

Wise teachings of Pujya Swamiji

THE SELF AND THE TOTAL

"Whether I understand it the fact that I am helpless is very clear because I cannot even predict what I am going to think next. What will be my next thought? Since I cannot even do this, I do not have the future in my control. The forces that I have to deal with are more powerful than the power that I can command. I try to manipulate the world as much as I can, but the world also manipulates me, because I form the world for others. I try to change people and they try to change me. Every individual feels this helplessness. Either I am stuck with this helplessness or I deal with it. This is where I have to make use of my knowledge of Īśvara.

When we are talking of the total, however, there is no separation. This entire *jagat*, which is empirically real, is a manifestation of Īśvara, who is Bhagavan. In this manifestation, you as an individual have an identity, a confinement, in which you do not extend beyond the extremity of your anatomy. Up to this skin alone you go. Beyond that is the world. If Īśvara pervades everything, then he pervades your body/mind/sense complex also. Then how do you have an individuality?

As an individual I always remain related to the Lord. This relationship is between the individual and the total. This gives me a certain space while I play different roles in my life. This awareness of self-identity is the freedom, the awareness of the self being free, free from the role."

UNDERSTANDING THE ROOT OF WORLD AND MIND

In psychology there is no solution, in Vedānta there is no problem. Trying to understand the root of both the world and mind alone will help. That root is *ātmā*, the *satyaṃ*. When the truth *ātmā* is known as *satyaṃ*, the world and the mind are understood as *mithyā*.

The world and the mind will continue to be experienced. It will be like a movie on a screen. The screen is *ātmā*. They will continue to be experienced. You do not try to handle them independently. You do not negate them also. You only deflate the mind and the world of their reality. You allow them to be and continue to experience them but they cannot cause any *saṃsāra* because *mithyā* cannot touch the *satyaṃ*.

The mind and the world are not tackled directly but only by understanding the truth of the world and the mind. The mind and the world are two and the *adhiṣṭhānam* is one. The dream-object and the dream-thought are two but the *adhiṣṭhānam* is one, the waker. The waker alone is getting divided into dream thoughts and dream objects.

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