

*Satsang with Swami Dayananda Saraswati in Saylorsburg*

*October 3, 2008*

Radha: Swamiji, when we were talking the other day, Swamiji mentioned that talking about the self-evident nature of the self is such an important topic that there might be some things Swamiji wanted to expand on with that. And I was thinking, especially in reference to um...*pratibandhaka-jñānam* [knowledge with obstacles], which is always a concern for students, and also the teaching methodology. So many things, *ajñāna-nivṛttiḥ* [removal of ignorance] so many things come in um...that are...for which that is central, so.

Swamiji: There are too many things in this. One ah...you take the significance of the self-evident nature.

Radha: You can take that.

Swamiji: Eh? That can be a topic.

Radha: Yes.

Swamiji: Then, another topic, we'll look into that. So, let this be complete.

Radha: Okay

Swamiji: There is that I am...I am a limited being and subject to being affected by the world, the world that I am not. So, this situation if it is true...if it is true, because the self that I conclude about being...being one subject to all limitations, if that is true, then...then there is no solution. If it is not true, the self has got to be free from limitations.

So, I am not going to see the self free from limitations, because self is the knower. I am the *pramātā* [the knower]. I am the knower. So, I can't see a self which is free from limitation because it is not subject to objectification. Therefore, there is no solution. But, suppose all the limitations that I talk about as properties of the self, if they are subject to objectification, whose objectification? Whose objectification? It is objectified means, who objectifies that?

So, there is an objectifying self. So, those limitations are not of the self. Then what is the self? Suppose you say the self is the...is limitless and it is the cause of the world. Being limitless, it has got to be everything. Being limitless, it has got to be everything that is here. If it has to be everything, then there should be...if there is a cause effect relationship, so that should be included in the self. It cannot be outside the self. How you are going to reveal this to this knower? There's no way, unless the self is self-evident.

The self, being self-evident, it doesn't require any evidence. To say it exists, you require evidence. Anything you say, it exists, requires evidence. Otherwise, how you are going to say it exists?

People lived...so...just a...a couple of centuries ago without having any knowledge about the microorganisms. They didn't exist. Because you don't see, your hands are always clean until you got the microscope. Then you found the hands...every hand has got a community. (Laughter)

Therefore, if you don't have an instrument, a means of knowing, you can't...you can't arrive at the existence of anything. Therefore, without a telescope you can't see things that we are seeing now. Therefore we need to know. To say a given thing is, exists, you need evidence. Evidence means, means of knowing.

So that I am, I don't need evidence. If I need evidence that I am, to say that I am, then, evidence to whom? The *pramāṇa-phalam*, the result of the *pramāṇa*, knowing, result of knowing, always goes to somebody, the knower. So, I exist, should become evident to someone else. We are talking of that someone else. That someone else is I, who doesn't require any evidence, who is self-evident. Every evidence is knowledge. Every knowledge is consciousness. And therefore, self-evident is only consciousness. And that is invariable in all evidences.

And therefore, if there is...if you are able to prove...it's not a...if you are able to unfold that what we call, God, *Īśvara*, is all knowledge manifesting in the form of *jaḡat* [world], because, that's all what you see, like the shirt. The shirt is a word and meaning. There is no object. There is only fabric. Fabric is a word and meaning. There is no fabric. There are only yarns. Yarn also is a word and meaning. There is no yarn. There is no yarn. There are only fibers. So, we have

bunch of words. So, words means meaning. And therefore, all that we require is only knowledge, knowledge of all that is, because that's a...

One word you can cover. "In the beginning there was word, and the word was with God. Word is God," Correct? All knowledge. Word is *jagat* [world], one word, single word, collective. You say, "body," one single word, and you have got a hundred million things inside. If you count the cells that are there, you'll be counting. It's like counting the stars in one galaxy you have got. The whole galaxy is but one. What I say, a collective noun, you take the word means meaning. So, it was all knowledge, manifest, undifferentiated knowledge originally, manifest knowledge, differentiated now.

Radha: What is knowledge? What is knowledge, when Swamiji uses the...What is the...What does knowledge mean? What does word mean? What does meaning mean?

Swamiji: Yeah...The meaning of the word is knowledge. If you know the meaning of the word, that's knowledge.

Radha: What is the meaning of a word? Could you give me a concrete example?

Swamiji: Any one thing, a shirt, and I say there is a meaning of the word. Whenever you recognize a...whenever you see a shirt, you say, 'It's a shirt.' Then another one you say, 'Tee shirt.' So you have a difference between.

Radha: So, it's the word resolves into the object, like the word 'shirt' resolves into the object, shirt.

Swamiji: Into object, there is no object.

Radha: But that's the next step.

Swamiji: Yeah. Yeah.

Radha: So, I wanted to know, when Swamiji says, 'word and meaning,' what does meaning refer to? Does it refer to the fabric...?

Swamiji: See, you recognize by a word...a word, pot...

Radha: Yeah.

Swamiji:...word, table, chair. So, let the chair be any form. Let it be in any form. There are many forms of chair. And ah...I went to the other day a furniture shop, okay? They have got acres...acres of furniture, floors and floors. And I see each different types of chair, different. But I recognize each of one them chair, chair, chair, chair, chair. So that's, that's a capacity, human mind, so absorbs the meaning of the word. So the chair becomes a *jātih* [a species, genus], means an object, so more or less if it is little different also, still it has a certain features. So those features are there, then becomes a...the object becomes a chair for you. So similarly table and so on.

Then certain chair we call it, Lazy Boy. So some difference, they've got another name. If we make it...it's a Lazy Boy. Why Lazy Boy? Why not Lazy Girl? (Laughter) I don't know. That's given by a woman, I suppose, because he doesn't do dishes.

Anyway, and therefore what I say, so this kind of...we discover something new and then we give a...we give a new name. And then...then we recognize it by that name. After this e-mail how many new words have come, electronic names. So, they can keep talking. You don't...you don't understand what's going on, you know? The dialogue between two...two, these electronic people, computer people. They say, this is due to...I don't understand anything what is going on. So they talk. They have got a language. So they've got a language, all megabyte. So if you say, megabyte, means you have a big bite. That's all I know. That's it.

So, words we create, and then...then they have to be understood. That's all what we have. Therefore if the nature of the reality of the *jagat*, all that is here, is in the form of *mithyā*. In terms of reality, it is *mithyā*. You can't dismiss it as non-existent, and you can't prove it as existent. So, that which is not available for categorical statements, that's all what we are dealing with and including your body mind sense complex.

If this is so, then that...that *Īśvara*, being all knowledge, has got to be...has got to be a conscious being to whom you are related. If...if that conscious being is

another being, like all the theologies hold. That conscious being is another being. Like your father is a different being, different individual. Mother is different individual. And then therefore we have different beings. We are interrelated.

God also is another being, then again, that being will not be any one of them, because this is father, this is mother, this is uncle, this is cousin, this is husband, this is wife, this is my child. And like this, you have...you have different beings you are related to. All these are not God. There is another God, and he is a conscious being, and who is all knowledge, who is almighty. *Tik hai* [Hindi for 'Okay'] And he is another person, correct? He's another person.

So, if that God becomes another person, so we have to prove. Another person means another is arrived at by time, space and features, you know? Separation is arrived at by time and space. Therefore, so all the separating features must be there. So, that person has to be in...in time and space. If you are talking about all...all knowledge as a manifestation, because the nature of the reality of the *jagat* [world] being what it is, it has got to be a manifestation. If it is a manifestation, there is no another being.

Radha: Why does it have to be a manifestation? What does Swamiji mean by that?

Swamiji: Manifestation means so the...when ah...when a tree is unmanifest in a seed, so you can't see in the seed the...what it is going to be. It is undifferentiated. So, undifferentiated tree is unmanifest in the seed at the causal level, undifferentiated. Any cause you take, they say, even an organism, even...even a tadpole, a frog, so when...when it has become a small baby frog, it has no indication that it is going to become a frog. Have you seen a tadpole? Huh? One...one circle, and a tail, that's it, and there is no indication. I was surprised. So, when I first saw a tadpole, and I asked...I thought this was a different creature. And somebody told me that this is frog. Hey, where is frog? What are you...what are you talking? There is no chance for this to become frog. And it metamorphoses to become a frog.

And still further you go, nothing, undifferentiated. That is unmanifest. The orange seed doesn't indicate an orange tree will come out of this. But that's the seed. It's all there. You open. The Upanishad, we have a...we have an

illustration like this. The teacher asks the student, "Open...open the fruit," and that too, that banyan fruit, and then he, [*nigro...nigrodhaphalam [sp?] 18:40*]. He opens it.

"What do you see?"

He says, "I see a number of seeds."

"Take one seed." He must have had a few, to take one seed out of it. It's very small. "Open that. What do you see?"

"Nothing."

"Do you know this tree, under which you are sitting, from where did it come?"

"From the seed."

"Do you see any indication of this tree?"

"No"

What is that? Software (Laughter) we will say new language, software, undifferentiated knowledge. Given time and place, it is differentiated. This is what we say is...

Radha: See, Swamiji just used a term there that...that I need to have a little bit more expansion on. Now you said, "Undifferentiated knowledge." And so, when Swamiji says that this whole creation is manifest knowledge...

Swamiji: So before, it was unmanifest knowledge in the sense neither...neither the one who sees the world was there. Me, an individual *jīva*, to recognize the world was not there. Neither was this person there. Nor, the world to recognize also was there. That is what we call, the casual state, unmanifest state. Manifest, then recognizable, and then recognizing individual also, for which senses are necessary, all these are manifest.

Radha: But Swamiji says, “Manifest knowledge.” And so I need an unfoldment on what Swamiji means by the word knowledge, because knowledge means...implies it is known. Right, if you have knowledge of something that means it is known. So, if you say the creation is manifest knowledge...

Swamiji: No, no, see, manifest his knowledge, okay?

Radha: But there is no his. Who is the his?

Swamiji: No, once you say ‘conscious being’...his means the conscious being.

Radha: Because Swamiji also says that the knowledge itself is nothing but consciousness.

Swamiji: Yeah.

Radha: It resolves into consciousness.

Swamiji: Yeah.

Radha: So, when you say ‘manifest knowledge’ really what you’re saying is that there is nothing here but consciousness and the whole universe is known. And so, that’s a huge statement to...

Swamiji: No, no. See, for that conscious being, if you talk about all knowledge, unmanifest or manifest, the manifest knowledge means, the conscious being, so manifesting itself in a form recognizable for...recognizable by another *pramātā*, by another knower, that this is distance, this is time, this is sun, this is moon, this is stars. Now, what we have words...whatever words we have are the words of objects that we have recognized.

Radha: This is getting to what I wanted to know.

Swamiji: Aha. We have come to recognize. And therefore, whether the word is in Sanskrit, or in English, or in Latin, or Greek, or Hebrew, the word and the meaning. I say this is moon. In Sanskrit, *candra*, so or in Latin some other name, *luna*...yeah...*luna*, that I can, I can remember that. So, because a lot of loonies

are there (laughter)...Luna because the moon has got something to do with this mind. So, what I say that that word and meaning, that they are...they are together.

And therefore, there are many other words we will discover, because there are many other manifest things, or new possibilities are there. So the manifestation is with possibility. Possibility also is a manifestation. And therefore, so with all the possibilities there is a *jagat* [world] manifest.

I am talking from...from the standpoint of what I see. And therefore what I see, from where it has come? Then naturally I will ask a question, because they are intelligently put together, my eyes and ears, my whole body. My mother doesn't know how to make all this. Father doesn't know. And therefore...therefore we see so much knowledge involved in everything, and there is nothing but knowledge.

Nothing but knowledge means we have to understand as, to be discovered knowledge, or it is already...already in the form of knowledge yet to be discovered, so, to be discovered, or discovered knowledge. Already I have come to discover this is a pot, or someone has to discover that this is a pot. So the pot is there already. So, I have to know this is a pot. So that is knowledge. See, knowledge is not always discovered.

Knowledge yet to be discovered also is knowledge, *jñeyam* [able to be known]. *Jñeyam* also to be known also is called knowledge, because for somebody it is already knowledge. For somebody, for *Īśvara*, it is already knowledge. So, we need not ah...use the word always, *jñeyam*, *jñeyam*. *Jñānam* [knowledge] you can use. For *Īśvara* it is already known. What is there is known, and that is knowledge.

Radha: Swamiji, *Īśvara* depends upon...the understanding of *Īśvara* depends upon the *śruti*. But say we accept that there is *Īśvara* who is um...omniscient, manifest knowledge, the total manifest knowledge. Accepting that, how can we arrive at that through our experience in the creation? What is the logic that supports that...accepting that?

Swamiji: The whole...whole idea of bringing *Īśvara* is only to ah...to...to assimilate that knowledge. How this can be assimilated? Now, *śruti* tells this is what *Īśvara* is. Now this *Īśvara* will always be away from me, because how will I ever know? This *Īśvara* is all knowledge. Okay, all knowledge. I cannot know what is all knowledge, because I have to be all knowledge to know all knowledge. So I don't know all knowledge. I have no...no all knowledge. I don't have all knowledge means how am I going to appreciate all knowledge?

So, I can even...Only thing 'all knowledge' I can spell. (Laughter) If the word is changed to omniscient, then I can't spell. (Laughter) And therefore so, 'this is all knowledge,' if you say, it's very simple, I can spell. The modern students they may not spell. I don't know, because they're all ah...there all this, 'u' means 'you.' Just 'u,' letter.

Radha: Yeah

Swamiji: 'u,' that's how they write these days. All these, send this message, 'u.'

So, my appreciation is not possible. But one thing, this *Īśvara* understanding, this is what we call *parokṣa-jñānam* [indirect knowledge]. *Parokṣa-jñānam* means somebody said, there is *Īśvara* like this, *śruti* says. The Veda says there is *Īśvara* of this nature.

But then, how will I ever understand this, unless I see this knowledge is not separate from consciousness. That consciousness is not...is not subject to...subject to...subject to what you call subject and object. That consciousness is never an object, nor it is the subject.

Consciousness is self-evident. There is only one consciousness which is self-evident. Why, because everything else is object of consciousness. If that *Īśvara* is also an object, then it's an object of consciousness. And therefore, out of mind out of sight. God will be out of mind out of sight, because it's object of consciousness.

Therefore, there is only one consciousness which is self-evident. If that self-evident nature is not there for *ātmā* [the Self], there is no understanding of it as *Īśvara*, as a whole. Even the all knowledge is consciousness.

So, if all knowledge is consciousness, then consciousness is it all knowledge? That is the question. It's not. Here small knowledge is consciousness, there'll be a contradiction. There is only one consciousness. Therefore in one place it is all knowledge. In another place it is small knowledge. Therefore consciousness is...if it is small knowledge, it cannot be all knowledge. If it is all knowledge, it cannot be small knowledge. If it is both, all knowledge and small knowledge (claps), then consciousness is free from all knowledge and small knowledge. And that is what I am. And that is what *Īśvara* is.

Therefore, I am the whole. I need not have all knowledge to say, 'I am the whole.' I have got adequate knowledge. Means, I am no more ignorant of the self being one whole, self being the truth of even God, truth of the world, truth of myself. Therefore, there is only one truth that is nondual, which is whole.

Therefore, I can shake hands with *Īśvara*. You are the whole, and I am the whole. Then *Īśvara* has to ask me, 'How can you be the whole?' Test me. Then I will ask him, 'Without including me, how you can be the whole?' (Laughter)

And therefore, whole is not made of parts. If whole is made of parts, it will fall apart. Yesterday, it was whole. Now it is...problem.

Therefore, it's a...the self-evident is our bread and butter. For a person to see his, her freedom is the self-evident nature of the self. The whole teaching is based upon self-evident. I don't need to prove anything.

You have, at one time Shankara says, so I don't need to prove. Because if you say, 'There is no self,' you are denying yourself. Your existence you are denying. So, you know that you are. You don't require to prove your existence to anybody by any means of knowledge. All the means of knowledge you employ because we exist already, correct? Hah. Because things become evident to you, evident to the self. And self becomes evident to itself. That is called self-evidence.

I exist here because it is evident to you. You exist...'I am,' if you say, so...so, you are evident to yourself. Your existence is evident to yourself. That means you

don't need a means of knowledge, means of knowledge like perception or inference. You don't need any of them. So that is self-evidence, bread and butter.

Question: Swamiji, I have just a corollary to that. Is a mosquito then also aware of itself?

Swamiji: Hmm?

Radha: Is a mosquito also aware of itself? She says, is a...is a mosquito...a mosquito aware of itself?

Swamiji: Yeah. Yeah. Yeah, it's aware of itself adequately, like we are aware of ourselves adequately. We need not know the self what it is. We are adequately...yah, yah.

Radha: But Swamiji...

Swamiji: Even bug, even tree.

Radha: The self-evident nature of the self doesn't depend on the *upādhi* [conditioning adjunct], Swamiji, so I think that also may be what she's asking. Like the self-evident nature of self is there with or without the *upādhi*.

Swamiji: Nay. Nay. The self-evident nature of the self...we are talking in terms of *upādhi* alone, so whole thing is....But, that...You see, let us take a mosquito. That mosquito knows how to survive and how to...how to recognize another mosquito, to keep up the species going. So mosquito knows other mosquitoes, even suppose Indian mosquito, or...Arabian mosquito. So a mosquito recognize mosquito. Dog recognize dogs.

Even suppose a dog had never seen. The Great Dane has never seen a Chihuahua in his life. He comes from Britain. Great Dane is from Britain. He's a British dog. And...and this British dog is a huge dog. And this dog comes, and first time in his life he's...he's...he's meeting a Chihuahua. And the Chihuahua comes from the coat pocket of a fellow, and then his coat pocket it comes out, and then "Bahg, Bahg." Then it goes inside. (Laughter)

This Chihuahua...this Chihuahua also first time meets a Great Dane. It smells dog, highly territorial. Nobody should come to the coat pocket. (Laughter) So, dog smells a dog. That is species identity. That's very important for propagation, very...very important. And therefore, each...there is enough self awareness, in terms of *jāti* [species], in terms of its own species it has got self-identity, enough.

It's aware of its hunger. It needs instinctual...A female mosquito needs a blood meal once it is pregnant, and so instinctually it knows...by instinct it knows that...that I need blood meal. It doesn't consult an OBGYN, whether I'm pregnant or not. It knows, I am pregnant, and then it goes after somebody. Therefore, the one...the biting mosquito is a female mosquito during pregnancy, really, otherwise they don't bite.

We have to pay the dues to mosquitoes. They are vegetarians. They live on tree sap. Really, they are pure veg. Only the female mosquito during pregnancy turns...turns into non-veg, because she needs a blood meal. And you are the nearest available, and pokes. In fact, I always tell that you are donating blood to a pregnant woman. When...when the female mosquito bites you, you are a donor, if you understand the whole thing, some *punya*. So these are all ah...things that tell us that every creature has...has...is a conscious being, and it is conscious of certain things, and for which it has to be...It is self evident, so. That it is conscious is self-evident.

But I am ah...my self-consciousness is uninhibited. I am a conscious being is not enough. That I am a conscious being, uninhibited in...in my self-consciousness, so that I can...I can make a judgment about myself. That's the freedom. So the consciousness is...is not...The *buddhi* [intellect], you know, human *buddhi*, the human *upādhi* [conditioning adjunct], is such that it doesn't inhibit the consciousness with reference to subject and object. So free, that what is that consciousness...what is that I, I am born with ignorance.

So, I...I have to judge. I have to...I have to either know, or I have to take it wrongly, because I'm ignorant, born ignorant. There is no born-again ignorant, born ignorant. Born-again is again ignorant, born ignorant. When I'm born ignorant, I have to know, as I have to know everything else, know myself also.

So the...the beauty of this, very simple it is really, everything else is object of consciousness and there is nothing like consciousness. There is nothing like consciousness. This is...this is how it is.

Space is not consciousness. Time is not consciousness. No, consciousness is not space. Consciousness is not time. It is like itself, no comparison. Everything else is object. Even if you take as an individual, as a conscious being, everything else is object of consciousness. There is no another I. There is no second I. Only one place you can put I. I can't say, "I, come." So, only one place I. Locus of I is only one, and that is you.

Therefore, the uniqueness is very clear. Without really any big faculty it's very clear. What is...what is a wonder is people do not even recognize what is very obvious. We'll leave it here.

*Om pūrṇamadaḥ pūrṇamidam pūrṇāt pūrṇamudacyate |*

*pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate |*

*om śāntiḥ śāntiḥ śāntiḥ ||*

Radha: Thank you, Swamiji.