

*Satsang with Swami Dayananda Saraswati at Arsha Vidya Gurukulam
December 31, 2006*

Radha: Swamiji, there's some questions that my students are always asking.

Swamiji: Yeah.

Radha : And so I wanted to present the question and then be able to give some follow-up questions.

Swamiji: Yeah, yeah.

Radha: It has to do with *pratibandhakajñanam* [knowledge with obstructions]. They all want to know what it means to really have knowledge and what it means to have knowledge with obstructions. So I would just like to start with that and hear what Swamiji has to say: *pratibandhakajñanam* and *jñānaniñöhä* [well-rooted in knowledge]

Swamiji: Yeah, yeah. When this *adhikāritvam* [state of being a qualified student] is on paper—it is only on paper, *adhikāritvam--çama* [control of the mind] *dama* [control of the senses] *uparati* [single-pointed life direction/ *sannyāsa*] *titiksä* [accommodation] *çraddhä* [faith pending understanding] *samādhānam* [ability for singlepointed focus of the mind] *vairāgyam* [dispassion] --so, all these are on paper. Anybody who gets into this pursuit doesn't have all the qualifications that they talk about. Therefore, if there is a *pratibandha* [obstruction], a cognitive *pratibandha* in recognizing what is being taught, that is a big *pratibandha*. More often than not that is unconscious. The unconscious doesn't allow the problem to be solved, because its problem is not yet solved. And so, I find that is a cognitive *pratibandha*. If there is no cognitive *pratibandha*, knowledge can take place because of the teaching. *Pramāëa* [the means of knowledge], *vastu* [the object (of knowledge)] is there, *pramāëa* is there, knowledge will take place, in the sense no one can say, "I am ignorant of myself." That person cannot say. One who is exposed to the teaching can no more say, "I don't know myself." So that is called *jñānam* [knowledge] when one can not say that I don't know myself, that is *jñānam*.

But that *jñānam* implies a certain clarity, which we call *niñöhä*, *sthätum* [to stay], to stay, *sthä* is *niñöhä*. So, even Çaikara accepts that *niñöhä*. In the 18th Chapter he talks about it. That is a process of getting this clarity over a period of time, living one's life either as a *sannyāsé* or a *karmayogé*. So all those inadequacies, whatever the *adhikāritvam*, are all taken care of, and then the clarity increases. As they are taken care of, the clarity increases. Therefore, we call it *niñöhä*. This is only *mumukñu-anubhava* [the experience of one who desires liberation]. Logically, it is not possible. Logically, it is very difficult to establish.

Radha: The *pratibandhakajñanam*?

Swamiji: Logically, you cannot say because *pramäëa* is there and *prameya* [that which is to be known] is there, what is the *pratibandhakajïänam*? How can you call it *jïänam* and *pratibandhaka* [obstruction] and all that? Logically you cannot explain. That is why I said, one can no more say “I don’t know *ätmä* is Brahman.”

Radha: Swamiji, one thing I see, though, is that with the *dågdåsyaviveka* [seer-seen discrimination], the recognition of the stability of your being, even the recognition of your being the *ätmä* [Self] as Brahman, can be there so that the silence, the ongoing presence of yourself in reference to your mind, etcetera, can be very well-known but that’s different from recognizing, “I am the whole.”

Swamiji: “I am the whole.” Another problem. See, I am the whole; also I am *Éçvara* [the Lord]. See, *Éçvarajïänam* [knowledge of *Éçvara*] is always a problem. *Éçvarajïänam* is a problem, because *Éçvara* is *sarvajïä* [omniscient]. To understand *sarvajïä* is very very difficult. How we are going to assimilate *sarvajïätvam* [omniscience] of *Éçvara*? *Sarvakäraätvam* [the cause of all]. *Sarvajïätvam* is *sarvakäraätvam*. *Sarvakäraätvam* is *sarvajïätvam*. Because *Éçvara*’s knowledge alone is *adhikärya*, *nämariüpa* [name and form], *nämni nämäni* [in one name there are many names]. Take a pot; it is a *näma*. And the pot is reduced to clay—another *näma*, another name. Clay is reduced to atoms—another name. Particles—another name. All these are names only. Because one is reduced to another. What is that one? *Näma*, *nämamättra* [a name alone]. Therefore, *nämni nämäni*. In one *näma*, there are many names. So these *nämni nämäni* is what the truth is. Therefore the *näma* means knowledge, word means meaning. Therefore, all the words are all knowledge. Therefore, all that is there are words and their meanings. That is what *sarvajïätvam* is. And therefore, to understand *sarvajïätvam*, the structure, etcetera, it is always a problem, because *jéveçvara* [individual and Lord] equation. I am the whole. The whole involves spheres. Generally, we gloss over many spheres. And there are corners in our *buddhi* [intellect] also where there are some conclusions, reality conclusions. There are reality conclusions. And those reality conclusions, they are all opposed to the knowledge, you know. Some political conclusion, some sociological conclusion. And some value structure conclusions. Means certain things are more valuable than others. There again, some conclusions are there. Then some prejudices are there. These are all *pratibandhas*. All these have to go.

Radha: And they go in time.

Swamiji: Eh?

Radha: They go in time with the recognition, I think the recognition of the self as Brahman is, you have it or you don’t.

Swamiji: Yeah, because partless.

Radha: Yes, exactly.

Swamiji: Therefore, you have got the knowledge. That's why you cannot say, "I don't know."

Radha: But the assimilation...

Swamiji: The assimilation of my being everything implies all these dark corners being ventilated, light brought in. Conclusions. I find the conclusions are too many. And all different spheres. That's why I brought in this assimilation process in the form of *Éçvara's* order is a very crucial, critical. The order, the physical order, physiological order. What I did, I divided *Éçvara*, as though, into different orders. And then one *mahä* [great] order. So that I can cover the areas where I can be caught up. So *Éçvara* is every area: physiological area, psychological area, biological area. So, so many areas where conclusions may be there.

Radha: Swamiji, also the assimilation, the gaining *vairägya* [dispassion], takes place over time, and that could be part of it, too.

Swamiji: Yeah, yeah. *Vairägya* also, gaining *vairägya*, increasing *vairägya*. It is all part of the clarity, the growing, some growing is involved.

Radha: Swamiji, can I ask another question?

Swamiji: Yeah, yeah. You can ask.

Radha: In terms of *pratibandhakajänam*, I think Swamiji covered all the things that I wanted to hear. Also, another question is the difference between *vätti-änanda* [the experience of *änanda* mind]. and *svariüpananda* [the *änanda* which is one's own nature] for a student to understand that the *svariüpananda* is always experientially present as my own being, no matter what the *vätti* [thought modification] is, and that the *vätti* in no way covers the *svariüpananda*--in other words, you can have a *duükha vätti* [a sorrowful thought-modification] and the *svariüpananda* is not touched.

Swamiji: See, now there the word "änanda" is only a word, no meaning. *Svariüpa* [one's own nature] is *caitanya* [consciousness]. No *vätti* can cover consciousness. That is the *svariüpa*. *Svariüpa* means consciousness, *caitanya*, *upalabdhi* [consciousness]. Therefore, no *vätti* can displace consciousness, can cover consciousness, and that consciousness is *satyam* [being, truth], the *satyam* of everything. That is cognitive. That we have to understand, that it is the *satyam* of everything, with reference to which I must be no more ignorant, that it is the *satyam* of everything. And, therefore, it is limitless, that is the *änanda*, *ananta* [limitless, without end]. See, *satyam, jänam, anantam brahman, vijänam* [consciousness] *brahman, prajänam* [consciousness] *brahman, vijänam änanam brahman*. All these words are all there. For *änandam Brahman, anantam brahman*. *Anantam* means limitless. *Anantam*—that which has no *anta* [end], means that which is limitless is *anantam brahman*. Then if I say, "änandam brahman," it is the same meaning, limitlessness, wholeness.

Radha: But these words, “limitless,” “wholeness,” “*ānanda*,” have to resolve into one’s own self experience. In other words, if I say the word *ānanda* or the word *ananta*, I have to know what that means in terms of the self experience of my own being. By experience, I mean the *svaprākāṣatvam* [self-luminosity]

Swamiji: *Svaprākāṣatvam* is experience.

Radha: Exactly.

Swamiji: And that is *ānanda*, that is limitless. And the limitlessness you experience in an experience of happiness. But understanding is that I am limitless --both the knower, known—both of them are one and the same.

Radha: Yes, but the point I am trying to make, Swamiji, is in any given moment of experience, as long as I am awake, there is going to be a *vātti* [thought modification] there. But there is also my Self. My Self is the changeless presence that is present, pervasive to, and with *dāgdāsya* [seer-seen], you know, can be differentiated from the *vātti*. It is present to, pervasive to and differentiated from, the changing *vātti*.

Swamiji: Yeah. That which is *anvaya*, that which is invariable in all the *vāttis*, that which is the content of every *vātti*. And no *vātti* is outside *ānanda*, outside consciousness. So every *vātti* is consciousness. We have to accept that. Every *vātti* is consciousness. And therefore, no *vātti* can displace consciousness, and whatever its *svarūpa* is. Its *svarūpa* is limitlessness, that also cannot be removed. If the *svarūpa* of the *ātmā* is limitless, that is purely cognitive. Why, because, limitlessness is experiential generally for an ordinary man, limitlessness is experienced in a moment of joy, in a moment of happiness. That is called *vāttigataānanda* [the happiness/joy in the thought modification], *vātti-ānanda*. That is a *vātti*; where there is a *ṣānta-vātti* [peaceful, still, thought modification], there is *ānanda*. That means subject and object become one and the same. That is the *ānanda*. Now, that is limitlessness. That is the truth. That IS the truth. That truth, how can it be negated, once I know the truth, my knowledge cannot be covered by any *vātti*. If I am no more ignorant of the fact: the *ātmā* is both subject and object. If that fact is very well known to me, means I am no more ignorant of it, then when is it that I will become ignorant? I won’t become ignorant. I cannot become ignorant. Therefore, when it is gone, it is gone. So the limitlessness continues.

Radha: The only thing is that when we say the limitlessness is an understanding, that is cognitive, I just want to make one clarification there. The limitlessness of my Self is its own experience, *svaprākāṣatvam*, because there is no *deṣa* [space], no *kāla* [time]. There is no time, no space.

Swamiji: Yeah, yeah.

Radha: So there is nothing away from, there’s nothing to block my experience of limitlessness in terms of my own being...

Swamiji: Yeah.

Radha: ...as the *svaprākāṣatvam* of the *ātmā*. So once the *ajñānam* [ignorance] is removed, there is no *adhyāsa* [superimposition].

Swamiji: Yeah.

Radha: And so, I'm never without the experiential reality of my own being, which is limitless.

Swamiji: Yeah, correct. That's correct. And, therefore, there is no question of gaining, missing it out.

Radha: There is no possibility at any time.

Swamiji: Yeah, yeah.

Radha: Even, Swamiji, see, and if there is a *duḥkha-vātti* [sorrowful thought modification], for instance. The *duḥkha-vātti* in no way covers or detracts or takes away from the *svaprākāṣatvam* [self-luminosity] of my own being.

Swamiji: Yeah, yeah.

Radha: It's like the sun illumining murky waters.

Swamiji: That's what it is, you know. They will say, the problem I know what the student has.

Radha: They want the *ānanda-vātti* [an experience of joy in the mind].

Swamiji: Yeah, yeah. Because once you know you are *saccidānanda* [existence-consciousness-ānanda], why should there be *duḥkha* [sorrow]?

Radha: That is another step in the problem.

Swamiji: Yeah. They do not understand what it is all about. See, no *vātti* can displace my nature. Every *vātti* is my nature. Every *vātti* does not cover my nature. Like the pot does not cover clay. The pot does not cover clay; wave does not cover water. And so, too, *vātti* cannot cover *caitanya* [consciousness]. *Svaprākāṣatvam*, and the nature of *caitanya*, whatever its nature, limitless or whatever—that cannot be covered by anything. If I am no more ignorant of that fact, that remains always. Therefore, *duḥkha-vātti*, even if there is some kind of *duḥkha-vātti*, either because of *prārabha* [karmas that are manifesting in this birth] or because of some residual or whatever that is there. This is an argument given: A *pramā* [knowledge] *pramāējanyajñānam* [knowledge born of a means of knowledge] (is) *balavat* [has strength], or *anubhava* [experience] is *balavat*?

Somebody is asking a question: Whether *pramāējanyajīanam* is *balavat* [Whether knowledge born of a means of knowledge has strength]. Suppose one fellow loses himself, as though, he behaves like a *kartā* [doer], he behaves like a *bhoktā* [enjoyer]. So, that is possible, because *kartā* continues to be; *bhoktā* continues to be. And I am not *kartā*, I am not *bhoktā*, but no *kartā*, *bhoktā*, is independent of me. This is the truth. When *kartā* continues, then there is a possibility,--let us assume a possibility, there is a possibility-- the *ātmā* is also being taken for *kartā*, because of a certain *kriyā* [action]. *Ātmā* is also taken for *kartā*; *kartā* is *ātma* and *ātmā* also is *kartā*. That is *saāsāré anubhava* [the experience of a *saāsāré*]. That *saāsāré anubhava* can reappear. *Ātmā* also is *kartā*, as though. A question is raised: “That means he has forgotten himself? Due to some reason, there is a self-forgetting, and he again like old *saāsāré*, he takes himself to be *kartā*?” A question is asked like that. And *dācyate* [it is seen]. *punarapi* [And, again], so the *jévanmuktaù* [living liberated], whom you say *jévanmukta*, a *jīané* [one who has knowledge] *dācyate ajīavat dācyate* [it is seen that one who has knowledge can act like one who is ignorant].

Then the answer is given: even suppose it happens, which is *balavat*? Which will prevail? Whether the *kartā* will prevail or *pramāējanyajīanam* will prevail? Knowledge alone will prevail. See, even though you had corrected the mistake of this rope/snake. The rope continues to lay there. Then again, another time you happen to see. Then again, you make take it for a snake and then again, you correct yourself. But the second time correction doesn't take time. Aah. It is instant. Second time. Similarly, in this *māyā/jagat* [apparent creative power/the creation] there are a lot of things that can fascinate a person. But the *pramāējanyajīanam*, so what is *mithyā* can be sometimes as though *satyam*. A loss can bring about anguish. A particular loss can bring about anguish, as though. So what is lost is *mithyā*. Loss of *mithyā* cannot bring about anguish, but anguish comes. Therefore, what shall we do now, eh? Anguish doesn't last. Anguish doesn't have a support system. Support system is *ājīanam* [ignorance]. *Māyā ajīanam*, error and all that. Its support system. There is no support system. There is nothing to support. So it'll go away. Therefore, *Naiṅkarmyasiddhikāra* [the writer of the text called *Naiṅkarmyasiddhiù*] tells, “*Pramāējanyajīanam* alone will prevail.” Even if it is there, it goes away, it cannot stay. It has no staying power.

Radha: If a person has *jīananiñöhä*, [If a person is very clear in their knowledge, without vagueness or doubt] I think if it were there, it's always 'as though.' Otherwise, it is *pratibandhakajīanam* [knowledge with obstructions].

Swamiji: Yeah, yeah.

Radha: And that is why we use *nididhyāsana* [contemplation] for *dehātmapuddhi*. [the notion the Self is the body].

Swamiji: Yes, that is why we say *viparétajīanam nivātyartham* [for the sake of removing the opposite cognition (that I am the body)] *Bhāṅyakara* [Shaikara, the writer of the commentaries] takes *nididhyāsanam* as a part of knowing.

Radha: As a part of gaining

Swamiji: He doesn't take *nididhyāsanam* as a means of knowledge. As a part of gaining knowledge, that's all. So that means the process. This is the process. *Mananam* [reflecting on, thinking through doubts and vagueness] is there in the process. *Nididhyāsanam* is also in the process. So, what we do in that case, *çravaëam* [listening] *Çruti* [Scripture-the *upaniñads*] and *çravaëam*. *Çravaëam* is analysis of the *çruti*, and that *çravaëam* will take care of *tätparyaniçcaya* [ascertainment of the purport (of the *Çruti*)]. *Mananam* will remove all other doubts. With *çruti-tätparyam*, *ayam ätmä brahman*. [the purport of the *Çruti* is "this Self is Brahman"] *Çruti-tätparyam*. But, the Buddhists say like this, that fellow says like this, this fellow says like this, *Çruti* says like this. What I should take? Doubt. That is by *mananam* removed. All the doubts. Seeing the fallacy. Then, *viparëtabhävana* [the feeling that is contrary (to who I am)]—in spite of my knowing; I have no doubts—but still I feel as though I am the body, as though I am the mind, and all that. So, alright, you do *nididhyāsana*.

Radha: Another question that is asked in—I guess this is going to another question—how does a student, how does somebody recognize I am the whole, I am *Éçvara*? What is that realistically from the standpoint of the *jéva* [the transmigrating individual], the person who has knowledge, how do I look out at this universe and my experience and say "I am the whole" – what does that mean, or "I am *Éçvara*"? Experientially, Swamiji, in terms of my walking around within the creation, experiencing life?

Swamiji: You know, at any given time, you have a subject-object. So you have to deal only with subject-object. Both the subject and object is one and the same, it is the same *caitanya*. That *sat-cit-ätmä*, only one subject-object. It can be even contemplation. Yeah, therefore, it is constant, whole lifetime it is—*nayet kälāà nirantaram*. But, the tradition says, *nayet kälāà nirantaram*—may one spend ones time always contemplating subject-object being whole, being one and the same. That is called whole.

Radha: What about prayer, Swamiji?

Swamiji: Prayer also is okay. I mean, prayer can be a means for the removal of obstacles, a removal of *pratibandhakas*.

Radha: Swamiji, even as a *jüané*, if I recognize, "I am the whole; I am *Éçvara*."

Swamiji: No, prayer is only as an individual.

Radha: I know, but that is what I am saying: you can recognize that you are the whole, and at the same time be in relationship with *Éçvara*.

Swamiji: Yeah, yeah. That is also *vyāvahārika* [empirical reality].

Radha: Can Swamiji say a few words on this?

Swamiji: Yeah. That is an enlightened wave, knowing that I am water; I am ocean, as water. Still, as a wave it can look at ocean as almighty and then derive some inspiration. I mean, there is some benefit for people, other waves, society waves. So it can think of their welfare and things like that and pray for it. It's a *karma-phala* [result of one's action] See, I tell you what. If an enlightened person, I am the whole even though he knows, but if he has to reach from this place to that place, he has to walk. He has to walk. "I am the whole; therefore sitting, here I don't go there. So, that's not the point. This body is here, *deça* [space]. This body is *deça-avacinna* [limited by space]. Therefore, this body has to be taken there. And my senses also have got their scope; beyond that scope they cannot see. So I have to keep the senses in a situation from where they can see. So, everything is individual. And so, he has to go there. If that is valid for him, then, *Éçvara* is (?); that is what *Éçvara* is. That I have to walk is *Éçvara*. That I have to walk to reach that place is *Éçvara*. The walking is done because of *Éçvara*. The whole *karma* and *karma phala* is *Éçvara*. And, therefore, it is the same way. Suppose something he wants to accomplish for the society, and then he can pray to Bhagavän.

Radha: Swamiji, Durga has a question.

Durga: Swamiji, is it possible for a person to recognize, "Oh, when someone speaks of *ätmä*, this must be what they mean, this must be *ätmä*", and yet not know that the object is the subject?

Swamiji: Hmm? What is that?

Radha: It's the same problem, Swamiji, of recognizing, "Oh, this must be my Self," recognizing through the *dâgdâsyaviveka* [seer-seen differentiation] recognizing "ah, this must be my Self." Still some vagueness, but "this must be my Self," having done the differentiation, but then not being able yet to make the jump to the Self, me, is this whole.

Swamiji: That's a confusion in the self, the word "self." When I say, "I am that," the subject is the object. Then you have to transcend the subject. And then transcend the object. And then both subject-object as a unit is sustained by one reality. Like in dream, you are the subject and you see the mountain. Both the subject and the object are nothing but consciousness. Waking up, you say that "I was the dreamer; I was the dreamt." And even while dreaming also you can do that. Then it's no more dreaming.

Radha: Lucid dream.

Swamiji: Yeah. You have to be awake for that. So, in dream you're under the spell. Similarly here, also, under the spell of duality. Then I have to come out of that spell. Then, you know, while listening, you understand because your whole attention is to see the subject being the self and object being not separate from the self. And that is what happens while listening. Then, while dealing with the world, then the person that comes out is only one who has to deal with the world. See, in the classroom, you are not dealing with the world. You are dealing with the reality of the world. And you have to have

object and subject. The whole attention is toward that. But here, you are negotiating. Negotiating something, dealing with and opposed to that. You have to deal with that. Then, therefore, you are constantly challenged by the object. Challenged by the object. Then, you become the subject. And therefore, your whole response is to the object. You are not responding from your vision or anything. As a subject only, you are responding. So the object influences you; you influence the object. So this a dyad. And then you have to fall back a little bit, and then look at the whole thing. Then it becomes clear. And that it becomes clear is because it is already clear. And therefore, you want to bring that clarity again and again to the subject-object situation. That's contemplation. That's why Yājñavalkya, even though a learned person, Yājñavalkya, was teaching everybody, learned person. But he wanted to repair to a forest. He wanted to go away. So, that is a life of contemplation. I mean, that is why, it's a privilege to have that kind of time to contemplate and then to (?). And in all situations one can...

Durga: Swamiji, but seeing the subject and object are the same, I don't see that. So, then is it useful to see it as a *vātti*, and like as in a dream, it is all my Self. So in the *vātti*, it is all my Self. Is that the way to see it?

Swamiji: Yeah. It is the same here also. Honestly, if *Éçvara* were to contemplate, he will say, "I am the subject; I am the object," he will say. And he has to contemplate how I became the object. And he will say that I am always *saccidānanda* and I have not become the object; it's all *māyā*. *Éçvara*, you imagine *Éçvara* is contemplating. Yeah, then he will say, "It's all me." What else will he say? Then if he says, "It is all me," what is that *Éçvara*? *Éçvara* is *saccidānanda*. Then who are you? I am *saccidānanda*. It's all me. You can say that. So, a kind of contemplation. This is one contemplation--I used to make this. Yeah

Radha: Swamiji, I think there is a jump from recognizing that my consciousness is totally pervasive to the *vātti* and that the *vātti* is nothing but consciousness, then there is a jump that has to be made to recognizing that the so-called external reality, that needs to be dismissed as only consciousness also in order for the *vātti* consciousness to be valid.

Swamiji: Yes, that's the *bahū* [outside]. That's a most difficult jump, but a jump to be done. Because, when you say, "outside," you have to ask the question, "outside of what?" That's important—"outside of what?" Outside of senses. My senses. One sense organ is the sense of touch, all over the body. Therefore, outside the senses is what we say, nothing more. Outside the senses. And that means, then this outside is within my knowledge, it is not outside my knowledge. Outside. Whatever that is outside is within my knowledge. And knowledge is not outside consciousness. And then the outside, so called, the object that is there, so the senses, whatever the senses are, and that is exactly what the objects also are. If the senses are one order of *Éçvara*, the objects are another order of *Éçvara*. And *Éçvara* is a conscious being and *Éçvara* is *saccidānanda*. I am *saccidānanda*--like this, contemplation.

Radha: And the logics that show there is no *vastu* [a real thing]. No one can establish a *vastu* within duality. Then there is nothing here but consciousness.

Swamiji: Yeah. The idea is only: the object is, therefore I see. It is not that I see, therefore the object is. That is idealism. Object is, therefore I see. Therefore, how can I be the object—that's the question. You cannot be the object if you are the subject. That is the whole trick, that's a window to understand the whole thing. I am the subject; that is the object. Therefore, this is the duality, *dāgdāsya* [seer-seen], this is *jagat* [world], this is *sāñōi* [creation]. The *çāstra* tells this *sāñōi* is not separate from its cause and the cause is consciousness, limitless, *Brahman*, which is you. And, therefore, we have to see whether this, how that is achieved, the object is achieved. Object is *Brahman*, we have to see. Object is *Brahman* means what is the object? This is where understanding is so important. Object is nothing but, you have to reduce it, it's pure word meaning. Word meaning. "Shirt," that's all, word, there is no other thing called shirt. A word and its meaning. That's it. Word and its meaning means knowledge. Pure knowledge. Word meaning: shirt. Because what is there is fabric. And the fabric also is a word and its meaning. What is there is only fabric. Word and meaning. Because what is there is yarn. And yarn also is word and meaning. Therefore, word-meaning-word-meaning-word-meaning. That's all what is there. And word meaning is always knowledge. And knowledge is not separate from consciousness that is you. Where is outside; where is inside? Contemplation. That's big! Biggie.

PAGE

PAGE 13