

Camp at AVG by Swami Vidadatmananda Saraswati
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Value of Values - Part 10 (Final part)

Value 17: *viviktadeśasevitvam*

Separate from everything else, a practice of resorting to solitude, cultivating like for solitude. Solitude is a tough thing , very difficult called *ekāntam* in Sanskrit. Whose company do I have, I have my own company and that is the most difficult company. It is very difficult to be with myself, provided I have learned to like myself, or made myself likeable. When the mind becomes free from *rāga-dveṣa* or impurities, I find myself more and more comfortable with myself. How do I know my mind is getting purified? To the extend you are with yourself, *ātmanyeva ātmanā tuṣṭaḥ* . One is totally satisfied with oneself. Because the self is *ānandā*, one has to abide in that self.

It is the ignorance which creates *ahaṅkara*, which in turn creates *rāga-dveṣa* and these are the entities which in effect, veil the happiness within my nature. Most difficult person to live with is myself. I am very critical of myself. And I find it is most difficult to live with me. When alone, first thing we do is to look at the cell phone, WhatsApp, distracting from myself. Self-escape mechanism, escaping from the self. That's what I have been doing all along.

We have to practice to be on our own. Watch our mind , have close introspection, understand the mind. I need to learn to spend time with myself. Discover more comfort with myself. I like myself when I am compassionate, charitable, kind, not greedy, not cruel. These values are meant to create self-liking as we proceed. Do cultivate a value of spending time with yourself. Everyday take out sometime for yourself. Understand the disturbing things, try resolving them with *pratipakṣa-bhāvanā*. Ideally we should constantly watch our the mind. So take out special time to understand the mind. To begin with, being with myself , trying to cultivate liking for myself. This ego is not my true self, *rāga-dveṣa* is not my true nature. Vedanta has only one message, you are whole, beautiful , complete, full of love, happiness. Remind yourself this. Negate the negativities. Fight against the mind. We need leisure time to assimilate the knowledge. To assimilate our value, we need some time. So ***viviktadeśasevitvam***.

Find a time when there is no noise, a corner in the house where a practice of trying to be

with myself, introspection of myself. What is the truth of myself? How does ignorance manifest in my mind? What tendencies it created and what was the problem ? More clear the problem more clear the solution will become. More value will arise for knowledge and offer the values that will give you that mind.

It is highly advisable to transcribe this talk. If you write every word you discover so many things that you were not listening in the class. Do it as a teaching, you can find a creative activity. All of this can be included in this **viviktadeśasevitvam**. When I can't be alone with myself , I can have activities like *japa*, prayer or meditation which could help to spend secluded time with *īśvara* . Stretch that period of time . We have to cultivate this habit when we are not distracted by anything. **Viviktadeśasevitvam**, love for solitude, cultivate liking for solitude.

Purpose is to spend time with oneself. It can be introspection. Looking at my own mind, thoughts, intentions. When realized that it is not as desirable then use *pratipakṣa-bhāvanā* to neutralize them. Study scripture (*śravaṇam*), then focus on what I have understood and making my understanding clear (*mananam*), *nididhyāsanam* - meditation upon some form of *īśvara* or mediation upon my own self -getting abidance in the knowledge that I have. Cultivating the habit of being with oneself. That way we develop more and more acquaintance with ourselves and our mind, and develop comfort with our self, satisfaction with our self. Thus it is important for a student of vedānta to be able to withdraw from activities and spend time on reflection, getting further clarity in my understanding, getting abidance in my understanding named *niṣṭhā*. All these are helpful.

Values: 18 - aratirjanasaṁsadi

Rati, meaning liking. *Na rati*, *arati* is opposite, freeing mind from the need to seek company of the people. *jana* = people, *saṁsadi* = gathering. Seeking company of persons, now with all the strong social media it is changing. It is to distract oneself and get emotional support from outside. Distract myself amounts to escaping from myself. All of these shows inner need. Seeking other people's company is desirable when they are also seeker like you, it is called *saṅgā*, with wise people, learned people, your *śraddhā*, *bhakti* all of that get encouraged.

On the other hand, some people just attack our devotion. They unsettle your firmness and understanding when you not very sure. One should seek desirable influence at such stage. We are at the moment vulnerable. To better to seek desirable company. Seeking

company of other seeker is okay, but avoid company of those who are opposed to what the scripture are talking about. Avoiding the company of such people. Seeking company of those where we get encouragement, nourishment, clarity of understanding. That is what is meant by **aratirjanasaṁsadi**. That does not mean disliking or avoiding people. Not courting the company of people. That shows my mind is seeking some escape. As we should not be chasing material pleasure, we should not be chasing emotional support, cheap gossip, etc. that is what meant here.

Value 19: *adhyātmajñānanityatvam*

jñānam – knowledge, *adhyātma* - centered upon *ātmā* - that for which self is the location, pertaining to self, self-knowledge. Or knowledge which is centered upon the self. Here *ātmā* means *saccidānanda ātmā*. Constancy in the pursuit of the knowledge of self. As best as we can we should, not focusing on all other pursuits. Constancy in self-knowledge. Constancy in maintaining the means of self-knowledge.

Some additional points on this value are also given with the next value (Value- 20)

Value 20 : *Tatvajñānārthadarśanam*

Seeing the purpose of the knowledge, *Tat* is a pronoun, *sarvānām* - name of all. It is *Brahman*, *Tatvajñānam* is knowledge of everything, Knowledge of truth, knowledge of *Brahman*, knowledge of self. ***Tatvajñānārthadarśanam*** - keeping in mind the purpose that served by the knowledge of the self. What is the purpose served by this knowledge?

Brahmavit āpnoti param, knower of *Brahman* attains the limitless. Attainment of limitlessness is the result of this knowledge. Knower of self, crosses all the grief. One thing is that we do not want the sorrow, pain unhappiness, sadness, sorrow. Imagine a condition that there is a cessation of all of that once and for all. That is what we want. Attainment of unsurpassable happiness, should come and never go. Pain should go and never come. That is what we want. *Duḥkha-nivṛti* , *sukha-prapti*. This is what all of us want. That is called *mokṣa* - liberation. *Brahmavit āpnoti param* – knower of *Brahman* attains the limitless. It is ‘as though attainment’, in a notional sense. Tenth man discovering I am the tenth is the attainment of 10th man, it is not attainment. I am searching for my *mālā* getting late for class, and it is right there in my neck. That is what ‘searching for and getting it’ is as though getting as it was never lost. Attaining limitless, he is not getting it, he is discovering his own true nature. Becomes free from all the grief and makes me discover limitlessness as my nature. Keep that always in my mind. This knowledge enables me to

attain the goal to what I am born for, what is dearest to my heart. The desire behind all the desires.

Desire behind all desires is the desire for *mokṣa*, unconditional freedom, happiness. I, not only want happiness, I want unconditional happiness. We want to be happy at all the places with all the people, in all situations at all time 24X7. That is what we are seeking. Mostly we do not understand what we are seeking. What I am seeking is my own self. This is what is valuable knowledge. Story of a learned person wanting to cross the river, boatman takes him, learned asks this boatman have you studied literature, boatman says I am totally illiterate, one fourth of life is gone. Did you study music, classical music, boatman says no, 25% of your life is gone. Do you know any art, painting, sculpture? Boatman says no. Another 25% of your life is gone, 75% of life is gone. There was flashflood in the river and the boat started to sink, Boatman asks this learned man 'do you know swimming?'. This learned man said 'no', Boatman says then your whole life is gone.

We should delve upon the glory of this knowledge. What it has to contribute to our life. ***Tatvajñānārthadarśanam***. Keeping this in mind, we should know that this is the only valuable thing in life. Primary need is to become free from sadness and acquire happiness. Other things will be taken care of, no need to worry about other things. Only agenda in life should be *adhyātma-jñānam*, pursuit of knowledge. Nothing can give what I am seeking. Making the mind see the purpose of this knowledge again and again. Whenever mind wants to do something, ask 'for what?'. Famous dialogue between Yagyavalkya and Maitreyi. Will this wealth give me immortality? She was very clear what she was seeking in life. If 'no', then what is the use of that?. She wanted *amṛtatvam*. It is not worthy to pursue any goal other than this. More we understand, more we will have commitment to this. *Ātmanastu kāmāya sarvam priyam bhavati* - it is *ātma* that is dear to me. Therefore first of all, what you are seeking is to be discovered from yourself. You love wealth, your son, fame not for yourself. Wife is dear for the sake of self. Yagyavalkya narrates one by one, all of them dear for the sake of self. Ignorance is denying the benefit of your own nature. This is how it is important. If we do not understand inevitability, this journey will continue until I seek abidance in self-knowledge. This is ongoing pursuit, it goes on *anekajanmani*.

It only makes sense for me to be committed to the pursuit of the knowledge - **adhyātma-**

jñāananyatvam. *ātmā* must be seen, known. Seeing means clear knowledge without any doubts, errors. Know *ātmā* without any error. Oh Maitrye, *ātmā* must be listened to-*śravaṇam*. Listen to unfoldment from a competent teacher based on the scripture. Teacher is in fact for us a means of learning what this upaniṣads are teaching. *Mananam* - then you must dwell upon that, deliberate upon that. Then *nididhyāsanam*, by meditation remove the habitual errors of I am the body. In this manner oh Maitriyi you get abidance in the knowledge and this is the way to get immortality.

Recognizing not only importance of knowledge but inevitability of knowledge is being stressed. Sooner it becomes, sooner our life gets proper direction. **Tatvajñānārthadarśanam.** Reflect upon the purpose of self-knowledge and constancy (*nityatvam*) in the pursuit of knowledge. If you have duties and responsibilities, then let that be *karma-yoga*. Either *sāṅkhya* – direct pursuit of knowledge or *karma-yoga* either one of that seeker of *mokṣā* has to pursue. If I still need the purification of mind then *karma-yoga* and that is where these values are coming. There are two kinds of desire. Natural desire-hunger, thirst, etc. and cultivated desire- I want Pepsi cola /pizza,pasta. *Īśvara* is obliged to satisfy our natural desire not obliged to satisfy cultivated desire. Desire for *mokṣā* is a natural desire. Desire behind all the desire is desire for *mokṣā*. One should recognise that. And knowledge is a means for *mokṣā*. Need a mind enjoying purity, prepared for that knowledge, *sādhana-catustaya-sampatti*. Mind enjoying preparation, maturity is a mind fit for knowledge. Self-knowledge is the only means of *mokṣā*, for which *śravaṇam* becomes important. Prepared, values become indirect means for *mokṣā*. That's how values are important for us.

That's how Lord Krishna says, *karmaṇi eva adhikāraḥ te ma phaleṣu kadācana*. You have the freedom to pursue the process. No control on outcome. Self-knowledge outcome, I do not control where as, to prepare my mind for the knowledge I can control that. The process is important and enjoy the process. Our preoccupation with the outcome very often creates disappointment. Then we keep on judging ourselves again and again. All of these is not meant for self judgement. My commitment is to the process. When will it yield its outcome only *Īśvara* can decide. I cannot decide the outcome. That's how the values become important to us. I am not hung up on the outcome. I let things take proper course. Maturity or purification of mind is like ripening a mango. It ripens because of the natural warmth. When you allow proper process then mango gets ripened and that is a delicious mango. It becomes tender, orange, sweet, not hard, green and

sour. Where did the sweetness, fragrance, colour come from?. It's all there but unmanifest. By allowing a natural process, by creating the conditions, mango ripens. That's how our mind is. What matters is we should subject our mind to process of ripening. That is what Bhagavad Gītā teaches. Enjoy the process, don't worry about end, enjoy the means. Travelling to Gaṅgotrī not only end is beautiful ,path is also beautiful.

Etat jñānam iti proktam - these values are means for knowledge, means for ripening the mind. Ripen mind is the means for pursuit of knowledge. These values are remotely means of knowledge, which comes by *ātma-jñānam* - self-knowledge. So Krishna glorifies them by telling *etat jñānam iti* - this is the knowledge. If values are not there, knowledge cannot take place. We need to get abidance in knowledge. To begin with these values required understanding. If injuring serves greater purpose than non-injuring, then it is not violence. Gangrened leg removing is not considered as violence, since the greater purpose here is to save the person concerned. Arjuna's fight against *adharma* is not to be considered as violence. There is no action called violence, it is my understanding and interpretation that matters in a given time place and condition. Values are universal but the practice is individual.

Practicing values requires inner strength and they also give me inner strength. Practicing value means first understanding, interpreting them and displaying inner strength and commitment to practice them. Morally weakling or spiritual weakling cannot get self-knowledge. *Etat jñānam iti proktam ajñānam yadato'nyathā* - rest is ignorance. Gita teaches us how to make the right choice.

Om tat sat

“Time rolls on in a procession of fresh moments and the body ages. But the mind living with fresh moments is ever young. Time is a devourer only if you take yourself as the aging body. It is no more so if you live in its content, the Eternal Now.”

- Swami Dayananda Saraswati