

# ALL DESIRES ARE DIFFERENT RAMIFICATIONS OF THE ONE DESIRE FOR FREEDOM

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Hi Umala, only now I see your question... The scriptures sometimes refer to Awareness (Satya) by the word, "Isvara". Some other times it does use the same word in reference to the creator/lord of the manifest apparent universe (Mithya). To help with this confusing use of the word, I believe that Ramji came up with the Isvara1 e Isvara2 business.

Jivas are inert objects and a dynamic and integral part of Isvara2, because due to its reflective subtle body, it becomes self-conscious; it knows the world of objects and it knows that it knows. Jivas are governed by the macrocosmic causal body which is also referred as (Isvara's unconscious collective mind). Every Jiva follows its program (desires and aversions). But since Jiva is conscious of its limitations, flaws and imperfections etc. it seeks betterment by the means of virtue.

Then, a day comes when he understands to be operated by his subconscious mind like a puppet on the string and by virtue he connects the dots and sees his relationship with the lord (isvara2). From that day on, Jiva begins following Dharma rather than his desires and aversions and as a result he reprograms his vasana load so that the Lord presents him with favorable results and circumstances.

We can then say that he is no longer unconsciously pushed around by his vasanas, since he begins taking a "conscious" participation in the formation of his own subconscious mind - his vasanas/program.

Thank you, Arlindo, could you also comment on these words of Dayananda?

“The word Upanishad is understood to mean well ascertained knowledge of the self that leads one to recognize Brahman, thereby destroying the suffering of worldly life, Samsara. Because this knowledge destroys all suffering, everyone desires it, even without knowing so. Everyone wants to be the whole. We happen to be the whole, which is why nothing less will suffice. Our attempts to prove ourselves to be special are rooted in this desire to be the whole that we truly are.”

Very important points Dayananda emphasizes here.

1) consciously or not, all human endeavor is for the sake a reestablishing one's wholeness, fullness and limitlessness.

2) The Upanishads present us with the knowledge that leads us to the recognition of our original ever present fullness as pure consciousness.

3) Human psychological suffering is the byproduct of self-ignorance, and therefore can only be canceled by self-knowledge.

4) Every human being wants self-knowledge but they do not know it yet.

5) Only a rare individual, due to meritorious karma will understand the root-cause of his suffering, and guided by the scriptures will inquire to firmly hold self-knowledge.

6) all of our attempts to be loved, validated, recognized and special is an unconscious distortion of our desire to be free from the sense of limitation which is the cause of psychological suffering.