

*Satsang with Swami Dayananda Saraswati in Saylorsburg*

*October 2, 2008*

Radha: Swamiji could we continue with the discussion on *avidyā* [ignorance], and bringing in especially *mūlāvidyā* [causal ignorance] and making clear the argument of absence of knowledge. We kind of left off there yesterday, and whatever else we are supposed to know.

(Laughter)

Swamiji: There are a number of ah...issues. People get stuck with this *avidyā*. We want to know what is *vastu* [reality]. What is reality. Then they get stuck with *avidyā*. We are not inquiring into *avidyā*. We are inquiring what is reality. That kind of inquiry is a necessity because there is *avidyā*. Otherwise, there is no discussion.

In the vision of the *śāstra* you are *brahman*. It doesn't...it doesn't say, "You are *avidyā*," or "*brahman* is covered by *avidyā*." It doesn't say. You are *brahman*. And so, if that is not known, then what denies that knowledge?

In any object knowledge, also, what denies is *ajñāna*...is ignorance. And here also what denies is *ajñāna*. The problem rises only because the self is self-evident. It cannot be covered by *ajñāna*. And therefore, there is no *ajñāna*. There is only...there is only mistake. There is no *ajñāna* because self is not covered by anything. Cannot be covered. It's consciousness. It cannot be covered. No time it can be covered. So this *āvāraṇam* [covering] doesn't exist.

What we say, *avidyā*, is only mistake. This is the argument. There is no *mūla-avidyā* [causal ignorance]. So, everything is *adhyāsa* [superimposition]. *Atasmintadbuddhi* [the cognition of one thing, on that which it is no, i.e. mistaking a rope for a snake]. You see something that is not there. That is to be corrected. Now, that is to be corrected means, how many times you will correct? It doesn't go. Therefore, we can now argue for this a number of arguments. And ah, what...Yesterday, I gave one argument. If there is no cause for a mistake, the mistake is *akasmāt* [without reason], without a reason.

So without a reason mistake will keep coming all the time, because there is no reason necessary. There is no cause. So, when there is a mistake without a cause,

mistake will happen. Even if you correct it, again it will happen, because there is no cause. If you say, “*vastu-ajñānāt* [ignorance of reality], *anyathā grahaṇam vastunaḥ* [taking reality to be other than what it is], because of one’s...one’s ignorance of the *vastu*, in its *svarūpa* [true nature], there is mistake, *anyathā grahaṇam*. *Agrahaṇam* [non-recognition] is the cause for *anyathā grahaṇam* [misperception, seeing it not as it is]. So, *vastu-agrahaṇam* [the non-recognition of reality] is the cause for *anyathā grahaṇam* [misperception of reality]. *Agrahaṇam* is not recognition...non-recognition.

So, not recognizing the *vastu*, *ātmā* [Self] is *brahman*, that is the *vastu*, then causes, because I am already. I exist, self-evident. I have to be taken for something. And I have certain individuality. Therefore, I will be taken for the body/mind/sense complex. There is no question of avoiding that, because one is born along with that. And therefore, one commits this mistake. So, *vastu-agrahaṇam* is the cause for *anyathā grahaṇam*.

Then, *agrahaṇam* [non-recognition], we require, this *agrahaṇam* has to go. *Agrahaṇam* means *ajñānam*, *avidyā* [ignorance]. Then, *agrahaṇam* goes, *vastu-agrahaṇam* goes. The *anyathā grahaṇam* also should go. It goes. *Anyathā grahaṇam* means, mistake. So, other than what is, you take. That is call...*grahaṇam* means, perception. *Anyathā grahaṇam* means other than what it is. The perception of the...perception of the *vastu* other than what it is. Other than what it is. What it is is limitless. And if it is other than what it is, means, limited. There is nothing not more limitless.

Sometimes mistake becomes a blessing in disguise. But here, it cannot be blessing. *Anyathā grahaṇam* means it is gone. You are committing a mistake against the limitless. Therefore, you are limited. The only option is there, limited. Therefore, *anyathā grahaṇam* will always be, I’m a ...I am a limited being. Then it starts search...seeking. So, this *vastu-agrahaṇam* is called *ajñānam*, *avidyā*.

Therefore, the body/mind/sense complex doesn’t deny the nondual nature of the *ātmā*. Therefore, even suppose this *ahaṅkara* [I-notion] continues. That’s an enlightened *ahaṅkara*, *bādhita-ahaṅkara* [neutralized I-notion]. And therefore, there is no issue. But if you say, there is no *ajñānam*, *anyathā grahaṇam*, there is no *bādhita- anuvṛtti* [continuing of the neutralized I-notion—means, the reality of the continuing I-notion is negated] So after knowing, you continue to live as a *jīvānmuktaḥ* [one who is living liberated]. That is not possible, because again,

*anyathā grahaṇam* is there. There is again *anyathā grahaṇam*. So, you have to live your life. Where is *bādhita-anuvṛtti*? *Ajñānam* is gone, then *bādhita-anuvṛtti*, because mistake continues. If...if I am the body/mind/sense complex is the mistake, that, the I am the body/mind/complex continues.

Then if you say, it doesn't continue, then something else is gone. This continues anyway. Something else is gone to make me enlightened. What is gone? I continue to be a...an entity, an individual entity. And therefore, there should be knowledge. And that knowledge must take place. And something has happened for this person to say, "That I have...I come to know what I am." So, if he says, "I am...what I know," but this...this thing has not gone. Because in a mistake...suppose there is a mistake without a cause, and you correct the mistake, and it should not continue, and it continues. So, you can only say, it is *bādhita-anuvṛtti*.

So, after the negation, it continues due to *prārabdha* [karmas responsible for this life] and all that. So, but then, due to *prārabdha* it continues. I have no problem with that. But, you seem to have some knowledge. What is that knowledge? In spite of this continuing, what is that knowledge? That knowledge is *ajñāna-virodhi-jñānam* [knowledge which is opposed to ignorance]. So that knowledge is only just what is *vastu*, the *satya-vastu*. That is negated already. That knowledge negated the *ajñāna*. This continues. Then only *ahaṅkara* is a *bādhita-anuvṛtti*, you can say.

Therefore, you have to accept, *jñāna nivṛtṭyam ajñānam* [ignorance is removed by knowledge]. *Ajñānam* is *jñānena*. So, *ajñānasya jñānena nivṛtṭiḥ* [the removal of ignorance is by knowledge]. *Ajñāna* is gone because of knowledge. Then, there is no issue. Body/mind/sense complex continues, and *advaitam* will allow subject-object relationship. And therefore, then *prārabdha*, everything you can bring. You can enjoy the blue sky, at the same time say it is not there. That is called *ajñānam*.

When you say, "It is not there. The sun does not rise." And seeing the sun rise, that is called '*ajñāna-nivṛtṭiḥ*.' [the removal of ignorance] Perception is there, and it is explainable. Body/mind/sense complex is there. It is explainable. Why it is there, it's all explainable.

And another thing, if there is a mistake on the part of the person, that I am *kartā*, I am *bhoktā*. I'm a doer. I'm an enjoyer, experience. In other words, I am the

subject. I am the object, you know, so. So, I can become an object also. I am the subject. Therefore, I am guilty of omission and commission. I am object to others. Therefore, I get hurt. Others omissions and commissions, my hurt. My omissions and commissions, my guilt. Understand, guilt and hurt.

And so, this is the mistake. If this is reality, there is no solution. If this is a reality, there is no solution. If there is...this is not the reality, then there is no problem. I have to see that there is no problem. Til then, there is a problem.

And so, we say, there is *ajñānam*. Someone else says, there is no *ajñānam*. When you say *ajñānam*, is only *anyathā grahaṇam*. Whenever Shankara says, '*avidyā*,' it is *anyathā grahaṇam*, taking...taking *ātmā* to be other than what it is.

Mistake doesn't require a cause. So, if it doesn't require a cause, you will be committing mistake all the time. Mistake of what? We ask this question. Mistake of what? Of the *vastu* [the reality]. What is that *vastu*? That is what you have to correct. What is that *vastu*? I don't know. That is to be corrected. That is not correction. That is spiriting away. By *jñānena* [by knowledge], it has to disappear, not correction. We are not correcting the mistake. We are knocking off *ajñānam* [ignorance], which is the cause for the mistake.

This is what they call, *āvaraṇa-vikṣepa* [covering-projection]. *Āvaraṇa-vikṣepa* is a very well understood...When you look at everything, every mistake, every mistake has got *āvaraṇa* and *vikṣepa*. You don't see the object, and then there is a projection.

In your dream you do the same thing, *āvaraṇa-vikṣepa*. The fellow dreams after having a six course dinner. Six course dinner, goes to sleep, dreams. So in the dream, he went on hiking, and fell down, broke his legs, nobody is there. He is starving, one day, second day, third day. Three days he had been starving, and no help, and no one was there. And the fourth day, the vultures are all hanging over him. And the fourth day somebody comes, like him, a hiker, and happens to see him, and then he gets saved. He's saved. He woke up. Okay, the extra food in the stomach still not digested is the cause for the dream itself. He couldn't sleep because of overeating. And that fellow, he is feeling starved.

What does it mean, *āvaraṇam* [covering]. The fullness of the stomach is *āvṛīyate*, (laughs) is denied. Knowledge is denied, the physical reality, the *vyāvahārika-sattā*

[empirical reality] is denied completely, *āvṛtā* [covered]. Then, that *śakti* [power]...this is the original *śakti* of the Lord, *Īśvara*, *brahma-shakti*. It has got also projecting power, and projects. That is called *āvaraṇa-vikṣepa*. Projects this dream world, mountains, hiking, falling, breaking, starving, everything real. For that dream to be real, you have to cover, that's *āvaraṇa*.

Hi (Swamiji sees someone he knows)

So this...that...you require that *āvaraṇa*. That denial must be there. And so, *āvaraṇa* and *vikṣepa* [covering and projection].

If you take the unconscious, a child undergoes pain. It cannot handle pain. And so, it will have crib death, if it is in panic. And so, that is the principle of all...of all this unconscious. So the pain...the pain is ah...is there. The causes of pain, whatever is that pain, is all there, and it has got to be processed. But then, the child doesn't have all that...all that capacity.

Therefore, it is postponed. And the child is saved, sheer grace. The child is saved, by covering it. It is just amazing. If you look at the child, and then suppose child cries. Mother says, "Didn't I tell you? You should not cry." You are not supposed to cry. It's a taboo. You call, 'home rule.' And therefore, child stops, and then smiles. Mother thinks she has made it. She knows how to...how to bring up the child. And that smile and all that is to win the mother. And then, the whole thing is forgotten, *āvṛta* [covered]. After marriage, it'll come out. (Laughter) Because it should feel safe, the ego should feel safe, then it'll come out. You need not worry. (Laughter) So, it'll come out, because safety is required. Whenever the ego feels safe, then it'll come out. What I say, that is *āvaraṇa* [covering].

Then *vikṣepa* [projection]. I go to somebody's house for lunch. They call me, and I go. That house, they have got lot of things in the living room. And what they do? So they put them all in one corner, and they put a sheet over that, and keep some flower vase. This is called *āvaraṇa-vikṣepa*. The child does it all the time. That's *Bhagavān's* gift. *Bhagavān's* grace it is, just to save the child. So, it's not a bad thing. In fact, it is a blessing to save the child.

So...so, this *āvaraṇa-vikṣepa* is a reality. Therefore, what we call *avidyā* [ignorance] has got this *agrahaṇa* [non-recognition] and *anyathā grahaṇa* [misperception]. Both constitute *avidyā* [ignorance]. Both constitute... *śakti-dvayam hi māyāyāḥ*

[Māyā has a two-fold power]...and ah...and then they say, *āvaraṇa-vikṣepa-ātmakā* [in the form of covering and projection]. The ... *śakti-dvayam hi māyāyāḥ*, this *śakti-dvayam asti*, one is *āvaraṇa-vikṣepa-ātmakam*. *śakti-dvayam, āvaraṇa-śaktiḥ, vikṣepa-śaktiḥ*. Projection, and *āvaraṇa-śakti* [the covering power] is there, *māyā*. Brahman is, *māyā* is.

*Māyā* is *mithyā*, in reality. That is not understood, also. These people don't understand the meaning of *mithyā*. *Mithyā* means, they think it is false. False is not *mithyā*. False is *mithyā*, true. False, alone is not *mithyā*. The table also is *mithyā*. This table (Swamiji, taps the table) is *mithyā*. What else is there?

False also *mithyā* because, *sad-asadbhyām anirvacanīyam* [that which cannot be categorized as real nor as non-existent]. *Asat cet na pratīyate*. [If not existent, it can't be perceived. *Sat cet na bādhyeta*. [If real, it can't be negated.] *Na pratīyeta*. [Not perceivable.] *Na bādhyeta* [Not negatable]. Suppose you see a rope-snake. (If) the snake is totally non-existent, it won't be seen by you. If it is existent, hundred times you see with light and...it won't go. Goes away. Snake goes away, and therefore, it is false.

But the table will not go. [Taps the table] This table will not go. You can't say table is *satyam* [real]. You can't say table is non-existent or false. False also is *mithyā* because it fulfills the...the definition. This also is *mithyā* [taps the table]. *Sat cet na bādhyeta*. *Asat cet na pratīyeta*. [If real it can't be negated. If unreal (nonexistent) it can't be seen.] Continues here also, *mithyā* definition. If it is real, then...so we...you cannot dismiss it, saying it is wood. And if it is unreal, there won't be...there won't be any such recognition, it is a table. Any number of times you see, it is table. So, *sad-asadbhyām anirvacanīyam* [that which cannot be categorized as real nor as unreal (nonexistent)], that is the *mithyā*. *Anirvacanīya* is the best definition of *mithyā*. *Sadasadbhyām*, neither real, nor unreal, or false. This is *mithyā*.

This *mithyā*, they don't accept. There'll be no *vyāvahārikam* [empirical reality], no *Īśvara*, no *Īśvara*. *Vyāvahārikam* is not there. Everything is *mithyā*, false, means *vyāvahārika* is not there, means empirical reality is not there. Even transaction is not possible.

When teaching is not possible, there is no teacher; there is no teaching; there is no *pramāṇa* [means of knowledge]; there is no issue. *Vyāvahārikam* must be there.

*Vyāvahārikam* means empirically what is true. Knowledge, etc., everything is *vyāvahārikam* [is within empirical reality]. *Bandha, mokṣa*, [bondage, liberation] everything is *vyāvahārikam*. *Dharma, artha, kāma*, *Dharma, security, enjoyments* all *puruṣārthas* [the human goals/aspirations] are *vyāvahārika* [enjoy empirical reality]. This is *Īśvara*. And therefore, the *māyā* must have the power to endow...endow *brahman* with all knowledge. And then, that *māyā-śakti* [the power of *māyā*] is capable of projecting the undifferentiated into differentiated forms of knowledge.

Then *āvaraṇam* [covering] is there. This has just got...*māyā* has got both, two...two types of power. One is...is projecting power. The other is covering power. Covering power works at the individual *jīva* level, in the *sṛṣṭa* [created] level. So naturally, covering...that covering power of *māyā* alone, *māyayā āvṛta* [covered by *māyā*]. *Ajñānena āvṛtan jñānam, tena muhyanti jantavaḥ* [knowledge is covered by ignorance; because of that, beings are deluded]. *Ajñānena āvṛtan jñānam* [knowledge is covered by ignorance], same word is used.

By *ajñāna* [ignorance] this self-knowledge is covered. Nothing else can cover it. Your not knowing is enough. What covering you require? Not knowing. Nothing can cover the tenth man. That fellow knows, I am so and so. He's not covered. Still the fellow is missing himself. I am the tenth man, I don't know, that particular *viśeṣa-jñānam* [particular knowledge]. I am Devadatta, that fellow knows. But, I am the tenth man doesn't know. That is called *viśeṣa-jñānam* [particular knowledge], and that solves the problem. Otherwise, he becomes a seeker and sad. And then...then that's all what is required. So, you have...you need *ajñānam* [ignorance], and you have it. So that is also...that *āvaraṇa* [covering] also is the *Īśvara-śaktiḥ* [the power of the Lord] alone.

The *jīva* is there. I am not the *jīva*. So, and therefore he is born because of, with *āvaraṇa* [the covering (which is ignorance)]. The birth itself is due to not knowing. And the birth will continue as long as he doesn't know. The *jīva* doesn't know, and the birth again...again cycle continues. That is *āvaraṇa*.

*Vikṣepa* is, I am *kartā* [doer], I am *bhoktā* [enjoyer], everything, and *Īśvara-sṛṣṭiḥ* [the Lord's creation] is there. That's all *Īśvara-vikṣepa-śakti* [the projecting power of the Lord], and your *vikṣepa-śakti* [projecting power] also. You can also have same power. So, this is *Īśvara*. It's a...it's a part of the manifest *Īśvara-śakti*. If *Īśvara-śakti*, where will it go...at the individual level also that *śakti* is there.

Therefore, we can commit mistake. *Āvaraṇa* [covering] is there. You don't see. You don't see what is, and then you can commit a mistake, because *ajñāna* [ignorance] is there. *Āvaraṇa* is there, means *ajñāna* is there, and therefore, mistake one will commit. Power is there. If the power is not there you can't commit mistake. *Vikṣepa-śakti* [projecting power] is not there, you can't commit mistake. You don't know, that's all. It's like the table doesn't know anything. It can't commit any mistake.

Only if you are capable of knowing, and you don't know, and you have the power of committing mistake also, and you have the power of correcting also, because you have got the faculty to know. And therefore, it's all proper. *Āvaraṇa-vikṣepa-śakti* [the power to cover and to project] is there.

Radha: But if the *mūla-avidyā* [causal ignorance] isn't accepted Swamiji, then what is the...what is knowledge, what's *mokṣa*, according to that school?

Swamiji: For them...for them, understanding the *adhyāsa* [the superimposition]. It's a continuous problem. There is no *mokṣa* [liberation] for them. It's all ah...

Radha: Is that right, Swamiji? There's no *mokṣa*...

Swamiji: ...*mokṣa*...

Radha: What will they say it is?

Swamiji: They will say there is *mokṣa*, but how...how can...

Radha: What would it be?

Swamiji: Yeah. It's not possible. Everybody talks of *mokṣa*. Even born-again tells about *mokṣa*, salvation. Yeah.

Radha: The absence of knowledge, Swamiji, what do they mean by that? There's absence of knowledge.

Swamiji: Nay, because they have to ah remove *ajñānam*, as *āvaraṇam*. Only *vikṣepa* they accept. So, if you have to remove *āvaraṇam*, the *āvaraṇam* is the cause for *vikṣepa*. *Āvaraṇa*...

Radha: They don't have the *āvaraṇa-vikṣepaḥ*.

Swamiji: Huh?

Radha: They don't have that.

Swamiji: Ah

Radha: So...

Swamiji: So, only *vikṣepa* [projection]. Therefore, knowledge cannot be taken as *virodhi*, as opposed to ignorance. For them, ignorance is *vikṣepa* [projection]. And therefore, it is the absence of knowledge that causes this problem.

Radha: Is the...

Swamiji: The *vikṣepa*, that is, I am a *kartā bhoktā* [doer enjoyer] let us take.

Radha: hmm

Swamiji: That I am a *kartā bhoktā* [doer enjoyer], *ātmani* [in the Self], this *adhyāsa* [superimposition] doesn't require any cause. It's all *akasmāt* [without cause]. Therefore, there is no knowledge. This is called, absence of knowledge. There is no knowledge. That is called *ajñānam*, *abhāve nañ* [the negation is in the sense of absense] not *virodhe nañ* [the negation is not in the sense of opposition]. [Note: *ajñānam* means absence of knowledge, not opposed to knowledge.] There is no knowledge. Therefore, you commit mistake. Therefore, mistake is to be corrected. Vedanta corrects the mistake.

Radha: But the mistake continues, so you have to continue to bring in the *vṛtti* [thought modification].

Swamiji: Ahh

Radha: Is that the idea, Swamiji? The mistake continues, because it's not caused by anything, and so the *vṛtti*, the *jñāna-vṛtti* [the knowledge thought] has to continually be generated...

Swamiji: Yeah

Radha: ...to match the mistake...to neutralize the mistake

Swamiji: Yeah, because *bādhita* [it's being negated] is not possible

Radha: Is the *svataḥ siddha* [Self evident] for the *ātmā* there, the self-evident nature of the *ātmā*? What about that?

Swamiji: That, there's no problem. That's why they say *ajñānam* is not there. Only mistake is there. Mistake is there. Then, there is only *adhyāsa* [superimposition]. It's all a problem. See, when somebody produces a wrong *prakrīyā*, the wrong *prakrīyā* [teaching methodology], wrong *prakrīyā*, then the issues will be...problems will be too many, ramifications are too many. Even discussion is impossible.

Radha: Nothing works.

Swamiji: Yeah. Yeah. *Īśvara* is not there, *pramāṇa* [means of knowledge] won't be there. Even though they say, but it is not. It's all lip service to *Īśvara*. Some upstart.

Another one thing, they ask. Where this *avidyā* [ignorance] is located? This *ajñānam* [ignorance], where it is located? It's a big discussion, where it is located. It cannot be located in the *jīva*. It cannot be located in the *ātmā* [Self], some kind of an argument. It cannot be located in the *jīva*, because already *jīva* is due to *avidyā*. And therefore, *jīva* cannot be the locus of *avidyā*. *Avidyā* is the mother of *jīva*. And therefore, the *avidyā* being located in the *jīva* is...is not tenable. Then *avidyā* should be located in *ātmā*. In *ātmā* alone, because that is not possible, therefore you have the *ātmā*. So *ātmani avidyā asti* [ignorance is in the Self].

Then you are accepting another thing, *ātmā*. *Ātmā*, you say, *asaṅga* [unattached]. It cannot have *avidyā*. *Ātmā* is untouched by anything. It cannot have *avidyā* because there is only nondual *ātmā*. There is no parallel reality called *avidyā* having its location in *ātmā*. And therefore, where is the location of *avidyā*? To whom does it belong? Shankara answers, "Whoever is asking the question, to him it belongs. (Laughter)

He answers like that. Yeah, *prṣṭuḥ ajñānam* [the ignorance of the questioner].

Question: Swamiji, couldn't *ātmā* [the Self], as though be being born, Swamiji? That would answer it.

Swamiji: Hmm?

Question: Because you have the actor, the actor plays the role of the beggar. So the *ātmā* plays the role of the knower, and he plays the role of the ignorant one. And then, so long as it is as though, there is no problem.

Swamiji: What's that?

Radha: She saying, that couldn't the *ātmā* be as though the ignorant one, because the *ātmā*...

Swamiji: Yeah, we will come that now. Yeah, that's how it is. First he answers, *dr̥ṣtuḥ iti*, [of the seer] he answers. It is...it is for the one who is asking the question. That's how he answers first. Then he explains. Because, the whole problem is the...the mistake. The problem is the mistake. There is no problem, then the problem is the mistake. And the mistake is due to *ajñānam* [ignorance]. And therefore, whoever asked the question has got this problem, *ajñāna*. That's why he said like that.

In fact, there is no *jīva* and another *ātmā*. Question itself is wrong. He supposes that there is a *ātmā*, and there is *jīva*. There is only one fellow called *jīva*. We have to find out the reality of this fellow. This *jīva* is *ātmā*. *Jīva* himself is located in the *ātmā*. And if the *jīva* has got *avidyā mātā* [mother], mother, then that also is located in the *ātmā*. Therefore, everything is located in the *ātmā*. *Avidyā* located in the *ātmā*. The *jīva* is located in the *ātmā*. *Jīva's* experiences are located in the *ātmā*. The entire *jagat* [world] is located in the *ātmā*. There is nothing which independently exists, because everything being *mithyā*. *Ātmā satyam* [the Self is the truth].

Why people get lost in *avidyā*? We are trying to prove everything is *satyam brahma*, and this fellow wants to know what is *avidyā*. What is *avidyā* means *avidyā* itself is to solve a problem that doesn't exist. Because you think there is a problem, therefore I have to say *avidyā*. Then afterwards, how *avidyā* comes? (Laughter) *Avidyā* never came. *Avidyā* never came to go. You are *brahman*. If I am *brahman*, how did I become *jīva*? Hey, you did not become *jīva*. That is why I say, you are *brahman*. If you had become *jīva*, then I have to say, you have to ascend now. You have descended. Now you have to ascend. Hah, then you will descend again.

We say, you are *brahman*. We don't say, you will become *brahman*. Therefore, there is no *avidyā*, nothing. No, no that I know that I am *brahman*. Then, how did I become *jīva*? Hey, you didn't become *jīva*. Then I don't...why I don't know *brahman*? Just now you said, you know *brahman*. Confusion. And so, *avidyā* solves the problem.

One more mistake. When did this *avidyā* start? This is another one...one question. Then we have to say, *anādi* [beginningless]. There is no beginning. It goes. Beginningless if you say, then endless. It goes. That is the *mithyā*. That is why it has got *mithyā* reality. Therefore, *avidyā* is *mithyā*. *Avidyā* is *mithyā*.

They think *avidyā* is the...the mistake is called *avidyā*, and that is *mithyā*, false. This is the thesis. But *mithyā* is a word for empirical reality, also. The table is *mithyā*. Otherwise you cannot prove the existence of table. You need a word. The word is *mithyā*. If that is understood, then there will be no problem. *Avidyā* also is *mithyā*. It's called *kalpita-avidyā*. *Kalpita* means *mithyā*. Table is *kalpita*. (taps the table) *Mithyā*. You can look at it as wood. You can look at it as table. When you want to 'touch wood' (taps the table) it's wood. Then, if you want to use the table, table. (Touches table) It's a shift inside the vision. (Taps the table.) Touch wood.

So, this ah...in the tradition there is this usage, *avidyā* as the *kāraṇam* [cause] for *jagat* [world]. So the *brahma jagad-adhiṣṭhānam* [Brahman is the reality upon which the world depends for its existence] and the *jagat-kāraṇam* [the cause of the world]...*jagat-kāraṇam*, this *nāma-rūpa-kāraṇam* [the cause of name and form], the cause for the names and forms, is ah is *parināma-upādāna-kāraṇam* [the material cause which undergoes change] is *avidyā*. They use the word, that which undergoes change and all that. That is...is a *paryāya* [synonym]---it's a synonym of *māyā* on that...on that place. Therefore, sometimes *avidyā* is used for *ajñānam*. Sometimes it is used for...as the *upādhi* [conditioning adjunct], *māyā-upādhi*, *Īśvara-upādhi*. That can cause confusion. And that has caused lots of confusion.

I don't use. I use only *māyā*. *Avidyā* means I only (use for the) individual. I don't use that. Wherever there is a possibility of confusion I don't use. So, little...they...this...little carefulness is required, because the individual *avidyā*, individually each one has to remove. Each one has to subject himself, herself to the teaching. The person has to subject. One has to subject oneself to the teaching to remove ignorance. The other fellow's ignorance won't go, because *vastu*

doesn't have an ignorance. It's a *mithyā*. Therefore, the *jīva*, who has the faculty to know, he's the one who has to remove that.

I am *kartā bhoktā* [doer enjoyer] that has to go, and therefore, faculty, the *buddhi* [intellect] faculty has to get *vṛtti-jñānam* [knowledge in the form of the thought modification]. So *vṛtti-jñānam ajñāna-nivārtikam*. → *Vṛtti*-knowledge, what takes place in the *buddhi*, knowledge, that will knock off *ajñānam*. And that has to take place in everybody's head. This is another problem. One fellow knows, and everybody knows.

Aurobindo says that. That means the *vastu* [the reality] has got ignorance. According to him, *vastu* has ignorance. (Laughs) It won't work. So the *vastu* is one and the same. The reality is one and the same. Therefore, one fellow is able to remove ignorance of *vastu*, (claps) everybody else is liberated. Aurobindo said this. And he was working for that liberation. And then, he died. After he's dead, people are there, devotees are there. They nurse the same idea. And then Mother...Mother of Aurobindo...one Mother was there, one French woman, and she did the same thing. She also said...and ah people...people would get liberated. She died away, and the devotees still...

Jagadisha: Swamiji, why is the *vṛtti* [thought], 'I am not the whole,' why is that *vṛtti* so strong?

Radha: Why is the *vṛtti*, 'I am not the whole,' that conviction that I am not the whole, so strong?

Swamiji: That's how we have been growing.

Jagadisha: But if the truth is, I am the whole...

Swamiji: That, ah...any *vṛtti* [thought] has to ah, knock off the...I am the whole *vṛtti* should knock off I am not the whole. Then, this I am not the whole is gone, then that problem doesn't exist anymore. But again, I am not the whole, seems to be there. Then it's in the process of going. There are other reasons. There must be so many reasons. The unconscious also is one reason, because any conscious knowledge doesn't touch the frozen child, time frozen, parallel reality. That remains there...I mean, it just remains, unconcerned about it. In fact, it interferes to prove that you are wrong, because it wants to solve the problem.

In some cases, cognitively one is not affected. In some cases...so, cognitively in other areas they will be okay. But with reference to solving the problem, the child will not allow. I mean use the model...child model. The unconscious won't allow, cause that is also intelligent. The problem is solved, then its problem will remain always. Who will solve? It has to be processed. So, it will deny. It'll find ways to deny that. It'll set up questions. And, ah...

Durga: But Swamiji, that is solvable, isn't it? In the end, that problem is solvable, is it not, the problem of the frozen child?

Swamiji: Nay, nay. That is why I say, repeated, so it is solvable. It's not a...I don't say it won't ah...If it has to be processed, it has to be processed. Til then, it will hold the fort. (Laughter) It won't give up. That is why we have got *nididhyāsana* [contemplation]. Percolate. This knowledge should percolate to the child also to feel safe. Yeah. Yeah.

Radha: Also the inner dialogue that Swamiji's led in the guided meditations.

Swamiji: Yeah

Radha: Where the child is direct...directly addressed.

Swamiji: You see, its ah...there is no route, particular route, you are yourself. But anything that is required will take place, so. Even it's...even the unconscious doesn't want to stay. It also wants to go. It doesn't want to stay, because it's pain. It doesn't want to stay. It also wants to go. So, it will go. It'll find ways to go. In fact, it will drive you to make you convince yourself. (Laughs) It will drive you, okay?

Nine o'clock...

Radha: Thank you, Swamiji

