

Camp at AVG by Swami Vidadatmananda Saraswati
From December 14 to 18, 2019

Value of Values - Part 07

Value: 10 — इन्द्रियार्थेषु वैराग्यम् (*indriyārtheṣu vairāgyam*)

Organs of perception, *śabda* — words, *sparsa* — touch, *rūpa* — visual, *rasa* — taste, *gandha* — smell. First is gratification of senses, second is gratification of emotion. The joy you have in the company of a person you like, gives you the emotional gratification. Then there is intellectual gratification, travelling to places, studying various things other intellectual pursuits, great joy involved there. It is the gratification of intellect. Don't think we enjoy only sense pleasures. There are millions of people, absorbed in their work and have disregards for objects of sense pleasures. Vācaspati Miśrā, well known for his commentary on brahma-sūtra bhāṣya. Once he was involved in his studies he looks up and sees a woman and asks who are you and she says I am your wife, silently serving him for 25 years. Getting very impressed with her devotion he gave his bhāṣya her name bhāmatī. When you get emotion gratification, intellectual gratification you don't care for sense gratification. Power, fame, wealth are the biggest gratifications. People work so hard, running for any political positions have really very hard work schedules, and all these for the gratification of ego. We in our life gain gratification at many levels, though this mentions only sense objects and pleasures. Assuming that they are the ones that distracting the minds.

We know not only *indriya*, even thoughts also distract our mind. Knowledge comes from *śravaṇam*, *mananam*, *nididhyāsanam* but for *vicāra* the mind should be focused, free from tenancies of extrovertness. Dispassion towards all these gratifications (*indriyārtheṣu vairāgyam*) method is *doṣa darśanam* - realise the suffering involved in pursuing those pleasures and also what I am missing by running after them. You may get pleasure by satisfying the senses but we must remember what we are missing in the process of enjoying those pleasures. Opportunity cost. Investing in mind, something giving you less returns. Thus losing the bigger gain, is opportunity cost. We are missing the joy of our own self which cannot be compared with these temporary pleasures coming from sense gratification. Limitlessness is the potential in our life, then engaging in something limited, does that make any sense? To *vivekī*s it doesn't make any sense. Reminding the mind- *doṣa darśanam*, what is lost in pursuing the limited, we are missing out the limitless. In pursu-

ing the small things we are missing the large ones. Humans can pursue *mokṣa*.

Aneka-janma saṁsiddha, as Lord Krishna says, so if we don't start pursue in this life, don't know how many more lives would be needed. *Preyas* - short gain, *śreyas* - long term gain. There is no pain in *ātmā*. If horses are not trained they would drag you away, while riding horses would be attracted to green fields, you have to control them and put them on the right path. Mind has superimposed the values where it doesn't belong, the happiness where it doesn't belong. Even the momentary happiness we are getting from the objects is not there. These *bhogas* are nothing but source of suffering. Vedanta says those pleasures are false projections. *Īśvara* has not designed the world for giving us happiness, peace, love because *īśvara* knows that is what we are. It is our nature so why would *īśvara* provide it outside. The world is created just to fulfill our basic needs. Whatever need *īśvara* created in us, he has created world for fulfilling them. Need for hunger is legitimate, need for happiness is not a legitimate need. It is like 10th man story, that search can never be fulfilled. *Īśvara* has not created things for source of happiness, peace, or love and that is where we are looking. To understand this is *Viveka* that creates *vairāgya*. *Vairāgya* is the result of *Viveka*, which is understanding the realities as they are. That *ātmā* is *sacci-dānanda*, self is the nature of happiness, limitless, what I am seeking is in my own self. This is *prāptasya-prāptam* attainment of already attained. Whenever mind wants to attain something it is unattained, remind this to your mind. Pujay Swmiji's missing glasses story. A man while reading newspaper, attends to friend and tucks the glasses up towards head, on resuming the reading he starts looking for glasses, calls wife angrily where are my glasses? Glasses are right there on your head, *prāptasya-prāpti*.

Two kind of desires in life, one for what we have not attained, and the desire for what I think is not attained. Desire for cup of tea is desire for unattained, but desire for glasses is of what I think is unattained. Desire for love, happiness is in this category. Happiness, love is to be given not to be asked for. You have it so you give, to experience happiness give it and you get it. This is the desire for what I think is unattained. So whenever a desire comes in mind is it for what is unattained or it is for what I think it is unattained. What is already attained cannot be attained. I am not saying that there should be no desire at all but desire for already attained is a problem. That desire can never be fulfilled. That is what is meant by *vairāgya*. This is how the mind is made free from its usual tendencies, attractions, attachment, desires. all gratifications are only seeking happiness which I already have. Let me give happiness not ask for it. Transform yourself from being a consumer to contributor. One who seeks to give happiness, give love he gets it. So this is *indriyārtheṣu vairāgyam*.

Value 11: अहङ्कारः (*anahankārah*)

Freedom from ego, *mānitvam* is a hidden pride, and *anahankāra* is manifest pride. We all want to control things. We get angry when we do not have our way. Expect you to conduct yourself in a certain way. *Ahankāra* is the sense of I that arises on account of identification with this body mind sense complex. My nature is self and the body is non self. Relationship between *ātmā* and *anātmā* is similar to the relationship between the actor and his costume. *Ātmā* is actor and body mind sense complex is the costume. Actor needs costume to perform the act. To act as a beggar he should put on the costume. *Ātmā* needs costume to do the *vyavahāra*, to interact with the world, therefore *īśvara* has given us these *upādhis* as costume, *anātmā*, non-self which is like the costume. Also *īśvara* has given this power to will, power to know, and power to act (*icchā śakti*, *jñāna śakti*, *kriyā śakti*). Problem is when the actor identifies with the costume. Costume or beggar is not the problem, I am the beggar that is the problem. That comes on account of identifying with the costume. That notion arises in I the *ātmā* because of identification with the body mind sense complex - it is called *ahankāra*. In words of kaṭhapaniṣad, when *ātmā* is identified with body mind sense complex it gets the notion I am the doer, the enjoyer, doer-ship experiencer-ship. That is the notion aroused in *ātmā* because of the identifications with the costume. And that is how there is enough of suffering. For me to have fear, we don't need real snake, that notion of snake in rope is enough to create fear. So the helplessness is created in the actor just because of the identification with the costume, that identification is *ahankāra*. That notion needs to be removed. When 'I am' does something there is always possibility of the guilt. When my mind is not in the right place problems are there, all that may come out in my words, I might hurt you. When doer ship is there, there is always possibility for the sense of guilt. *Kartṛtva* has the potential of guilt and *bhokṛtva* has potential of hurt. *Ahankāra* continuously suffer from these two. Constantly making the mind see how these notions arise from the identification with what I am not. *Ahankāra* is a whole bunch of complexes. Inferiority complex- I am no one, superiority complex- I am something, these are all notions arising from identifying with one or other aspect of personality.

Then identifying with sense organs, I can't see, I am blind, I am deaf. Intellect- I am successful, failure. Etc. each of these complex is the source of sorrow. Youngster on a bike silencer removed unbuttoned shirt with golden chain goes around, father looks at him as cause for his increased blood pressure. All role has possibility of stresses and strains, recognizing how all these separates me from others. That is *ahankāra*. Seeing this, what are the consequences of these notions. Recognize *ahankāra*, the notion every moment, who is

talking. I am speaking, I am listening these are all *ahankāras*. We have reduced ourselves from extremely unlimited to these limited entities.

State of mind where *rāga* is gone is *vairāgyam*. *Rāga* and *dveṣa* are two sides of the coin. When something becomes very important to me I look upon it as object of happiness, wellbeing, in presence of which I become comfortable and in absence of it I become unhappy, that is called attachment or *rāga*. Our mind becomes colored, therefore we do not see that object as it is, we see it with colored glasses. *Rāga* attachment accompanied with *dveṣa* aversion, whatever is a possible obstacle becomes object of *dveṣa* aversion. When *raga* is there *dveṣa* is going to be there. They go together, this is very well demonstrated in Hindi movies, one hero two heroine stories. In *rāga* we don't see things as they are. We color them and live in our private world, called *jīva sṛṣṭi*, other is *īśvara sṛṣṭi*. Universe of names and forms as creation of *īśvara*, I barely look upon them as it is, I superimpose upon them either pleasure or pain or indifference. Today I may not bother about something but that could become object of *rāga dveṣa* at some stage, like rock on the roadside for which I was indifferent, it becomes object of *rāga* when I want to change my tyre and need a stone to stop the car from rolling. By seeing thing as different from what they are by projecting upon them a potential pleasantness, or unpleasantness which they don't have. The world can neither make me happy nor can it make me unhappy. If something seems to make me happy because I have superimposed value upon it that is not there. Same thing applies for unhappiness.

In reality nothing in the world is source of happiness or unhappiness. Apply this reasoning whenever mind comes in contact with something. Use it if it is useful, don't throw away the baby with the water. Money is nothing that is wrong, also money is everything is also wrong. Everything has its own place in scheme of things also in my life. Ultimately universe is nothing but the creation of *īśvara*. *īśvara* himself manifested as creation. For creating you required *nimitta kāraṇa*, *upādāna kāraṇa*. *īśvara* needs nothing for creation. Upaniṣad says he made himself as universe, he manifests as universe, that is real *viveka* ultimately. To see this universe of names and forms as manifestation of *īśvara*. Is there Bhagavān in this chair, table, pillar, post? If *īśvara* is not there then he becomes limited. Nothing can exclude *īśvara*. he has to be everywhere. Is it possible to see *īśvara* in this pillars and posts? It is true, everything has *īśvara*, *asti bhāti priyam*. *Dṛk-dṛṣya viveka* tells us every name and form has these five aspects, *asti* - it is, *bhāti*—shines, *priyam*- loveable, everything has the potential of making us happy. Meaning that it is possible that you can enjoy any name and form. What prevents us from enjoying the beauty that is here. Poets have created all kinds of complexes and confined the beauty to certain things. By calling

something beautiful we are declaring other things as not beautiful. When I have no preconceived notion of what beautiful is, what face, body, flower, can be called beautiful. When things fail my expectations I declare it not beautiful. If I don't have preconceived notions I am free from all. *Vairāgya* gives us that freedom.

Vairāgya doesn't mean I am indifferent to things. Rejecting something is not *Vairāgyam*, it may be necessary practice in order to cultivate certain amount of detachments etc. It does not mean that I am not comfortable with what is given to me. Not enjoying something that you have is not *vairāgya*. I enjoy everything without getting addicted to it, that is *vairāgyam*, without being dependent on that. *Rāga* and *dveṣa* elements make us bound. Whenever I relate to something, it is not that thing which binds me it is the *rāga* and *dveṣa* in that interactions that's what binds me. So *vairāgyam* is freedom from attachment and aversion. We do not see and appreciate things as they are. As mind become free from *rāga* and *dveṣa* it is closer to *īśvara* as said in *īśāvāsyopaniṣad*. *Vairāgya* comes when mind is free from these superimposing values of attachment and aversion. Seeing something which is not there. A text called *aparokṣa-anubhūti*, it talks about *vairāgyādi catuṣṭa sampatti*. *Viveka* become natural only when we have *vairāgyam*. Constantly striving to neutralize the attachment by *pratipakṣa bhāvana*, contrary attitude. *Vairāgya* gives us freedom, you feel free to relate to anything, that doesn't mean keep on hugging everything. To be free from preconceived notions is a big thing and brings us closer to *īśvara*.

To be continued...

“I see music as a blessing of *īśvara* for the self-conscious, self-judgmental human being to survive and experience, for the time being, the reality of oneness with the total, the Lord, without having any qualification for it. I think that is what a blessing is.”

- Swami Dayananda Saraswati