: What does upacāra mean?

Swamiji: Upacāra means that sthānam, even hiraṇyagarbha-sthānam, is not knowledge. You have to transcend that hiraṇyagarbha-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 Ėçvara, there is no avidyā. There’s just the māyā-upādhi.

Swamiji: Yeah, yeah.

Radha: But, for hiraṇyagarbha 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]