

*Satsang with Swami Dayananda Saraswati in Saylorburg
September 30, 2009 (c)*

Swamiji: ...and so, there is no *mumukñutvam* either, neither *jijñäsä*, because what they are in for they do not know. *jijñäsä* is not there. *mumukñutvam* is not there, only some ah...interest, spiritual, this word “spiritual,” whatever that means. They want something spiritual. So, that takes some...and then, afterwards, you keep discovering more and more. Some of them have ah... damage, cognitive damage, means some damage because of childhood and all that. There is ah... damage in the sense the...whatever certain problems, emotional problems, they want...they are to be addressed. And, unless they are addressed, then there is no permission for this kind of knowledge to enter, because it will solve problems. Aah! It’s a problem.

Student: It’s a father...

Swamiji: I have seen this...yeah. I have seen in people, obvious things they will protest.

Radha: Yeah.

Swamiji: And, like ah... *ätmä* is consciousness. They will have difficulty in understanding that, because that...that means you don’t solve the problem. The child is sitting there, and then protesting, “You better pay attention to me.” The adult is denied of any pursuit which will bypass the child. If you take a model child out of the model...yeah...you better...

Radha: You have to...

Swamiji: ...“Take care of me.”

Radha: Exactly. Swamiji has to address that child first.

Swamiji: Yeah, yeah. “You better take care of me. Otherwise, I am not going to allow you to enter.” So, that takes a long time. And so, ah...if there is no such big protest, the cognitive pursuit won’t be hampered—and the teaching is proper—some insight will take place. And afterwards, there’ll be panic and all that and so...it will come. They’ll try to find out reasons why it’s not right, it cannot be right. It’s something like, you know, when somebody cares for somebody and that person doesn’t know that...doesn’t know what is caring, no experience of being cared, and the person will try to prove that, “I’m not cared. There’s no such person, caring person, in the world,” even if there is a person caring. The person will try to prove that there is no care. You may call it transference, but whatever...that attempt to prove that there is no caring. That’ll be there. So...I see all this, you know, in Vedānta. I see all that. I didn’t know all these things before.

Student: Did you see it more when you came here to the West? Did you see it more when you

came here to the West?

Swamiji: Yeah, yeah.

Student: This is when you saw it?

Swamiji: Yeah, yeah, only afterwards only. It became very evident. So, takes ah...the teaching is one thing, and then this emotional management of people, their emotionalism and every...it's all another. It's quite another thing.

Now therefore, that Vedānta way of solving it...you have to bring more *éçvara* into light, and then...so that it...you can work and help the people work towards that. The whole meditation I did that. This meditation week, I would have gone in many ways. I would have gone...put them in more meditation, more time. Then, I sit with them in meditation, morning meditation, evening meditation, in between meditation. So, like that we can create that kind of a meditation week. Some people perhaps like it.

Radha: Swamiji...

Swamiji: That won't help. They will be themselves after the week. [Laughter]
Means...“themselves” means as they came, a little extra weight. That's all. [Laughter] Because Ramacandran, food, and there is no time to walk, exercise, etc. So, a little bit walking.

Radha: But, Swamiji, what does Swamiji think is the transformative process? Because, what Swamiji is saying is, in childhood the child internalizes the relationship with the parents.

Swamiji: Yeah.

Radha: And, if it's an uncaring or not loving, abusive relationship, then that parent in that form is what is in the unconscious of the person. And so that child-parent relationship we call...those are introjects; it's internalized. And so now, when Swamiji is dealing with a student who has these... what we call negative introjects, like a negative parent figure inside, what does Swamiji see as the transformative process to change that internalized ah...parent, in Swamiji's relationship with the student and with the teaching also? What is transformative?

Swamiji: To ah...we have to make them ah...accept that there is...there is such a need. There was no care. There was no love. That has to be accepted. And then, the...that was because of whatever the problems parents had. And, therefore, you have to accept your problem. You have to accept the parental problem. But now, you can say, due to parents you have got problem. Then that will only create anger, anguish, various things. And then, afterwards, you forgive and...it's all a problem. But then, I say, one step further I go. I don't say parents were okay. Parents were not okay, and that's why you have this problem. Parents themselves have a background, and, given

the background, that would be the problem. Given your background, your feeling is a problem. So, you...then that person also had a background, and that background...given the background, that would be the problem, mother. You know, the caring may be there, but it is inhibited by varieties of other problems. And so, that's...that's what the problem is. And therefore, childish perception also is there. That's a part of the whole thing.

And therefore, so both are within the order of *éçvara*. No forgiving or anything. Who am I to forgive anybody? And therefore, we are not in a position to forgive anybody, because we...we had our own limitations, and then why...how can we forgive? Therefore, we can't forgive. This... that's a big attitude of a big man, and you are forgiving, "It's okay," patronizing. I don't believe in that. I don't accept this. In international...all this, they know this one topic, common topic and ah...forgiving and reconciling, because they have done so many atrocities. And therefore, they need forgiving and reconciling. It's so that's okay, but it's not. I really dismiss this. Who am I to forgive? I say that—anybody? And then, ah...therefore, what I say is I neither forget or I forgive, forget and forgive, forgive and forget. I don't forget. I don't forgive. I start from now. Let us not do the same thing again. That's how I start. I cannot forget. The more I want to forget, I will remember. Therefore, it's not psychologically true. Everybody laughs; then, I get in. I get into that, their minds. They relax, including all these ah...these bishops and cardinals and all that. Cardinals won't laugh. [Laughter]

Bishops laugh. Cardinals don't laugh. And so, this forget, forgive, all these are all bunkum. Order. It's...leave that alone. I mean, I say that I need not forgive my parents, and we are not qualified to do that, but we can always say they had their own background. Then, there is no forgiving, there is no forgetting, there is no belittling, there is no passing over the problem, there is no bypassing, nothing.

Chuck: It's just understanding

Swamiji: Aah! They had their own background. And therefore, they are what they are. They are helpless, as you are helpless. Both are within the order of *éçvara*. So, if you have the awareness of the presence of *éçvara* in all their problems and in all my problems...so *éçvara* is present now, not problem. *éçvara* is the problem. In India we have a word, "sanforized." Do you have it here? Aah! Sanforized. Some...some textile. You know? Fabrics are sanforized [made shrink proof].

Radha: So no stain will...no stain will get on the fabric?

Swamiji: Oh, okay.

Radha: Is that what it is?

Swamiji: Yeah, yeah. No stain or wrinkle.

Radha: Oh, no wrinkle.

Swamiji: Aah! No wrinkle.

Chuck: I'll look it up.

Swamiji: Sanforized.

Tom: I think it's a proper noun. I think it was a product.

Student???: Yeah.

Swamiji: Huh?

Tom: It was a product.

Chuck: Like Xerox.

Student???: Some sort of a soap product or rug product or something, advertizing.

Student???: And the process for textile was call sanforized. It's wrinkle-free.

Student???: It's a process.

Swamiji: Yeah, I'm...I'm basing my *éçvara* is...so *éçvara* is...all the emotions are *éçvara*.

Tom: Doesn't that then...then that results in this very forgiveness you're saying we don't need to do. When you see that order, what...the result is the same forgiveness, because it turns out it wasn't willful hurtfulness on the part of the parents. It's not guilt on my inability to do something. So, the forgiveness comes from the recognition of order. So, you're getting forgiveness anyway. Right?

Swamiji: Huh?

Student: From seeing your...

Swamiji: What he say?

Radha: Swamiji, the...forgiveness comes kind of naturally. Swamiji doesn't like to use this word, but that forgiveness comes naturally by seeing the order. There's no one to blame.

Tom: Yeah

Swamiji: Yeah. It's not an actor. Yeah. That's correct.

Tom: It's not an actor. There's appreciation.

Chuck: It's still cause and effect.

Tom: It's a result. It's a result.

Swamiji: Yeah, yeah.

Chuck: Just pure cause and effect.

Swamiji: Yeah, yeah, pure understanding.

Chuck: Yeah.

Swamiji: It's understanding.

Student: Acceptance.

Chuck: Yeah.

Swamiji: So...yeah, that person...so you are...you are understanding. There's no...in forgiving, you accept a mistake. In understanding, the...you understand the mistake, and, at the same time, it cannot be otherwise.

Chuck: Yeah.

Swamiji: In forgiving, he should have avoided.

Student: Mmm, yeah.

Student: Yeah, yeah.

Swamiji: And, here, there is no possibility of avoidance. So that is there. So, that's very big.

Student: That huge.

Student: Huge![Laughter]

Swamiji: Huge. Yeah. It's very big. Yeah.

Student: In forgiving, the condemnation was still there underneath...

Swamiji: Yeah.

Student: ...but you're covering it with...

Swamiji: Aah, that...that's why this is...I see this. Entirely a different approach. You're not... you're not bypassing emotions. You're not allowing yourself to be controlled by emotions, because *éçvara*. The awareness of *éçvara* gives you the space.

Radha: But, Swamiji, one more thing. There is still this problem of projection and transference, that continuing transference um...even though you can say that transference itself is *éçvara*, which it is. The transference causes a lot of pain, and that transference, that transference of the introject onto Swamiji...

Swamiji: We have to include that pain, also, as a part of the whole thing.

Radha: But, how to transform...how to transform the negative introjects?

Swamiji: No, well you...we need to be consistent all the way. That there is pain and all that...if there is pain, then there is a *jéva*. There's no *éçvara*. And ah...if the...you can bring *éçvara*, "Oh, this is also there in *éçvara*'s order. Pain is there." If ah...if *éçvara* is not brought into the picture, pain will be there, and you have to bring the pain. It's a habit...a certain expectation and things like that, and therefore pain. That's an old thing, an old model. We have got certain models, and then pain...you're supposed to be under pain. And so, if we accept that's also within the order, psychological order, pain, etc., given your understanding, given this...everything. Then, that's...that is *éçvara* you bring in. So, consistency. There is a consistent...consistency in your dealing with the situations as *éçvara*'s order. Consistent. Nowhere there should be a deviation. A wee bit you give, that's all you require.

We have got one...one ah...one story. It's a wonderful story. This *Nala* and *Damayanté*. See, *Damayanté* was the most beautiful woman. *Nala* was a king, and to...there was a *svayaàvara*. All these people are sitting there. That this *çani* ... *çani bhagavän* ... *devatäs* have come, and *çani* also came. Saturn also came and sat there to get the garland. And he...he came as ah... looking like *Nala*, and there was ah...there was some, some help. *Damayanté* had some help. And because of grace, and then...there was an ant. In the form of an ant it came, and then it crawled up *Nala*'s toes. I suppose this is true...I don't...my memory is true. And then, *Damayanté* knew that. And then when she garlanded him, that *çani* was so obsessed with *Damayanté*. He wanted to marry her. Now he wanted to punish *Nala*, and he could not enter into *Nala*, because *Nala* was such a clean person. So, there should be...some small omission must be there for *çani* to enter into his life to create problems. And *Nala* was impeccable, meticulous in all his daily routines and everything. One day he washed his feet—one, one small area, before he did his *sandhyävandanam*, etc., and one area he didn't wash; means, the water didn't go. *çani* entered. [Laughter] Same thing *éçvara*. Any one thing we allow, then...

Radha: Yeah.

Swamiji: Aah! It won't work. [Laughs] I have to go for my *padāpat* [?].

Radha: Okay, Swamiji. Thank you, Swamiji.

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