

Satsang with Swami Dayananda Saraswati in Saylorsburg

September 30, 2008

Radha: Swamiji, some ah...some people had some more questions on *hiranyagarbha* [*Īśvara's subtle body*] and the discussion that we had last night. So I thought we could open it up for those questions, and then from there go into a discussion on *avidyā* [*ignorance*] if we can resolve the *hiranyagarbha* issue.

Swamiji: Okay.

Radha: Chuck

Chuck: Yeah. Can...can you...can you think of ah...*īśvara* as a cosmic person, at all? Can you think of ah...everything is *brahman*, but then there is *īśvara*, *hiranyagarbha*, *virāṭ* [*Īśvara's physical body*] as one being?

Swamiji: One being only.

Chuck: As a whole being? Even though in term...even though within the creation you have *virāṭ*...

Swamiji: Yeah

Chuck: and ah *hiranyagarbha* as...as exalted egos

Swamiji: One being, like...like an individual. You are one being.

Chuck: Yeah, one being.

Swamiji: Same, yeah.

Chuck: Okay

Swamiji: Whole, one being. You look at...you look at yourself through *sūkṣma-sarīra* [*subtle-body*] and...just ah...

Chuck: Yeah, exactly like that.

Swamiji: It's all levels, but being is one, nondually one, 'cause of ah...*satyam mithyā* [*reality, dependent reality*].

Radha: Swamiji, one thing I was noticing as Swamiji was unfolding it yesterday was that really understanding the *jīva* [the individual] in reference to *virāṭ* and *hiraṇyagarbha*, *prājña* is really not that it is not...it has nothing to do with being true or false. It's a vision that allows you to resolve the *jīva* into *īśvara*.

Swamiji: Yeah. Yeah. It's true.

Radha: Could Swamiji comment on that?

Swamiji: 'Cause the *śāstra* doesn't use the word *koṣa* [sheath]. *Koṣa* is a sheath, covers...that covers. The *Upaniṣad* doesn't use that. But the tradition has the word *koṣa*. That's because there are levels, and levels of mistake. And they have a certain universality also. Then only you can discuss in the *śāstra*. It's not a particular person's problem. Like *annamaya* [the food sheath], the physical body, is taken as oneself, occasionally.

So, all the complexes are not located in the body. They are centered on the I, not even mind. So, one...one identifies oneself as the body, so that becomes a *koṣa*. It's a cover *koṣavad ācchādkatvat koṣaḥ* → like a sheath it covers.

So, at that level, because if *īśvara* is everything, then at that level you have to resolve the alienation with *virāṭ*. Because physically you are alienated, so it becomes *koṣa* [a covering]. See, nonduality is not at the consciousness level.

This...nonduality has no meaning at the consciousness level. You need not talk about it also. Consciousness is consciousness. It'll become one of the items in the dual world. And therefore this...that is what ah, dissociation is about. I am consciousness is nothing. It's not...All that is here is consciousness, is the truth. I am consciousness is nothing, a simple dissociation, anybody can understand. All that is here is one whole, without...without ah...having any...any suspicion of duality.

Therefore, the individuality is there. The *sūkṣma-śarīra* [subtle body] confines itself to the...to the body, physical body. Therefore, if somebody touches me, that me is only here (laughs) at this level. Anywhere this body becomes me. And therefore, there is individuality. This individuality means alienation is inevitable. Because how will you...how will you establish individuality without being separate from everything else? (Laughs) That is *dvaita* [duality].

The *dvaitāddhi bhayam bhavati* [from duality alone there is fear]. Because of that *dvaita* alone there is fear, not that seeing *dvaita*. It is me is different from everything else. There is truth. There is untruth. Everything else also are made up of what this body is made up of. And I am never away from the *virāṭ*, physically.

That is why I said, we have to reduce *īśvara* into orders. Therefore, when you say, 'This is all *īśvara*,' *virāṭ* we are talking about. So *virāṭ* covers me. *virāṭ* pervades me, sustains me. And it's like a cell within a body. It's got its own small individuality. There's a liver cell. There is a kidney cell. So, *virāṭ* is the entity. This is where the thinking...the particular school of thinking, that you are only a fraction of *īśvara*. That's true at this level, but no alienation. No cell feels alienated within the body. All of them enjoy the pervasiveness of the total. It's a *mithyā*, which is the total, which is the total. That total is the *jīva*, *jīva-karma*.

Radha: What does Swamiji mean the total is the *jīva-karma*?

Swamiji: You see, every cell has got a...has got a DNA identity. So the DNA identity is the same. And therefore, any alien it can recognize.

Radha: Oh

Swamiji: Ah. And therefore, so that identity is one fellow. From where does it come? It is all together. So within themselves they are not alienated. Functions are different. Amazing! That's the *jīva*, the *jīva-karma*, the parentage. So, it gives you an identity, but without being alienated from *virāṭ*. That is the beauty. Instead this fellow suffers individuality, suffers duality. I am small, therefore always fending. A stance...this is the stance, Ninja stance. Because me against everything else, so persecution, why me, persecution.

So, at that level, *annamaya* [food sheath—the physical body] level, all that is there is one *virāṭ*. Then *anyontarātma prāṇamayaḥ* [vital force sheath], *manomayaḥ* [mental sheath] *vijñānamayaḥ* [intellect sheath]. There again levels are there, illness, wellness, *prāṇa*, and *manomaya* also. All belong to one. That's why the psychosomatic problems and all that. But then, there are levels, emotional level, physiological level. Therefore, you bring *īśvara* as *sūtrātmā*, *hiraṇyagarbha*, both are one and the same. But *prāṇa* level, biological level, *sūtrātmā*. Then mental

level, emotional and all level, that is ah...*hiraṇyagarbha* and then *vijñānamaya* also, *hiraṇyagarbha*. *Manomaya*, *vijñānamaya* is *hiraṇyagarbha*.

Radha: How would Swamiji translate *sūtrātmā*, even in more than one word?

Swamiji: Yeah. Yeah. *Sūtrātmā* is ah...I don't generally translate because ah... *sūtram iva ātmā*, *sūtrātmā*. Like a *sūtra* it ah...it...it is one in which all the bodies are, live bodies, are strung together. Therefore it's called ' *pratyakṣam brahma*,' *prāṇa*. So, *sūtrātmā* is like a...the...the modern language gives a...the *prāṇic* (laughter) yeah...the *prāṇic* force. I don't use that word...yeah...I don't use. I use the word and all the neo people will come, *prāṇic* healing, *prāṇic* this thing, *prāṇic* everything, and I don't want to get into that wacky business, so. But there is a truth, *prāṇa*. *Prāṇa* informs everybody.

Radha: Could...could you use...sometimes we translate *prāṇa* as the life force, or the vital...vital force...

Swamiji: Okay. 'Vital force,' they will say.

Radha: that...that pervas...the vital force that pervades through the creation?

Swamiji: Yeah, you can say that. Yeah vital...vital air force. (Laughter)

Radha: Does anybody have a...a question on the...*hiraṇyagarbha*?

Swamiji: Vital force, so at the...at the...let me finish this. At the *hiraṇyagarbha* level...

Radha: Yeah

Swamiji: So we get *devatās* [deities] and everything. All *devatās*, *vak*, *pāṇi*, *pāda* physical level, it's all *devatās*. So *īśvara* is looked at as *devatās*, how eyes function, *āditya* [the sun deity]. We have to understand that. These *adhiṣṭhāna-devatās* are real, because my eyes, your eyes, wherever there is a pair of eyes, there is sight. The eye of an owl, the eye of a *kāka*, a crow, the eye of a beetle, wherever there are eyes, there is sight. That's a manifestation intelligently put together for the sight to take place, pure *jñānam*. It's all knowledge. There's no retina, because if it is reduced to further cells...that's the beauty, that's the whole thing. And *īśvara*'s manifestation, total...you look at the total from the standpoint-wise, you get a

devatā, *āditya-devatā* [sun deity], like ears, etc. Therefore, every gland *devatā*, we can have.

So we have *devatā* in terms of system inside, like circulatory system, *vyāna*, digestive system, *samāna*, *viśvānara*. Then respiratory system, *prāṇa*. So like this, we have *devatā*. But we can create *devatā*, for all pancreas, pancreatic *devatā*, like a specialist. All the glands put together, an endocrinologist. But we can have again further specialization, only pancreas alone, another fellow, pituitary, another fellow thyroid, all glands. These glands are creating havoc if they don't function. If they function, everything is okay. You can't even stand without one gland here. You wobble. Small gland, behind your ear, that...that gives you the balance. This...this glandular troubles are too many, really.

So each one is important, and small small gland...each one is important, and each one can be *devatā*, because it works the same way, total. Total is *īśvara*. That's what they study in the college, only total you study. It's not a particular person's gland. You're not custom-made, a custom-made.

Chuck: But what...what does that mean a *devatā* on a cosmic level?

Swamiji: So then you have a particular *devatā* means a different functions are there. Order, I'm talking.

Chuck: Yeah, okay. Not necessarily a being.

Swamiji: Yeah.

Swamiji: And therefore we can invoke *īśvara* as a *devatā*.

Chuck: Okay.

Swamiji: So a...your prayer also is particular, specific. You can address your problem, like you are referred to a specialist. General prayer is Internist. We go to the...like general prayer, then you special thing, more focus, *devatās*. [?] You can see their [?], and there you know in the...in the hall, the *navarātri*, *śakti*, the various forms of *śakti*. They can be countless, because there are countless things. It can be countless. And so you have a...all *devatās*, and also what ah they have done. Even suppose a tribal, who's not exposed to *Veda* or anything, he has got some altar of worship. We will include that also. *Bhagavān* is invoked that way.

Whoever invokes in whichever way we'll include that. Yeah. (Laughs) But these *devatās* are very very...very real. That's called *adhidevam*.

You can look at how they have resolved individual issues with *īśvara*. Otherwise you require therapy. It won't be complete, even then. You can't replace, mother father, so.

Radha: Swamiji, usually a *devatā* is invoked in a particular form as a deity.

Swamiji: Yeah.

Radha: What's the relationship between the deity and the order...in...in the form, in the order? It's the same situation with *Brahmajī* and *hiraṇyagarbha*. So do we accept that those actual forms exist in *vyavahāra* [empirical reality] or...?

Swamiji: No, no. I don't...I don't think it's a form. Form is only to invoke.

Radha: That's what I'd like Swamiji to about a little bit.

Swamiji: Yeah. Yeah.

Radha: The relationship between invoking the order in a given form. What is that?

Swamiji: It's only total. Total means you can't have form. It's a force, yeah. Knowledge, it's all knowledge, you know invoked in different way. That's a different thing. So, this *adhyātmā*, *adhibhūta*, you find...then *adhideva*. So *adhyātmā*, personal, individual, and *adhibhūta*, the total, manifest total, then *adhideva*. Both are nothing but *deva*, *īśvara*.

Radha: All are *īśvara*.

Swamiji: Yeah. And then the causal level is *īśvara*. The causal level, all knowledge, and all knowledge means you don't require a faculty to know. If you need a faculty to know then you'll have no knowledge...all knowledge. You'll have knowledge, but all knowledge is not possible.

Only all knowledge in the form of knowledge of all. That is possible. Knowledge of all, yeah, whole, without going into details. And that happens to be *satyam* [the truth]. Therefore, it is all knowledge. But if you go into details that

you...*īśvara*...you give up. You don't need to know, because what counts is only one. That makes the difference between limitation and free, being free from limitation.

And therefore, at that level, that *maya-upadhi* itself, without the faculty of knowing, makes *īśvara* the cause of the entire *jagat* [world], all knowledge. That...that all knowledge then it's undifferentiated and differentiated. Differentiated from the standpoint of an onlooker, so he can see colors different, forms different, sounds different, and that's...that's the...that is what we call *śr̥ṣṭi* [creation]. That's where each one can work one's karma out, individual.

When I understood this fiber...and when I...when I...I mean, when I saw this ah...the working of fiber optic, you know, how you can...you can do network. Every individual in the world can be...can be in touch with every other person in the world while traveling, while going. I am traveling to Manchakudi, and a small village, and I can be in touch with Saylorsburg. I can be in touch with anybody. So, this is network.

This is law of karma, also works like that. Then I understood law of karma, how (laughter)...I always used to wonder the complexity of law of karma. It's too complex, because I am talking to you, and you are sitting. Some are here. Some are not there, so...so this...this is a...this is a some kind of a network. All are connected. Everybody is connected. Even you think you are unconnected, but connected. (Laughter) It's all connected. Unknown people are contributing to this ah...global warming. (Laughter)

Yeah, people are becoming less and less in warmth, and the world is getting warmer and warmer. Heh

Terry: Swamiji, when we talk about individuality, we perceive the separation at the level of *virāṭ* because this is as far as I go in perception.

Swamiji: Yeah

Terry: At the level of *hiranyagarbha* I don't see your sight; I don't hear your hearing. I only know my own hearing, my own sense organs operation. So I don't perceive any separateness. How do we perceive individuality at the level of *hiranyagarbha*?

Swamiji: See, that whole...there's a biological identity. So even this, that...that ah...there is a biological identity, even though...that is why we need an *īśvara*. Why, because now you have a biological identity. And your auditory nerve, and ah this optical, all these are all biological. They are biological and physiological also. Because sometimes they are not functioning well, they are physiological. And that they are there is biological, and in every perception they are there, but the DNA's different. Therefore, there is a...there is a certain commonness in spite of individuality.

Terry: That's a...

Swamiji: Legs are legs. Hands are hands. Eyes are eyes. And the glands are there. Some glands don't work. Some glands...and then again the DNA is different, but functionally it's all one and the same. So there is something connecting in terms of function. That's why we say *devatā*.

Terry: As an individual...

Swamiji: Yeah

Terry: I mean I...I identify at the level of *virāṭ* physically, biologically, but in terms of the...at the *sūkṣma* [subtle] level of *hiranyagarbha*...

Swamiji: Same thing

Terry: It's the same.

Swamiji: *Sūkṣma* [subtle] level also is the same because biological is *sūkṣma*. Biological is *sūkṣma*. That is why there is no big difference between physical and biological. Means we have to use the word, physical, because we have insentient world, so. Otherwise it's all one and the same. But there are...this is a...this is made up of materials, carbon, calcium and so on. And so that's what we say 'physical world,' so, altogether.

At the level of ah...life...ah...*hiranyagarbha*, *sūtrātmā*, emotional order; *hiranyagarbha*, epistemological order, *hiranyagarbha*, (words?). It's all *hiranyagarbha*.

Question: So, Swamiji, intelligence is functioning through all those aspects. Intelligence is functioning through all those aspects. And that's what makes everything...every function a *devatā*, because the intelligence is there.

Terry: Intelligence is functioning through all of those aspects. That's why we say 'universal intelligence,' so...

Swamiji: Yeah. Yeah. Yeah, that's what it is. *Samaṣṭi* [the whole, total] is important to resolve alienation at every level.

Radha: Swamiji, instead of using the term um...intelligence, could you use...is that what Swamiji means ah...when you say 'manifest knowledge?'

Swamiji: Yeah. Yeah.

Radha: Okay

Swamiji: Yeah, and that get confused and therefore intelligence we are using in a simple sense.

Radha: I'm just looking for the synonyms.

Swamiji: You can use that.

Radha: Yeah.

Question: They say, Swamiji, they say 'innate...innate intelligence' in some healing circles.

Swamiji: You can use any word as long as you explain it. Yeah. (Laughter) Okay.

Radha: You ready to go on Swamiji?

Swamiji: Yeah, so the resolution of alienation is an important thing, even psychologically, it is true. And ah...therefore, at every level you see *īśvara* being there. You are not away at any level. You can't say, "I...I understand *īśvara*, but I always ah...feel unconnected." (Laughter) So, unconnected, this unconnectedness is the problem, loneliness, isolation, fear, insecurity. So, in fact I (word) this, bring more *īśvara* into life. That is my...that's my...that's my theme nowadays.

Radha: Maybe we could ah...move there for a minute, Swamiji, because that has been your theme. In ah...in the recognition of *īśvara*, how to do that? In meditation Swamiji's been resolving the...your own personal experience into a greater order.

Swamiji: Yeah, so that ah...one ah...one important thing in...in understanding is ah...is a process of ah...a process of assimilation. Then only understanding becomes real. You must have a process of assimilation. *īśvara* is all knowledge. Logically we appreciate that. We can understand there is a reason for it, and we can appreciate that. And all that is here is all knowledge. It is a total thing.

All knowledge is a...just totally you say everything that is here. I explain all knowledge as what I know and what I don't know. What I don't know includes what I wrongly know. (Laughter) Therefore, this is all knowledge. So this all knowledge includes my ignorance also, my error, my ignorance. That is my concept of all knowledge, understand. Therefore, it has nothing to do with all-knowledge. It has nothing to do with with all-knowledge.

This is why nothing works. Nothing works. I've seen this doesn't work. I always thought, 'Why it doesn't work this...?' I used to wonder. It doesn't touch a person. Then...then only I found a method of assimilation. There is a method of assimilation. Now, all knowledge I cannot assimilate because I am not all knowledge. So, I have to work with what I have. My tools are very limited. And therefore, I can...I cannot ah...go by one way. That is, knowing everything I will become all knowledge, I will understand all knowledge. It takes all knowledge to appreciate all knowledge.

So, all knowledge is not possible. So, one way is blocked for me. I have got only one way, so I can...all that is here is *īśvara*. Then I have to understand all that is here totally. Even though I say, 'totally,' they don't understand what is totally. So, I create a process. So this process of...from...from *śāstra* only, so that is why they have got all these levels, *vyāṣṭi/samaṣṭi* [individual/total], *vyāṣṭi/samaṣṭi*. So from there, I thought, this is the only way to assimilate *īśvara*.

So I reduce all...all knowledge into order. Knowledge is predictability. Predictability is order. All knowledge means all orders, being orders, infallible. Therefore, I am connected to the infallible. Originally I was connected to my

mother who was fallible, but assumption is infallible. Even though the child did not assume the mother to be infallible, but it trusted totally. And the total trust implies infallibility. And therefore, it is a wrong investment. Therefore, the trust is violated all the time, and that is a hurt, permanent hurt. The innocent child is permanently hurt.

Now therefore, we have to find out the infallible. And the infallible is *īśvara*. How will you prove that? Order. Therefore the whole physical universe is physical order. I need not go into details. Astrophysics, all local physics, it's all one physical order. Within that, geology, everything is included, gemology, mineralogy. Everything is included in physical order, forces and all that. Then my physical body is included. I'm sitting here because of physical order, gravitation, easy to understand.

And therefore, everybody else also is covered by the same order. All are within the order, so my mother included, my father included. Then the biological order, so the likeness of mother, likeness of father, the DNA reading. The likeness as order, genetic order. All work in tandem with *karma*. There is a *karma* order, must be there. To create varieties we require a *karma* order. So there is a biological order. There's a physiological order, *prāṇa*, very important order. So that is where you study medicine and all that, you are...you study order.

Therefore, any *vidyā* [knowledge] gives you *ānanda* [joy]. It's a window. When you...when you...through ignorance if you look at the world you have...you have a droop there, but when you discover something, you are in touch with *īśvara*, with the knowledge. The window is knowledge. Window is closed otherwise, ignorance.

That is why even if you solve a riddle, you have a joy, because you are in touch with all knowledge, *īśvara*. Even though you are looking at one particular fact, it clears. You are in harmony with knowledge. That's what counts.

So *vidyānanda* [joy of knowledge], so *vidyānande brahmānanda*, *viśayānande brahmānanda*. *Viśayānanda* also is the same. Any object, subject-object is *Bhagavān*, *īśvara*. And the object alienates you, because you don't like the object. When you like the object, there is no alienation, and subject object *ānanda*, the fusion of two. Subject object is *īśvara*. Object is not *īśvara* alone. Subject is not *īśvara*. Subject-

object *īśvara*. Therefore, *viśayānande brahmānandaḥ*. *Vidyānande brahmānandaḥ*.
Yogānande brahmānandaḥ.

Yoga, by meditation, by *prāṇāyāma*, and all that you manipulate, and create a situation where there is some *ānanda*. Because there is nothing contradictory for the time being, no conflict, nothing, you are in touch with *īśvara* again, *ānanda*, *samādhi-ānanda*.

Radha: In Coimbatore Swamiji did some meditations where you place yourself and your likes and dislikes, emotional hurts and pains, and all of these things, you place them within the order of *īśvara* by seeing the cause and effect of all of these things as a way to release. Could Swamiji speak...?

Swamiji: Yeah that's next.

Radha: Oh, sorry. (Laughter)

Swamiji: Then...then the critical. This is...this is where healing takes place, the order of emotion, psychological order. So this psychological order is ah...is...is the most important thing because that's where the healing, because all the hurt is psychological. We use the word 'psychological.' I don't care for that word. It's all order, one order, inner order. And human being, a self-conscious being, and natural he...that...that person cannot but have this alienation.

You start your life with helplessness. A cow...suppose a calf is just delivered by the cow, and the calf will struggle and stand on its legs for its survival, to run away with mother when there is a predator around. It can't afford to have eighteen years to grow. (Laughter)

After eighty years also this fellow is a crawling fellow, because there is a disuse of faculty. But you start with helplessness, compensated by total trust, and therefore there is no panic death. It's pure grace. The unconscious I find...I consider is pure filtered grace. It's unearned grace. It's grace. What else is that?

Order, to save the child. It's just grace, not earned by anybody. Just grace, earned perhaps in the previous life, karma, this fellow has to live so many years, but that's what we call grace.

So, in the order itself there is grace, this unconscious. And the child is saved. And therefore the mother walks away, mother goes away, mother is inconsistent, mother falls ill, mother shouts, screams, today one thing, tomorrow another, so how this child is going to handle all this nonsense?

It's only blocking, *āvaraṇa* [covering], this *āvaraṇa* is real. *Āvaraṇa* at this level is *āvaraṇa*. Who says there is no *āvaraṇa*? In dream you have got *āvaraṇa*. *Āvaraṇa* means covers and projects, covers and projects. The whole physical reality is covered in dream and a...a world is created. And here also, the child also is...is the same thing. And it projects its own, because it doesn't know. Mother has to go to work. It doesn't know. Therefore child will think that I am no good, because all knowing will not commit mistake.

Total trust means all knowing, all power, all *śakti*, then only total trust by implication. Therefore, you have to find all knowing, all *śakti* [power] because that trust was violated by the woman, and by man also. So both of them are...they're human being, and therefore they are bound to...but for its own safety, it has to trust. For its own safety it has to trust. Otherwise it'll die. So it has to trust. The unconscious as a part of the package to save the child. It has to trust and they are not trustworthy. You can trust only in some areas. In some other areas you cannot trust the person. And therefore we are conscious all the time. And parents tell us also, 'Don't trust. If somebody stranger comes, scream and run.' We are taught also that we should not trust anybody.

So the alienation is complete. In fact we are...I...my...another way of looking at it is, we are all searching for the...the...that person we missed, the all knowing, all pervasive, whose presence is always there. Mother was not there always in the awareness of the child. Now we have to find that all knowing, all mighty is always present, and there is no way of losing that person. That kind of infallible *īśvara* you have to find. Therefore, all are searching for *īśvara*. [Sanskrit] All are...all of them are after me alone. They only don't know me. Heh. They don't know that they are searching for me. So this alienation is a big business. And connectedness is...is safety, security, healing.

Therefore ah, at the *īśvara* level we need to neutralize all the...all the...all the hurt and guilt and things like that, and so, it's all psychological order. There is nothing outside the order. Every...every...every emotion, every fancy, every fantasy it's all within the order, nothing outside the order.

Now, once I know this is all *īśvara*, I have validated myself. In therapy you validate. Then the therapist is to be validated by you. The validation of the therapist is equal to the validation on the part of the person who is undergoing therapy of the therapist. So the therapist also says, 'Oh I'm sorry I didn't notice that. Oh I think I saw it wrongly. Ah, okay, okay. I withdraw that.'

So this is a whole therapy, and naturally, how much validation? Already this fellow is suspicious. (Laughter) Therefore, the validation of a person of the therapy...the validation of the person undergoing therapy of the therapist, is the validation the therapist gives. Therefore, it is edited and abridged, this validation. So, there is only a half...half-hearted validation, so some...some shift will take place.

Pūrṇa [fullness, wholeness] healing won't take place. *Pūrṇa* healing is you must discover the infallible, and who is available all the time, not forty-five minutes, fifty minutes once a week. (Laughter) That is necessary for shifting. It's important that also. For getting this validation, that validation is necessary. Relative, look at that. The whole thing is therapy. That's why I said therapy is real because that is...that is the relative validation. Here absolute validation, so final, final healing, only here. So you validate...all your emotions are validated, bringing *īśvara* as order.

So and therefore in the very...very emotion I see the...I see the presence of *īśvara*. Therefore there is nothing wrong with me. Everything is in order. I am in order. So I jump from emotion to *īśvara*.

Radha: Could you give a concrete example, Swamiji, meaning could you put yourself in the position of one of your students who is feeling hurt for whatever reason, and what exactly would you...what would be internal process that Swamiji would actually be saying in a prayer form?

Swamiji: Yeah, so in that situation, with my ignorance, with my innocence, hurt is inevitable. Hurt is inevitable. That is psychological order. And the person who hurt also was in the same order. Therefore, there is no question of revenge or anything, and so nothing to complain. So you include the...the person who had hurt you also, and the society that had hurt, or whatever. The whole, you have to accept in the order, so it's not one sided. So in psychotherapy you will...you will shift the hurt to your mother. Then mother's hurt, her own problems, her own

background, we have to...we have to...that also...because we are connected, that also should fall in order.

This understanding is complete if *īśvara* is brought in, because that's order. She's also according to...she could not...she could not be any different from what she was. Father could not be any different from what he was. And ah, I could not be different...any different from what I was. And I was a sitting duck to get hurt. That's what it was. That is order. But this order being what it is, so the hurt also is *īśvara*. So I...I shift all the...the emotions, like hurt, guilt, everything as valid.

And mother also is valid, validated by her own background, and that is order, background and emotion, connection is order. That's what psychology is, the connection, background, manifestation of emotion, order, and the hatred, frustration, loneliness, insecurity, anger and aggression, all this order. Then where will be aggression? Where will be anger? You're validating every bit of it. Therefore you are in the presence of *īśvara* all the time. In the anger you see the presence of *īśvara*. In guilt you see the presence of *īśvara*. In hurt you see the presence of *īśvara*. That is contemplation.

And therefore ah, then order of *dharma*, order of *karma*, so, then there is no question of ah being away at any time. So *dharma* becomes ah...becomes spontaneous. Living a life of *dharma* becomes spontaneous, and therefore, because that is also *īśvara*. Pressure is not there to trans...*rāga-dveṣa* [likes and dislikes] pressure won't be there to transgress *dharma*. You don't get...because there is no pressure. Inside pressure it creates all this.

That's why I don't see any criminal. I see only order. There's no criminal or anything. It's so dumb to call somebody a criminal or anything. It's all dumb. So here...it's a whole society is dumb. (Laughter) There is only...it's only background, all order. So we have to address that. That's *buddhi* is given. A disuse of *buddhi* [intellect], that is also order, in the sense, once freedom is given, disuse will be there. Freedom is given, disuse can be there, abuse can be there, use can be there. Freedom, once freedom is given this is...So, so a freedom that doesn't allow you to abuse or disuse is not freedom, programming it is. So freedom is given, a human being has earned the freedom, and afterwards, abuse. Ha Ha Think of that.

Radha: Thank you, Swamiji