

*Satsang with Swami Dayananda Saraswati in Coimbatore*

*May 29, 2008*

Swamiji: Ready

Radha: Swamiji, I wanted to continue from the last...the last talk about knowledge concerning *Īśvara*, and the knowledge of *Īśvara*, because sometimes students feel that the, ah... *Īśvara* is just a belief, or that the knowledge of *Īśvara* is not really necessary for having *jñāna-niṣṭha* [clarity of knowledge], or for understanding this knowledge. And so, I'd like Swamiji to continue talking about the knowledge of *Īśvara*, what type of knowledge that is, how that knowledge takes place, and for somebody who has knowledge, what is the recognition of *Īśvara*, 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 *Īśvara*, that the world is only *mithyā*. You understand *satyam* and *mithyā*. So the *satyam* is *satyam jñānam anantaṁ 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 *Naiṣkarmyasiddhikāra* [*Sureśvara*, the author of *Naiṣkarmyasiddhi*] seems to think like that. He doesn't bring in *Īśvara* at all in his discussion in *Naiṣkarmyasiddhi*. It's very astounding. He talks about *mahāvākya* [the statement which reveals the identity between the individual and the Lord], but he doesn't talk about *Īśvara*.

He talks of...discusses *mahāvākya*. Only he talks about *pratyagātmā* [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 *pramāṇa* [means of knowledge], and there is a *pramātā* [the knower], and there is somebody who is teaching the *pramāṇa*, 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 *sarvajñam* [omniscient], *sarvaśakti* [omnipotent]. So, if you bring in *sarvajñam sarvaśakti* *Īśvara* has walked in. And the equation is between *jīva* [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 it is 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 asi* [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 *sarvajñam brahma jagat-kāraṇam* [omniscient brahman is the cause of the world]. *kāryam kāraṇena so ananyat*. So, *ananyatvat 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 *vyasṭi-kāryam* [the individual effect--*jīva*], *samaṣṭi-kāryam* [the collective effect--*Īśvara*], both of them have the same *adhiṣṭhāna-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...I mean...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 *jīvatvam* [the status of being *jīva*] is *mithyā*. Thereby *satyam* [the real] is established. Otherwise, you cannot say '*idaṁ sarvaṁ 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 *idaṁ 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 *mahāvākya* is by *bhāga-tyāga-lakṣaṇayā*. You have to do that *bhāga-tyāga-lakṣaṇam*. *bhāga-tyāga-lakṣaṇa* is *so'yaṁ devattaḥ iti*. So *so'yaṁ devattaḥ* → 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 *deśa* [place] don't belong to Devadatta. That time and *deśa* [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 *piṇḍa* [the corporeal body] is understood by you.

This is called *bhāga-tyāga-lakṣaṇam* [the implied meaning of a sentence by giving up a part]. So, *saḥ* means *tat-kāla-deśa-avacinna-devadattah etatkāladeś- avacinna-devadattah*. → That Devadatta of that time and place is Devadatta of this time and place. Knowledge takes place. This is called *bhāga-tyāga-lakṣaṇa*. In *tat tvam asi* [You are that.] that's exactly what happens.

Radha: But Swamiji, here, in reference to *Īśvara, śruti-pramāṇa* [the scriptures (Upanisads) as a means of knowledge] is necessary because...

Swamiji: That part of it, yeah.

Radha: *Śruti-pramāṇa* is necessary. But then how to have *niṣṭha* [clarity (in this knowledge)] in that? What I mean...

Swamiji: See, the *niṣṭha* is only because of *satyatvam* [nature of existence]. See, in order to establish *Īśvara*, you require *śruti-pramāṇa*. You require *śruti-pramāṇa* because otherwise...

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

Swamiji: He's a conscious being.

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

Swamiji: Yeah. That's conscious being.

Radha: So, that's *śruti-pramāṇa*. So, how do I...

Swamiji: Yeah. Yeah.

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

Swamiji: Yeah. Yeah. *śruti-pramāṇa* can be both belief and knowledge both

Radha: Yeah

Swamiji: It all depends upon...

Radha: *Īśvara*

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

Radha: Yes.

Swamiji: *satyam jñānam anantaṁ 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. *Īśvara's* all knowledge. And therefore this inhibited...inhibited... [?] So, uninhibited inhibited, you can say. But then, in this...after understanding, *śruti* points out the...*śruti* points out the...mean tells *Īśvara sarvajñaṁ sarvaṁ iti* [*Īśvara has general omniscience and particular omniscience*]. So, *sarvakāraṇam* [the cause of all], *sarvajñaṁ, sarvaṁ*.

That means *abhinna-nimitta-upādāna-kāraṇam* [the efficient and material cause are not separate]. *sarvamasṛjata sarvamabhavat* [He created everything, he became everything]. It became everything. It is everything. It created everything. Therefore it's the *nimitta*... *abhinna-nimitta-upādāna*..[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 *Īśvara*, that is clear I suppose?

Radha: Um

Swamiji: If that is clear...so, *ekaṁ brahma*, which is *sarva-kāraṇam*, which is *sarvajña* [all knowledge]. The *sarvajña* means knowledge. Knowledge is manifest in the form of *jagat*. Why? Because *jagat* being *nāma-rūpa* [name and form], *nāmnī nāmāni* [names in the name]. So, one word you take and it reduces itself into so many words. So pure *jñānam* [knowledge]. And the *jagat* is all knowledge. And that is *Īśvara*, who is *satyam jñānam anantam brahma ātmā* [existence, knowledge, limitless brahman which is the Self].

Therefore, so there is a self-evident being...being, *Īśvara*. There is no...there is no ~~*aparokṣa*~~...there is no *parokṣa-jñānam*. But then, *Īśvara's sarvajñaḥ* [has all-knowledge (in general)],. He is *sarvajñaḥ* and I am also *sarvajña* Why? Because...So, *sarvam brahma aham asmi. sarvaṁ jñānāti*[he knows everything] therefore, *sarvajñaḥ*. But then if you say, *Īśvara* is *sarvavit* [one who has all knowledge (in detail)]. *Sarvavittoam* [the state of having all knowledge in detail]. That is where we say that *upādhi*. So, the *sarvavettṛtvam*. In terms of *sarvajñātvaṁ*, there is no...*Īśvara* is not *parokṣa* [indirectly known]. *Sarvavettṛtvam*, *Īśvara* is *parokṣa* [indirectly known].

Radha: But *parokṣa* [indirect knowledge] is different than belief.

Swamiji: Yeah. *Parokṣa* is because so much knowledge you have got, and therefore you know that it is all knowledge, and everything is all understood. And therefore *parokṣa-jñānam* of *sarvajñātam*...the *sarvavettṛtvam*, means the *Īśvara* is all knowledge in detail. If you say, that knowledge...

Radha: Is what?

Swamiji: Is what we say is *parokṣa*.

Radha: Well, Swamiji if I...

Swamiji: You can say, *parokṣa* is a...is a belief.

Radha: No, I...I'm not saying that

Swamiji: I don't say *parokṣa* 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 *jñānam* [knowledge].

Radha: But...but could we say that the *śruti* gives the knowledge of *Īśvara*, 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 *niṣṭha*. 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, *jñāna-adhyāśah*. We see the sun ah...rising and setting, but because of our understanding we have *niṣṭha* 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 *Īśvara*?

Swamiji: And *Īśvara* that's not subject to correction on verification because it's me. It's me. Only thing is, *sarvavettṛtvam* 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, *sarvajñatvam*. That is also *Īśvara*. The *sarvajñatvam*, *sarvam brahma* [everything is brahman], and that *brahma aham asmi* [I am brahman] is *sarvajñatvam*. So that *Īśvara* is understood by me. This is the equation, really speaking. Then, this *sarvavettṛtvam* [all knowledge in detail] is always *parokṣa*, *parokṣa-jñānam* [indirect knowledge]. Knowledge it is, not a belief. Belief is subject to correction. If I have understood *Īśvara* is *sarvajña*, and *sarvajña* is myself, and I am self-evident, therefore, there is no *parokṣa-jñānam* of *astitva* [existence] of *Īśvara*. It is *aparokṣa* [immediate knowledge]. But that *Īśvara*, so like even when I say...

Radha: Well, *Īśvara* 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 *satyam jñānam anantaṁ brahma* [existence knowledge limitless brahman]. And my head also is *satyam jñānam anantaṁ 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 *Īśvaraḥ* 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 *upādhitah* [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 *parokṣa* [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*, *vyāṣṭi-upādhi* [limited, individual conditioning adjunct], the other *samaṣṭi-upādhi* [the

total, whole conditioning adjunct]. And there is a seeming difference. And the seeming difference is necessary.

So *jīvan muktaḥ* 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 *Īśvara* 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 *Īśvara*.

And therefore, my understanding of *Īśvara* becomes really *aparokṣa* in terms of even knowledge-wise in terms of order. So I...I have a breakthrough into the *sarvavettṛtvam* of *Īśvara* by breaking down that *sarvavettṛtvam* 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 *parokṣa-jñānam* [indirect knowledge]. *Īśvara's sarvavettṛtvam all knowledge in detail* is *parokṣa-jñānam*. But in the...in the form of order, I have assimilation of *sarvavettṛtvam*. So it becomes more or less knowledge.

But still *sarvavettṛtvam* [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 *jīvan muktaḥ*. Otherwise you'll be *Īśvara*. Hah, hah (laughs). Ah. That's why *jīvan muktaḥ*. Why should we say, *jīvan muktaḥ*. Living as an individual, he is liberated, he's free. So, *jīvan muktaḥ* is...is...is a necessity for that because of *upādhi* [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 insentient at all.

Radha: Yeah. Well...

Swamiji: That's...that's where the whole thing, because that is why it is important to understand that *Īśvara* is...the *jagat* [world] is knowledge.

Radha: Yeah, exactly.

Swamiji: Then it's over, over. That's where *aparokṣa*

Radha: That's what ends it, yeah.

Swamiji: That's where *aparokṣatvam* [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 *Īśvara'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. *Īśvara* is all knowledge. So, it's not an ordinary thing, but ah...ha.

Radha: How would this then not be a direct recognition of *Īśvara*?

Swamiji: It is...

Radha: It is direct immediate recognition of *Īśvara*

Swamiji: It is direct recognition, because there is no indirect recognition.

Radha: if that [ ? ] is understood.

Swamiji: because *Īśvara* is...is...is *brahman*. And *Īśvara* 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 *Īśvara*. (Laughs) Then only you...you...the wholeness is there. So, alright.

Edward: Will we continue with that, Swamiji?

Swamiji: Ah, we'll continue.