

# END OF COURSE TALK BY SWAMI DAYANADA

Arsha Vidya Gurukulam July 22,1982

## Swamiji's Survival Kit

*The following consists of excerpts of the talks given to us by Swamiji at the close of the first course at Arsha Vidya Gurukulam, in December, 1989*

I am different now. This can bring judgment from others and loneliness into my life in the world. To counteract these, *I can create a world for myself through teaching so that I will have people of like mind to talk to.*

Inner freedom is not psychological. Freedom is not psychology. Psychology keeps me from stepping out of my mind and looking at it objectively. The psychological person is a bundle of judgments and conclusions I have made about myself based on others' judgments. Now it is a habit. But I need not be bound by my own thoughts. I can meet myself and others anew each day. That is where my freshness and love shine through. That is where I am able to enjoy a mind untethered by the past. *I do not have to look on myself psychologically; I can look on myself as Brahman.*

Do I judge myself? When I don't judge myself, I don't judge others. When I judge a person, I am not dealing with the person, but with my own judgments of them. I never see the whole person, so I can't judge them. *I refuse to judge myself or others no matter what happens.*

Am I wearing Ninja armor? I don't need it anymore. A saint goes to meet the wolves and all the other Ninjas bare-handed, with innocence. The silkworm thinks it spins its cocoon for safety, but that cocoon becomes its death-trap. So, too, every child builds a wall of protection around itself. If it is not taken down when the danger is over, the child's growth will be stunted and it will become a Ninja. *These walls must be mercilessly broken; I don't need them anymore and they are getting in my way.*

There is benefit in starting and ending my day with contemplation. And I can steal a few minutes for myself each day whenever possible. *Nididhyasana* is to eliminate any doubts about

the knowledge I have gained. There is no problem in my *jnanam*; the problem is the psychological self with its insecurities centered on I. In order to negate this *viparita bhavana*, I spend time every day in *nididhyasana*. *I am not meditating for the sake of jnanam or moksa, but to bring my mind back to what I know, to break the habit of limited vision.*

Teaching is for my own clarity; it is a *sadhana*. I will learn about my own and others' minds. And if I can teach a thing, I will know it very well until I have mastered it. The answers I give others must also satisfy me. That is how the knowledge becomes mine. And that knowledge will be useful to me in day-to-day situations. *Teaching is called Brahma-jnana-abhyasa, practice of the knowledge of Brahman.*

When I get upset, it reveals a rule I have made for myself about myself and the world. I can let go of the rule. Atma is above rules. That does not mean I should live licentiously. As I live the values, what was previously a *sadhana* becomes an ornament for me. Then I am totally free. This happens naturally as I stay alert and become conscious of where I was previously unconscious. *I master what I am conscious of* and then there is no problem because what has been unconscious has been brought up and can be dealt with. Surfacing takes its own time.

Must I worry about tomorrow? I only need to do what I can and remember that, somehow, everything will be taken care of. I need not have the pressure of my futuristic ideals. I can deal with problems as I deal with hunger or headaches. *There is an order I can surrender to because I have a place in that order.*

Sri Gurubhyo Namah  
Harih OM!

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As given by Swamini Vilasananda