

Satsang with Swami Dayananda Saraswati in Coimbatore

May 31, 2008

Radha: Swamiji, I wanted to do the *akhaṇḍākāravṛtti*, but now I still want to go back to *Īśvara* [the Lord] just for...based on our earlier discussion.

Swamiji: Yeah

Radha: And then do the *akhaṇḍākāravṛtti* later. Swamiji, so many times at least in the west, from students in the west, there...the understanding of *Īśvara* is often superimposed upon the Christian understanding of God, which is more of a...kind of a...the good God, the benevolent...a good God, benevolent God, a God that rewards the good, and punishes the bad, so that type of a, kind of anthropomorphic attitude toward God is there. But when we look at *Īśvara*, it's not that there is a good *Īśvara* or a bad *Īśvara*. In fact, *Īśvara* contains so much destruction and pain also. So, what is the relationship also that one...what does it mean to be devoted to *Īśvara*? Even when you say, say "*Īśāya namaḥ*," [Salutations to the Lord"] what am I prostrating to?

Swamiji: So, it's a question of ah....there are two ways, two ways of looking at it. One is I invoke *Īśvara*'s grace. I understand *Īśvara* is a *karmaphaladātā*. It is given to me to do. And because I have free will, I need not do also. I can do it differently also. I can abuse also. And therefore, I am a *kartā* [the doer]. This is from the standpoint of the *kartā*. I am the *kartā*. I assume that I am the *kartā*.

So when I am the *kartā*, then I have to make things happen. So I find in ah...in planning and executing I find there are many hidden variables, which I cannot control because they are hidden. Even known variables we cannot control. And hidden variables I can never control. So, I want to have some kind of a...some kind of a force. Hidden variable means my own *adr̥ṣṭa* [unseen results of action], and others *adr̥ṣṭa* also. I am interrelated. My gain is loss of somebody. And therefore...can be a loss of somebody.

So that means his *karma* [action, result of action] also is there. My *karma* [action, result of action] also is there. It's all...it's all a mess up. It's not a mix up. It's a mess up. And in this, it's a...it's a big network. We're all interrelated. Everybody's

affected by everybody's *karma*. And therefore, my own past *karma* can serve as a...a *pratibandhika* [obstacle] as an obstacle to me, to what I want. So I want to control that. To control that, and so I have to neutralize it. And it is *adr̥ṣṭa*. And therefore, I create antibodies, *adr̥ṣṭa* antibodies, And *adr̥ṣṭa* antibodies are created by my prayer. And therefore, when I say “*Īśāya namaḥ*,” I perform any ritual and all that, it's all to produce *adr̥ṣṭa*.

So, the more *adr̥ṣṭa* I have, more I can hope to neutralize the *durita* [sins, negative results of actions]. It's not that we are definite. How much *durita*, we don't know. And how many we (?), and how much the other fellow's *durita*. So many are involved in this, his *punya* [subtle positive results of action] and his *pāpa* [subtle pain producing results of action]. But I have to go by...by my own effort, by my will and effort. So, I use my will to create a certain antibodies against the *durita*. So, this one...one meaning for prayer, looking at *Īśvara* as *karmaphaladātā* [the giver of the fruits of action].

And then again, looking at *Īśvara*, even *karmaphaladātṛtvam* [being the giver of the fruits of action] implies only order, for my *karma* [action], my *phala* [fruit, result]. It's order, dispassionate order. Then what you call '*vairāgya*' dispassionate order. And therefore, for *karma*, there is *phala*. In the long run, nobody is destroyed. In the long run, everybody gets liberated. But in the process, so one pays for whatever one did, or one did not do, whatever. So, this continues. So it's not a...we don't look at it as something, 'God is angry,' or 'God is jealous,' and God becomes a...is a kind of a sadist, and he gives...so, there is a reason for everything.

If God goes on giving grace, on what basis he gives grace? To somebody he gives grace, and somebody, he doesn't give. I have to earn the grace. So, if I earn the grace, then he is a *karmaphala*. It's a graceful way of expression, it is. It is *karma phala*. So either previous *karma*, now *karma*, it is *karma*. So, if this is understood, including *karmaphaladātṛtvam* [being the giver of the fruits of action], *adhyakṣatvam* [being the controller, being the one who presides over] all these are within the order of *Īśvara*.

Therefore, I look at the whole thing as order. If it is order, then the superimposition is not then you first believe a being. You believe a being other than you. And that being is superimposed...certain things are superimposed upon him, and you say, “He's very benevolent.” And afterwards, you have to

justify, "He's benevolent, why did he do this?" Then you have to say, "That is God's mystery." What is mystery?

It is a...for me it is not a mystery. The destruction is real. This *bhūkampa*, you know, this earthquake, it's very real. So many people died. And if the people want to die, and then they die, then it's okay. God helped them. But nobody wants to die. Everybody wants to live. Otherwise they would have lived also. That is exactly what we think. And therefore, why they should all die? So the gods...what is this? "Therefore, it is all nature. There is no God." This is one...one argument. "There is no God or anything. He is, God, if he is...there is one human being little more considerate. He is inconsiderate. Therefore, telling God is love and all that is humbug. That is cruel."

And then, God is love also, because he cares, because he makes you hungry and then he provides you food. He makes you [laughter]...he makes you a breathing being, and he provides the air outside. And you need oxygen, and then therefore it's provided. That's why plants are made to send out oxygen. And you send out carbon dioxide. They need that.

Therefore, God created very...with great intelligence and care, and symbiotically we all live, helping each other. That is how he has made the world. He is benevolent also. And sometimes now and then he pinches you, and so this is also...[laughter] there. A lot of...a lot of now affection, now bother. The child is eternally afraid of somebody comes near means the person is afraid. Why? Because father as a child, he used to...he used to show his affection. And whenever he showed his affection, he will pinch. So, one pinch. That is the...his affection. And therefore, Oh! He will say something, "Sweetie." One pinch. That is his affection. It looks God's affection is like this. It's all...it's all just poetry, some kind of a thing.

But the truth is, all that is here is God. It is in the form of order. Then he is infallible. And therefore I try to understand. The mystery can be only with me, not with God, in me, in my not understanding the bigger picture.

I look at things from my own small little picture I have, and from that standpoint, everything is magnified to become big. But from a bigger picture what is going to happen, what happened before, why this is happening. It is all a cause effect relationship is there, action reaction is there. And therefore, in the

bigger picture all is right. (laughs) All is right. And there is no blemish. In the bigger picture there's no blemish, because you see the cause effect relationship. And we need not see the cause effect relationship. If you understand there is a cause effect relationship that is the appreciation of order.

And therefore, you can't say, "God is kind, and God is compassionate, and God is loving, and all that, and so...because why you love, you love...you require love. You require compassion. But you can say that. You can say that in the sense...in ah...in compassion there is a certain freedom from being small. There is freedom from 'me,' so me alone important. The importance of me goes...the small me goes, and what rules is compassion. So it accommodates. It accommodates others and their omissions and commissions, and my own omissions and commissions. I can accommodate myself and accommodate others in the ambit of compassion.

So, that compassion reveals a certain wholeness. Therefore, the Lord... we can say, in compassion, there is *Īśvara*. In compassion there is...there is a presence of *Īśvara*, which is perfect, because the smallness, the alienated *jīva* [transmigrating individual] is no more alienated in compassion. The *jīva* is there as...compassion is an emotional *jīva*. And therefore, *jīva* is there in compassion, but not alienated from the whole, and one who has a certain experience of wholeness, fullness, and there is compassion.

And for compassion to come out, the window is empathy. So, through the window of empathy compassion comes out. Empathy is to pick up other's feeling. So when you pick up others, then it can...it evokes the compassion. You reach out.

Then first...that is the first response. Reaching out is the first response. Then afterwards, you have second response. That is, if I reach out, then others need to be compassionate with me. And because it is impractical, and I should not reach out. I (?) myself. And I have a justifying philosophy, some pragmatism. All these things are there, then therefore I draw boundaries. Really. So, for pragmatism's sake.

But what compassion comes out through empathy, because...So both the persons...the other person whose...whose redress from you and you, both of them are within the order of *Īśvara*.

Radha: But Swamiji, we...we say that the *jñānī* [the one who has Self-knowledge] is maybe the *dayā*, most compassionate. That's a view.

Swamiji: Because of the smallness is not there.

Radha: Yes, but we would say that the *jñānī* is compassionate. So that compassion is something manifest, naturally manifest for a *jñānī*.

Swamiji: Naturally

Radha: But the compassion we can't say that...we can't say that *Īśvara* is compassionate. It's not compassion, or not compassion. That doesn't even...

Swamiji: Nay. You see, these words have got limitations.

Radha: Yeah, that's the problem.

Swamiji: Once you say, you have to say, it is absolute *dayā* [compassion].

Radha: But...

Swamiji: Because for us there is a wholeness expressed in compassion. You say, "*Īśvara* is whole." That compassion also is within the order of *Īśvara*. And the compassion reveals wholeness. And the wholeness is *Īśvara*, and therefore...so it is wrong to say, "God is compassionate. God is loving." This is all wrong.

"Love is God," you can say. "Compassion is God," you can say. "God is compassionate. God is loving," this is all...

Radha: It makes for a terrible problem actually, Swamiji.

Swamiji: Yeah. That's all...that's all our own judgment, how a God should be. We decide about God, and if he is not loving, because sometimes he doesn't seem to be loving, and he seems to be cruel, therefore you will turn against God, or you have to find out some justification...some other justification. You have to give some arguments.

So this ah...that's all ah...human thinking, projecting upon God how he should be. He should be compassionate. He should be loving.

I had a...I had an argument, a discussion, with a very highly learned rabbi, who is self-assured that he knows everything. I talked to him, and ah...So, he asked me, "What is your concept of God?"

So, what to tell? And I have got only three, five minutes. What I'm going to tell? And whatever I told something. So then he said ah, "Our concept of God is different, and...ah...God participates in history," or something like that. Yeah.

I said, "History itself is God." (laughs)

And for all that they have got some..that is pantheism and all that. So it is pantheism, *pariṇāmavāda*. But we have a transcendental aspect. So, the *satyam/mithyā* [reality / dependent reality] being there, *vastu/avastu* [a really existing thing/a not really existing thing], unless you talk about all this totally, you can't have a discussion.

So...so it is my buffalo in the in the water. And I keep the buffalo in the water, and I begin discussing about how much he will give, or how much he should pay, and all that.

Edward: When you talk about this order, you mean the natural laws, or the man made, like political orders, or ah...?

Swamiji: I mean order means what I say, natural laws, everything included. If you look at the world, different things are there. And you can categorically divide, like physical, what you study in physics, what you study in biology, what you study in physiology. So, I take it as order with reference to my own life, these orders are there. So...so then, there is nothing outside the order.

Radha: Swamiji, there was something you said earlier when we were discussing about ah...there's a certain type of *vairāgya* [dispassion]...a certain type of *vairāgya* toward *Īśvara*, that really brings about an objectivity and then, the compassion actually comes from the person who has that objectivity.

Swamiji: Yeah.

Radha: What was Swamiji saying there?

Swamiji: You see, in the...in the *śṛṣṭi* [creation], everything is a manifestation of *Īśvara*. Emotion is a manifestation. And emotion has to be in individual head. Even dog has got an emotion. Cat has got emotion. Mosquitoes must be having their own emotions. And there must...must be something there. You turn your hand, it runs away, pick up fear. And it'll get...it wants to survive and therefore, all have emotions. There, there all...it's all manifestation. Mosquito. Mosquito psychology is there. The tiger psychology is there. Lion psychology is there. Then, dog psychology is there. That's why you can make the dog obey, elephant also. Elephant psychology is there.

(Laughs) Elephant has on its head some hair. They have some on their head. (?) has got some hair. And it doesn't want to loose one...one hair, and therefore, they have found out this psychology. Now, they put a face, so big, and there they put something that will...that will take away the hair. And if it goes, and then the hair will get involved. And therefore, it cannot bend and walk around and all. And therefore they like this one fence, big high fence, and then where this hair will get involved. And they never try. So they don't come into their property. So they have achieved discovery, and so this is (laughs)...the elephant psychology. The elephant is very conscious about hair. So, it has got seven of them, but (laughter). So there it has got some small...small bunch of hair, and it is nothing much, but he is very conscious about it.

There must be something connected to something. Ah. So, it's open for research. So this ah...what I say, it's all psychology manifestation. And human psychology is (?) But still it operates within certain context and certain framework. And there again, rules are there. Generalizations are there. Predictability is there. Therefore, there is a big discussion, and big discovery and all that. And there's a big body of...growing body of psychology.

All due to order. It is order validates. There is validation due to order. If there is no order, there is no validation, no sanity. Sanity comes by validation. And validation is...has to come from the infallible, not from the fallible, because the fallible has to be validated by you. And that...your validation of the fallible is always going to be very limited and abridged. And therefore, that person's validation also is taken with a pinch of salt, and therefore, there is nothing sweet about it.

So you have to ah...understand this. That...that when you say, "Lord has one of the qualities as *vairāgya*, *bhaga*, has got *vairāgya*. You mean, he is in the form of...in the form of no longing, no personal interest to achieve something from you. He is one of justice. One of *nyāyāḥ* [justice, rule of law]. That also we can say, in the form of order.

Therefore, you get what you deserve. There is nothing...no question... and therefore, *vairāgya* [dispassion] is total...total absence of *rāga* [passion]...*rāga*, *virāgaḥ* [absence of passion], *virāgasya bhāvaḥ* [the state of being free from passion]...total absence of *rāgaḥ*...means *pūrṇa* full, fullness, wholeness.

Therefore, you can call that 'compassion' at the emotional level. In your emotional level, that wholeness comes out in the form of compassion in a human mind.

Radha: Why, though?

Swamiji: Because this fellow can destroy the whole world, I tell you. See, in the form of compassion it comes out because this human being can resolve his smallness by recognizing the connection or the truth, both, either connection with *Īśvara*, or there's the truth of...the truth of *Īśvara* understood as...as wholeness itself. Then either way this person will loose this ah...will loosen the sense of the insecurity and also the sense of (?). Therefore, the need for grabbing...

Radha: Control

Swamiji: ...Yeah, greed and these things go. Therefore, seeing everybody is compassion...everybody has compassion, inhibited by greed.

(laughter)

Swamiji: And the need...and the need to have more because of insecurity, because of background. That's why you find that greed in different..the greed is in different degrees in different people depending upon the background. A safe background of a child will not give any greed. So he won't be greedy, maybe ambitious, but not greedy. But the greed comes from purely uncertainty at home and things like that, and so...survival.

Radha: But the absolute *vairāgya* [dispassion] of *Īśvara* is also the *vairāgya* of the *jñānī*.

Swamiji: Yeah. It's all the same. *jñānī tu ātmaiva me matam* ["But the *jñānī* (the one who has Self-knoweldge) is myself alone. This is my vision" BG .18]

Radha: Thank you, Swamiji