

Satsang with Swami Dayananda Saraswati in Saylorburg
October 5, 2010

Radha: I was wondering if Swamiji would expand on, first of all, the etymology of the word *om*—going into the *avati rakṣati* and then...

Swamiji: Yeah, yeah.

Radha: ...and then dropping the *ti* and the *samprasāraṇa*. And then, from there, Swamiji, connect it up with *Īśvara's* order and being able to handle and transform emotion.

Swamiji: Yeah, yeah.

Radha: And then, I was going to keep asking Swamiji, probing. [Laughter]

Swamiji: So ah...as other words, *om* is a word, Sanskrit word. There are many words which are directly from the root. Then, there are words from the words already made. So, this directly from the root...if you form a word, it is a...it's ah...it's a type of...you have to add a type of *prataya*, type of suffix. So, they are called *kṛt pratayas*, and ah...if you want to create out of this *dhātu*, out of a given *dhātu*, the...a word indicating the agent of the action which is the meaning of the root. All the root meanings are actions, and then the one...the agent of the action, like walk, walker, talk, talker—that “er” you add. Here also, the agent of the action, of the root *ava*.

Ava, the meaning is “to protect,” *avat avarakṣane*, in the sense of protection, *rakṣaṇam*, in protecting. And now, if you add the suffix *man*—it is a suffix—*kartarī man*—then you get now...“the protector” you get. In English, it will be “protector,” the one who protects. It's a wonderful word, the one who protects. Then, you can extend it to the “one who sustains,” the one who is a source of blessing, grace. All these meanings we can give *om*. *Ava* plus *man te lopah, -an* will go away. That's called *ṭi*. The last vowel and the consonant following is called *ṭi* in *pāṇinīya* language. And the *ṭi* is allided. Then, you have *avaman, av man, av man*, and the *vakāra* will become “u,” “a” plus “u,” “o,” phonetically—*om*. So, it's a clean word, Sanskrit word. It's a beautiful word, single syllable word.

Then...then the *om* is loaded by...by the *śāstra*, by the books. That “a” and “u” and “m” are loaded, as the physical world, the *sūkṣma prapañca*, and the *makāra*. *Makāra* is the unmanifest—*avyākṛta* and *vyākṛta*, *om*. That the...that is loading, deliberate loading. Like, you pick a...you have a flag; it’s completely loaded by the will of the people, standing for the constitution of the country, the stripes and stars. That is deliberate loading. *Śāstra* also deliberately loads this *om* as a *pratīka*. *Pratīka* means sound symbol. So, *om* becomes a source of ah...a source of blessing. So, that’s entirely different thing. As a word, we are talking now. It’s all the same, but the word meaning is this, protector. What I say...when you are talking of *Īśvara* in the form of order...sustains everything, *avati*, so nothing outside that order. That’s how...that is *lakṣaṇa*. That’s all within the *maryādā*, within the order, *avati*.

But now, if you take...there are various forms. Once you are an adult, as a human being, you have will. You have will. You have a freewill. Therefore, you can modify. You can change. All that is because of your will. You have will. The possibilities you can collapse by your will, desire, and *kriyā*, action. You can collapse it, collapse a possibility. So, that is will, will based. But, if you take the animals, they don’t have that kind of will. They are programmed. They are protected. They are highly protected. By their own *svabhāva* they are protected. Trees are protected until a human being interferes. They are protected by nature. You call it nature; we call it *Īśvara*, order. Nature is *Īśvara*. It’s all intelligent order. Then, you have the order of the...the *svabhāva* for a human being. Freewill is there. Order is there. Physical order the person has to understand, because he is self-willed, self-conscious, self-judging. Fear is there. All the time, fear is there. Need it there. All these are within the order. It’s nothing...nothing outside the order.

Because the freedom is given, freedom can be abused, can be wrongly used or disused. And therefore, there is...there is ah...there is a danger to a child by the abuse or disuse of human will. Danger is there. So, the child...the mother can disuse...means, can disuse in the sense...doesn’t care to know what is to be done, what is not to be done, doesn’t undergo a training to be a mother. There’s no training program anywhere. Just watch like monkey mother watches the mother, and it instinctually knows exactly what to do. It allows the baby to hold onto itself. It doesn’t push it. But here, the mother sometimes will allow the baby to crawl into her lap; and sometimes, “get out” it can say, and that is a problem. And the...now, you cannot...having given the freedom

according to the law, karma, the individual *jīva* has got a human body. Freewill is given. Freewill means it is subject to abuse and disuse and use. So, it is expected. That's the order again. So, the child is to be protected. Then, how to protect?

The child needs mother, needs father—human child. So, it has to be protected. So, to protect the child alone, you have this...this what we call *āvaraṇa*, this cover, hiding the pain of the child. You have to hide the pain of the child. How will you hide the pain from the child if there is pain? Because the child doesn't know all that. Even suppose the mother has a legitimate cause to be absent, child doesn't know all that, that she had to go to work, that she had to go to market, that she's angry. Child doesn't know all that. And therefore...so the neglect or...or even falling ill makes the child panicky. And therefore, because [?] the organism wants to survive, that is instinctually given. And therefore, naturally, the pain will be there. And the pain-death can be there. There's a crib death like, the pain-death; we say the baby cannot handle. And therefore, what what they did is to be hidden away from the baby, this is what we call unconscious. How does it happen? Who does it? Who does it? Only *Īśvara* does it, *avati rakṣati*. So, it's a sheer grace. I see it as...as a reality. This grace is a reality there. So, the unconscious is supposed to be something negative. I don't use the word negative, but still I can now use it. So, I can see it as grace. If it is grace, then we have to look at it as grace. To look at it as grace is reality, is to be in touch with reality, is to be alive to the reality. That is better expression. So, to be alive to the reality of unconscious is to see any form of pain, emotional pain, as order, *Īśvara's* order. This is what I have been talking about, this is. There is no other way.

So, the pain becomes the order of *Īśvara*. And, at that time, the pain was inevitable. The law cannot be changed, because the very order is *Īśvara*. You can't ask the *Īśvara* to change the law. Law is *Īśvara*. But really, *Īśvara's* order, if you understand, that pain is not...not something that you cannot really handle, because you are connected. With *Īśvara* you are connected. Like the child is screaming looking at an insect, then runs to mom. Mom is almighty. So, with mom, then it can come. It can come and look at the...look at the insect. [Laughter] So, then she screams. [Laughter] When she screams, that's when the damage begins to happen, because she screamed. Then...then the man comes. He shouts. He calls for the security. [Laughter] So, the circle is complete. It's all again further confusion. It's all confusion, because you think they are almighty, because

they are able to walk, they are able to talk, they are able to think—the almighty. The almighty is...cannot pain. And therefore, the child thinks, “There is something wrong with me”—further pain. Then, “Shut up.” Then the child smiles to win. Then again, it’s...it happens, continuously happens for five years or something, four and a half years, enough for the lifetime. Thank god it’s over before four and a half years—the core person.

So, these are called core issues. I find it is a...it just reveals the presence of *Īśvara*, how he protected the child. Therefore, *om* is the best word for this, *om avati, rakṣati iti om, kartari man*. And therefore, that *rakṣaṇam* you can see in the...in the order, the *rakṣaṇam*. And ah...you can see that. You can see that very clearly. And therefore, if you can create a situation where the awareness of *Īśvara* is with you by accepting the reality...because, if you are objective, you...there is *Īśvara*, because *vyāvahārikam* is *Īśvara*. When you say *vyāvahārika*, the empirical reality, is *Īśvara* ...therefore, whatever that is there is *Īśvara*. That is *vyāvahārika*. Whatever that is there is *Īśvara*. To arrive at whatever that is there is *Īśvara*, what do you do? So, look at the world as world.

Therefore, in my meditation I just say, “Think of star.” There are a few things I say. That’s all you require, like the ocean, mountain, prairie, things that don’t evoke in you the wanting you. Your subjectivity doesn’t come—things to which you are just objective. So, the non-threatening situations you take, situations that don’t evoke your...your wanting you. Because the need is so big, there’s always a wanting you wanting to be different from what you are. That’s all in there. And mountains don’t—unless you are a mountain climber, it can evoke, “Oh, this I cannot stand.” [Laughter] So it may...undermine, that is why our people generally are not mountaineers. [Laughter] If they are mountaineers they won’t come here. They’ll be climbing the mountain. It’s a different type of people. Let them climb mountains.

So, what I say...that I just ask you to take...if you are...even if the mountains create in you some problem, then...then you be objective. Now, I want you to be objective. Allow the mountains to be what they are. “Oh, I want them to be green.” Alright, so do something to make the mountains green. “No, I can’t make them green.” Alright, this is how they are. You write letters to the policy department, and asking them to...to do this afforestation. “They won’t do it.” This fellow refuses to be happy. That’s all. There are

people who refuse to be happy. When they refuse to be happy, what can you do? Pray for them. Pray for yourself. So pray for yourself, “Let me objective. *O Bhagavan*, please make me objective.” How to pray? You can complain about mountains, because you are an environmentalist, legitimately. So, I am asking you to...you visualize mountains which are very verdurous, very green. So, only those mountains visualize. Okay? [Laughter] Why are you visualizing bald mountains and afterwards creating problems? Therefore, visualize something nice. To be...all that we require is to be alive to the reality of the world.

And so ...if you think like this, I say...then I come to *sparśa*, the people, and...your own people and things. You know, suppose you have carpets in your house, and all those things you’re attached to. Then, naturally, your heart is all there, little bit everywhere. So, you have to take them as they are, things also, all of them *sparśāḥ*. *Sprśyante is sparśāḥ*. *bāhyāḥ*, *sarve bāhyāḥ*, *sarve viśayāḥ bāhyāḥ*, all of them are outside my senses. My whole body is a sense organ. Therefore, what is outside the body is *bāhya*. But then, certain *bāhyas* I am connected to. So, with “unconnected to,” I can be very objective. Connected to people or things, I cannot be objective, because unsettled accounts are there, old accounts are there, new accounts pile up, concerns are there, anxiety is there...so healthwise, any situation-wise, money-wise, varieties of. So, how to be objective with these people?

No meditator is there as long as these concerns are sitting there in your head. You are not with *Īśvara*. So, you are with your own world. It’s not *Īśvara’s* world. *Īśvara’s* world is what you are objective to. And therefore, you be objective. See my scheme. It’s a very well-planned scheme. Looks very simple, and the truth is simple. It’s not that I sat there one day and got the plan. This is how I see it. I see the...I see the reality of what is there. What is there is like this. And therefore, take it as it is. When you take it as it is...then people, also take them as they are. If you feel helpless, pray for them. That’s how you have to get rid of helplessness. See...what is helpless? You want something to be a certain way. You want, and you cannot get it, and there is no way of getting it. You feel helpless. Then, turns into frustration. Therefore, what do you do? So, frustration means you cannot do anything about; it sits there in you. Then you want to meditate. [Laughter] The meditator is frustrated, and then you can’t sit. It won’t allow you to sit.

It's a problem. And therefore, pray. Act upon a wish. Then you have already acted upon. Either you feel helpless or you act upon. Praying also is an action.

We have to understand praying is an action to take. So, when you pray that...you are acting. You don't feel helpless. Otherwise...otherwise you will feel helpless. And therefore, you act upon. And then, when you act upon...so that helplessness goes. You have done everything. Pray for them. All are in their own spaces. Even outside is not necessary hereafter. Keep them outside means to feel something. So, my mother, I can keep her outside. She's already outside. She's already...therefore, allow them to be in their own spaces, in their own spaces, and you are in your own space. So, you are alive to *Īśvara*. Really speaking, this is *Īśvara* without calling it *Īśvara*.

Radha: Swamiji, you had talked about this in a slightly different way, also, that I'd like Swamiji to talk on, and that is that, when emotional pain comes into the mind um...it can be caused by just innumerable cause-effect relationships. It could be by somebody in the present who's jealous of you or doesn't like you. It could be a violent parent. It could be so many things that cause us emotional pain along with unconscious material; but Swamiji was talking about how this emotion, whatever it is, arises. You aren't really...you aren't doing it.

Swamiji: Yeah.

Radha: The emotion arises, because of this...

Swamiji: Yeah.

Radha: ...interconnected cause and effect relationship.

Swamiji: Yeah.

Radha: And so, then it becomes a matter of accepting, not pushing away, but accepting it as *Īśvara*.

Swamiji: Yeah. That's...that's why I'm coming...

Radha: Okay.

Swamiji: ...to that point.

Radha: Alright.

Swamiji: So, once you have ah...you have accepted the external world as it is...so with reference to *sparsā*, with reference to your own people, your house, your car, your object, whatever, all of them. They are all there in their own places. So, then I am here. I am here means my body is here. So, even this body is objectified, visualized and relaxed. It's just...the tension goes. Then, still, further inside I go. It's all letting *Īśvara* be *Īśvara*. I have not brought in *Īśvara* so far. What is *vyāvahārikam* is *Īśvara*. This is all *vyāvahārika*. So, my physical body is *vyāvahārika*. It has a reality. It is *vyāvahārikam*. So, I am...I am not withdrawing my connection to this body. I am only objective to this body. And, therefore, the more I'm objective, my concerns, the tensions etcetera, all this resolves into my awareness of the reality of this body so...by visualizing it and all that. Then, similarly, my *prāṇa*, my hunger, my thirst, my health, my ill health, the lack of it, all of it, *prāṇa*, symbolized by breathing. Then, I go to the sensation of touch. That's also...that's also *Bhagavan*. That is also *Īśvara*. It is there. My focus is there now. Then, that...by focusing on the sensation of touch and keeping it as an occupation for a few seconds at every point, then I get more objectivity, more dispassion. That means more *Īśvara*, less of me, more of *Īśvara*. I have to let *Īśvara* envelop me, pervade me. And then, I bring in my...I look at my thoughts. Then, I am the basic conscious being. This conscious being is related to only *Īśvara*. There's no interpersonal relationship.

And therefore, my relationship to *Īśvara* is exactly your relationship to *Īśvara*. If you recognize individual-total, it is the same relationship. Every bug is related to the *Īśvara* the same way—individual-total. And I am connected. Because I'm a human being, I can understand the presence of *Īśvara*. I can remain connected to *Īśvara*. There is no alienation. Alienation is a killer. All the pain is all alienation. Therefore, you have to go for the jugular, this alienation. There is no alienation, and I can...nobody can take away from *Īśvara's* presence. My awareness of *Īśvara* is so total. All that is here, knowledge consciousness, all knowledge consciousness; that's all what is there. There is nothing more, nothing less. And so, my body included, mind included, senses included, and everything is one knowledge consciousness. How do you appreciate it? In the form of physical order, in the form of biological order, in the form of physiological order. I have some critical orders to cover all of them.

Then, I bring in the psychological order. It's all within the epistemological order, the order of *dharma*, the order of *karma*, all these orders. Anything you talk is going to be within the order, even rubbish. You talk rubbish. Why? Because, if you don't know, what will you do? Yeah. That's the order. So, even rubbish talking, we can accept it. Given the background... Given the background, that'll be rubbish. What else will be there? It's all rubbish. We can easily say that. Therefore, there is nothing rubbish. Everything is within the order. Then, that is...then afterwards, you can bring, finally, the psychological order, because that is the order we have to deal with; *Īśvara* in the form of psychological order. How do I see the psychological order? You bring the pain. You remember the pain. So, how to remember the pain? It's not difficult. So, whatever that happened last time when you were in great pain, you recollect the situation and the pain. Pain can surface. It may not be full pain. We don't need. This much is enough. Whatever that you can recollect, that's enough. The recollection also is *Īśvara's* order. Recollect the pain, and then look at this pain. You have already...you have the daring to recollect the pain consciously. Correct? Already, you are one step away from pain. Correct? Aah! You are welcoming the pain. So, when you welcome the pain, you are away from the pain. You are welcomer of the pain.

How did you dare to do this? Hey, because I'm connected. I've got *Īśvara* backing me. My awareness of *Īśvara* gives me strength that is enormous. The word...the word "enormous" is not enough. So, I can bear. I welcome. And therefore, so *Īśvara* becomes my *sāthi*. Is...I am very much with *Īśvara's* order, with order, and there is no separation from the...from my awareness the presence of *Īśvara* in the form of order. You have to understand that way. My...in my...from my awareness, the presence of *Īśvara*, all-knowledge consciousness in the form of psychological order, in the form of emotion, never away. So, my...the pain that I imagine, the imagined pain, is accommodated by me, is given...accommodation right in my...generally we try to avoid the pain. We try to blame people for the pain, and we always think that is very legitimate pain. There's no legitimate pain, only childhood there was legitimate pain. Afterward, it's all our own...our own not understanding, our own ignorance alone, pain.

Childhood, it is legitimate pain. That is *vyāvahāra*. That is *Īśvara* really. That is grace, because there was no my will; my will was not there. And therefore, only *Īśvara* was there, and the child was there. So, I was at the lap of *Īśvara*, on the lap of *Īśvara*,

protected, *avati, om*. Correct? *Avati om*. Therefore, only *om* was there. There was nothing else. The child has no ego, child has no choice, child has no will. No interference with *Īśvara*, that's all. Only *Bhagavān* was there. It's a clean grace. So, again...I see that now. That was all...pain was hidden away because the child did not have this awareness of *Īśvara*. Now, as an adult, I can have the awareness of *Īśvara*. Therefore, we don't need to hide it anymore. Correct? So, I can surface it. So, surfacing of pain with the awareness of the presence of *Īśvara* is the only...the only means of getting rid of pain. There is no other way. I see it. I see it very clearly. There is no...there is no other method of dealing with emotional pain. It's all...so nobody can solve it, also. Only...only my awareness...even I...one cannot solve it. My awareness of *Īśvara* will solve it, because there's nothing to solve. It's all grace. *Om...om* is there. Only *om* is there. For the child, *om* is there.

In our culture, the child is always equated to *Īśvara*, always. *bālavat unmattavat* a wise person is considered to be a child, is childlike, because one with *Īśvara* ...in innocence, absence of ego, absence of scheming, planning, manipulating—all from pain. And whereas, here, there is only...so you are wise and then defensive. What...wise means what? So, your being aware of the presence of *Īśvara*. And what denies it? There is no denying. And therefore, the same; there the child is called *Bhagavān* because no ego. Here, there is no ego. There is only presence of *Īśvara*. The ego...only functional ego, which is always controlled by the order, which is also within the order. The *kartṛtvam* is an enlightened *kartṛtvam*. It's given—the knowership, enjoyership, all that. It's all automatic.

And therefore, it is...what I say, I see this *Upaniṣad* talking about this in a particular way. Look at the... *sa vidvānete ātmānam sprṇute. sa vidvān*, that *vidvān*, the person who is no more ignorant of I am *akārṭṛ brahma*, that *vidvān —ete ātmānam sprṇute, ātmānam sprṇute*. These two...what are they two? They two...they look upon it as *brahmātmā* is...*ātmā* is *brahmātmā*, from which...out of which everything has come, by which everything is sustained, which is *deha*, which is *prāṇa*, which is *mana manomaya*, which is *vijñānamaya*, which is *ānandamaya* ...that *vidvān*. It's all *ātmānam sprṇute*. What? *Kimahaṁ sādhu nākaravaṁ, kimahaṁ pāpamakaravam iti*. Why I did not do the right thing? Why I did the wrong thing? *Kimahaṁ sādhu nākaravam, kimahaṁ pāpamakaravam*. Why did I do the wrong karma? Why did I not do the right thing? This...nobody can get rid of this.

Nobody can get rid of this guilt. You can have a confession. To your therapist you can confess or to a priest you can confess, hoping everything is over. But, then...no way. Guilt is always there. The only...only way to get rid of guilt is not seeing *ātmā* as *asaṅga*. That is the escape route. See the beauty of the *śāstra*. That is the escape room—"I am *asaṅga*." It doesn't work. It doesn't work, dissociation. *ātmānaṁ sprṇute*. All these feelings are myself, and the self is *satyaṁ jñānaṁ anantaṁ brahma*. Self is the whole, *ākāśa*, *vāyu*, *agni*, *āpaḥ*, *pṛthivī*. That is the self. That is *Īśvara*, and within that you see. That's why I said order, *Īśvara's* order...so this order of emotion.

The word psychological has become a...some kind of a word for some people. "Oh, psychological. Ooh!" You live in psychology. You live with emotions. You live with emotions. You cry in emotions. You do...moved by emotion. Everything, the whole entertainment is emotion. Whole married life is emotion. And the whole bringing up children is emotion. The whole attachment to money, etcetera, power and...all emotion. There is only emotion. Why commotion about emotion? [Laughter] There's nothing but emotion. And these people are... "We should not have emotionalism." It's all just telling so many things, words, "You can have emotions, but you should not have emotionalism." So, you don't make a religion out of it. Therefore ah...all emotions are *Īśvara*.

So, the beauty is, *ātmānaṁ sprṇute*, *vidvān ātmānaṁ sprṇute*, *ātmānaṁ jānāti*. He looks upon the emotions, this guilt...only one sample is given. It's the worst thing to have, and it cannot...one cannot get rid of it, and he doesn't say don't get rid of it. *Īśvara* is the whole thing. So, it is all *Īśvara*. To say that, you need that order, that...the understanding of order. Even the word concept, I don't have any love for it. It becomes some kind of a subjective concept, an individual's concept. It's a reality, empirical reality. Emotions are empirical reality, and take them as they are, and see them as seeing *parameśvara*. So, this is highlighting this emotion. There is a beauty in this, because, even in surfacing it, you are...you are not a victim of emotion. You have objectivity. And the...looking at as order, then you are in order. You are in order. There is no question of my being not in order or outside order. "Something wrong with me" is always there for every child, "something wrong with me." This "something wrong with me" is a part of the order. That feeling is a part of the order. I don't say that also is wrong. "Something wrong with me"...also is part of the order. So all that is there...so if

you cannot...you can't move away from awareness of *Īśvara*. There's nothing...there is nothing less to solve this human problem. It's not ah...why everybody doesn't do this it that's...unfortunate. That's unfortunate. That's not our issue. You can't become a missionary for this. To be missionary, you become...you should become dumb. You should not know these kind of things. If you know these things, then you...you become dumbfounded, not dumb. That's, by the way, just one sentence. Yeah. [Laughter]

Radha: Swamiji...Swamiji, you know in the *Kenopaniṣad* how they gave the whole teaching, and then they told the story about the gods? In the *Kenopaniṣad*?

Swamiji: Yeah.

Radha: I want Swamiji to tell a story to highlight this, that would go something like this: *For Swamiji something...something happened that hurt Swamiji very much.* You can make it up.

Swamiji: That's...

Radha: Something happened. Somebody was very jealous of you or cruel to you...

Swamiji: Yeah, Yeah.

Radha: ...or mistook you. It created a pain...

Swamiji: Yeah.

Radha: ...in your mind.

Swamiji: Yeah.

Radha: How did Swamiji see the whole context? Exactly what goes on inside?

Swamiji: I don't want to tell the episode.

Radha: No, just pretend something.

Swamiji: Yeah, a little bit. [Laughter] Yeah. This episode was, I did something, according to me the most beautiful thing. And ah...so that...I mean, there was no personal ah...ambition involved. There was nothing. So I was...I was there, and then I

did something for the people, the people...the devotees of the...of the organization. They wanted to ask me...they asked me to create a...some kind of a tool. I organized that tool. And I wrote to all the people...you know, in various places. We had certain contacts. Those contacts, organization contacts...in fact, I founded all those centers. And therefore, I wrote all of them to organize certain things, and some *satsaṅgs* and things like that. And then...then that was...that was misconstrued as some kind of a promotion of myself. And then, it was cancelled. The thing was cancelled. I cannot cancel it, because in another three day it has to go. So I received ah...a telegram, cancelled it. Now, how to ah...how to handle this? This is ah...this was devastating for me at that time. You know, I was a *brahmacāri*, and then...and then I have nothing else. I've dedicated my life to this kind of work. And ah...then I was editing *Tyāgi*. I was proofreading, and I would bind the paper. I was finding the money, and I was packing it up, and then I was...nothing...one person. It is all one man attack, one single person doing a whole thing, eighteen hours a day. I'll be doing the work, and then go to sleep, then wake up, again do the same. This is how I was doing, and there was nobody else. And therefore, naturally, you feel that ah...when you put everything in one bag and you find that you are not understood, and somebody might have said something, this...whatever. So, this ah...was a big pain.

Then, I am a...I was always a good ah...you know this *Gāyatrī upāsaka* I was a *Gāyatrī upāsaka*. I used to do *Gāyatrī* in thousands, daily. And therefore, so my...I went into *Gāyatrī*. I created a...the safe zone. When the *Gāyatrī* ...when I chant, through *Gāyatrī* I can go to a safe secure zone in myself, comfort zone. And then, from that zone, I looked at this pain—"What is this pain? What is it I am bothering about? It's nothing." I could see it doesn't do anything to me. "What is it? Nothing. It is some misunderstanding, clearly. It's over. There's no pain here." It's objectively you deal with it. I dealt with it objectively. What was done...everything was explained, and then afterwards it's all gone.

So, that same thing, I am now using it here. I don't teach anything that I don't see it clearly. I don't say that. These are all things that I see clearly. What I don't see, I will say I don't know what it is also. *Kuṇḍalinī*, if you say, I don't know. My *kuṇḍalinī* is lying coiled, and I don't want to disturb it. [Laughter] I will say I don't know. I don't want to, not I am interested. If there's a *kuṇḍalinī*, let it be there. Who cares? There are so many

things in this body. This *kuṇḍalinī* also be there. We don't know all the entire anatomy, and still they are using the anatomy. So, we can understand what is the reality along with *kuṇḍalinī*. In *mithyā*, there are so many things. We don't know all of them, but we require to know one thing, and that is *satyam* that I am teaching. You are talking about some *mithyā* that will rise, and...that which does not rise is *ātmā*. That which does not go back is *ātmā*, doesn't coil down is *ātmā*. That's what I am teaching. So...

Radha: Can I give you the story Swamiji?

Swamiji: Yeah. *Kenopaniṣad* story?

Radha: No, no.

Swamiji: No. Yeah.

Radha: No, no. I wanna bring the story down a little bit, to a different level.

Swamiji: Yeah.

Radha: Say somebody does something to me...

Swamiji: Yeah.

Radha: ...and misunderstands me somehow...

Swamiji: Yeah.

Radha: ...or is angry at me, jealous...creates in me a very hurt feeling. Now, I could do the usual of, "What's wrong with this person, blaming me, causing me so much pain?" Or I could go, "I am in so much pain," where I come into relationship with the pain, as the one who's hurt—all of these things that just reverberate and build on themselves. Or I could do what? What would Swamiji do? Not using *Gāyatrī*.

Swamiji: No. See, that ah...you...there are two ways to do. We have to see that you are free. Then only, you can do for others. You have to be free, unaffected. Then, you can look at...that person has a background. There is a background. There is a need. There is something. And therefore, that...you can address it objectively in time. You can wait for it. For years you can wait for that...that topic to surface, and then go, and can be

resolved perhaps or can help. Or one can pray for that. So, you...you leave the problem to the other person to dissolve. If you can help, in a position to help, you help, but you should be sought after for that help, and we generally begin helping without being sought after. That is why the problem. [Laughter] We begin helping, correcting people, without being sought after. I don't help anybody unless I am sought after, I am talked to. I never extend my help to anybody. That's why in my teaching, also, there's no advice. Even in meditation, I will use "I," not... "I close my eyes softly," I will say. "I close my eyes," I will say. I don't want to manipulate you. "You please sit down. Close your eyes." [Laughter] These are all areas to manipulate people, to keep them under control. I refuse to do all that. I'm quite aware of all this, what...what is manipulation, what is subtle way of controlling people? I don't...I don't need to control anybody. I don't want to control anybody. That's not...that's not what I'm teaching. Just love and care, that's what you have to do. I'm talking whether you are wise or otherwise. Love and care, that's enough. Why control?

Radha: Swamiji...

Swamiji: If there are some people who look up to you, then, if you think that this may be useful to them, you tell something, because you are in a position of a teacher. As a teacher, you have got some...some freedom to point out some omissions and commissions. Otherwise, you don't need to do that also.

Radha: There's just one other little piece I want to get from Swamiji...

Swamiji: Yeah.

Radha: ...around the story, and that is, when the...the pain is there in the mind...

Swamiji: Yeah.

Radha: ...there can be, as I said, that reverberation. Then you...Swamiji was just talking about how to deal with, and the attitude toward, the person or the relationship that caused the pain. But then, Swamiji had talked about something else, also, in just...how to be with that pain itself, just as *Īśvara*, because you really did not create the pain. There's so many things that came into play to create that, and so it's a matter of just being with this aspect of *Īśvara*.

Swamiji: Yeah. That ah...you see, there is always pain inside. We have all pain inside, some...something to happen outside to press the button. On different occasions it surfaces. Therefore, somebody presses the button. You require that, perhaps, to bring that pain out. That's only a *nimitta*. So that's...objectively we deal with and so that's not an issue. Pain is inside. There is no pain from outside. That is why we...we have to stop blaming others, because others are not responsible for my pain, emotional pain. Emotional pain is purely from oneself. This has to be accepted...mean...not accepted, this has to be seen as a fact. Then only, you have got *vimocanam*. Then you can be free from it. As long as you have been blaming, as long as one is blaming others, there's no chance for freeing oneself. So, this itself takes a lot of maturity. Neither you have to blame yourself. That's why I'm saying. So, when you don't blame others, the pendulum is to this side. You blame yourself, which is also not good. And therefore, neither I blame myself nor I blame others. I see an order; that takes wisdom.

That's what Vedanta is. Yeah. It takes wisdom, just wisdom. And therefore, our Vedanta knowledge...we should...this is what is called practical Vedanta. There's no practical Vedanta. All that is here is Vedanta. And therefore...but still, if you want the word, the "practical," this is the one, the wisdom of *Īśvara* being everything. That is what is important. All that is here is *Īśvara*. That is a definition of *brahman*. That is a definition of *brahman*. We will make a difference between *brahman* and *Īśvara*. Definition of *brahman* is *janmādyasya yataḥ--janmādi asya yataḥ kāraṇat, yasmāt kāraṇat*. Means, *asya jagataḥ*, for this *jagat*, *janma* etcetera, creation etcetera, is from where? This birth etcetera, coming into being etcetera...etcetera means being there and then resolving back. *Janmādi asya jagataḥ yataḥ*, from which *brahman*? That is *brahman*. From which cause? That is *brahman*. Effect is cause. That is *brahman*. That is the definition. He says...and therefore ah...when this is the truth, then the empirical reality is *brahman*, *Īśvara*. Then, reduced to order for our understanding. Yeah.

You have to apply we say, apply the knowledge to bear upon a given situation. Our situation is pain situation. You bear upon the pain situation. With the wisdom of *Īśvara*, the pain...you are not singled out. You are not singled out. Your destiny is not singling out. Your destiny, perhaps, created certain dumb situations. [Laughter] That's all what it can do, but now you can look at the whole thing as order; even those situations are all by karma order. So, here you...you look at it with this awareness, and nothing is

outside *Īśvara*, that awareness. So, you can move. So that's the reality. Think it's enough? Yeah. I have earned my...

Radha: Yeah. [Laughter] Thank you, Swamiji.

Swamiji: Thank you.