Radha: Swamiji, I wanted to continue from the last… the last talk about knowledge concerning Ēçvara, and the knowledge of Ēçvara, because sometimes students feel that the, ah… Ēçvara is just a belief, or that the knowledge of Ēçvara is not really necessary for having jīāna-niñōha [clarity of knowledge], or for understanding this knowledge. And so, I’d like Swamiji to continue talking about the knowledge of Ēçvara, what type of knowledge that is, how that knowledge takes place, and for somebody who has knowledge, what is the recognition of Ēçvara, just in terms of your daily experience. So, just more elaboration.

Swamiji: This is an old topic.

Radha: Yeah.

Swamiji: This is not a…it is not a new topic.

Radha: No, but it comes all the time.

Swamiji: There are people in the tradition itself who propounded a particular thesis that you need not bring in Ēçvara, that the world is only mithyā. You understand satyam and mithyā. So the satyam is satyaà jīānam anantaà brahma [brahman, which is existence, knowledge, limitless], and which is yourself, which is self-evident, and everything else is mithyā [totally dependent on satyam for its reality]. So if you understand...this is traditional I am talking...this is very traditional… everything else is mithyā.

Now whether this knowledge is complete? A question is asked. There are people who think it's complete. There are some people who think, even Naiñkarmyasiddhikāra [Sureçvara, the author of Naiñkarmyasiddhi] seems to think like that. He doesn't bring in Ēçvara at all in his discussion in Naiñkarmyasiddhi. It’s very astounding. He talks about mahāväkya [the statement which reveals the identity between the individual and the Lord], but he doesn't talk about Ēçvara. He talks of...discusses mahāväkya. Only he talks about pratyagätmä [the innermost Self].

So, this is a very serious issue, because, if everything else is mithyā, either you have to say, 'there is nothing else,' and you have to prove there is nothing else, or you have to prove everything else. They don't say, 'nothing else,' cause if there is nothing else, then you don't need to say, 'nothing else.'

And so...and so, this fellow who is saying, he is there different from the other person. So, he can't say, 'nothing else.' There is a pramāëa [means of knowledge], and there is a pramätä [the knower], and there is somebody who is teaching the pramāëa, and therefore, 'nothing else,' he cannot say. But he says, everything else is brahman...everything else is mithyā...brahman, and everything else is mithyā.

But this everything else, from where did they come? This everything else is not just everything else. It's all meaningful, everything else. Whether it is your eyes, or your ears, or your brain, includes...everything else includes all of them, all the forces, all the means and ends. And you cannot avoid having done an action, its reaction, like tapping [taps the table]. So, that means everything else is not ordinary everything else. It all goes by laws, niyatis, orders. And who is this everything else? And who brought this everything else into being?

If you say, brahman brought everything into being, then who is that brahman? What is that brahman? You said, brahman is limitless consciousness, and how it can bring about
the jagat [world], variegated jagat. What does it have? Therefore, you have to present brahman as sarvaśū and [omniscient], sarvaśakti [omnipotent]. So, if you bring in sarvaśūa sarvaśakti Īśvara has walked in. And the equation is between jēva [the individual] and Īśvara [the Lord], wave and ocean equated. But not, wave is water. That is not an equation. Wave is mithyā [that which depends on satyam for its being]. Water is satyam [the truth, the reality]. But this wave...enlightened wave has to all the time dive into itself to become water. (Laughs) So it'll have problems of mithyā. Then how is it going to account for the vastness of the ocean? So, it has got to have an equation which is you are ocean. Wave is given the equation of you are ocean. Tat tvam āsi [You are that]. So, if you say you are the...the cause of the wave is ocean, and the cause of the wave is ocean, sustained by ocean, goes back to ocean yato vā imāni bhūtāni jāyante tad brahma [that from which these beings are born...that is Brahman (from Taitt. 3.1.1)] that is Īśvara. yato vā imāni is Īśvara. There is no other brahman except Īśvara. That is the only way to introduce Īśvara. Then...then what is that kāraṇam brahma [Brahman which is the cause]? Then if you analyze the nature of kārya [the effect] and kāraṇa [the cause], and the kārya becomes mithyā, kāraṇam satyam [reality]. Therefore, if satyam is...is like this, this kārya is so complicated kārya, complex kārya. So, how that brahman brings about this kārya [effect]? How does it become kāraṇam [the cause]?

You have to bring in māyā-upādhi. And therefore sarvaśūa brahma jagat-kāraṇam [omniscient brahman is the cause of the world], kāryam kāraṇena so ananyat. So, ananyatvam mithyā bhavati. Similarly, in the kārya, your body/mind/sense complex also is kārya, and that kāryam is ananyatvam, the kāraṇam; ananyatvam the kāraṇam. And therefore the vyāhāra-kāryam [the individual effect—jēva], samañōi-kāryam [the collective effect—Īśvara], both of them have the same adhiṁśanā-kāraṇam [the cause without which mithyā has no existence]. Therefore you can say, 'I am brahman.' That is the equation. But then the equation is between kāraṇa and kārya. You are...you are Īśvara. So, you are Īśvara. Wave is ocean. The wave has to understand the nature of ocean. And that implies one nāma-rūpa [name and form] and the total nāma-rūpa [name and form]. And then you have to...the contradictory aspect has to be sublated—mithyātva [the status of mithyā]

So Īśvaratvam [the status of being Īśvara] is mithyā. And jēvatvam [the status of being jēva] is mithyā. Thereby satyam [the real] is established. Otherwise, you cannot say 'idaa sarvam aham.' [I am everything] (Laughs) Therefore [Speaking Tamil] So, if you say ātmā [the Self] is saccidānanda [existence-consciousness-fullness] you have to disassociate yourself from everything else. You open your eyes, and then you become...you become...you become affected by the jagat [world]. You have to say idaa jagad aham asmi [I am this world], and for which you require to understand jagat is kārya [effect] and brahman is kāraṇam [cause]. Tad brahma aham asmi [I am that brahman]. Equation.

So, in this my understanding of mahāvākyā is by bhāgā-tyāga-lakṣaṇāēya. You have to do that bhāga-tyāga-lakṣaṇāēam. bhāga-tyāga-lakṣaṇāēa is so'yaā devattaii. So so'yaā devattaii that Devadatta is this Devadatta. That is this Devadatta. That Devadatta, of that time and place is this Devadatta who is standing in front of you. So, that means Devadatta is the same. You recognize Devadatta after ten years, so in Coimbatore, who lived in Delhi along with you. The third person also was there, and the
third person tells you, “This person...,” you are not able to recognize this fellow, and then he says, “Hey, this is that Devadatta.” So this is that Devadatta. Devadatta is retained. This kāla [time] and deça [place] don't belong to Devadatta. That time and deça [place] also don't belong to Devadatta intrinsically. They have attributes for the time being. At that time it was...that time and place also are his attribute. This time and place also are his attribute. They are incidental attributes, but they are not intrinsic to Devadatta. Pure Devadatta piēòa [the corporeal body] is understood by you.

This is called bhāga-tyāga-lakñaëa [the implied meaning of a sentence by giving up a part]. So, saû means tat-kāla-deça-avacina-devadattah etatkāladeç- avacina-devadattah. → That Devadatta of that time and place is Devadatta of this time and place. Knowledge takes place. This is called bhāga-tyāga-lakñaëa. In tat tvam asì [You are that.] that's exactly what happens.

Radha: But Swamiji, here, in reference to Écvara, çruti-pramäëa [the scriptures (Upanisads) as a means of knowledge] is necessary because...

Swamiji: That part of it, yeah.

Radha: Çruti-pramäëa is necessary. But then how to have niñöha [clarity (in this knowledge) in that? What I mean...

Swamiji: See, the niñöha is only because of satyatvam [nature of existence]. See, in order to establish Écvara, you require çruti-pramäëa. You require çruti-pramäëa because otherwise...

Radha: But sattva [existence] doesn't make this a conscious being. When I think of Écvara...

Swamiji: He's a conscious being.

Radha: Manifest knowledge, so you can put the...

Swamiji: Yeah. That's conscious being.

Radha: So, that's çruti-pramäëa. So, how do I...

Swamiji: Yeah. Yeah.

Radha: How do I know that other than just a belief in reference to...?

Swamiji: Yeah. Yeah. çruti-pramäëa can be both belief and knowledge both

Radha: Yeah

Swamiji: It all depends upon...

Radha: Écvara

Swamiji: Écvara also there is a...that's the...the basic truth of Écvara is me.

Radha: Yes.

Swamiji: satyaà jïänam anantaà brahma. So it's a self-evident me. That brahman alone is all knowledge. So, all knowledge includes my small knowledge also. I am all knowledge. Only when I place the I in the buddhi [intellect], the I becomes small knowledge. Otherwise, I am all knowledge. Écvara's all knowledge. And therefore this inhibited...inhibited... [?] So, uninhibited inhibited, you can say. But then, in this...after understanding, çruti points out the...çruti points out the... mean tells Écvara sarvajïaà sarvavit iti [Écvara has general omniscience and particular omniscience] . So, sarvakïräëam [the cause of all], sarvajïaà, sarvavit.

That means abhinna-nimitta-upädâna-kïräëam [the efficient and material cause are not separate]. sarvamasãjata sarvamabhâvat [He created everything, he became everything]. It became everything. It is everything. It created everything. Therefore it's the nimitta... abhinna-nimitta-upädâna..[it is at once the efficient and material (cause)].
Radha: I'm looking for you to say a little...
Swamiji: No, no. I'm just telling...see – what you are looking for I know.
(Laughter)
Swamiji: First let me make that clear.
Radha: Okay
Swamiji: That there is no other way of arriving at Ēçvara, that is clear I suppose?
Radha: Um
Swamiji: If that is clear...so, ekaà brahma, which is sarva-kāraëam, which is sarvajīâ [all knowledge]. The sarvajīâ means knowledge. Knowledge is manifest in the form of jagat. Why? Because jagat being nāma-rūpa [name and form], nāmni nāmāni [names in the name]. So, one word you take and it reduces itself into so many words. So pure jīānam [knowledge]. And the jagat is all knowledge. And that is Ēçvara, who is satyam jīānam anantam brahma ātmā [existence, knowledge, limitless brahman which is the Self]. Therefore, so there is a self-evident being...being, Ēçvara. There is no...there is no aparokña...there is no parokña-jīānam. But then, Ēçvara's sarvajīâu [has all-knowledge (in general)]. He is sarvajīâu and I am also sarvajīâ Why? Because...So, sarvam brahma aham asmi. sarvaà jānāti [he knows everything] therefore, sarvajīâu. But then if you say, Ēçvara is sarvavīt [one who has all knowledge (in detail)]. Sarvavīttvam [the state of having all knowledge in detail]. That is where we say that upādhi. So, the sarvavēttātvam. In terms of sarvajīatvam, there is no...Ēçvara is not parokña [indirectly known]. Sarvēttātvam, Ēçvara is parokña [indirectly known].
Radha: But parokña [indirect knowledge] is different than belief.
Swamiji: Yeah. Parokña is because so much knowledge you have got, and therefore you know that it is all knowledge, and everything is all understood. And therefore parokña-jīānam of sarvajūtam...the sarvavēttātvam, means the Ēçvara is all knowledge in detail. If you say, that knowledge...
Radha: Is what?
Swamiji: Is what we say is parokña.
Radha: Well, Swamiji if I...
Swamiji: You can say, parokña is a...is a belief.
Radha: No, I...I’m not saying that
Swamiji: I don’t say parokña is a belief...every inferential knowledge is...the plane takes off, inferentially, in...on the basis of inference knowledge. And it lands also, inference knowledge. And therefore, it’s all inference. Knowledge is very valid...inference knowledge is very valid. It is jīānam [knowledge].
Radha: But...but could we say that the çruti gives the knowledge of Ēçvara, but then any amount of logic or analysis substantiates that knowledge to the point that it cannot be any other way.
Swamiji: Yeah.
Radha: And that’s what gives the niñōha. Is that correct to say like that? Like for instance, Swamiji, if I look at the sun, and we see the sun...this is what they call, jīāna-adhyāsah. We see the sun ah...rising and setting, but because of our understanding we have niñōha in the fact that it’s not rising or setting. That’s not exactly an indirect knowledge.
Swamiji: Yeah. Yeah. That’s...that is inferential. That is presumptuous knowledge, you know.
Radha: That’s based upon…
Swamiji: Yeah
Radha: a other…another…
Swamiji: That is… that is ah…that is not a belief
Radha: No
Swamiji: Belief is subject to correction on verification.
Radha: So what about Ėçvara?
Swamiji: And Ėçvara that’s not subject to correction on verification because it’s me. It’s me. Only thing is, sarvavettātvam I don’t have, but…because all that is here is…is me, once again.
Radha: But to say…
Swamiji: See, one aspect is very evident, sarvajïatvam. That is also Ėçvara. The sarvajïatvam, sarvam brahma [everything is brahman], and that brahma aham asmī [I am brahman] is sarvajïatvam. So that Ėçvara is understood by me. This is the equation, really speaking. Then, this sarvavettātvam [all knowledge in detail] is always parokña, parokña-jiñānam [indirect knowledge]. Knowledge it is, not a belief. Belief is subject to correction. If I have understood Ėçvara is sarvajïa, and sarvajïa is myself, and I am self-evident, therefore, there is no parokña-jiñānam of astitva [existence] of Ėçvara. It is aparokña [immediate knowledge]. But that Ėçvara, so like even when I say…
Radha: Well, Ėçvara is self-experience.
Swamiji: So, so…all that is here is one brahman. And there are individuals. It doesn’t mean the other fellow’s head and afterwards what is there is going to be in my head. That is a difference in heads. (Laughs) Two different heads, and therefore, each head also is satyaà jiñānam anantaà brahma [existence knowledge limitless brahman]. And my head also is satyaà jiñānam anantaà brahma. And therefore in this non-difference. But then, what that head thinks, that belongs to the head. And similarly, this god head, you know god head. (Laughter) So similarly, that Ėçvaraù also is brahman, and he is all knowledge. That much I know, but all that…that is there in my head, it’ll be…it’s not [?] That is upādhitaù [because of the conditioning adjunct].
Radha: Hmm, yeah.
Swamiji: Therefore, we are not…we are accepting upādhi [conditioning adjunct] difference. And therefore upādhi difference will always be parokña [indirectly known]. And therefore, that’s not a big deal. So…because big deal only when there is reality. And there is no reality. The reality is I am. Satyam is the reality. Therefore, there is no difference, real difference. When there is no real difference, I am free. But there is a seeming difference. One…one is alpa-upādhi, vyañöi-upādhi [limited, individual conditioning adjunct], the other samañöi-upādhi [the total, whole conditioning adjunct]. And there is a seeming difference. And the seeming difference is necessary. So jévan muktaù life, seeming difference between individual/individual is there, between the food and your stomach is there, between…between an organ and organ is there, between left and right is there. Seeming difference will always be there. And between Ėçvara and you also, individual and individual also, between cetana acetana [sentient insentient] also. All these differences, which are taken to be real are understood as mithyā. They are not separate from Ėçvara.
And therefore, my understanding of Ėçvara becomes really aparokña in terms of even knowledge-wise in terms of order. So I…I have a breakthrough into the sarvavettātvam
of Éçvara by breaking down that sarvavettåtvam into orders of which I have…I have knowledge, because I don’t see the order…any order going…going out of…out of orbit. And so we see the order behaving. And every time I thought the order is not exactly what I thought, suppose, that only reveals my…my ignorance, my not understanding. That is a head problem, okay? Not order problem. So, this one you test in one order, that’s enough. All the order, you understand this. So it is parokîa-jîänam [indirect knowledge]. Éçvara’s sarvavettåtvam [all knowledge in detail] is parokîa-jîänam. But in the…in the form of order, I have assimilation of sarvavettåtvam. So it becomes more or less knowledge. But still sarvavettåtvam [all knowledge in detail] means one flower you take; there are so many areas of ignorance so…so those things we are not going to break through. So it’ll remain like that, and you won’t need to. Therefore, this is why jévan muktaù. Otherwise you’ll be Éçvara. Hah, hah (laughs). Ah. That’s why jévan muktaù. Why should we say, jévan muktaù. Living as an individual, he is liberated, he’s free. So, jévan muktaù is…is…is a necessity for that because of upâdhi [conditioning adjunct]. This is everything. But free. So the freedom is so big you…you are free to have a limited body, limited mind, limited senses. Radha: But part of that freedom is the recognition that this limited body is part of the whole. Swamiji: Whole Radha: And that the whole is… Swamiji: Controlled by the whole order. Yeah, and that’s important. Radha: But then that whole needs to be sentient not insentient. Swamiji: It is sentient. Radha: Yeah Swamiji: There is no sentient at all. Radha: Yeah. Well… Swamiji: That’s…that’s where the whole thing, because that is why it is important to understand that Éçvara is…the jagat [world] is knowledge. Radha: Yeah, exactly. Swamiji: Then it’s over, over. That’s where aparokñå Radha: That’s what ends it, yeah. Swamiji: That’s where aparokñåtvatvam [being immediate knowledge] also. Radha: Exactly. Edward: What was important? Swamiji: Why, because, we have to understand. Generally we understand the world as a creation of a conscious being. And that is not…that is true, but then the creation is a manifestation. We have to say that. If it is a manifestation, manifestation of what? Edward: Okay. Swamiji: You say, of himself. And who is that himself? He’s all knowledge. It’s all knowledge. The power that we talk about is only the power to manifest. That’s all the power. There is no other power. Radha: That’s the key. Swamiji: Yeah. And so, what is manifest is nothing but Éçvara’s knowledge. It is something like, suppose I dream. All of you are in my dream, and all of you are my
knowledge. It’s my knowledge. *Éṣvara* is all knowledge. So, it’s not an ordinary thing, but ah…ha.
Radha: How would this then not be a direct recognition of *Éṣvara*?
Swamiji: It is…
Radha: It is direct immediate recognition of *Éṣvara*
Swamiji: It is direct recognition, because there is no indirect recognition.
Radha: if that [ ? ] is understood.
Swamiji: because *Éṣvara* is…is *brahman*. And *Éṣvara* is *brahman* is…I say, this I am. It is self-evident being. And therefore, self-evident being is *brahman*. And the whole thing is *brahman*. And all knowledge is *brahman*. All knowledge is consciousness. Consciousness is I. And therefore, there is only consciousness.
Radha: So, it’s direct immediate knowledge.
Swamiji: It’s absolutely immediate.
Radha: In terms of the creation, because there is nothing else this could be.
Swamiji: Yeah
Radha: but manifest knowledge.
Swamiji: Yeah. It’s okay. That is why we put that ah…we are carried away by this. So consciousness is enough. There is no…it’s not…You have to understand that this all knowledge is the *jagat*. You have to understand that, and for which, you require *Éṣvara*. (Laughs) Then only you…you…the wholeness is there. So, alright.
Edward: Will we continue with that, Swamiji?
Swamiji: Ah, we’ll continue.