

A Perfection *Samskara*

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James: Hi, Mary.

I'm as fed up with this issue as you are. I thought we laid it to rest six months ago, but these deep *samskaras* have ways of living to fight another day. That is why we have the idea of *nididhyasana*. Swami P. says that the *jiva* should do five years in *sravana*, 10 years in *manana* and 15 years in *nididhyasana*. Of course that assumes that an inquirer is not highly qualified when he enters the *sravana* stage. In our conversations I always test to see if you are ready to move from *shravana* to *manana*, and the lights go on for minute or two, but then the resistance comes and I understand that you need to remain in the *sravana* stage a while longer.

Another way to put this is in terms of moving from *karma yoga*, which you pretty much have a lock on, to *jnana yoga*, which is difficult for you. *Jnana yoga* is about *satya/mithya*. There is a lot of *tamas* in your mind, and it causes you to resist it. I'm not saying that you consciously resist it. I'm saying that unpurified *tamas* clouds your intellect and you just can't get it, even though it is a very simple idea. A highly qualified person will not need *karma yoga* and will get *satya/mithya* in a very short time, sometimes the first time she hears the teaching.

You may recall a conversation about the perfection *vasana* you picked up from your mother, who you told me was the "most judgmental person in the world." You "got it" at that time and were grateful for the input, and then *tamas* came back and you "un-got it." This is totally common.

Reading scripture is one thing, reading life is another. The proof of one's knowledge is in how it impacts on the *jiva* in *mithya*. If the *jiva* doesn't grow, what is the point? It's not that you're a tough nut - you are "rightly resolved," as scripture calls it, meaning you have strong *mumukshutva*. You've been seeking a long time and doing Vedanta for five years. But *tamas* is a tough *guna*, and you need to recognize *tamas*-think and not buy into it.

See how pesky duality is! The whole "perfection" teaching is this: only the self is perfect, the *jiva* is never perfect. *Moksa* will not make the *jiva* perfect, although it will purify the *jiva*. There is no perfect worldly *guru*. *Isvara* is the perfect *guru*. So if you can see that *Isvara* has been teaching you all along, then you can cut the *guru* some slack. He can never live up to your expectations, just like you could never live up to your mother's expectations. That's the whole purpose of the *svadharma* teaching. People are what they are, so what use is control? The reason it is important is that if you don't project your expectations on others, then that energy can be used for something important - your inquiry.

~ Much love, James