

Satsang with Swami Dayananda Saraswati at Arsha Vidya Gurukulam
January 1, 2007

Radha: Swamiji – the knowledge of *Īśvara* [God] - can Swamiji talk about the understanding and knowledge of *Īśvara* in terms of the *pramāna* [means of knowledge], direct knowledge, indirect knowledge. What exactly... what type of knowledge is the knowledge of *Īśvara*?

Swami: There are two statements – *īśā vāsyam idaṁ sarvaṁ, yad idaṁ sarvaṁ īśvaraḥ*. [All this is pervaded by *Īśvara* (*Īśā Upaniṣad v. 1*); all this is *Īśvara*.] So all that is here is *Īśvara*, if you say...if this is the *pramāna*. *sarvaṁ asṛjata* [he created everything (*Taittirīya Upaniṣad 2.6.1*)] *sarvaṁ abhavaṭ* [he became all]. These are *pramānas*— *pramāna vakyas*[scriptural statements]. This *brahmātmā* [the infinite self]— *satyam jñānam anantam brahma* [brahman, which is existence, consciousness, limitless (*Taittirīya Upaniṣad 2.1.1*)], --being *jñānam* [knowledge/consciousness], it is *ātmā* [the self]. This *brahmātmā*, so' *kāmayata* [he desired]—this *brahmātmā akāmayata asṛjata*—created everything. (*Taittirīya Upaniṣad 2.6.1*)

Then one more statement along with that, *sarvaṁ abhavaṭ – satyam cānṛtaṁ ca satyamabhavaṭ--satyam brahma* [he became everything—truth became the true and the untrue (*Taittirīya Upaniṣad 2.6.1*)—truth is *brahman*] became everything, created everything, became everything. So that means the cause for this entire *jaḡat* [creation] is only one. The *nimitta* and *upādāna* [efficient and material (cause)] So *nimitta upādāna* both the causes are one and same, if you say, how do I assimilate this? Maker and material cause is one in the same means—How do I assimilate this?

Then *Īśvara*, the cause, is presented as *sarvajñāḥ* [all-knowing in general] *sarvaṁ* [all-knowing in detail], is all knowing, in general, in detail also. In general and in detail. So, *sarvajñāḥ sarvaṁ* (*sarvaṁ jñāti* [he knows everything], *sarvaṁ vetti* [he knows everything]). Because they are together we have to understand, it's in general, all knowing, in detail all knowing.

General all knowing, when you say – all that is here is *brahman* [Infinite Self], and that *brahman ahamasmi* [I am the Infinite Self], if you say. *Sarvajñāḥ, sarvaṁ kalvidaṁ brahma, idaṁ sarvaṁ* [the one who is all-knowing, all this is the Infinite Self, all this] All

that is here is *brahman* and that *brahman* I am. So, I become *sarvajñāḥ*.

But *Īśvara* is *sarvavit* [all-knowing in detail] also. So *upādhi* [conditioning adjunct] is important for *sarvajñatvam*, *sarvavettṛtvam* [being all knowing in general, being all knowing in particular.] *Upādhi* is important.

Otherwise, *brahmātmā* [the limitless self] is *satyaṁ jñānam anantam* [existence knowledge limitless]. It is pure *caitanyaṁ* [conscious]. So *upādhi* you require, to become a *sarvajña*, *sarvavit*. Then if I look at myself through the *upādhi*, my *upādhi* is *vyaṣṭi* [individual] *upādhi*, individual *upādhi*. Therefore maximum I can become *sarvajña*, *sarvavettṛtvam* is not possible. *sarvavettṛtvam yugapat* [simultaneously]. Simultaneously you must be knowing without faculty. Through a faculty if you know, only one by one you will know. So that means the *sarvavettṛtvam* is not possible. And therefore *Īśvara* with the *upādhi* of *māyā*, *kāraṇa* [causal] *upādhi*, becomes *sarvajña*, *sarvavit*.

Then, *sarvajña*, *sarvavit* is also material cause for the world; means there is no separate material cause. The nature of the world if you analyze, is purely in the form of knowledge only, *nāmarūpātmaka* [of the nature of name and form] and *śāstra* [scriptures] talks about that. Therefore, *tadananyatvam ārambhanam śabdāvidyāḥ*. [meaning and Sanskrit unclear—check back later] The *jagat* [creation] is not separate from *Parameśvara* [Supreme Lord]. So not separate means we must understand it is *sarvajña*. *Jagat* is *sarvajña*. Therefore, the *jagat* if it is *sarvajña*, so the object of *sarvajñatvam* is to be understood in terms of the *jñā dhātu* [the verbal root “to know”]. *jñā dhātu* is a transitive *dhātu*. *Jānāti* [he knows]. There is an object. If you say, ‘I know,’ *jānāmi* [I know], then I have to say, ‘What do I know?’ *Kim jānāsi?* [What do you know?] There is object. So, object is inevitable in *jñā*, *jñā dhātu*

So *sarvaṁ jānāti* [he knows everything] if you say— *sarvaṁ vetti* [he knows everything]—same meaning—so that means there are objects. So these objects are *sarvajña*. That means, the meaning of all the words are *Īśvara*. The meaning of each word is *Īśvara*. So, the meaning of each word, when you say, that means there should not be an object other than the meaning. That is the truth. *vācārambhanam vikāro nāmadheyam mṛttiketyeva satyaṁ* [all modifications have speech as their basis and it is name only. Clay alone is real (from the *Chāndogya Upaniṣad* 6.1.4)]

nāmadheyam vācārambhanam vākāmbhanam nāmadheyam centered on your tongue,

the word is exactly the truth of this creation. These are all *śruti vākya* [scriptural statement]. *mṛtikā eva satyam iti*. [clay alone is real] Clay alone is *satyam* [truth]. The pot, lid, cup and all that, *vākāmbhanam*, centered on your tongue. Means words, *nāmadheyam* [words], *nāmamātram* [only names]. And that means, pure meaning of words.

So *Īśvara's sarvajñatvam* [omniscience] is in terms of the knowledge of all. When you say, 'of all in detail,' because *nāmni nāmāni* [names in the name]. Everything is word. In one word there are many words. If you say 'car,' it's only one word. But inside if you look into the car what is there? Steel is there. Door is there. Door is steel. Engine is there—steel. Tire is there—rubber. Again *nāma* [name]. *Nāmni nāmāni* [names in the name]. In any one word you take there are words. So, you have word, meaning, it's a bunch of words all the time.

And the words and their meaning not an ordinary thing. It is *Īśvara*. It is knowledge. Because if you say 'eye'—it's a word. What is eye if you analyze? Again it becomes many words. Eyelids are there. Then, cornea is there. Pupil is there. Retina is there. And there are a lot of other words. So in one word there are many words. That is the *sarvajñatvam*. In one word so many other words. That is the *sarvajñatvam*. *Sarvasṛṣṭikartrtvam* [the state of being the creator of the entire creation].

Radha: Swamiji, there's a quite a jump, and that's why I want to see exactly where the *śruti pramāṇa* [the scripture as a means of knowledge] comes in.

Swamiji: Huh?

Radha: There's a jump here in logic that requires the *śruti pramāṇa*, and that's what I want Swamiji maybe to address next. For instance, because I have an *antaḥkaraṇa* [mind], everything that I experience is known, and I can see the *sarvajñatvam*, but only in reference to my own mind. But how can we say that the entire creation reflects consciousness, or is known? Because it could be that *brahman* – just as *sat cit ānānda* [existence, consciousness, fullness]—since there's no knowership, there is no duality there, we have to...How do we assume...how do we know that the entire *jagat* [creation] actually has *sarvajñatvam*? Because that means from its own standpoint, it is like an infinite mind.

Swamiji: Yah.

Radha: There is no way for me to know that. There is no *aparokṣa jñānam* [direct immediate knowledge] there.

Swamiji: Yah. We don't need to know. That's why, *sarvavettṛtvam* [omniscience—all knowledge in detail] is not possible. Only...that is why...from the stand point of *satyam* [that which truly exists], *mithyā* [dependent reality]. So *satyam brahma*, that *brahman* is self-evident *ātmā*. Therefore, there is no problem in knowing all that is here is *brahman*.

Radha: But...Swamiji, isn't the recognition or understanding of the entire creation as *Īśvara* ...

Swamiji: No, no. What is the question? Question. This is important, that all that is here is *satyam brahma*. *sarvam kalvidam brahman*. [all this is *brahman* alone.] That is an important thing to know, then only it is easy. So, if everything is *brahman*, then what is this everything? It is *nāmarūpa* [name and form]. Everything is *nāmarūpa*. You take one *nāmarūpa* and analyze that, that is what the *śāstra* does to make you assimilate.

Radha: That is clear.

Swamiji: Yah, and therefore we just tell that *mṛtikā eva satyam* [clay alone is real]. You take one series—cause effect series--and then tells that one, all that is there is the cause order. Cause, one cause creates, plus a few other words.

That's the *sṛṣṭi* [creation]. That *sṛṣṭi* I understand the *sarvajñatvam* of *Īśvara* in terms of my own experience of dream.

Radha: Yes.

Swamiji: Therefore, dream experience is very important in assimilating the fact that the maker and the material are one and the same—means the created world is non-separate from the maker, in understanding that. And the created world is nothing but consciousness.

Aah – that also is pointed out - *jyoti brāhmaṇā* in *Bṛhadāraṇyaka*, [the *jyoti brāhmaṇā* is a section of the *Bṛhadāraṇyaka Upaniṣad*] it just says this whole thing is *jyotiḥ*, *jyotis* means light—light of consciousness. So the whole *jagat* [creation] in the dream is my knowledge.

Radha: The dream illustration makes exactly clear what the *śruti* is trying to say in terms of the...*Īśvara's* experience,

Swamiji: Yah

Radha: But without the *śruti pramāna*, there is no way for me to logically establish...

Swamiji: Yah. Without *śruti pramāna*, you can't arrive at *Īśvara* at all. So... because *aneka Īśvaras* [many Gods] logically you have many *Īśvaras*. Logically... *yo yat kartā (remaining Sanskrit unclear)*. And, you know, it can go this *yat kāryam tat sakartṛkam*. [that which is created has a creator] Anything created implies there is a cause *a nimitta kāraṇam, sakartṛkam* [an efficient cause, it has a creator]. *So yad yad kāryam tat tat sakartṛkam kāryatvat ghatavat*. [whatever is created has a creator, because of being a created, like a pot.] Being a product like a pot, any *kārya* has got a *kartā*. Therefore, *jagat* is *kāryam* [effect], being put together, and therefore, *sakartṛkam* [it has a creator]. It implies a creator.

Then they question that. Why, because if the *kāryam*—the cause [word unclear on tape] is here—if the *kāryam* is complex, *nānātmakam* [manifold/diverse], *anekātmakam* [many], then the *kartā* [creator] also are *aneka* [many]. The *kartā* becomes *aneka*, because *kāryasya anekātmakatvāt* [because of the effect being many]. *kārya* being *anekātmaka*. *Prāsādādivat*, like even a mansion, etc. [*Prāsāda* means mansion.]

Radha: That's interesting. I haven't heard that one.

Swamiji: Hah! Like a mansion. So the mansion has got a lot of things there. You require carpenter. You require masons. You require architects. You require skilled and unskilled labor. So *anekātmakatvāt*, therefore, *anekakartṛtvam*. [So because of (the effects) being many, therefore many creators.] There are many *kartās* [creators]. This is logic.

So you can not establish one single. But once the *śāstra* says *aneka kartās* [many creators] means *aneka kartās* also require *aneka kartās*, so end up in regression.

So *aneka kartās* also again require more *kartās*, more *kartās*. It becomes an infinite regression. So there again it is not final. The logic is not final. You cannot establish *aneka kartā* [many creators] or *eka kartā* [one creator]. So, if you say *eka kartā*, I can prove *aneka kartā*. If you say *aneka kartās*, then I will say that *aneka kartās* means, so the *kartās* also require *kartās*. There should be *eka kartā*. So logically you cannot arrive at.

Therefore, *śāstra* says *saḥ asṛjāta* [He created]. And another thing the *śāstra* points out is *sarvam brahma* [brahman is everything], *pūrṇamadaḥ pūrṇamidam* [that is infinite, this is infinite]. When it says, ‘the cause is *pūrṇam*, the effect is *pūrṇam*,’ it is making it clear, the effect is *mithyā* [dependent reality] and cause is *satyam* [absolute reality].

So, *satyam mithyā* is established. Afterwards there is no...we don’t have a problem in understanding. So what the *śāstra* says cannot be negated. It stays. It cannot be negated, all because of self-evident *ātmā* being limitless.

Radha: But Swamiji, I could say, or easily understand *sarvam brahman*, everything is only *brahman*. But that’s different than saying the entire *jagat* [creation] reflects consciousness, because in my experience the *jīva* [individual] reflects consciousness, but not the rug. So there’s a jump there. It says...I could say...

Swamiji: No, no. First you establish the self-evident consciousness is limitless.

Radha: But it’s not a knower. Self-evident consciousness...

Swamiji: It is not a knower.

Radha: Right, because...

Swamiji: Limitless if you say—knower, known, knowledge—all the three are one. That’s all the limitlessness. There is no other limitlessness.

Radha: Yes, that's clear

Swamiji: Aah. Knower, knowledge, known. All the three are one *caitanyam* [consciousness].

Radha: But *sarvajñatvam*, means that the *māyā upādhi*, *Īśvara's upādhi*...

Swamiji: Yah, *śāstra*.

Radha: And that's where *śāstra* comes in.

Swamiji: Yah, *māyinaṁ tu maheśvaraṁ--māyāṁ tu prakṛtiṁ vidyāt māyinaṁ tu maheśvaraṁ* [Know the material of the creation to be *māyā* and the Lord to be the wielder of *māyā*]*--vākya* [statement (in the *śāstra*)]. *Sāstra* has to talk about it. And it does talk about it. Therefore, assimilation only I am talking. What the *śāstra* says. That, in the dream, my knowledge is the dream world. There is nothing other than knowledge. And knowledge is non-separate from consciousness. And all that is there is knowledge. In the waking also, when I say '*jagat*,' ['the creation'] it is knowledge. Haa!

Radha: That's very powerful.

Swamiji: Yeah. Yeah. Knowledge is non-separate from consciousness, *jñātā jñānam jñeyam* [knower, knowledge, object of knowledge].

So, here we have to bring in *Īśvara*, because there are two types of *mithyā*. I think, therefore, it is. It is, therefore, I know. So, it is, therefore I know, when you bring in, then *Īśvara* comes into picture. So, it is like in the dream. I create some fellows, and they see the world that I have created. They will swear that it is outside there and I see. They will definitely say. So, every fellow who is in the dream I have created will see an external world. That external world so will make him separate, because external. Once external means you have already carved out yourself for an individuality, a confine. So, the person is confined to this body mind sense complex, and then external, so duality.

That fellow will not understand this. It takes a lot of...a lot of *śāstra*. You have to make him understand all that is here is one consciousness. You have to tell him. Your *ātmā* [self], is consciousness. It's all the same. He also...suppose he commits a mistake. I

have to point out this is a rope snake. That is, you think, therefore it is. And it is, therefore you think. Then what is, is what we call *Īśvara*.

What you see is *Īśvara sṛṣṭi*. [the Lord's creation] And you assimilate that *Īśvara sṛṣṭi* as non-separate from your knowledge. And neither it is separate from *Īśvara's* knowledge, nor it is separate from your knowledge

Radha: Why isn't it separate from *Īśvara's* knowledge? How did Swamiji make that jump?

Swamiji: Because *Īśvara's* creation. He is the *nimitta upādāna kāraṇam* [efficient material cause]. So *nimitta upādāna kāraṇam* we have to assimilate properly.

He is the maker. Material means, material is not separate from the maker. That means the created *jagat* is not separate from the maker. The maker is a consciousness being, all knowledge, and therefore the whole *jagat* is all knowledge, like in dream

Radha: Yes, Swamiji, I think that when we say that *brahman* is all knowledge, that really resolves the problem of knowership.

Swamiji: Yeah

Radha: Just knowledge, just pure knowledge

Swamiji: Pure knowledge

Radha: Like, instead of consciousness, we use the word 'knowledge,' and everything's an expression of that knowledge

Swamiji: Yeah, and you are the same consciousness, and again it is knowledge, pure knowledge. It is not separate from knower, known, knowledge. You need not know everything. So, once I say – knower, known, knowledge is all one—then, what is it I should know, I should not know? Know *Īśvara*.

Radha: That's wonderful.

Swamij: Yeah.

Radha: Swamiji, another question that comes frequently has to do with deep sleep. How do we know...how do we know that we had deep sleep? How do we know that the consciousness, or that the *ātmā*, continues through the deep sleep? What is the means of knowledge for deep sleep? What is the significance of deep sleep, in terms of waking, dream, deep sleep? That's all doubts. There are so many doubts around that. And what is the deep sleep?

Swamiji: We don't need deep sleep at all to prove the nature of *ātmā*. That is a certainty. We have to...we shouldn't bother about deep sleep at all. Because that there is *ātmā*—that I am a self-evident being—that's enough, and that is *anvaya* [the invariable constant]. Self-evident being in all my experiences, there is *anvaya*. *Anvaya* is, when the mind is awake—let us say. When the mind is awake, and there is *caitanya* [consciousness], this *caitanyam* is invariable. Variable are the experiences. And that *caitanyam* is limitless, etc. It's over. That is about the *caitanyam*.

In sleep the mind is in a *sūkṣma* [subtle] form. In a *sūkṣma* form. Why? Because the fellow really wakes up when you call him, even if he is in sleep. So the response is there because it is in *sūkṣma* form. The *vṛtti* [thought modification] is there. Without *vṛtti*, you don't exist. *Vṛtti* is important. There is again some kind of a *vṛtti* must be there—*ajñāna vṛtti*—'I don't know' *vṛtti*.

And in the deep sleep state, that there is sleep—you are asking me about sleep—that is because you have the experience of sleep. And therefore, when you have the experience of sleep, then only you can ask me, what is sleep, etc.

So, experience for whom?

Radha: That's nice.

Swamiji: Yeah. Experience for whom? Because there is a knower, known relationship is not possible. There is no object experience. Therefore, when there is no particular object experience, the pronounced subject won't be there. And therefore the subject object relationship doesn't exist in deep sleep. That is the only thing that you can talk about. That there subject object absence is also known to you.

Radha: But, Swamiji, the argument could be: Yes, that's all true, but I am not there in deep sleep. So I'm not there in deep sleep. Therefore, I must be the mind. Because the mind goes into un-manifest condition—there's no knower, known—there's no subject, object, and I have no experience of myself being there

Swamiji: Alright. You take it...mind is the *ātmā*, you take it. Your mind *ātmā*, you take it. Which mind you are talking? Which thought you are talking? Thought is *kṣaṇika* [momentary]. Mind means *kṣaṇika vṛtti* [momentary thought modification], and therefore momentary consciousness. The momentary consciousness is *ātmā*. So this *vṛtti* goes. What is the thing that connects all the *vṛttis*?

Radha: But in deep sleep, there seems to be a gap in my experience. In deep sleep there's a gap in my experience.

Swamiji: Yah. Gap is for whom? There is a *sākṣī* [witness]. So, in deep sleep there is a *sākṣī*.

Radha: But there's no recognition of the *sākṣī* in deep sleep.

Swamiji: No. At that time there is no...there can not be a...because there is no object.

Radha: But the *ātmā* is *svaprakāsa* [self-luminous]. It's self-evident.

Swamiji: Yeah.

Radha: So that self-evidentness of the *ātmā*, doesn't continue through sleep.

Swamiji: No. How can you say that? If *ātmā* is self-evident. And, it is also self-evident, why? Once the word 'self-evidence' comes into the picture. Why? Because, everything becomes evident to the self. Therefore we say it is self-evident.

Radha: The self-evident is really the *svaprakāsatvam* of the self. If I get rid of the entire creation...

Swamiji: No, no. That is because everything becomes evident to the self. And the self is *svaparakāsa*. It is self-evident. But everything, when we say, ‘self-evident,’ it should include also a state of experience. Then everything becomes self-evident to the self.

And even the deep sleep also is evident to the self...is evident to the self. And what is evident to the self is not self-evident. Sleep is evident to the self; the self, therefore, there is *sākṣī*. *Sūkṣma vṛtti* [subtle thought modification] is the there. Because otherwise you cannot say, ‘I slept well.’ This ‘I’ has got *anvaya* [invariable constant]. ‘I slept well’ is *anubhava* [experience] ‘I slept well’ is *anubhava*. There must be a *sūkṣma ahaṅkāra* [subtle I-notion]. A *sūkṣma ahaṅkāra* is there, and then *ahaṅkāra* is there, then *ātmā* is there. So, *ahaṅkāra* is *ātmā*. *ātmā* is not *ahaṅkāra*, but *ahaṅkāra* is *ātmā*. *Sūkṣma ahaṅkāra* is there to say, ‘I slept well.’ The modern psychology also talks about the sleep, and in their own language, they talk about the presence of ego.

Radha: Another argument for this that Swamiji has used—that maybe Swamiji can elaborate on a little bit—is that in the deep sleep, there is no time. Right? Because—*deśa* [space], *kāla* [time]—the time space—is resolved, experientially, when the mind is in causal condition

Swamiji: Yah.

Radha: And so, because there is no experience of time, there can be no...

Swamiji: Memory

Radha: Memory...no gap. I mean...for this particular argument, there’s no gap in the experience of one’s being. There’s no experience of time.

Swamiji: Yah?

Radha: So, I am talking, Swamiji, about the experience of the gap in terms of the *svaparakāsatvam* [self-luminosity] of the *ātmā*.

Swamiji: The idea is, that there is no experience of time, is also an experience, you know. No experience of time.

Radha: But it's a recollected experience.

Swamiji: Recollection of whom? For whom? There must be a *sākṣī* [witness] for the whole thing. So, recollection for whom? This is all *sāhasa* argument, you know.

Radha: All...excuse me?

Swamiji: *Sāhasa*. Means, just as they go on holding on—holding on to one thing. This argument is old argument. And they say that the deep sleep there is no *ajñānam* [ignorance]. There is only *sākṣī*, *svaprakāśa ātmā* [self-luminous self]. This is one argument. In deep sleep there is only *svaprakāśa ātmā*. This is an argument.

Radha: That's that guy.

Swamiji: Yah. Yah.

Radha: I forget his name.

Swamiji: There is *svaprakāśa ātmā*. There is no *ajñānam* or anything. There is no *adhyāsa* [superimposition]. And there is no *ajñāna*. *Mūla ajñānam* [root/causal ignorance] is not there. That is their argument. And, if *mūla ajñānam* is not there, then why that...if that *brahman* is there, and he is *sarvajñam* [omniscient] why I am not *sarvajñam*?

My mind is there to be *alpajñā* [limited knowledge]. When my mind is there, I become *alpajñā*. Then why not I am *sarvajñā* [omniscient] in deep sleep then? If *brahman* is there, and he is *jagat kāraṇam* [cause of the world], I should be *sarvajñā*. Why I am not *sarvajñā*?

Therefore, all the unmanifest—my own *prārabdha* [karmas responsible for this birth]---to be unfolded, it cannot be in the *sūkṣma śarīra* [subtle body]. It has to be in the *kāraṇa* [cause]. So you require my *prārabdha* to unfold. This is all after assumption, you know, after the...after understanding karma, etc., then only it comes, that argument.

Radha: That's right...

Swamiji: So, ah...

Radha: This question comes a lot, Swamiji.

Swamiji: This is always a problem— *tamo'bhībhūtasukharūpameti* [overwhelmed by ignorance (the self) gains a state of being happy]— *upaniṣad vākya*— *ātmā tamasā abhibhūtaḥ sukharūpameti*. *Ātmā* gains a state of being happy, comfortable. *tamasā abhibhūtaḥ* [overwhelmed by darkness], *ajñānena abhibhūtaḥ* [overwhelmed by *ajñāna*] overwhelmed by *ajñāna*. That is called sleep. This is the *upaniṣad*, *kaivalyopaniṣad*.

It is called *puratraya*, *puratraya* —three cities—three worlds—waking, dream and deep sleep. The one who is invariable in all the three *puras* is *ātmā*

Radha: Swamiji, one of the confusions, I think, is that in the waking state, in the dream state, there's the experience of duality, but in the deep sleep there's still the experience, but the experience is one of pure *ajñānam*.

In all three cases, the duality—waking, dream, and the deep sleep—are experiences, which are competing, in a sense, with just the *saccidānanda*, just with the *ātmā*. And so, from the deep sleep state, we're looking back at that through memory. And the experience that we're having, when we look back at the deep sleep, is the experience of *ātmā* with *ajñānam*. It is not just my being. The experience, the *vṛtti* [thought modification], nature of the *vṛtti* is causal. It's *ajñānam*.

Swamiji: No. See...

Radha: Just like, if I remember a dream. If I remember a dream, I have...there's my being, and there is the dream situation. If I remember deep sleep, there's my being, who I am, and there's the deep sleep situation. The deep sleep is its own *vṛtti*. It's a *sūkṣma vṛtti* [subtle thought modification].

Swamiji: Yeah, yeah.

Radha: But that's its own experience. The deep sleep is its own...The deep sleep *vṛtti*, that *sūkṣma vṛtti*, is its own experience. Just like the dream state is its own

experience.

Swamiji: Yeah. Yeah. But ah, the experiencer...

Radha: The *ātmā*.

Swamiji: The experiencer must be there, that is also, to narrate the experience.

Radha: But the narrator isn't there in the deep sleep. That's the difference.

Swamiji: No...

Radha: It's just the *sākṣī* [witness].

Swamiji: ...there is nothing to narrate. There is nothing to narrate, because there is no particular experiences. That's all. That is what we call *sukha* [pleasure/happiness] because there is no subject object relationship. That object is not there. If object is there, it becomes dream.

Radha: But if the object is not there, there's still the *sūkṣma vṛtti* [subtle thought modification] there, which is what we say—just pure *ajñānam* [ignorance].

Swamiji: There is a *sūkṣma vṛtti*. The *vṛtti* of *ahaṅkāra* [I-notion].

Radha: But, Swamiji, the distinction I'm making here is that, if I were to look back on the dream...on the deep sleep, and describe it, I could say, "Oh, I slept well last night. I didn't know anything."

Swamiji: Yah.

Radha: But if I were to look back on a *nirvikalpa samādhi* experience...

Swamiji: Yah?

Radha: ...which is another *vṛtti*, *akhandhākāravṛtti* [non-dual thought modification]. I'm not going to describe that in the same way as I would describe the

deep sleep state, even though both are nondual. So that means that there is an *ajñāna vṛtti* there, which is competing.

Swamiji: Yah. That's true. There is, ah...there is one *tamas* [ignorance/darkness] There is no question of, 'I know myself' *vṛtti*, 'I don't know anything alone' *vṛtti*—*ajñāna vṛtti*. When you say that, 'I don't know this object,' even waking, when I ask something that you don't know that is Zulu language. "Do you know Zulu?" "I don't know." Total *ajñānam*.

So, I don't know. This 'I don't know' *vṛtti* here is opposed to 'I know.' So, this, 'I don't know'...there again 'Zulu' is only word, and that is the name of some language that is an African language. That much I know. And therefore, opposed to that is the *vṛtti*. Therefore, you are awake, or dreaming. Then, if that also is not there—that Zulu, that Zulu etc., 'that much I know,' that also is not there. 'I don't know.' That is called, it is *real tamas* — *tamasā abhibhūtaḥ* [overwhelmed by ignorance]—unopposed by another *vṛtti*. It's a blanket *ajñāna*. 'I don't know' *vṛtti*. It is entirely different from the other, the *nirvikalpa samādhi*.

Radha: It's a different *vṛtti*.

Swamiji: Yeah, yeah, yeah. Here, mind is awake. There the mind is sleeping. So that means the *ajñāna vṛtti* is there. Here *ajñāna*...that kind of *ajñāna vṛtti* is not there. *nirvikalpa samādhi* also, why also, is only absence of subject object. *Jñānam* is there, we don't know. It can be dumb *samādhi*.

Radha: *Jada* [inert].

Swamiji: Yeah Unenlightened. That why it's the *mūla avidyā* [root/causal ignorance] *Mūla ajñānam* [root/causal ignorance] must be there, but ah, basic *ajñānam*.

Radha: Is there a...

Swamiji: Suppose an enlightened man goes to sleep, *mūla ajñānam* won't be there, but *ajñānam* will be there, *ajñānam* of the world. So that will be there.

Radha: We could even say that what is there is the casual condition of the mind...

Swamiji: That's all.

Radha: ...which is the *ajñānam*

Swamiji: Yeah....

Radha: *kāraṇa śarīra*. [causal body].

Swamiji: ...casual condition of the mind...the unmanifest *prārabdha*, they're all there.

Radha: Casual body is still there.

Swamiji: Yeah, must be there, or where is *jīva*?

Radha: I think part of the understanding also that the deep sleep is a recollection through memory, is important. That's another question that comes up.

Swamiji: Tis memory. Yeah.

Radha: It's not inference.

Swamiji: Yeah.

Radha: Some people want it to be inference. You can't...

Swamiji: Yeah, if it is inferred, you must have *liṅga*. There is no *liṅga*. [a *liṅga* is a distinguishing characteristic that would invariably indicate sleep, like smoke is a distinguishing characteristic of fire, allowing you to infer fire if there is smoke.]

Radha: And also, it was immediate experience, like any other experience.

Swamiji: It's *anubhava* [experience]. Yeah, yeah.

Radha: *Anubhava*.

Swamiji: If it is inference, some people may not make that inference—may not be equipped to make the inference.

Radha: Yeah.

Question: Swamiji, in deep sleep they say that your blood circulation continues and everything in your body goes on, it's because of *ahañkāra*, *sūkṣma ahañkāra* [subtle I-notion]?

Swamiji: Which one?

Question: So, in deep sleep all your...what are your physiological functions continue, because of the *sūkṣma ahañkāra*? Is it like that?

Swamiji: Physiological...yah...

Question: Because of *sūkṣma ahañkāra*?

Swamiji: Yah, Yah...That is the maintainance. Otherwise, you will be disconnected from this body.

Question: Breathing and blood circulation?

Swamiji: Yeah...

Radha: Om

Swamiji: Okay, I'll go now...It's okay?

Radha: Yes. Thank you so much, Swamiji.

Question: In the deep sleep, *āvaraṇa śakti* [the covering power] continues?

Swamiji: Even, suppose an enlightened person, in sleep, then he has no *āvaraṇam* But other *āvaraṇam* is there, you know, the *jagat āvaraṇam* [(the power of ignorance

that) covers the universe]

Question: Okay

Swamiji: Ahhhh

Question: And that *jāgat āvaraṇam* is *vikṣepam* [the projecting power of ignorance] or

Swamiji: No, no. *jāgat āvaraṇam* is there because, in the sense there is no subject object relationship, so that *āvaraṇam*, *tūlāvidyā* it is called.

Question: *Tūlāvidyā*

Swamiji: Lot of things you don't know.

Question: Right

Swamiji: That *avidyā* is there

Question: But Ishwara doesn't have *tūlāvidyā*, right?

Swamiji: Yeah, no. There is no *tūlāvidyā*.

Question: No *mūla*, no *tūla*

Swamiji: No *mūla*, no *tūla*

Questioner: Ishwara has mind? He has mind? How he has...

Swamiji: No, no. *Māyā* itself makes him. Without mind only its *sarvajña* [omniscient]. Then only he can be *sarvajña*. With a mind then he will have to think like that. He will know one thing, then... Mind is necessary while ignorance is there. To remove the ignorance, you require cognitive thought. So when he's *sarvajña*, then you don't need a mind.

Question: So how he thinks like *sarvajña*?

Swamiji: Ney, ney. *Sarvajña*, the *māyā upādhi* itself makes him *sarvajña*.

Question: Okay, it's not *brahman* that thinks, right? *brahman* doesn't think, right?

Swamiji: *Brahman* with *māyā* only.

Question: With *māyā*, okay.

Swamiji: It's all *brahman*. Even *alpajña* [the one who has limited knowledge] is *brahman* only. With the *antaḥkaraṇa upādhi* it's *alpajña*

Question: So *māyā* as a whole thinks?

Swamiji: Yah.

Question: As a whole it can think?

Swamiji: *Kāraṇa*. See, you need *sarvajñatvam*. *Brahman* is *caitanyam* [consciousness]. *Sarvajñatvam* is *mithyā* [dependent/apparent reality] for which there should be some *upādhi*. *Upādhi* is called '*māyā*.'

Swamiji: Yeah, that which makes him *sarvajñatvam* is called '*māyā*.' Don't think, some other *māyā upādhi*, and then because of that he becomes *sarvajñam*. What makes him *sarvajñatvam* is *māyā*. What makes *brahman sarvajñam* is *māyā*.

Question: So *māyā* includes knowledge and ignorance both in that case for him.

Swamiji: At our level, individual level, *māyā* includes *avidyā* also. Our *avidyā* *Āvṛnoti* [ignorance covers], *māyā śakti* [the power of *māyā*] has got *āvaraṇa śakti* [covering power] also. At our level, it covers. At *Īśvara's* level, it doesn't cover. Yeah.