

*Satsang with Swami Dayananda Saraswati in Saylorburg
October 3, 2011*

Radha: I'd asked Swamiji to do the um...tenth...

Swamiji: Yeah, yeah.

Radha: ...tenth verse of *Dakñiëämürti Stotram*.

Swamiji: *sarvätmatvam iti sphuöékâtam idam yasmäd amuñmim stavel tenäsya çravaëät tadartha-manadäd dhyänac ca saikërtanät/sarvätmatva-mahävibhüti sahitaà syäd éçvaratvaà svataùl siddhyet tat punar-añöadhä pariëataà caisçvaryam avyähataam. Yasmät, because, amuñmin stave, sphuöékâtam ..iti sphuöékâtam, in this stava, in these verses of praise, stava. Dakñiëämürti Stotram is a stava in the sense tasmai Çré Dakñiëämüraye idaà namaù, this, my salutation, unto this Dakñiëämürti who is the gurumürti, who is the teacher. That is how this ah...this...these nine verses that are there.*

Now, this is the tenth verse. It's called *añöakam*. In fact, eight verses it be. So, these two verses are added, and ah...because in this *stava*, in this set of verses, praising Lord *Dakñiëämürti*...in the form of praising Lord *Dakñiëämürti*, what is *sphuöékâtam* means *spañöékâtam*...it becomes made clear...it is made clear. What? *Sarvätmatvam*. This *sarvätmatvam* means...so, my being everything. *Sarvätmatvam* means what is the...the one *ätmä* that is there in all of them; *ahaà sarvätma*; so, I am all...I am the truth of everything. That is called *sarvätma*, and *sarvätmatvam* is the status of me being...my being everything, *sarvätmatvam*. And the *sarvätmatvam* is a twofold *sarvätmatvam*. And, one is *sarvätmatvam*, absolute *sarvätmatvam*, and that is the...the reality of the *ätmä*. And, everything being *ätmä* therefore *sarvätmatvam*. And also, the...this *ätmä* being...*Éçvara* being *ätmä* also.

Then, *Éçvara* being everything, and he is that...then *Éçvaratvam*. It's called *Éçvarasya bhävam, aiçvaryam*. That *aiçvaryam* also for me. Now, "I" identifies with the *Éçvara*, because the equation is not, "You are essentially *Éçvara*." No. You are *Éçvara*. That is the equation, because if I'm essentially *Éçvara* then there is no equation. But, equation is only when there is a contradictory two factors; one is *jévaù*, the other is *Éçvara*. Both are the conscious being. Now, *jéva* is a conscious being, and this *jéva* is *alpajiaù*. He is of limited knowledge. *Jéva* is of limited power. *Jéva* is limited pervasiveness. So, everything is limited about *jéva*. And *Éçvara* is everything is limitless. This limited body-mind-sense complex also is included in *Éçvara*'s form. And, therefore, he's *samañöi*, total. That is...that is the *Éçvara* status. And therefore, *alpajiatvam alpaçaktimatvam, alpanyäpakatvam*, all these are contradicted by another being called *Éçvara* who includes this *alpaçaktimat*, because he's all *sarvajiatvam, sarvaçaktimatvam, sarvavyäpakatvam*.

That means this pervades...this is pervaded by *Éçvara*'s all-knowledge. My small knowledge is pervaded by *Éçvara*'s all knowledge...not pervaded, is a part of *Éçvara*'s knowledge. My little bit, whatever power I have, that also is a part of *Éçvara*'s power. And, little pervasiveness means within the...within the pervasiveness of *Éçvara* alone my

little enclave. So this...whatever I have carved out for myself, and this is included in his pervasiveness. And, therefore, so *Éçvara*'s...the *sarvātmatvam*, *sarvavyāpakatvam*, is little different from the *jéva*'s, because this is individual; that is total. Therefore, there is a contradiction. The contradiction is *jéveçvarayoù*. Between *jéva* and *Éçvara* the contradiction is obvious. One is of limited knowledge. The other is of limitless knowledge. And that's two different thing. And therefore, the *Éçvara* may include me, but I can't call myself *Éçvara*. Correct? I can't call myself *Éçvara*. And therefore, so *Éçvara* is inclusive of everything, known and unknown.

And therefore, I have to...so I have to acknowledge that I cannot say myself to be *Éçvara*. Maximum I can say, "I am a small chip of the block." [Laughter] You know, you can say, "I am a miniscule...chip." I am not even a...it is not chip of this...block. Chip is also something that is recognizable. Nothing. So if the whole universe is *Éçvara*, and I am...I am...I am just invisible, and that it my position. Then, I cannot arrogate to myself so...say that I am *Éçvara*, and somebody tells...I cannot nod my head. I can't...I cannot nod my head. If I am everything I cannot nod my head, because I am everything. And therefore, how my head will nod? Because there should be a place where I am not. Then, only, I can nod. This side I am not there; I can nod. But *Éçvara* cannot do. And therefore, so I am not *Éçvara* is obvious. The obvious is negated by the *çästra*, by the teaching, by saying you are *Éçvara*. This is ah...this is a contradiction. And that contradiction... resolving alone is the purpose of an equation. If there is no contradiction, and then...and if it is very obvious both are one in the same, there is no necessity for equation. And, what is different...and one cannot be the other, the other cannot be one, and then there is no equation possible. An equation is possible only when there is a seeming contradiction, and should be "seeming" contradiction. There should be no contradiction. There should be a seeming contradiction.

When there is a seeming contradiction, then what is the non-contradictory pot? It is not the pot. It is the truth. And the truth is this...this *ātmā* of yourself is the *ātmā* of that *Éçvara* also. Whether it is small knowledge or it is...it is small knowledge inhibited by ignorance or it is knowledge uninhibited by ignorance, called all-knowledge. It is knowledge, knowledge, and the knowledge is consciousness. And that is also consciousness. That is also what? That knowledge is consciousness, and all-knowledge includes your knowledge. If there is any error in it, then that is...that is your contribution. Your contribution means that limited mind's contribution. That's how it is set up. And therefore, so this consciousness is all the way, and that is *satyam*.

And therefore, it is *aiçvāryam*, *sarvātmatvam*, *aiçvāryam*, *tattvamasi iti tena asya çravaëät*. This *sarvātmatvaà sphuöékātam idam, idaà sarvātmatvaà sphuöékātam amuñmin stave yataù, tasmät tena karaëena*, because of this reason, *asya çravaëät*, the *phala-çruti*. *Asya çravaëät*, by listening to this from a proper teacher, *asya çravaëät*, then *tadārtha-mananät*, and then getting the vision of these verses and the essence of which is *sarvātmä*. *Ahaà sarvātmä*, I am the *ātmä*, the truth of everything, and that...if there is any objection to that, then we have to listen to the objection. If the objection has got the backing of some valid arguments, and then...then we have to examine the arguments. If *sarvātmatvaà sphuöékātam*, this what is...what is made clear by these verses, that

sarvātmatvam, is not true, then we have to go by those arguments until they are negated. But then, when this is true, anything other than that is going to be wrong. Anything other than that is going to be wrong, no matter who argues, who proposes. Names don't make any sense here. So, it may be a big name, but this knowledge is not...it doesn't go by name. It is ah...it is not charismatic. And therefore, so there is no...there is no name here. It may be Buddha; It may be anybody, and that...it has no meaning. What is...what is presented, and those arguments which are used to propound a stand, which support a stand, other than the self being all...and those arguments we have to examine. If that is correct, what is said by the *çāstra* is correct, then that is wrong. And that means, in the arguments there is somewhere a canyon. Aah! There's a missing link. There is a missing link. There is a hollow argument, and then we have to find out the hollowness of all that by...by proper thinking, because that fellow is logical. If he is logical, then we have to meet that fellow with the logic, same logic. This is same logic, and, with the same logic, you have to...you have to deal with that fellow. And then, you have to point out in that logic where are the loopholes. And pointing out is not to the other fellow. In my head I should see that and...that...this is the...this is the missing link. This is called *mananam*, *tadartha-mananād dhyānāc ca*, then contemplation.

And therefore, one is... *çravaëa* is that listening, and then finding out the vision of the *çāstra*. *Manana* is to remove all the doubts against the vision of the *çāstra*, and *dhyāna* is to remove the *viparēta-bhāvana*, any...any *viparēta*. When this is the vision, if there is something that does not...does not ah...keep that knowledge free from doubts, free from...free from being me, free from being me...that seems to be knowledge is isolated in a pocket. At a given time it is available; when I am sitting in the class I see. When I get out of the class, then that also goes out. And therefore, so this is ah...this is an experience of everybody. This is the experience of everybody. And that is due to *viparēta-bhāvana*. It's not a one-time correction, mistake. It is an orientation of mistake. We lived a life in mistake. We gathered all our karmas in mistake. We brought this body into being by mistake, and we made a thriving mistake. And therefore...and we grow old also with the mistake. And we always look up to for our own small little crumbs of happiness so that...then...from this life. We have been always looking up to. And when I'm told that "you are the whole," I'm not able to hold it, that knowledge. Therefore, you cannot avoid this...the contemplation. Bring that knowledge. Bring your *buddhi* to appreciate that truth of what you have gained about yourself, and through words we can do.

And there are many ways of contemplation and highlighting what you know. *Tadartha-mananād*, *mananād dhyānāc ca saikērtanāt*; this is called *brahmābhyāsa*. *Çravaëa*, *manana*, *nididhyāsana* or *dhyāna*, meditation, and then *saikērtanāt*, sharing it with others. It's not a *brahman*, *brahman saikērtanām*; it's not singing. But *saikērtanāt* is *samyak kērtanāt*, so making others see what you see. Sharing this knowledge also is a kind of a *sādhana*. That is a means, because that keeps you within the...within the same knowledge and so *tadartha-mananād dhyānāc ca saikērtanāt* by all this. Then, *sarvātmatva-mahāvibhūti sahitaà syād èçvaratvaà svataù*. Without your effort, *svataù syāt*. What? *Èçvaratvam*, *sarvātmatvam*, *mahāvibhūti-sahitam*, *èçvaratvam*. The *èçvaratvam*, all the *mahāvibhūti*, all glories that are there, *èçvaratvaà sahitam*, *sarvātmatvaà syāt asya puruñasya syāt*. What kind of *èçvaratvam*? *Aññadhā pariētam*.

Añöadhä pariëatam éçvaratvam, that which has manifest in the form...in an eightfold way.

What is the eightfold way? *Äkäçau*, *väyu*, *agni*, *äpa*, *påthivé*, the five elements, subtle and gross, five elements. This is *éçvaratvam*, five elements. And then, the elementals for...representative of that is sun and moon. Five plus two, seven. You will find, in *Dakñiëämürti* these are the five, plus two—sun, moon. You just see *Dakñiëämürti* here, five plus two. This is *äkäça*. There'll be *damaru*. This is the *damaru*. *damaru* is a...a drum, and that drum encloses space and *äkäça-guëa*. And therefore, that drum is space. Then *väyu*. That is...you'll find a...a bandana, bandana, a band, McEnroe band. You know? A hair band to keep the hair in place against *väyu*, wind. How to show *väyu* in a sculpture? [Laughter] *Väyu*. Then, here is a torch, *agni*. There is *Gaiga* here, water, *Gaiga*. And the whole body is earth. Five elements. Then, you'll find on the left side *candra*, *candra*. *Candra* is moon. A crescent will be there. Then, there'll be a circle. You can look at that *Dakñiëämürti*. There you can look at *Dakñiëämürti*. So, moon here, and here sun, full circle. Five plus two. Then, the eighth one is... *Dakñiëämürti* to be complete, the eighth one is the one who is looking at you. Five plus two plus one, eight, *añöadhä pariëatam*, *aicçvaryam*. This is *Éçvara*, *añöadhä*, in eightfold way, *pariëatam*, *aicçvaryam*, *avyähata*, without any let or hindrance, *syät*, *éçvaratva syät*. *Pariëata* *aicçvaryam avyähata* *syät*, for that person. Okay? Yeah.

Radha: Thank you, Swamiji.

Swamiji: Yeah. But you can see that *Dakñiëämürti* at the time of *abhiñekam*, before... early morning you go there. Six o'clock you will see that—five-thirty, six. Then, you'll find the whole *Dakñiëämürti* before all the *alaikära*. But even now you can see that the... the drum, and this side torch, and the sun, moon, everything. So, *Dakñiëämürti*. *Añöadhä* ...called *añöamürti*, Lord...Lord *Dakñiëämürti*, *Éçvara*, is called *añöamürti*.

Radha: Swamiji, why I asked Swamiji to do this verse is because in the English translations often they talk about the yogic...

Swamiji: *Aëimädi* ...

Radha: Yes.

Swamiji: ...*aëimä*, *garimä*, etc.

Radha: And so I wanted to have Swamiji...

Swamiji: You see, this *aëimä*, *garimä*, etcetera, they talk about. *Aëimä* is to become invisible.

Radha: The *yoga-siddhis*.

Swamiji: Yeah. They're all *siddhis*, called *vibhütis*. And *garimä* is you become big;

nobody can move you, *garimä*. Like this, there are...then you can take off in the sky and all that. This is what is all told; *aëimä garimä iti, añöa-siddhis* they talk about, but that is not the case here. We are not talking about that. This is *añöamüerti* we are talking about, *Dakñiëämüerti's añöamüerti* is called *añöamüerti*. See, that *karturäjïyâ prapyate phalaml karma kiâ paraâ karma tajjadamll kâtimahodadhau patanakäraëaml phalamaççvataâ gatinirodhakamll êçvarärpitaâ necchayâ kâtamll cittaçodhakaâ muktisâdhakamll käyavâimanaükäryamuttamaml püjanaâ japaçcintanaâ kramätll jagata êçadhéyuktasevanaml añöamürtibhâddevapüjanam..añöamürtibhâddevapüjanam [Upadeça Säram, Sri Ramana Maharshi], Êçvara püja*. So, what I say, the *añöamüerti* is famous. That *Êçvara* is...is nothing but the same *satyaâ jïnam anantaâ brahmätmä* manifesting in an eightfold way, *añöadhâ pariëtam êçvaram avyâhatam, êçvaratvam avyâhataâ syât, mahävibhüti-sahitam*, not just *añöamüerti, mahävibhüti-sahitam*. The *Upaniñad väkya* is for this the *brahmavidäpnoti param...satyaâ jïnamanantaâ brahma...tadeñâ'bhyuktâ satyaâ jïnamanantaâ brahm, yo veda nihitaâ guhäyââ parame vyoman, soçnute sarvân kämän saha, brahmaëü vipaççiteti [Taittiréya 2.1]*.

So, *satyaâ jïnam anantaâ brahma*, that is the *lakñana*. The *brahman* is *satyam*, is *jïnam*, is *anantam*, and this *brahman*, which is *satyam*, which is *jïnam*, which is *anantam*, that *brahman yaü veda*, the one who knows. Where? *guhäyââ nihitam*, obtaining in the *guhä, buddhi-guhä*, in the *buddhi-guhä*. *Buddhi* is the *guhä*; means, in the cave of the heart. In the *buddhi, guhäyââ nihitam*, the one who obtains, *saü sarvân kämän samaçnute, brahmaëü saü*. So *brahman* being infinite, limitless, is the *sarvätmä*. *Brahmaëü saü*, in the form of *brahman* alone, *sarvân kämän samaçnute*, all desired objects, everything, in one stroke he gains all of it. The is called *mahävibhüti*. Aah! It's not one-by-one, gradually, you get this one. It's not banana eating. And so...why banana? I don't know. [Laughter] So, this is not eating this side, one end of the banana; so from there you start, and then finish it. It's not like that. *Sarvân kämän samaçnute, yugapat samaçnute*, simultaneously you gain being *brahman*. *Brahmaëü ...not brahmaëü saü*. And, *saü samaçnute* means...and so, by being *brahman*, he gains everything.

It's a very beautiful *väkya*, the same thing he...that's called *mahävibhüti*.

Radha: Yeah.

Swamiji: Otherwise *añöavibhüti* only; he can't be *Êçvara*. He cannot be. We are talking about *sarvätmatvam*. Where is you are talking about this *siddhi* and all that? That's silly.

Radha: But, Swamiji, can I just have Swamiji address this in particular? Some people, when they come—you know, they come to this teaching—they have the idea that as a person matures in their understanding of this teaching and they gain more and more *antaükaraëa-çuddhi*, that these *siddhis* naturally come—all of the different yogic *siddhis* naturally come. So I...

Swamiji: They don't come.

Radha: They are supposed to come [laughter], and if they don't come, then they don't

have knowledge.

Swamiji: Yeah, yeah.

Radha: And so there's a hierarchical...

Swamiji: Yeah.

Radha: ...there's a...so I want Swamiji to really...

Swamiji: That's not true...

Radha: ...address this.

Swamiji: ...because...see, my knowledge is "I am *brahman*," and all that is here *brahman*. And, that's all what it is. My hunger is *brahman*. My thirst is *brahman*. My mind is *brahman*. You are *brahman*. Then, what is it to come? Whatever that is there, that'll be there. And therefore, what is it to come? What is the criterion for one has knowledge or not? The criterion for knowledge is the very *vastu*. The *vastu* is *brahman*, and it is free from attributes. Why some small few attributes have to come? Why small few attributes have to come? All attributes are free from... *brahman* is free from all attributes. And, every other attribute is of *brahman*. So, what is the selection? And what makes the fellow select a particular attribute to pop up in him? That he is sitting there, and he begins to levitate. So, what...so previously he was solid. Now he has become puffy. [Laughter]

Radha: But, even though Swamiji can say that...

Swamiji: No, no. They...

Radha: ...there's still the idea...

Swamiji: ...they will say. That is because they don't understand what is knowledge. Because, there's *vastu* and *mithyā*. Knowledge is of the *vastu*, and *mithyā* cannot be but *vastu*.

Radha: No, but...Swamiji, just as though there's cause and effect in the world, the notion...

Swamiji: Nay, nay. World...

Radha: No. Let me tell, Swamiji.

Swamiji: ...world, it tells also sun rises in the east.

Radha: Yeah, but they...they can say that, as a person gains the *antaùkaraëa-çuddhi*, a

natural byproduct of that are the yogic *siddhis*.

Swamiji: No, no. It's not a byproduct. The byproducts...we know what is byproducts. [Laughter] So, this is ah...that's not a byproduct. So, it's all silly. But, certain natural *saikalpas*...so a *mahätmä* who knows what it is all about, suppose he makes a *saikalpa*. He thinks something good for the person. That good may happen. That's why they come and ask. And therefore, *ätmajiam arcayedbhütikämaù* [Muëòakopaniñad 3.1.10]. That is correct. That's natural. *Ätmajiam*, the one who knows the *ätmä*, *arcayet*, may one...one pray to, worship, *bhüti-kämaù*, the one who wants to fulfill something, whatever he wants. And, if he blesses you...and any...if there is any obstruction there because of your *prärabdha*, *karma*...and that will get clear. For your effort...the obstructions are always there from your own past *karma*, and that is *adãñöa*, not visible, but we know that something is blocking. And therefore, that block is *adãñöa*. That *adãñöa* to get clear...so you pray to *Bhagavän*, and you pray to an *ätmajia* because he doesn't have a separate ego as an existent being away from *Éçvara*. And therefore, *ätmajiam arcayedbhütikämaù*. That's the *vibhüti*.

This *mahävibhüti* is everything. The sun is a *vibhüti*, galaxy is a *vibhüti*, all four forces are *vibhüti*. These are all *mahävibhüti*. So, nothing stops, because the...the same *ätmä* alone is *Éçvara*. Therefore, if the "I" is placed in the *ätmä* you can say I am *Éçvara*. Huh! Then, the *jévatvam* is *mithyã* as though. *Éçvaratvam* is *mithyã* also. So, you should not... should not shift the "I." If you don't shift the "I," you can say, "I am *Éçvara*." And, if you shift the "I" to the *buddhi* and mind, senses, and body, then...limitation will come then. But, that is...that is the beauty of the *Éçvara*, because then only you get up, and then you can do something. Yeah. Then, only, *jévanmukta*. So the teaching becomes meaningful. And suppose you become *Éçvara*, then you can't move. *Éçvara* means if you become all, then this will disappear, but why should you disappear when I am all? There's a beauty. Beauty is that it is there, but still you can say, "I am all." "I" is to be free from any notions superimposed.

Radha: Yeah.

Swamiji: Okay.

Radha: Thank you, Swamiji.

Swamiji: I have a class again, I think.

Radha: Thank you, Swamiji.

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