

All Desires Are Different Ramifications of the One Desire for Freedom

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Arlindo: 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, Ramji came up with the *Isvara 1* and *Isvara 2* business.

Jivas are inert objects and a dynamic and integral part of *Isvara 2* because, due to its reflective subtle body, they become self-conscious; they know the world of objects and they know that they know. *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 it understands it is operated by its subconscious mind like a puppet on the string, and by virtue of this it connects the dots and sees its relationship with the Lord (*Isvara 2*). From that day on, *jiva* begins following *dharma* rather than its desires and aversions, and as a result it reprograms its *vasana* load so that the Lord presents it with favorable results and circumstances.

We can then say that it is no longer unconsciously pushed around by its *vasanas*, since it begins a “conscious” participation in the formation of its own subconscious mind – its *vasanas*/programs.

Umala: 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.”

Arlindo: The very important points Dayananda emphasizes here:

1. consciously or not, all human endeavor is for the sake a re-establishing 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 by-product 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.