

Satsang with Swami Dayananda Saraswati in Saylorsburg

August 24, 2007, Part II

So, we can reconcile the seeming contradictions, statements like: “you cannot get it by the mind,” “you have to get it by the mind,” “it is not available for words,” And, “you have to know by words.” So, these are seeming contradictions. So when we understand the nature of the truth, then there is no contradiction. That there is no contradiction is called *samanvaya*. “*tattu samanvayāt*” BS 1.1.4 [“But that *Brahman* (is known from the *Upaniṣad*), (It) being the object of their fullest import.” BS 1.1.4 (Translation by Gambirānanda)]. There is a *samanvaya-sūtra*. So the whole teaching is done through various *prakrīyās* [teaching methodologies]. Every *prakrīyā* follows *adhyāropa-apavāda* [superimposition-negation]. You cannot avoid *adhyāropa-apavāda*—superimposition and negation. When you say, “*jīva*,” that *jīvatvam* is *mithyā*. What is *mithyā* is a superimposition. And *Īśvaratvam* also is a superimposition, being *mithyā*. So the *prakrīyā*, method that is employed by the tradition, by the *Upaniṣads*, the *dṛg-dṛśya-viveka-prakrīyā* [discriminating the seer from the seen methodology]. In this, you are able to arrive at what is *pratyagātmā*, inner self. I also use this *prakrīyā* when I say, “Everything becomes evident to you, you are self-evident”—that is *dṛg-dṛśya-prakrīyā* [the seer-seen methodology]. From the standpoint of the *dṛk* [seer], it is called *dṛg-dṛśya* [seer-seen]. If you want to establish self-evident nature, you start with the object, the whole *jagat* [world] is evident to you. From there you talk. That is all *dṛśya* [seen]. So, what is evident to you is *dṛśya*. And what is evident to you is *dṛśya* and the self is evident to whom? If the self is evident to not-self, then there is no not-self, that becomes the self, self becomes an object. Then you won’t know anything; you are the self. Therefore, self has to be evident to the self. Therefore, self is not *dṛśya* [seen]. Self is *dṛk* [seer]. All the time, I employ this. Without *dṛg-dṛśya*, you can’t proceed. Why, because the self-evident nature is arrived at by *dṛg-dṛśya*, by not any other method. It is the only method.

Another method, they use another word: *kṣetra-kṣetrajña* [the field-the knower of the field]. It is also another set of words. *kṣetra* is *dṛśya* and *kṣetrajña* is *dṛk*. The knower is the *kṣetrajña*. *Kṣetram jñānāti iti kṣetrajñah*. The one who knows the field is the field-knower]. So, what is the nature of *kṣetrajña* is *suddha-caitanyam* [pure consciousness]. This is the whole *tvam-pada-lakṣya* [implied meaning of the word “you”]. This is purely *tvam-padārtha* [the meaning of the word “you”].

This does not establish *mahāvākya*. If this alone is taught, that is what is called setting up the person for dissociation and denial of problems. What I am not you have to prove is not different from me. Then why do you say, “I am not this,” “I am not the body,” “I am not the mind,” etcetera—why do you say that? Why, because body is myself but I am not the body. So, there are two orders of reality. If at all we can use the word, “reality.” Then, one order is *mithyā*, the other is *satyam*. And, therefore, “B is A; A is not B” is our approach. That means you have to account for the world, *jagat*, other than this body. The whole body is a sense organ, this is a conscious entity. Your *prakrīyā* must include enough material to create what makes an individual, to explain away. So, then only they divide the world and yourself; the individual and the world can be established. You need to do that. The differences have to be accepted. That means you have to bring in *Īśvara*. Therefore, we have another *prakrīyā*. *Dṛgdrśyaprakrīyā* is only for this purpose. *Kāraṇa-kārya-prakrīyā* [cause-effect methodology] alone will set up *mahāvākya* [statement of identity between Individual and God]. *Mahāvākya* one side, *dṛgdrśya-prakrīyā*, in order to keep ourselves ready for the *mahāvākya* to work. And therefore, *tat-padārtha* [the meaning of the word “that.”]. What is the meaning of “*tat*,” “that,” that is the cause for the world, *Īśvara*. *Īśvara* includes the entire *jagat*. *Jagat* includes my body-mind-sense complex. That is why the *Śāstra* employs the method of introducing *sūkṣma-bhūtāni* [subtle elements] and *sthūla-bhūtāni* [physical elements]. *Sūkṣma-bhūtas* [subtle elements] account for *sūkṣma-sārīra* [subtle body]. *Sthūla-bhūtas* [physical elements] account for all *sthūla-sārīras* [physical bodies] and *sthūla* [physical] universe, *jagat*. Over. And they are born of *Īśvara*. *Īśvara* is *satyam jñānam anantaṁ Brahman* [existence-knowledge-limitless-Brahman] with *sarvajñatvam* [omniscient], *sarvaśaktmatvam* [omnipotent] with reference to *jagat*. Cause we see the *jagat*. And the *Śāstra* tells, “*sarvajñāṁ brahma,*” “*sarvaśakti-Brahma,*” “*yato va imāni bhūtāni jāyante | yena jātāni jīvanti | yatpravantya abhisamvīśanti* [Tait 3.1.1] → So, from which all these have come, by which all these are sustained, unto which all go back—that is *Brahman*. Then, *Brahman* is “*ānando brahmeti vyajānāt | ānandāddhyeva khalvimāni bhūtāni jāyante | ānandena jātāni jīvanti | ānandaṁ prayantya abhisamvīśantīti*” [He realized fullness to be Brahman, From fullness alones all these beings are born, by fullness they live, and toward fullness and into fullness resolve.” Tait 3.6.1] Once you say, “*ānanda*,” already it is you, *pratyagātmā* [innermost self]. So, *Brahman* is *ānanda* that is *mahāvākya*. Starts with the third person. Ends with *ānandaṁ Brahma. vijñānaṁ Brahman* [Brahman is consciousness], *ānandaṁ*

Brahman. This is what we call, “*kāraṇa-kārya-prakrīyā*.” [cause-effect-methodology]

Then, because the *sthūla*, *sūkṣma-sārīra* and *kāraṇa-sārīra* [physical, subtle, and causal body] we accept, then how do we recognize this, then this *avasthātraya-prakrīyā* [the three states of experience methodology]. There are three states of experience—that is another *prakrīyā*. They are all meant for *pratyagātmā-siddhi* [establishing the innermost Self]. And there, at every level also, you take *samaṣṭi* [the whole, the total (referring to *Īśvara*). Then it becomes *mahāvākya*. Then we have the *pañcakoṣa-prakrīyā* [the five sheaths methodology] to point out the levels of mistake. So, in all the levels, five levels, there is *anubhava*, the experience. There is experience of being limited, so “I am tall,” “I am fat,” “I am sitting here,” “I walk” and all that. So, this is what happens to my body, is me, it happens to me. So this is what we say, *anyonya-adhyāsa* [mutual superimposition]—the body is taken to be I, I am taken to be body. This is a, then that is called “*koṣa*” [sheath, covering]. When there is *adhyāsa* [superimposition], when there is mistake—one is mistaken for the other—then *Ātmā* [Self] is covered. *Ātmā* cannot be covered. The one thing that cannot be covered is *Ātmā*. Because always, whatever that you see, is *Ātmā*, the truth. Neither *Īśvara* [God] can be covered. Somebody says I am searching for *Īśvara*, that I am searching for God. All that I see is only God—the seer, seen, sight—all of them. So, it is a matter of understanding. So, levels at which you commit a mistake—physical level; *prāṇa* [vital force] level—I am hungry, I am thirsty, I am ill I am healthy-- *prāṇa* level; and then *prāṇa* and the *karmendriyas* [organs of action]. *Karmendriyas* connected to *prāṇa*. Therefore, if one is having some problem in walking, etc., so “I am lame, I am, *Ātmā* is lame”—*karmendriya*. Speech—“I am dumb, I am mute”—that is also *karmendriya*. Speech, speaking is also *karmendriya*. Then, *jñānendriya* [sense organs] and *manaḥ* [mind]. There, also, we commit the mistake. That is why *manomaya*. “I am blind,” “I am deaf,” “I am confused.” That is mind, mentally *anyonya-adhyāsa* [mutual superimposition]. The mind is taken to be I; I am taken to be mind. Then, *vijñānam yajñān tanute*, *vijñānena* Everything. *Vijñānam yajñān ? kartā* [the doer], inquiry, *buddhi*. *Niścayātmikāntaḥkaraṇavṛttiḥ* [the decisive mind]. Free will. Everything is included. And that is called *vijñānam* [knowledge], *buddhi* [the intellect]. There again, *anyonya-tādātmyam* [mutual identity] or *anyonya-adhyāsa* [mutual superimposition]. If you don’t take, if you know what is happening, that is called “*anyonya-tādātmyam*,” If you know, it is not *adhyāsa* [superimposition]. It is *anyonya-tādātmyam* [mutual identity]. *Satyākrte*

mithilīkṛtya ? Therefore, one is, *aham satyam* [I am the reality], then everything else is *mithyā* and then together there is a *tādātmyam* [identity], as though. Without bringing about any change. That is how you become a *pramātā* [knower]. Then *bhoktā* [enjoyer], *ānandamaya* [the bliss sheath], “*aham sukhī*.” [“I am happy.”] When you say, “*aham sukhī*,” you are a *bhoktā* [enjoyer] —that is also *koṣa* [sheath]. *Koṣavad ācchādakavāt koṣah*. [because of covering like a sheath it is (called) a sheath.] *Ānanda-vikāratvād ānandamayaḥ*. [(that sheath) which is made of bliss, because it is a modification of bliss.] So, different degrees of *ānanda* —*priya*, *moda*, *pramoda* [anticipatory pleasure, enjoyment born of the sense contact, enjoyment after the sense contact]. But what is there, the *ānanda*, that is the *adhiṣṭhāna* [the truth of the experience]. That *ānanda* is *svarūpānanda* [the fullness of your own nature]. It is *caitanya*, it is consciousness. Even when somebody is unhappy, the unhappiness is sustained by *svarūpānanda*. Ah. Because *svarūpānanda* is consciousness. Consciousness is *ānanda*. Therefore, if you say, every pain, sorrow, is sustained by consciousness, it is also sustained by *ānanda*. *Saccidānanda*. [Existence, consciousness, fullness.] Then, how do I become *duḥkhī* [one who is sorrowful]? You know. Sometimes you have rain and at same time a lot of sun will be there. So, there is *duḥkha* [sorrow, pain] and also there is *ānanda*. And that is something like in the movie you also are crying, and while crying, you eat popcorn. The hero is in trouble and they identify with the hero, and while crying you pop popcorn. After this tragic movie is over, the huge bag that was there is gone. It is all done during sorrow. So, that’s exactly what happens for one who knows what it is all about. One need not eliminate sorrow. As though. It is also *mithyā*. You can’t say everything else is *mithyā* except my pain. You can’t say that. It’s all *mithyā*. So, *pañcakōṣa-prakṛiyā* [the five sheath methodology]—what is in all of these, *avasthātraya* —in all the three states of experience—what is the *śarīrī* [the one who indwells the body] in all the three *śarīras* [bodies]—the being in all the three *śarīras*—three bodies, *sthūla*, *sūkṣma*, *kāraṇa* [physical, subtle, causal]—the being which is consciousness whose presence is there in all the experiences. The *satyam* that is the consciousness is there in anything, in the being of the knower, in the being of knowledge, and in the known also, in the being of the known. That is what is *satyam* [real, the truth].

If anybody says, we need to experience this, what do you want to experience, is *Brahman*, what kind of *Brahman*, do you think? “*Brahman*, you know, *Brahman*, God, *Brahman*.”

“Where is your uncle?”

“My uncle is in Texas.”

“Will you be able to see him, now, from here?”

“No. I have to go to Texas. Or, I must have a set-up, he comes there and I also see him on mobile phone, and can talk to him.”

“But directly see him?”

“No, I have to go there.”

“Why from here you don’t see?”

“My eyes don’t have that power. Only within a certain range, my sight works. So I have to go there and see.”

Now, what keeps *Brahman* away from you that you don’t experience *Brahman*? And suppose *Brahman* occurs at one time, comes as an event at a given time, located at a given place? Then *Brahman* will become what? Another uncle. Out of mind, out of sight. By knowing that, what’s the big deal? By saying that my uncle is almighty uncle. So what? What are you? It is better to keep away from these kind of people. They are almighty people, don’t go anywhere near them because you feel more small, more small than what you are. Now you feel small, but when you see a smaller person, you feel good. That is why in America, all the Indians are very happy because they are forty times better than those fellows there, economically. Forty times more. Because one dollar is 40 rupees.

So, whenever they are depressed here in this county, Indians, what they do, they immediately think of their brothers-in-law. I am better off. But when they think of their neighbors here—“what kind of house he has got, and I have a small house.” Then, for mental health you think of brother-in-laws, and you feel good. In fact, he pressures you to take him here. Correct? All the time he is asking you. He thinks if you tell the immigration department, they will give you him a visa. That is what they think. All Indians always think in India, that you don’t do what you need to do. That is what they think. If you sponsor, they get visa—that is the thinking. They come to me, too.

What I say, this, it is no good. You can’t open your mouth, if the other person is all knowing, better you don’t open your mouth, because there will always be a mistake, because he is all-knowing. So, you will seek the company of, like old people always in a marriage or something, you will find different groups, they all group themselves. All are groupies. There is a certain gregarious nature.

And therefore, all retired people will join. All these doctors, when they meet, they don't talk about medicine, because each one is different from everybody else. So he is a radiologist, that person is an ? Therefore, there is nothing common to discuss. But what they discuss is stocks. That is common. Because they keep on losing, keep on losing. Therefore they talk about that—their investments and their losses. Losses, they won't say. They consult each other, what is going on now. Invariable. And teenagers, you won't find them anywhere around. They all go their way. They have to be together. And these small little ones, also, they find their friends. So this is how people find people in order to feel comfortable. There is a comfort zone. So, if you have the company of people of your own age, you feel comfortable. That is why they call it "hanging out." And now and then, they come here maybe half an hour, forty-five minutes, one hour, like this, they can give to Swami. I think that is how it is. Human psychology is universal. Nothing.

Therefore, if this *Brahman* is going to be an object of experience, I won't even like to experience that *Brahman*. People are innocent. They don't know what they are talking about. They talk about the need to experience *Brahman*. And there are people who teach also that way. Then they say, knowledge is different from experience. But the truth is, what you experience right now—you see me—this is an experience; this is *Brahman*. This duality is accommodated by the non-dual *Brahman*, without getting hurt, without getting affected, without getting in any way stained. Because the duality is drawing its existence from *Brahman*. Therefore, the object is *Brahman*, subject is *Brahman*. Therefore, when I tell you, "You are *Brahman*," I don't say you are a different *Brahman* than myself. I am *Brahman*, you are *Brahman*, all are *Brahman*. This is not experience. What you experience is *Brahman*, which is to be recognized cognitively. And, therefore, there is not one shade of any experience involved. Nor we are against experience; because experience is *Brahman*. Every experience is *Brahman*, whether is an object experience or no object experience.

Then, "What is *nirvikalpa* [nondual, free from duality, division]?" someone asked me. This *vikalpa* is not true. Nondual is *nirvikalpa*. And that is what the truth is. Therefore, *Brahman* is nondual and it is *nirvikalpam brahma*. All *vikalpas* [divisions] are *mithyā* [that which depends on something else for its existence (e.g. the pot depends on the clay)]. *Mithyā* means not delusion. It is all *vyavahārayogya* [useful in empirical reality]. Sometimes, our projections also are

called *mithyā*, because *adhiṣṭhāna-ananyatvāt* [because they are not separate from the *adhiṣṭhāna*, that without which *mithyā* cannot exist.] is called *mithyā*.

Therefore, *jīva-sṛṣṭi* [the individual's creation] also can be *mithyā*. *Īśvara-sṛṣṭi* [the Lord's creation] also is *mithyā*. "*Jīva-sṛṣṭi*" [the individual's creation] means what you make out of something, your own projection, which is not true. What is not true, false, is also *mithyā*. That which cannot be dismissed as false or non-existent; that which cannot be taken as existent, that is also *mithyā*. *Adhiṣṭhāna-ananyatvāt*.

And therefore, all the *prakrīyās* [methodologies] are handy. This *adhyāropa-apavāda* [superimposition-negation] is there—I have already talked about. *Anvaya-vyatireka* co-presence (when the one is, the other is)--co-discontinuance (when the one is not, the other is not]method we also use to point out *satyam* and *mithyā*. *Mithyā* doesn't exist without *satyam*, but *satyam* doesn't need *mithyā*. That is why it is *satyam*. At all levels you can see that. There the method of *anvaya-vyatireka*. The co-presence--one is there; the other is there. The other is not; still the one is there. Therefore, we can say the other is there, the one is there; the other is not, still the one is there. So, this cup is there, clay is there. The cup is broken, still clay is there. Clay is still there. So, the cup is *mithyā*. And you can't think of a cup without thinking of clay or something else, you know.

Therefore, in the tradition, *Ātmā vā are draṣṭavyaḥ, śrotavyaḥ, mantavyaḥ, nididhyāsatvayaḥ*. [The Self must be seen, must be listened to (taught to you), it must be analyzed, it must be contemplated upon. *Bṛhad.*] The *tavya pratyaya* [the potential participle affix] is used. The "*tavya*," when it is used, is a kind of equivalent to the imperative--"to be done." *Kartavyam* [it is to be done]. So, like *liṅg* [potential mood], *loṭ* [imperative mood], *tavya*. *Liṅg* is imperative, "do." And that is *loṭ*. *Kuryāt, kuru*. *Kuru* is *loṭ, lu*. *kuryāt* —"May this be done." Potential, *liṅg*. *Tavya*—this *kartavyam*—this is to be done. The force is the same. *Liṅg, loṭ, tavya*. All the three are asking you to do something. What is to be done, you have to ask immediately. *Kuru, karma kuru*. *Kuryāt* . *Idaṁ kartavyam tvaya*. Same meaning you get. Therefore, *Ātmā vā are draṣṭavyaḥ*. *Ātmā* is to be seen. "Seen" means as well as it is seen, known. If *Ātmā* is to be known, then who is the knower? What is the means of knowing? All issues pop up. Because the truth of the knower is *Ātmā*. So that the knower cannot know. You require another means of knowing if that is *Brahman*, if that is nondual. That is a different reality altogether; we have to know what it is all about. Therefore,

śrotavyaḥ. You have to listen to the *śāstra*. So, listen to the *śāstra*. *Śrotavyaḥ* means *śāstra-vicāraḥ*, *kartavyaḥ*. Thus, *Ātmā* is the subject matter of the *śāstra*. When you do *śāstra-vicāra* [inquiry into, analysis of the *śāstra*], you are doing *vicāra* of *Ātmā*. Like even, when you look at the mirror and you are looking at yourself—same thing. So, in order to look at yourself, you look at the mirror. Only one time you look at the mirror for looking at the mirror, even though, there again, you are looking at yourself in the mirror but it was meant for, when you do that, it is meant for checking out whether this mirror is okay. Does it distort the figure—you check it out. That is first time when you buy the mirror, correct? Afterwards, once it is hanging there in the bathroom, afterwards you do a *tātparya*. Your commitment is not to look at the mirror, it is only to see the mirror. If the mirror is dirty, you clean. It is not to look at the mirror. Whether it is clean, that is the time. But then it is all meant for looking at yourself in the mirror. Therefore, your *tilakam* is here, not there. So, through the mirror, you see yourself. Through the words, you see yourself. That’s called Vedanta.

Ātmā vā are śrotavyaḥ. [The Self is to be listened to] If you have a doubt: “Why this meaning, why not another meaning?”—that is still called *śravaṇam*. “Why this *ācārya* [the teacher] gives this meaning, why that *ācārya* gives that meaning—which is right?” *Śravaṇam*. That is all analysis, *śravaṇam*, part of *śravaṇam*. Then, “This *Upaniṣad* says this, that *Upaniṣad* says something different—why this contradiction?” Or, “why this difference?” That is all *śravaṇam*. Then, “This school of thought”—now we are going out of Vedanta. Buddhists say like this. And different people say different things. And it is, what they say, is not the same as what Vedanta says. Okay. What do you say? Vedanta means you. Vedanta says, “You are *Brahman*,” and you are exposing to some other school of thought. And this school of thought tells you that you are not *Brahman*. And therefore, this fellow says, “What should I believe?” You have not understood Vedanta. The unfortunate thing, this kind of people ends up with us. They don’t know what to do. They cannot become any more. If there are problems, you become *sannyāsī*. After becoming *sannyāsī*, this is joblessness. What can you do? You have to run to mother. You can’t do anything. All zero. *Buddhi nahin hai apne-aap*. [Hindi: They can’t think for themselves.] There is no thinking. Therefore I ask them, “what do you say?” “I seem to accept that also, I came to accept this also.” What shall I say? I have so got many ideas to say, but I am not going to say anything. Therefore, what I say, this is capacity, and then we build up, we reinforce this person to see the fallacy in other propositions. There are

some even among our own people become *pūrvapakṣīs* [those who have an opposing viewpoint]. They don't understand, they experience the problem. There are a lot of issues. And therefore, see the fallacy. Because, if one is truth, that you are the whole is the truth, then any other proposition denying that is going to be wrong. If this is true, that is going to be wrong. If that is wrong, there must be somewhere in the thinking of the person, canyons, grand canyons. We have to see all this, canyons and aneurysms, missing links, wrong links, weak links, making them weak links in reasoning. So that person should be helped to see the fallacies in the thinking. Arriving at that conclusion, or subscribing to the conclusion of somebody else, that means my understanding is questionable. Therefore, *mantavyaḥ, nididhyāsitaavyaḥ* [it needs to be reflected upon, it needs to be meditated upon]. That is because of certain orientation, because of some unconscious issues. So we have to... They have some kind of a feeling and this and that, you know. Then, they will ask, "Swamiji, I am very clear that I am *Brahman*, but I don't feel it at all." "All feelings are *Brahman*." "That I understand." "Then what is the problem?" "I don't know, you must feel that you are *Brahman*." That kind of feeling will come if you take some medication. It is all foolish. It is not a matter for... It's something like somebody... so, Einstein explained the energy-matter equation. And the fellow says, "I understand but I don't feel it. That matter is energy, I don't feel at all." Anyway, some issues are there and you do more *śravaṇam* [listening], more *mananam* [reflection, inquiry]. Then you contemplate upon what you have done. *Śravaṇam*. It is all a part of learning, knowing. *Ātmā vā are śrotavyaḥ mantavyaḥ nididhyāsitaavyaḥ*. It is contemplated upon because you know already what it is all about; you have done all the *śāstra-vicāra* [analysis of the *śāstra*]. Then what denies you the fruits of that knowledge, so you have to highlight what you already know, as though you are doing *dhyāyati iva* [as though meditate] because *lelāyati iva* [as though wavering]. It looks as though, *iva*, you are taken away from what you know, not from *Brahman*, taken away from what you know. And one behaves as though I don't know anything. That means contemplate, you contemplate more and more, that will go. That is also one *pratibandha* [obstruction]. If there is any difficulty in understanding, then the life of *karmayoga* and then continue to study. That is all what we have to do. So, with that, I think we have covered the topic more or less.

*Om pūrṇamadaḥ pūrṇamidam pūrṇāt pūrṇamudacyate |
pūrṇasya pūrṇamādāya pūrṇamevāvaśīyate |
om śāntiḥ śāntiḥ śāntiḥ ||*

[That is Fullness. This is fullness. From fullness fullness comes forth.
Having perceived the fullness of the fullness, fullness alone remains.
Om peace peace peace.]