

*Satsang with Swami Dayananda Saraswati in Saylorburg
September 29, 2009*

Radha: Swamiji...Swamiji has said that knowledge of the *pratyagätmä* —just, even, *aparokña-jñanam*, just of my innermost self—that really is not Vedānta. Knowledge, self-knowledge, really is “I am the whole.” And so, I’d like Swamiji to talk about that and also talk about the...the *saguëa-brahma-viñaya-dhyānam* that Swamiji’s been talking about, and the relationship of that to this recognition of “I am the whole” as opposed to just understanding the nature of the *ätmä*.

Swamiji: This ahh...Vedānta is one sentence. It has got *eka-vākyatä*. Technically, to say that, *eka-vākyatä*, one subject matter, one-sentence subject matter, a subject matter which is precisely said by one sentence, and that is *tattvamasi*, you are that. The “that” is to be explained, what it is all about. And then, that is explained as...as the cause of this entire *jagat*, the cause of the *jagat*, which includes my body-mind-senses. And so, the cause of the *jagat* is you. There is no other meaning. So, the cause of the *jagat* is you, *tvam asi*, you are, the cause of the *jagat*. The cause of the *jagat* means the...it implies the cause must be all-knowing , all-*çakti*, all-power, etc. How can that be myself? It has to create a...a contradiction. And it is teaching; it’s not just somebody saying something.

It’s a...it’s...in the teaching methodology this is a very important...important factor that...to create a contradiction. It does create a contradiction. How can I be the...the cause? The cause is again presented as in the form of...that cause is, even though it is...it is independent of everything. It is *svariüpa* ...in its *svariüpa*, *svariüpa-lakñaëa*. But, there is nothing independent of the cause. So, the effect, *jagat*, is the cause. This is pointed out. So, *jagat* is the cause, and that *jagat* includes my body-mind-sense complex, and I look at myself as an individual with certain knowledge and certain limitations. And if that cause of the entire *jagat* is myself, then there is a palpable contradiction of the limited person being pointed out as limitless. It has no meaning. And it becomes meaningful only because—not because of *svariüpa* —because the...what contradicts is *mithyä*, is not to be reckoned. Whatever contradicts is *mithyä*. What is...where there is no contradiction, there is no possibility of contradiction, is one nondual...there is no...there is no contradiction. There is...it is only one nondual Self.

Now, therefore, I am...I understand that I am the whole. From the *aham* standpoint, *ätmä* is the whole, the cause of this entire *jagat*. The wave which has understood that “I am the ocean,” it was told, “You are the ocean.” It has understood that I am the ocean, because what makes me and the ocean is one and the same. I am the ocean; the ocean is never separate from me. I am not separate from the ocean either. What else you require to be the ocean? I am not separate from the ocean; ocean is not separate from me. I am the ocean. What is the distance between a wave and the ocean? What separates the wave from the ocean? If I ask a person, “Go and touch the ocean,” he

touches the wave and comes, and he is also right. Another person, I say then, “Go and touch the wave and come,” and he touches the wave and comes. He’s right, and the other one who touches the same wave and comes back and tells me, “I touched the ocean.” Then a third person I tell, “You, please go and touch the water and come,” and he touches the same wave and comes back and tells me, “I touched the water.” All the three are right. Somebody should be more right than the others. If there are three of them, three different things they do, then one should be more right than the other. The more right is that water fellow. The wave he touched may not be there afterwards. You cannot find ocean without water. You can’t find wave without water. And therefore, the fellow...the fellow who touched the water seems to know that he touched the wave and say, “I touched the water.” So, *tätparya* is different. That’s called *tätparya*.

And therefore, *tattvamasi mahäväkya*, which is Vedānta, tells me that I am *éçvara*. I have to understand the sentence by saying, “*éçvaratvam* is *mithyā*. *jévatvam* is *mithyā*. *Satyam* is one nondual self.” Then, I can say I am the whole. Now, you at the other thing—that I am not this, I am not that, I am...I am consciousness. That doesn’t...that doesn’t say that I am the whole. You are only...you are like a banana peel. You just say, “This is not real,” banana peel is not real; you throw away. I say, that is more real than the banana. This fellow threw away the banana peel, and it is laying. And he came out, and he was going to this Rotary dinner. And he has got all these new shoes and all, and suit and...and he just...just ate the banana and threw away the peel, and he steps on the peel. You know what happens afterwards. Banana peel...and he goes sprawling down, and banana comes out [laughter]. I was standing around to ask him, “Which is more real, Sir? [Laughter] Banana or the peel?” Now do you realize which is more real? Sometimes banana peel is more real. If all that is there underground in New York comes out, you will understand the reality much more better. You don’t need to see the reality. You will smell everywhere. And therefore, this...this banana peel thinking I don’t...I don’t say is Vedānta.

I am the whole, for which you must present the cause. The whole Vedānta does that, *yato vä imāni bhütāni jâyante / yena jätāni jévantil yatprayantyahisaàviçantiltadvijjäsasva tadbrahmetil [tattiréya tätéyā bhâguvalli brahmajjäsä]*. That itself tells the *mithyā*. That itself tells, but they don’t allow...they don’t allow you to commit mistake and omit. And therefore, the *çastra* tells *satyam jänam anantam brahma*. And therefore, so to...to...just to say you are consciousness is...is wrong, and it doesn’t really help anybody. In fact, it may damage, and modern psychologists do say it damages. So, they think wrongly about Vedānta. They understand this is Vedānta, and therefore, they all write left-and-right that it is a denial; it is dissociation. They write articles. I have read all of them. Hah! Missionaries writing articles, debunking Vedānta. And ah...because that is dissociation, and that is true also. What they write is true, but that’s not Vedānta. And therefore, whoever teaches that way also is not doing any help to anybody or to Vedānta tradition also, both. You don’t get anywhere.

You have to...you have to create that contradiction, and then the resolution of the contradiction in the form of *satyam mithyā*. And therefore, I am the whole, because I am *satyam*; and, no *mithyā* without being *satyam*. Therefore, I am the whole. Because I am *satyam* and no *mithyā* without being *satyam*. Therefore I am the whole and nondual.

Radha: Swamiji is stressing, now, *dhyānam* on *éçvara* to help remove the...kind of the erroneous, habitual behaviors of just being an individual *jéva* within the creation. And so, I wanted...was wondering if Swamiji would talk about that *dhyānam* and also some of the attitudes just in light of ah...living in the world with this knowledge, that helps a person to gain *niñöhä* in that understanding.

Swamiji: The...the world is not separate from the cause, *brahman*, and which is *éçvara*. As a cause, it is *éçvara*. We have to...we have to understand that. Then, in day-to-day life, that *éçvara* alone you are dealing with, *vyāvahārikam*. Why I'm emphasizing this...because the less subjectivity you have, more *éçvara* you have. The more *éçvara* you have, less subjectivity, and that's the increase of sanity. I don't see any other...any other form of ah...increase in sanity. There is no other way. You have to bring in *éçvara*, because that happens to be the reality. So, if that is the reality, you have to...you have to give the dues; you have to acknowledge, to be pragmatic. To be pragmatic is to be alive to what it, and what is happens to be *éçvara*. How anybody can be pragmatic, how anybody can be sane, without understanding what is, without relating to what is? So, each one projects oneself into the world, one's own ideas, not only to the world, to oneself also, and lives in his own cocoon of thoughts. There's no sanity.

Radha: How to break out of that cocoon, Swamiji?

Swamiji: That's what I say, that you have to accept: this is a cocoon, and understand in *éçvara*'s creation this cocoon is a possibility. First accept it, then that gives you thumb space, and afterwards we can work on it. Today, we will leave it here, and then come out of cocoon tomorrow. [Laughter]

Radha: Thank you, Swamiji.

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