

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

Radha: Swamiji, can we take up where Swamiji left off this morning ...talking about *saguëa-brahman* and *éçvara* and how...how a *sädhu*, actually, or an Indian, comes to assimilate this knowledge.

Swamiji: Yeah. You know, there is a...there is a guru transference. Guru transference is there. That is to explain in psychological terms. Guru becomes the object of transference, and then ah...you praise the guru, you accuse the guru, and all that goes on. There's a guru transference, and ah...then, afterwards, it's all out so...and then more *nididhyäsanam*. I think ah...the guru advises *nididhyäsanam* and *püjä* and things like that, and so a lot of *püjä* and *jäpa* and everything. So, they have to let go, let *éçvara* be. And ah...this...the emotions cannot have a hold over you. When there is ah...there is certain clarity about the...about what is, about the truth, then the ah...then the more *éçvara* is understood...more *éçvara* is understood, and the emotions are all validated.

See, suppose understanding the cognitive gain itself supposes dependence upon emotional processing. So, if the processing doesn't take place, there is no understanding, there is no knowledge. And there is...unless there is knowledge, you cannot really accept the emotions. Like this we get into a catch-22 situation. So, if you have knowledge, you can look at emotions objectively and absorb them. Unless you process them, then there is no...there is an impediment; *citta-samädhänam* is not there. That is called *citta-samädhänam*. That's why *samädhänam* is there. The *citta-samädhänam* won't work. In the qualifications—so *viveka*, *vairägya*, *çama*, *dama*, *uparati*, *titikñä*, *çraddhä*, *samädhänam* ... *mumukñutvam*. And the *samädhänam* is a very big thing it is. *Citta-samädhänam*, it implies...it implies the processed emotions. That is *citta-samädhänam*. And ah...that requires a...that is a qualification. It's a...it's a prerequisite for knowledge. And therefore, you cannot bypass that.

People try to bypass in the *pratyagätmä* approach. *éçvara* they give...emotion means *éçvara*. Emotion is *éçvara*. Every emotion is *éçvara*. And they want to bypass that. *éçvara* bypass, and every bypass is *éçvara*. [Laughter] The very attempt to bypass is *éçvara*. So, one cannot bypass. And so, it's a...it's just a waste of time. Sometimes it ends up in denial, and then it blows up. You live for a long time in denial and it...and it will explode. It becomes a Mt. Helen. Eh? You know Helen? [Laughter]

Student: St. Helens.

Swamiji: Heh?

Student: St. Helens.

Swamiji: Yeah. It's somewhere there, you know? In Oregon.

Student: Washington

Swamiji: Eh? Washington. Yeah. And so ah...the discussion on *écvara* should be more... more and more in Vedanta. So, *tatpadaväcyam* ... *tatpadaväcyam tatpadalakñyam* is *tvampadalakñyam*, the implied meaning of word "that" and the implied meaning of the word "tvam," you, is one and the same. That's nondual. That's ah...that's not a...that doesn't pose any problem. Therefore, one can very easily say there's no problem, and the person becomes a problem. Because *tatpadaväcyam* is not properly understood.

The *väcyam...väcyam* means the immediate meaning of the word "tat," cause of the world. That's how they present whole *brahman*— *yato vä imäni bhütäni jäyante*, from which everything has come. Again *brahman*, *tadvijjäsasva*, *tadbrahmeti*; that is *brahman*. And then, in...then, again, if I look at the Chändogya: *sadeva äsét idaà sarvaà jagat; sadeva saumya äsét* in the *ädau sadeva saumya idamagre äsét, idaà sarvamagre äsét*, was, *sadeva*. That...that is the *tattvamasi prakaraëa*. *Tattvamasi--kaà tattvamasi*; the cause was there. The entire *jagat* was the...is *sat*, now is the *sat*, and *sat* is *sat*. Already he has...he has kept everything ready, and that is the creation, *väcärambhaëaà vikäro nämadheyaà mättikä eva satyam*. Out of clay all these have come. Clay is *satyam*. All these are *satyam*. Clay is *satyam*. The whole thing is clay. And that is the whole vision of the *çruti* and teaching method, everything is in it. And therefore, *tatpadaväcyam*, the immediate meaning of the word "tat," is only *jagat-karaëam*, and *tvam* is individual. At that level, you have to resolve.

In *Mändukya*, when talking about *viçva*, individual *viçva*, individual *taijasa*, the waker, dreamer and deep sleeper—dreamer means with reference to one's own mind—*sükñma*, *taijasa*, *viçva*, the physical body along with everything, you are complete as a person. But, then, there is *vaisväanara*. It's always...the total is brought in. When *viçva* is discussed, total is brought in. When *taijasa* is discussed, *hiranyagarbha* is brought in. When *präjä* is discussed, the cause, *écvara*, is brought in. So, at this level itself you have to do. *Adhyätmam*, *adhibhütam*, *adhidevam*, all these are talking about individual-total, this individual-total resolution. Individual is...by the awareness of the total, individual issues are all resolved. It's all...all the issues are accommodated in the awareness of the total *écvara*. It's not a simple thing...at every level. Now, you can even create more levels with reference to problems. You can create a pancreatic *devatä*. It becomes a level; the *adhiñöäna devatä*. But now, for the time being, we have got *präëa apäna*, *präëa apäna devatäs*. All referative problems are...come under the *präëadevatä*— *präëadevatä*,

then *apānadevatā*, *vyānadevatā*, *samānadevatā*. These are the *devatās*. Everything comes under them, all the digestive issues, everything, liver, all come under *samāna*, who is *vaisvānara*, *jāteragni* [?]. So, it's all *devatās*, total. Total is a *devatā* from a...from a given aspect, standpoint, functionary standpoint.

You can have...you can have more individual parts of the body, and then if there is a problem there...and then you can...a glandular problem, and you can create *éçvara* for in the total way *devatā*. This glandular...even though the word is not there, we are putting it under certain ah...under certain...the broad group. Then we can create one *devatā* and invoke. There's no...it'll work. Issue. [?] We can create one. Glandular *devatā*.

Chuck: Fingernail.

Swamiji: Huh?

Chuck: I was thinking fingernail or something.

Swamiji: And ah...there are a lot of *devatās*. So, we will do the...we will keep it here now as it is, and then afterwards we'll for a...there's a video that we have to do. Afterwards I'll see if...we'll go there and look at, and then again look at. Come on.

Radha: Thank you, Swamiji.

PAGE

PAGE 3