

*Satsang with Swami Dayananda Saraswati in Saylorsburg
October 5, 2011*

Student: I have a question. Yesterday in class you were talking about the fact that the teacher uses a relevant word, losing the construed meaning...retaining the root meaning of the word...

Swamiji: Yeah.

Student:...so that it resolves into the listener as themselves, as the meaning of the self.

Swamiji: Yeah.

Student: I take it this is...

Swamiji: See, like ah...like *satyam*, the construed meaning of *satyam* is anything that exists and ah...in time. There is no other *satyam* we know. So, this is *satyam*. You're asking a question so...in time and place, at a...to this person. You are asking the question. This is *satyam*. But, this *satyam*...this is *pāramārthikam*, which is not true. So, the time-bound existence alone we know as existence. It's non-existence; it's existent. Now, we have to...in this existence, what we call existence, is real *satyam*. So, this a very relevant word, because existence is the nature of the *ātmā*, of the *vastu*. Therefore, if you say a tree, tree also is *satyam brahma*. Once you know that alone you can come to that. Then, what is *brahman* is *satyam*. The "is" of the tree, that is *satyam*. So, we don't understand that. *Satyam* is always a kind of an adjective to the tree. "The tree is," when you say...it is an existent tree. That's how you have to understand. It's an existent tree. So, existent becomes an adjective to tree. So, that means it is subject to become non-existent, and during its existence, also, it can become old, sick and all that, *vyādhi-grasta vākñāu*, sick *vākñāu*, like that. And therefore, it needs to be relieved.

The word has to be relieved, because we want that relevant word "*satyam*." It's highly relevant. And therefore, the "is" is basic truth. That tree is some kind of an adjective, *nāmarūpa*. So, word and meaning. So, "is" is qualified by the word, word meaning called "tree." It is not that the meaning of "is" is an attribute to tree. So, this shift has to take place. In the teaching, that has to be taken care of. The negation part of it is so important. Otherwise, the word won't work. This...technically speaking, the *vācyārtha* is negated to allow the *lakñya* to work. Means, *dhātvartha* is taken as a *dhātu*. The meaning of the root is "is." That is retained, and every other...the encrustations around are negated, *neti neti*, and this is true with everything, all words also. But, basic words...certain words, like *satyam*, *jñanam*, these words are very important, because that's how it is.

So, that is the... *jñanam* is...can be a knower, can be *jñanam*. Knowledge can be *jñanam*. Object of knowledge can be *jñanam*. The *luö*, *jñā dhātu* with the *luö*, *karta*, *kartari luö*, *karaë luö* to *karmaë luö*. Means, *jñānāti iti jñanam*, the one who knows is knowledge, is *jñanam*, is *jñanam*. Then, *jñāyate anena iti jñanam*, *karaë luö*; so, by this, one knows.

Therefore, knowledge is also *jñanam*. Generally, that's where we use. Then, *jñāyate iti jñanam*, the object also, object of knowledge also, can be called *jñanam*. That *luö*, this particular suffix, allows all that. *Jñāyate iti jñanam*. And therefore, we have to negate these three...and pure *jñā...jñā-dhātvartha*, *jñā-avabodhane*. So, you take the root meaning, and root meaning is not...is not the word. Word requires suffix. And now we have...from the word we have released the root meaning. That's it. *Bhāṅyakāra* very beautifully tells, *bhāva-sādhanau jñaptiū*—just knowledge as such, no other suffix.

Any other?

Student: If I could just follow up on that same line, you were saying yesterday that the *kartā* is associated with the *kāraḥ*...

Swamiji: Yeah.

Student:...and we bring in grammar. And, at that point, you said there's another level.

Swamiji: Another level, yeah.

Student: But you didn't mention the other level.

Swamiji: Yeah. That's okay. [Laughter] Yeah. There are levels, you know. So, you can always keep going. There are levels in teaching. So, I am...I'm maintaining a level here. Now, I started at a level, but little heavy for people in general. And, there are people who look for that kind of things, and so...but I...I keep them with me also, the people who find the level is little technical, but ah...I keep them with me, telling certain things with which they can be at home. It's all...always dancing within a limited area.

Student: Swamiji, I have a question. I get a little confused when you talk...when spoken of all-knowledge of *Ēçvara*, and then knowledge in terms of *brahman*, like *satyam jñanam anantam*, and I don't know if those are the same things.

Swamiji: Same truth. Same truth. The all-knowledge is *brahman*. Why all-knowledge is *brahman*? Even small knowledge, I say, you are *brahman*. You are your knowledge, and you are *brahman* when I say all-knowledge *brahman*. So, it's very obvious that both are *upādhi*. With *upādhi*, it's all knowledge, and ah...with *jagat upādhi*, all knowledge. With individual knowledge *upādhi*, then small knowledge. But, itself is knowledge *dhātvartha*, the meaning of the...of the root *jñā*, *jñaptiū*. That is *satyaà jñanam anantam brahma*.

Student: Swamiji, could you say something more about what you mean when you say we all need to be contributors?

Swamiji: I mean ah...all are consumers. We are born consumers, and as children we are only consumers. We don't contribute anything. Only children, babies, contribute to the chore, but they can be made contributors by intelligent parents making the children feel that they are...they have brought joy to them. For that, the mother should look into the

eyes of the child and show the mother's joy, you know, looking at the child, seeing the child doing something. And then, this fellow, two-year-old or something, he will get up a stool and then jump and then look at mother as though he has accomplished something. For the mother it is nothing, but for this fellow it's a big thing. Then, the mother should come to that level and make that child feel that she/he is wonderful, and make the child recognize that, "How great you are!" Then, she's a contributor, already a contributor, because the child will feel, "Oh! I also do. I am also...I can also make my God happy." Mmm! That makes the child a contributor, and that kind of a mother doesn't exist. Mother means anxiety. Yeah. For that, you require a leisure, inner leisure. That's why I say an intelligent mother can make even a child a contributor. Otherwise, it is helpless. It doesn't know that I'm going to become big. It has no clue. Everybody is walking, everybody is talking and things like that. And therefore, it can't participate. That's why it goes to the toys, because they are not threaten. They are the masters there.

And so, you find children all try to figure out their age-group, you know? They all...they all get together. Of the same age group, they get together. So, they don't...they don't want...they don't hang out with the older people, like teenagers. Teenagers don't hang out...with all older there. Teenagers...you need not find out your son, teenager...where is he. You find out one teenager, that's enough. That is the place where the others will be there. They all get together, because nobody wants to be threatened. What I say? A child is a consumer in general, and with a feeling that, "I can contribute." Word may not be there—that "I am useless," and then, "I cannot do anything." This is the feeling. An abject ah...loathe is there, self-loathe. So, I am useless. This is the basic feeling. Then, afterwards, you become somebody, and then...then that is a superstructure on that basic feeling. And therefore, no matter what do you accomplish, the basic feeling I've "I'm no good" will continue.

So, this...this helplessness making one always feel, "I am no good," has to go. Even as an individual, it has to go, because it's not meant for staying. It has to go, and to go you have to do the opposite, just be a contributor. Reach out and do something. Reach out and do. Reaching out and doing something is what is called contributing. Instead of being a consumer, I become a contributor. So, it's a...that's how you change. No, no—you continue to be a consumer and contributor, and the most grown up person is one who contributes more than one consumes. Yeah.

Student: Swamiji ah...Swamiji talked about *brahmaniñöhä*. Could Swamiji explain how brahman...the process that...when *brahmaniñöhä* is a constant reality?

Swamiji: No, no. That's ah... *brahmaniñöhä*...*niñöhä* is in terms of knowledge, your clarity in...that's what we...what we gain by *çravaëa manana nididhyäsana--niñöhä*. Brahman...knowledge is *brahmavidyä*, *brahmajïänam*, that *brahmajïäne niñöhä*, and ah...he's called *brahmaniñöha*. Knowledge is called *niñöhä*. Object of knowledge is *brahman*. Subject matter of knowledge is *brahman*. Now, *brahmaniñöhä*, *brahma-jïäna-niñöhä*, that's the meaning; knowledge of *brahman* has gained a status to be called as *niñöhä*, *nitaräm sthitiü*, *niñöhä*, unassailed. And therefore, it means it is not wobbly. It is something that stays. Yeah. That is *brahmaniñöhä*.

Student: So, once that knowledge is there, initially it's still wobbly. What is the process that it becomes...that *nīñöhä* is constant?

Swamiji: What it causes?

Student: No ah...

Swamiji: Yeah. You see, that's...the growing clarity by *çravaëam* and *mananam* and *nididhyäsanam*, meditation. It always in meditation really, contemplation or more *çravaëam*, always *çravaëam*. Automatic it becomes. Yeah. *Çravaëam* itself becomes contemplation if it is a good *çravaëam*. Aah!

Student: Swamiji, once it's been firmly established...

Swamiji: Huh?

Student: I say, once *brahmaniñöhä* has been firmly established...

Swamiji: Yeah.

Student: ...can it then be lost in senility?

Swamiji: Established?

Student: Once it's ah...

Swamiji: Yeah.

Radha: A person who's a *brahmaniñöhä*...

Swamiji: Yeah.

Radha: ...if they become senile...senile, Alzheimer's, senile...

Swamiji: Yeah, yeah.

Radha: ...then what happens to the *brahmaniñöhä*?

Swamiji: No, no. *Niñöhä*, knowledge, will not suffer here, and if he loses or something, then also...in this life, the *phalam* itself may not be there, but ah...once he had gained knowledge and then whatever...whatever had to happen, that all happened. And therefore, there is no question of his coming back according to the...that type of knowledge. Yeah.

Student: But it...it may appear that it...

Swamiji: Yeah.

Student: ...it was lost?

Swamiji: In this life, he may lose it, as though.

Student: As though.

Student: Swamiji, you talk about ah...teaching a child to be a contributor, and ah...as children we're hurt in many different ways. We create an unconscious to bear that burden, and then, as we're taught to be contributors, does that foster ah...an ability of having some will so that when we are performing our karmas there's certain things we want, and then there's certain things we don't want? And then, as we mature we learn that there's certain things that we don't want, because they may hurt us. So, is this contributing...to a child, does that foster a little more space in that will that you talked about yesterday?

Swamiji: What is that?

Radha: Not sure, Swamiji. [Laughter] Sorry, my mind was...

Student: No, no. I understand.

Swamiji: No, my...my ear...someone near...you heard? You heard. Yeah.

Student: If...if giving this children...this child the feeling of being a contributor...

Swamiji: Yeah, yeah.

Student: ...the mother giving that attention...

Swamiji: Yeah.

Student: ...does that then give the child the mental space later to be...have more willpower to...

Swamiji: Yeah.

Student: ...to become a contributor as...

Swamiji: Yeah, yeah, very good. See, that tendency to ah...to contribute will be always there. Then, the...the grownup person gets...so further assimilation of...that being a grownup person is to be a contributor also. And then, the more I contribute, the more mature I am. And then, less I consume and more I contribute, and that makes...accounts for maturity, and that is called *tyāga* also. Yeah, *tyāga*. *Tyāga* is...so, giving up. So, giving up personal aggrandizement and that greed, etc. It's all immature. Child. Greed

and all that is child's need. Yeah. That's why a mother's ah...contribution in the growth of a child and as an adult requires a...I mean, it's very big. Even as a child, to have a good self-worth, to have some self-worth...that's why, if the mother has got the leisure to look into the eyes of the child and make the child feel, "You are wonderful," then that's a great, great thing to happen. Yeah.

Student: Swamiji, in today's class you talked about the objections that are raised in the *çruti* um...as we, as students, read and study the *çruti*, is that a form of *mananam*? Like the objections raised um...in the *çruti* could help us clear up our own doubt? So, is the study of the *çruti* also a form of *mananam*?

Swamiji: Yeah. Yeah...no, no. It's ah... *çravaëam* includes the...addressing the objections, doubts, regarding the meaning of the *çruti*, the commitment of the *çruti*, the vision of the *çruti*. *Why this meaning? Why not that meaning?* That's all *çravaëam*.

Student: Okay.

Swamiji: *Pramäëa çaiika*, doubt with reference to *pramäëa*, the words. And then, *prameya çaiika*, *manana*, doubt with reference to what the *çruti* has said—all that is here is one *brahman*—so, with reference to that vision. If there is any objection from somebody who doesn't accept the *çruti* as a *pramäëa* ...the one who accepts the *çruti* as *pramäëa* will have only *pramäëa-çaiika*, because we have to point out only the meaning of the *çruti*. And, suppose you say, "Even though this is the meaning of the *çruti* and... that is not tenable," then it becomes *prameya-çaiika*. "It's not tenable. Therefore, *çruti* is wrong." Or, you have to make the *çruti* right by interpreting differently; it becomes *prameya-çaiika*. Most *prameya-çaiika* is from the doubt...*çaiika* means doubt. The doubt is only with reference to the object of knowledge. Object of knowledge is all that is here is *brahman*. That is *ätmä*. That...with reference to that, if there is any doubt, not because of the *çruti*...he doesn't quote the *çruti*, and he has figured out something, and he says atoms are *brahman*. Like this, anything can be said—something is *brahman*. So, we have to meet that fellow on his own ground, in his own ring, and that's what we call *mananam*. Yeah.

Student: Swamiji, um...there seems to be a...sometimes I get...ask older students of yours what to do in certain cases, and the case of having relative peace of mind, having certain ah...certain practice to keep the mind peaceful to be available for the teachings, which is a big issue for me, to keep the mind calm during teachings. Some of them say that like...you know, it's not...like for instance doing *yoga* or t'ai chi or something like that to keep the body-mind calm...they say that, like...you don't recommend doing that.

Swamiji: Huh?

Radha: Swamiji, some people, some of Swamiji's students...

Student: Older students.

Radha: ...older students, will say sometimes that Swamiji doesn't recommend doing t'ai chi or *yoga* or some of these disciplines in order to help keep the mind and body peaceful. Is that true?

Swamiji: No. That's not true.

Student: In order to receive the teaching?

Radha: Yeah. In order to have the peace that helps to receive the teaching.

Swamiji: I don't know how much karate is going to help. [Laughter]

Student: Well, it's not karate, Swamiji.

Swamiji: If that gives you some discipline it's okay also. Yeah.

Student: Because Swamiji has blessed me a long time, to do that...

Swamiji: Yeah.

Student: ...but I seem to run into a lot of people who are...have certain opinions, very strong...

Swamiji: No, no. It's okay.

Student: ...and I respect the older students on what to do.

Swamiji: But, basically, a martial art is meant to...it's not...it's not meant for discipline. It is meant to defend yourself. It is meant to offend also. It is meant to. So, I'm defending myself. That means you are already expecting enemies, you know, attacking you. There's a fear involved. And then, you cause fear to others also. I'm a black belt, and [laughter]... so they have to keep one yard away from you. Yeah, *He's a black belt*.

Radha: Swamiji, those are the...kind of...the martial arts of the...you know, where that's involved, but there are many disciplines like t'ai chi, *yoga*, even qigong, different ones that may have that aspect to them, but there's a totally different aspect that's involved in balancing the mind and the body.

Swamiji: That is good. *Yoga* we have, we teach it. We teach *yoga*. We have *yoga* camps here. We have a *yoga* studio.

Student: Yeah. Thank you.

Swamiji: We have a *yoga* teacher. We...*yoga* is useful, because it helps you discover more love to your body, and like that ah...you know...and like, what do you call that? That you do one hour, two hours, same thing.

Student: Aerobics? Like aerobics? Aerobics?

Swamiji: Aerobics. Yeah.

Radha: Like...like a hundred pushups.

Swamiji: Aerobics.

Student: Calisthenics.

Swamiji: For one hour you do one, two, three, four, five, six, seven. That is the...

Student: Stairmaster. Spinning.

Swamiji: That is loathe for your body. You want to burn energy. You want to burn energy. Yeah. *Yoga* is quietly doing just postures. It's a...it will help you discover love for yourself. It starts with the body first. Instead of loathing the body, but...you are loving the body. So, if the teaching is there...now, hello?

Okay. What else? One more.

Student: Swamiji, I wonder if you could comment um...a few classes ago, Swamiji commented upon the role of willpower in the pursuit of this knowledge, and ah...I wonder if you could comment upon the difference between willpower and effort and how the *mumukñu* should use...should view both of those in pursuit of this knowledge.

Swamiji: I heard, but I would like to...more highlight. Yeah?

Radha: Swamiji, Swamiji commented earlier upon the use of willpower...

Swamiji: Yeah.

Radha: ...on the use of willpower...

Swamiji: Yeah, yeah.

Radha: ...in this knowledge. Could Swamiji differentiate between the terms "willpower" and "effort" in reference to gaining this knowledge? How do those terms relate to gaining knowledge?

Swamiji: Nay, nay. Will...will is with reference to effort. Will and effort go together. So...but there is ah...there is will that is necessary to place yourself in a situation where you can gain knowledge. You need will. You need effort, like your coming all the way from San Francisco to this place. So, that requires will. That requires effort. That requires money. So, this is all will-based. And then, even to come to the class and sit there is will-

based. Then, knowledge as such is *pramäëa-sädhya*. It is...it is when you...when you sit yourself there. Then, will has served its purpose, and it...and it keeps you sitting there also. You may say, "Yes, will has," but knowledge has nothing to do with will. Will has a...a role to play in making you sit. That's all it has...it has to serve, but ah...knowledge takes place. Like, open your eyes. Opening the eyes is will-based. Turning the head is will-based. Looking for something is will-based. Then, if something is there, eyes will see. That is not will-based. That is *pramäëa*-based. Eyesight will take place whether you like it. Aah! It's not will-based. That is why Vedanta is a means of knowing. When you try to see, then it becomes will-based. And what is will-based, *kartari tantram*.

What Vedanta is, for *pramäëa*...therefore, it is *pramäëa-tantram*, *vastu-tantram*. *Pramäëa* is as true as the object, what you are knowing. So, in this there is no will. You open your eyes, eyes will bring you the knowledge of the object, the perception of the object. Eyes bring you the perception of the object. So, there is no action. There is no will. You cannot change it also. *I wish it was there*; that is true. When you have eaten and you look for your...your purse, it is not there. And that is not...so, *I wish it was there*. That is true. But, *it is not there* is means of knowledge.

So, it is will-based. It is will-based...will-based is wishes...that I wish the purse was there. True, but it is not there. It was picked by somebody. It was picked by somebody or you didn't bring it. But, if it is there, you will see. That seeing is *vastu-tantram*, *pramäëa-tantram*; it is as true as what is there. And will cannot work there. Will can search. Will can help you search, then if you find it, then it is again *pramäëa-tantram*. If you don't find it, also *pramäëa-tantram*. That is also knowledge, that it is not there. That is also knowledge, *anupalabधि*. That is also knowledge. Yeah.

Okay. I've got a class...

Radha: Thank you, Swamiji.

Swamiji: ...eleven-thirty. Now eleven-thirty?

Radha: No, eleven-twenty, Swamiji...or eleven-ten.

Swamiji: Yeah. Okay. Yeah. Alright, all the best for all of you.

Radha: Thank you, Swamiji.

Swamiji: Om.

