Swamji: ...yesterday we had something.

Radha: Yes, Swamiji. Can we just take off where Swamiji left off? About when... Swamiji was talking about ...saguëa-brahman and being Éçvara, attitudes toward Êçvara, antaùkaraëa-çuddhi. Swamiji got into some unconscious...dealing with the unconscious and all of that, and said Swamiji would take it up more in the next session.

Swamiji: Ah... sakañäyaà vijänéyät çamaù praptaà na vicälayet. This is ah...a good line. It is from the sampradäya. Sakañäyaà vijänéyät, may one understand that the antaùkaraëam, the mind, is sakañäyam. Iti vijänéyät. Antaùkaraëam manaù sakañäyam iti vijänéyät; kañäyena saha vartate iti vijänéyät; çamaù praptaà na vicälayet. This is an advice given by Gauòapäda, Çaìkara's grand guru, grandfather guru. Kañäya is an equivalent to unconscious we can say, because the kañäya is...the word is something like a coloration. They recognized that—the sense of loneliness, the sense of being always persecuted, “Why me?” They recognized this as kañäya. And the sense of being persecuted is definitely unconscious. “Why me?” Everybody asks the same question, “Why me?” If I ask, “Why me?” you ask, “Why me?” Therefore, the question should be, “Why us?” [Laughter] Not why me. Nobody asks that question, “Why us?” “Why me?” I am singled out. “Why me?” And that is kañäya, typical unconscious emotion it is. Then also, the loneliness. In this world there is no loneliness. When I close the door there is somebody inside; when I open the door there are more. [Laughter] So, there is...there is no loneliness anywhere. During the day there are people and people, and during the night we have people about, shining people, and so there is no such thing as loneliness, except a sense. Married couples have a sense of loneliness also, and that’s all because of... because of unconscious. It has nothing to do with what is around you—what was then, being not understood, being not included. Having been strapped in the backseat of a car—both father and mother sit in front, and then they have their own dialogue, and the child is...child has to live its own...in its own world. That’s loneliness. And so, there is a...it’s a childhood thing it is, and that is called kañäya. And, like this, there are so many.

This is one beautiful thing they say. Through meditation you reach a plateau of calmness, but also there seems to be a wall, a wall to break through. It’s called dumb calmness, dumb silence. And that is where, it says, these feelings will surface. Then these feelings will surface, if you have reached a certain quietude. The old feelings will surface. Kañäya will surface. Çamaù praptaà na vicälayet; do not disturb that silence that you have just because there is kañäya. Don’t think that your meditation is disturbed. Your meditation has served the purpose, is serving the purpose, and these disturbances are to come. And they’re...let them come and go. Be aware. Be aware of them. This is Gauòapäda’s message.

I go one step further. This is pratyagātmä; he is only dealing with pratyagātmä. He doesn’t deal with Éçvara at all. There’s no Éçvara. Even in Sureçvara there is no Éçvara. His name is Sureçvara. There is no Éçvara in his whole thesis of
Naiñkarmyasiddhi. There is no Ėçvara anywhere. Tatpada, it doesn’t exist. He talks about tatpada, and he doesn’t have…only tatpadalakñyam. He doesn’t talk about Ėçvara. It’s a very peculiar discussion. Perhaps, that is his commitment. But then, Ėçvara omission I find everywhere. Therefore, I introduce Ėçvara in all these…very important thing. çamaù praptaà sakañäyaà vijänéyät. I will accept that, but that kañäya itself is due to Ėçvara’s order. That kañäya doesn’t exist without Ėçvara’s order. That is why we can talk about kañäya. Who gave kañäya? Where is the possibility of kañäya without and order, order of…psychological order that includes unconscious, that includes also the possibility of kañäya? Kañäya is coloration. This is called kañäya. You take some white clothes and dye them. It’s a dye—very nice way of saying it. It’s a dye. It’s a coloration. What is white is colored, kañäya.

And therefore, that is within the order of Ėçvara. Therefore, the order appreciation, intimate understanding…when I say intimate understanding, means there is nothing left to be desired. And that kind of understanding, if one has, of Ėçvara’s presence, the order will accommodate kañäya. Sakañäyaà vijänéyät çamaù praptaà na vicälayet. Let Ėçvara be; let go. Your capacity, your belief that “I should”…that is all coming from the same fear, fear of manipulation, fear…fear of being taken care of by somebody, fear of insecurity. And therefore, you have to be in charge. You have to control—issue of control. Therefore, no delegation. In the modern society the problem is no delegation. If you delegate, no responsibility. You delegate too much, no responsibility. A psychological issue it is. That incapacity to delegate power also is the need to control every situation—micromanagement—because of childhood, no predictable situation at home, dysfunctional. It’s an issue of control. The other one is total neglect or the lack of care. That’s also…there is some problem there, certain lethargy, certain laziness, certain decisions are not made in time, procrastination. Again, problems.

All these are within the Ėçvara’s order. And therefore, if I can…if one can daily own up all this and bring the presence of Ėçvara…you have to bring, deliberately bring the presence of Ėçvara by being aware of it. And therefore, you are not stifling the emotion in any manner. There’s no bypassing, and we don’t allow, also, to be ruled by the emotion. We don’t need to. It’s all Ėçvara’s order. I appreciate Ėçvara in all of them. If the presence of Ėçvara in all them…then they are processed. They are…if you want to call it a process, I don’t mind it. Ėçvara is all of them. That is…therefore, you may call it a process. For me, even processing is not necessary. Presence of Ėçvara in all of them is appreciated. Therefore, I am in order. And therefore, it doesn’t…it doesn’t affect Ėçvara. It is Ėçvara’s order. It’s not going to affect Ėçvara. My awareness of Ėçvara also is not going to be affected. I am the awareness of Ėçvara. As an individual, I am the awareness of Ėçvara. I don’t exist except the awareness of Ėçvara. I, being awareness of Ėçvara, I’m not affected by Ėçvara himself. This is how Ėçvara exists. The other…significant other—“significant other” means the one who troubles you. [Laughter] And this…and that person also is Ėçvara…in the presence of Ėçvara. Therefore, nobody…nobody can trouble me. Ėçvara cannot be troubled by Ėçvara or awareness of Ėçvara can be troubled by another awareness of Ėçvara. There is no “another awareness.” It’s all within the awareness of Ėçvara. And therefore, I see the absence of any hindrance to understand the svarüpa of Ėçvara, being myself. There’s no more hindrance, and until we understand
that, the hindrance to...the hindrance is only ignorance, nothing else, and that requires a
certain...certain teaching and certain direction, to make one understand that.

It has ah...it has so many profound implications bordering every aspect of one’s life. And
therefore, the implications do not exclude anything, you know? Those are the
implications. It includes our Bush and also Obama. Bush was dismissed as nobody, and
Obama was brought in as everything. Both concepts are wrong. Both are wrong. And
ah...in Éçvara's order, it's all...each one has his own...his own something so...and his
own limitations. That's all Éçvara's order. We include all of them. We include all of them.
I’m talking of a political sphere.

Radha: Can I take Swamiji back to the personal sphere?

Swamiji: Yeah.

Radha: Um...could Swamiji give a concrete example of how to deal with this, in this
way? Swamiji, say your significant other or somebody important to you in some way
hurts you very badly. And so, now you are sitting with deep emotional pain. And now we
want to see, Swamiji...we want to in...we want to be able to resolve that emotional pain
in the way that Swamiji is suggesting. So I’m just wondering if Swamiji could go through
that process um...how Swamiji would actually contemplate or think about that in a way
to ease the actual pain that is being suffered, to bring some çänti.

Swamiji: Ah...this ah...this kind of issues have two elements. It has issues of
components. One is one’s own background. The other is the other’s background and the
expression. Somebody is hurting. Why? Because somebody doesn’t understand or doesn’t
want to understand, doesn’t have the background to understand. There are so many
reasons, but the reasons are there. And that is one aspect of getting hurt. And so, you can
just look at the person having the background, and this person cannot behave anything
better. You are objective, and you can pray for the person. So, you have put the person in
his/her own space. That’s...that’s how you have to deal with, and that is said easier than
done, because...because the...there is always a lock-horn situation. That one can hurt
another is itself because of the lock-horn. And therefore...so, one cannot extricate oneself
to put the other in his/her own space, and unless you are in your own space you cannot
put the other in his own place.

Therefore, we are treading upon other’s toes, mutual. And somebody hurts you because
somebody is standing on your toes, and that person is hurt because you stand on the other
person’s toes. And therefore, the toe crushing action is all mutual. This is a mutual
situation. Now you bring Éçvara again...in ah...not only in the classroom Éçvara. And
there is personal Éçvara in the sense [that] you can bring Éçvara, close your eyes and
bring Éçvara in meditation, can put everything in order, in space. You...then, only,
Éçvara will come. Otherwise, you will be there very much. Through the meditation...
should not be an escape from the world. The escapee is a part of the world and is affected
by the world, therefore wants to escape. And therefore, it won’t work, because the
escapee is based upon fear, and therefore it doesn’t...there’s no meditation. This is
another escape like even drowning yourself. And so, you take one more of the...after the
six is over. [Laughter] And therefore...pack of six. [Laughter] You must remember that.
So, these fellows have given up, and therefore they don’t remember. I have to point out. [Laughter] And then, the seventh one the person takes. That’s how you drown yourself. There is no further drowning. See, when the fellow is drowning also he cannot breathe properly. Here also. It’s a different type of drowning, “drown oneself.” This is how it is done, this escape. Now, I don’t ah…accept that.

Now, you have put things in their own places, all of them, or people, everybody in their own. “In their own places,” when you say…and that has got a connotation. I don’t mean that. “I gave a bit of my mind”; this is one expression. And, “I cut the fellow to size. I put him in his own place.” This is all bragging of…of a fellow who is incapable of doing anything. This is what he does. And so, I am…I am saying they are in their own spaces. That’s Ēçvara. Ēçvara is manifest in the form of jagat. The world is…the world is here, we say. At the same time, we don’t really understand, because Ēçvara’s manifestation means…and it’s…it implies a brief, small, little detail: all situations that you face also are Ēçvara’s…in the law. They’re all law, within which alone you have got a free will that is also Ēçvara’s endowment. It’s all within order. And now, therefore, if I in a special situation—let us call it meditation, and in this situation I can quietly put things in their own spaces, my body also in its own space. When is the talk, class?

Student: Eleven-fifteen.

Swamiji: Eleven-fifteen. Yeah. I will stop at eleven-ten. Yeah. So then, we’ll go over there to class. And ah…then your body, everything, is all put in its own space, as I do in meditation. Let Ēçvara be. Then, with reference to this body-mind-sense complex, the conscious being is also in…in its own space. That being is in its own space. The person is in his own, her own, space and directly related to the total. That position is important. That is Ēçvara. Recognize that as Ēçvara. See it as Ēçvara whatever does it take, with a name, and see the meaning and things like. That is, whatever that takes—Ēçvara. Then, bring in the hurt. Bring in the hurt, one’s own hurt, and in the light of that space one has. And the hurt also is Ēçvara, order. You can see that very well. The other person also has a problem, and that problem is not a problem. It is, again, in keeping with Ēçvara’s order. That capacity to see is…uninhibited it is possible without patronizing attitude. That’s important. “It’s all Ēçvara’s order. That person has got a problem.” [Laughter] So, without that patronizing attitude, that person also you bring in Ēçvara’s order—why the person does what the person does. You find all that is there is only Ēçvara. There’s only compassion, understanding. There is no…there is no lock-horn situation if things fall in their own spaces.

And that’s how you highlight a fact. You create a situation. That is why meditation is inevitable, and everybody should have the practice of meditation so that we can process all the emotions, all the hurt and everything. We can process that in the light of Ēçvara, because we have already understood the presence of Ēçvara in everything. And then, in meditation we can bring the presence of Ēçvara—real, becomes very real. Then, in the light of the presence of Ēçvara in the form of order, you see everything. You can…you can use the mind, the recollecting mind, and even that, also, is Ēçvara. You can recollect and all…see that. There is nothing, not even a flea bug. It doesn’t bite. So, that’s how
people become free.

So, in those days also, the people...even today also...I see those who really understand Ėçvara to some extent have this kind of ah...an attitude without...not understanding totally, but still they have this attitude. So, Bhagavän ké icchā hai; it’s the will of God or something, they say. That’s how they manage. And if only one can really see through this, that’s jïänam. That’s what jïänam is about. Okay.

Radha: Thank you, Swamiji.

Swamiji: We’ll have time to have a tea and all that.