

*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 *pratibandhakajñānam* [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: *pratibandhakajñānam* and *jñānaniṣṭhā* [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--śama* [control of the mind] *dama* [control of the senses] *uparati* [single-pointed life direction/ *sannyāsa*] *titiksā* [accommodation] *śraddhā* [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. *Pramāṇa* [the means of knowledge], *vastu* [the object (of knowledge)] is there, *pramāṇa* 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 *niṣṭhā*, *sthātum* [to stay], to stay, *sthā* is *niṣṭhā*. So, even Śaṅkara accepts that *niṣṭhā*. 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 *sannyāsī* or a *karmayogī*. 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 *niṣṭhā*. This is only *mumukṣu-anubhava* [the experience of one who desires liberation]. Logically, it is not possible. Logically, it is very difficult to establish.

Radha: The *pratibandhakajñānam*?

Swamiji: Logically, you cannot say because *pramāṇa* is there and *prameya* [that which is to be known] is there, what is the *pratibandhakajñānam*? How can you call it *jñānam* and *pratibandhaka* [obstruction] and all that? Logically you cannot explain. That is why I said, one can no more say "I don't know ātmā is Brahman."

Radha: Swamiji, one thing I see, though, is that with the *dr̥gdṛsyaviveka* [seer-seen discrimination], the recognition of the stability of your being, even the recognition of your being the *ātmā* [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 *Īśvara* [the Lord]. See, *Īśvarajñānam* [knowledge of *Īśvara*] is always a problem. *Īśvarajñānam* is a problem, because *Īśvara* is *sarvajñā* [omniscient]. To understand *sarvajñā* is very very difficult. How we are going to assimilate *sarvajñatvam* [omniscience] of *Īśvara*? *Sarvakāraṇatvam* [the cause of all]. *Sarvajñatvam* is *sarvakāraṇatvam*. *Sarvakāraṇatvam* is *sarvajñatvam*. Because *Īśvara*'s knowledge alone is *adhikārya*, *nāmarūpa* [name and form], *nāmni nāmāni* [in one name there are many names]. Take a pot; it is a *nāma*. And the pot is reduced to clay—another *nāma*, 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? *Nāma*, *nāmamātra* [a name alone]. Therefore, *nāmni*

nāmāni. In one *nāma*, there are many names. So these *nāmni nāmāni* is what the truth is. Therefore the *nāma* 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 *sarvajñatvam* is. And therefore, to understand *sarvajñatvam*, the structure, etcetera, it is always a problem, because *jīveśvara* [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 *Īśvara's* order is a very crucial, critical. The order, the physical order, physiological order. What I did, I divided *Īśvara*, as though, into different orders. And then one *mahā* [great] order. So that I can cover the areas where I can be caught up. So *Īśvara* 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 *vairāgya* [dispassion], takes place over time, and that could be part of it, too.

Swamiji: Yeah, yeah. *Vairāgya* also, gaining *vairāgya*, increasing *vairāgya*. 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 *pratibandhakajñānam*, I think Swamiji covered all the things that I wanted to hear. Also, another question is the difference between *ṛtti-ānanda* [the experience of *ānanda* mind]. and *svarūpānanda* [the *ānanda* which is one's own nature] for a student to understand that the *svarūpānanda* is always experientially present as my own being, no matter what the *ṛtti* [thought modification] is, and that the *ṛtti* in no way covers the *svarūpānanda*--in other words, you can have a *duḥkha ṛtti* [a sorrowful thought-modification] and the *svarūpānanda* is not touched.

Swamiji: See, now there the word “*ānanda*” is only a word, no meaning. *Svarūpa* [one's own nature] is *caitanya* [consciousness]. No *ṛtti* can cover consciousness. That is the *svarūpa*. *Svarūpa* means consciousness, *caitanya*, *upalabdhi* [consciousness]. Therefore, no *ṛtti* 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 *ānanda*, *ananta* [limitless, without end]. See, *satyam*, *jñānam*, *anantam brahman*, *vijñānam* [consciousness] *brahman*, *prajñānam* [consciousness] *brahman*, *vijñānam ānandam brahman*. All these words are all there. For *ānandam 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, “*ānandam 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 *svaprākāśatvam* [self-luminosity]

Swamiji: *Svaprākāśatvam* 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 *vṛtti* [thought modification] there. But there is also my Self. My Self is the changeless presence that is present, pervasive to, and with *dr̥gdṛ̥sya* [seer-seen], you know, can be differentiated from the *vṛtti*. It is present to, pervasive to and differentiated from, the changing *vṛtti*.

Swamiji: Yeah. That which is *anvaya*, that which is invariable in all the *vṛttis*, that which is the content of every *vṛtti*. And no *vṛtti* is outside *ānanda*, outside consciousness. So every *vṛtti* is consciousness. We have to accept that. Every *vṛtti* is consciousness. And therefore, no *vṛtti* 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 *vṛttigataānanda* [the happiness/joy in the thought modification], *vṛtti-ānanda*. That is a *vṛtti*; where there is a *sānta-vṛtti* [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 *vṛtti*. 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, *svaprākaśatvam*, because there is no *deśa* [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 *svaprākaśatvam* 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-vṛtti* [sorrowful thought modification], for instance. The *duḥkha-vṛtti* in no way covers or detracts or takes away from the *svaprākaśatvam* [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-vṛtti* [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 *vṛtti* can displace my nature. Every *vṛtti* is my nature. Every *vṛtti* 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, *vṛtti* cannot cover *caitanya* [consciousness]. *Svaprakāśatvam*, 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-vṛtti*, even if there is some kind of *duḥkha-vṛtti*, 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] *pramāṇajanyajñānam* [knowledge born of a means of knowledge] (is) *balavat* [has strength], or *anubhava* [experience] is *balavat*? Somebody is asking a question: Whether *pramāṇajanyajñānam* 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 *saṁsārī anubhava* [the experience of a *saṁsārī*]. That *saṁsārī 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 *saṁsārī*, he takes himself to be *kartā*?" A question is asked like that. And *dr̥śyate* [it is seen]. *punarapi* [And, again], so the *jīvanmuktaḥ* [living liberated], whom you say *jīvanmukta*, a *jñānī* [one who has knowledge] *dr̥śyate*

ajñavat drśyate [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 *pramāṇajanyajñānam* 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 *pramāṇajanyajñānam*, 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 *ājñānam* [ignorance]. *Māyā ajñānam*, error and all that. Its support system. There is no support system. There is nothing to support. So it'll go away. Therefore, *Naiṣkarmyasiddhikāra* [the writer of the text called *Naiṣkarmyasiddhiḥ*] tells, "Pramāṇajanyajñānam alone will prevail." Even if it is there, it goes away, it cannot stay. It has no staying power.

Radha: If a person has *jñānaniṣṭhā*, [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 *pratibandhakajñānam* [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 *vīparītajñānam nivr̥ttyartham* [for the sake of removing the opposite cognition (that I am the body)] *Bhāṣyakara* [Shaṅkara, 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, *śravaṇam* [listening] *Śruti* [Scripture—the *upaniṣads*] and *śravaṇam*. *Śravaṇam* is analysis of the *śruti*, and that *śravaṇam* will take care of *tātparyaniścaya* [ascertainment of the purport (of the Śruti)]. *Mananam* will remove all other doubts. With *śruti-tātparyam*, *ayam ātmā brahman*. [the purport of the Śruti is "this Self is Brahman"] *Śruti-tātparyam*. But, the Buddhists say like this, that fellow says like this, this fellow says like this, *Śruti* says like this. What I should take? Doubt. That is by *mananam* removed. All the doubts. Seeing the fallacy. Then, *viparītabhāvana* [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 *Īśvara*? What is that realistically from the standpoint of the *jīva* [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 *Īśvara*"? 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-ātmā*, only one subject-object. It can be even contemplation. Yeah, therefore, it is constant, whole lifetime it is—*nayet kālaṁ nirantaram*. But, the tradition says, *nayet kālaṁ 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 *jñānī*, if I recognize, “I am the whole; I am *Īśvara*.”

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 *Īśvara*.

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, *deśa* [space]. This body is *deśa-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, *Īśvara* is (?); that is what *Īśvara* is. That I have to walk is *Īśvara*. That I have to walk to reach that place is *Īśvara*. The walking is done because of *Īśvara*. The whole *karma* and *karma phala* is *Īśvara*. And, therefore, it is the same way. Suppose something he wants to accomplish for the society, and then he can pray to Bhagavān.

Radha: Swamiji, Durga has a question.

Durga: Swamiji, is it possible for a person to recognize, “Oh, when someone speaks of *ātmā*, this must be what they mean, this must be *ātmā*”, 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 *dr̥gd̥rsyaviveka* [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 *vr̥tti*, and like as in a dream, it is all my Self. So in the *vr̥tti*, it is all my Self. Is that the way to see it?

Swamiji: Yeah. It is the same here also. Honestly, if *Īśvara* 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*. *Īśvara*, you imagine *Īśvara* 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 *Īśvara*? *Īśvara* 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 *vr̥tti* and that the *vr̥tti* 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 *vr̥tti* consciousness to be valid.

Swamiji: Yes, that's the *bahih* [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 *Īśvara*, the objects are another order of *Īśvara*. And *Īśvara* is a conscious being and *Īśvara* 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, *dr̥gdr̥śya* [seer-seen], this is *jagat* [world], this is *sr̥ṣṭi* [creation]. The *śāstra* tells this *sr̥ṣṭi* 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.