

*Satsang with Swami Dayananda Saraswati in Saylorburg*

*October 2, 2009*

Swamiji: ...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 *Éçvara*, *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 Gauðapäda, Çaikara'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 Gauðapäda's message.

I go one step further. This is *pratyagätmä*; he is only dealing with *pratyagätmä*. 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

*Naiṅkarmyasiddhi*. There is no *Éçvara* anywhere. *Tatpada*, it doesn't exist. He talks about *tatpada*, and he doesn't have...only *tatpadalakṅyam*. He doesn't talk about *Éçvara*. It's a very peculiar discussion. Perhaps, that is his commitment. But then, *Éçvara* omission I find everywhere. Therefore, I introduce *Éçvara* in all these...very important thing. *çamaṁ praptaṁ sakaṅyāṁ vijāneyāt*. I will accept that, but that *kaṅyā* itself is due to *Éçvara*'s order. That *kaṅyā* doesn't exist without *Éçvara*'s order. That is why we can talk about *kaṅyā*. Who gave *kaṅyā*? Where is the possibility of *kaṅyā* without and order, order of...psychological order that includes unconscious, that includes also the possibility of *kaṅyā*? *Kaṅyā* is coloration. This is called *kaṅyā*. 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, *kaṅyā*.

And therefore, that is within the order of *Éçvara*. 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 *Éçvara*'s presence, the order will accommodate *kaṅyā*. *Sakaṅyāṁ vijāneyāt çamaṁ praptaṁ na vicālayet*. Let *Éçvara* 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 *Éçvara*'s order. And therefore, if I can...if one can daily own up all this and bring the presence of *Éçvara*...you have to bring, deliberately bring the presence of *Éçvara* 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 *Éçvara*'s order. I appreciate *Éçvara* in all of them. If the presence of *Éçvara* in all them...then they are processed. They are...if you want to call it a process, I don't mind it. *Éçvara* is all of them. That is...therefore, you may call it a process. For me, even processing is not necessary. Presence of *Éçvara* in all of them is appreciated. Therefore, I am in order. And therefore, it doesn't...it doesn't affect *Éçvara*. It is *Éçvara*'s order. It's not going to affect *Éçvara*. My awareness of *Éçvara* also is not going to be affected. I am the awareness of *Éçvara*. As an individual, I am the awareness of *Éçvara*. I don't exist except the awareness of *Éçvara*. I, being awareness of *Éçvara*, I'm not affected by *Éçvara* himself. This is how *Éçvara* exists. The other...significant other—“significant other” means the one who troubles you. [Laughter] And this...and that person also is *Éçvara*...in the presence of *Éçvara*. Therefore, nobody...nobody can trouble me. *Éçvara* cannot be troubled by *Éçvara* or awareness of *Éçvara* can be troubled by another awareness of *Éçvara*. There is no “another awareness.” It's all within the awareness of *Éçvara*. And therefore, I see the absence of any hindrance to understand the *svarūpa* of *Éçvara*, 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 *çanti*.

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 *Éçvara*. *Éçvara* 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 *Éçvara*'s manifestation means...and it's...it implies a brief, small, little detail: all situations that you face also are *Éçvara*'s...in the law. They're all law, within which alone you have got a free will that is also *Éçvara*'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 *Éçvara* 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 *Éçvara*. Recognize that as *Éçvara*. See it as *Éçvara* whatever does it take, with a name, and see the meaning and things like. That is, whatever that takes—*Éçvara*. 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 *Éçvara*, 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 *Éçvara*'s order. That capacity to see is...uninhibited it is possible without patronizing attitude. That's important. "It's all *Éçvara*'s order. That person has got a problem." [Laughter] So, without that patronizing attitude, that person also you bring in *Éçvara*'s order—why the person does what the person does. You find all that is there is only *Éçvara*. 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 *Éçvara*, because we have already understood the presence of *Éçvara* in everything. And then, in meditation we can bring the presence of *Éçvara*—real, becomes very real. Then, in the light of the presence of *Éçvara* in the form of order, you see everything. You can...you can use the mind, the recollecting mind, and even that, also, is *Éçvara*. 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 *Éçvara* to some extent have this kind of ah...an attitude without...not understanding totally, but still they have this attitude. So, *Bhagavän ké icchä 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 *jänam*. That's what *jänam* is about. Okay.

Radha: Thank you, Swamiji.

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

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