

Relating to Īśvara: Recognizing the Order **Swami Dayananda Saraswati¹**

Belief and Knowledge: The Difference

There are certain things we have to believe and there are certain things we have to understand. There is no use in trying to understand what is to be believed; and what is to be understood is not a matter for belief. We are told by the Vedas that there is a heaven. This concept of heaven is a varying concept. The existence of heaven cannot be proved, nor it can be disproved. Thus, it becomes a matter for belief. That is why all the heaven-bound religions are called faiths. The Christian faith and Islamic faith are called faiths because basically these religions are to be believed.

The belief that I will go to heaven is a non-verifiable belief. Suppose you are told that there is a valley of flowers near Badrinath. You have no reason not to believe it because you can always verify it later. Your whole life is nothing but an activity based upon such verifiable beliefs. Once you place God in a heaven the belief becomes non-verifiable because it cannot be tested in this life. On the other hand, when you see a clay pot, it is not a matter of belief. Similarly, when you add $1 + 1 = 2$, it is not a belief. It is knowledge.

There are some things one needs to believe initially, so that one can explore further to find the truth of certain things; such as the physics equation, energy=matter, $e=mc^2$. At first one must simply believe in this equation because a person needs to study physics for many years to understand this equation, then this equation is no longer a belief for that person. It is knowledge. Initially the person doesn't know for sure, but

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holds a belief that is pending upon further understanding. This is what is called “*śraddhā*”. Although understanding is later, you need to learn and explore in good faith.

We continue to accept many things in good faith. Although many things are unknown to us, we continue to believe in their existence. Even things that we seemingly know can be unknown to us. For example, even if I know a flower, the flower can still be unknown. That is because the flower’s existence is known, but at the same time if I ask, “What is the botanical name of the flower?” you may not know. Why a certain flower has a certain form and color, we don’t know. Why it possesses a particular type of fragrance, and so on, we also don’t know, and searching for the answers can be endless.

The entire *jagat* or creation consists of things known and unknown to us. We know what is already there is not a matter for belief, so you know that there is space, there is a world. You know the words you are reading and you know these words have been written by someone. You don’t see the writer of these words but you know that he or she exists. Similarly, when it is stated that matter is equal to energy, is it a statement of belief or is it a statement of knowledge? We know there is matter because we see it in various forms. Just how do we know there is energy? Energy has no form. We only know it exists because in our rooms the fan moves and our lamps light. So we know energy is formless and matter takes a form. Although the difference between matter and energy is obvious, there is really no intrinsic difference. That is why you require an equation to understand the relationship between energy and matter. An equation does not really exist in some definite place. It exists only in the head of a person to help him

understand the relationship between two seemingly different things. Similarly, the creation. You don't see the creator. How do you know that they are linked together? How do you even know that there is a creator? What kind of equation do you have to prove this? Although there is no apparent connection, a connection can be seen through recognition of order.

What is the Order?

When we look at the world and ourselves, we necessarily appreciate a certain intelligent creation. You look at a tree, an animal, or a human body. You know that every part in each of these has a definite role to play in the scheme of things. It is easy for us to understand a product like a camera having intelligent parts because all of the parts are intelligently put together. When things are intelligently put together, each one of the parts of the whole product has a place in the design, its own place, a meaningful place in the scheme. If it is a car, the piston has a place, the carburetor has its place, the whole engine has a place, the door has a place, the seat has a place. Each part has a place, and also a role to play. Therefore, there is non-natural car or camera lying somewhere to be picked up in the valley of Japan. Both have been created by a knowledgeable being. So too, when you look at your body you see a lot of knowledge involved. Eyes imply knowledge, ears imply knowledge. The very structure of the liver is not an ordinary thing. It is perhaps the greatest chemical complex in the world. Thus each organ has many organs within it, with even more parts within them. Each organ has a place, as well as a role to play. The organ itself has its own place in the body politic. There is so much knowledge involved in the creation of this body alone. Therefore, the first step here is to recognize that in this creation things are intelligently put together, just like a car or a camera. For this

intelligently put together body, an intelligent creator can't be traced to the mother or father. They themselves have been given physical bodies. Therefore, they are not the total authors of your body. There is a creator beyond comprehension. This creator has the knowledge, the skill to put together any creation, but also seems to have the material needed for creating. Can this intelligent being, the creator, also be another person sitting in the corner of the universe creating this creation? Such a concept of Īśvara's heavenly existence comes from not inquiring into cause and effect relationships properly. When you look at a product, you are naturally appreciating an intelligent cause, like a pot maker for a pot. So a pot maker is understood simple because there is a pot. Then, naturally you also have to appreciate that a pot maker has the skill to make a pot, and unless he has some material, the pot cannot come into existence. Therefore the material cause is as important as the knowledgeable maker. So we find in every creation there are two causes. One is the maker and the other is the material. A pot maker needs the appropriate material to create a pot, so there should also be appropriate material for Īśvara. Now, where does he find this material? The pot maker finds material in the creation, but Īśvara has to find the material in himself. In fact, Īśvara is the material. Then only can Īśvara create. When we look at how material relates to other products, we find that where there is pot there is clay, where there is a shirt there is fabric, where there is a chain there is gold. Therefore, where there is *jagat* there is Īśvara. Īśvara can be without *jagat* – creation, like clay can be without pot. But pot cannot be without clay. That is why Īśvara can be without *jagat*, but *jagat* cannot be without being Bhagavan. Īśvara is the knower of all knowledge. So the whole of *jagat* is nothing but a manifestation of Īśvara, who is all knowledge. All knowledge in Īśvara manifests in the form of *jagat*. That is

why there is *jñānam*, knowledge, in everything. And wherever there is knowledge, there is order. The whole *jagat* is nothing but order. There is no disorder at all.

Even in every apparent disorder there is order

My room is in disorder because I am not in the habit of putting things away. There is a cause, so there must be an effect. If you have a stomach disorder you go to a doctor. He asks “What did you eat?”, because whatever you ate may be the cause of your stomach disorder. So essentially there is order in that there is a cause for disorder. All causes have their causes and their causes have their causes, but it is all in order. When you are angry there is a cause, so there is some order. That does not mean it is okay to be angry. Rather, your knowledge of your anger is in order. There is order when you understand anger. You are in order when you overcome that anger, because where there is disorder there is a possibility of order. That is what is called ultimate order. All psychological situations are nothing but order. All you need to do is find the real cause of the situations that cause disorder, such as frustration, sadness, etc., then you are understanding the order. When you ask, “What is the purpose of my life?” I say, “Put this understanding in order and then afterwards all purpose is served”.

There is nothing outside the order

Everything is within the order. All the principles of certain things, i.e. Quantum theory, thermodynamics, or entropy, are all in order. Entropy, which moves things from order to disorder, is also in order. That is why you can make laws. In our day to day life, in our everyday relations, there is an order. A particular person behaves in a particular manner because he has got a particular background. Therefore the criminal, in a way, is not a criminal.

When a person commits a crime he offsets the order, but if that person had a different background, perhaps he would not have committed the crime at all. Even someone who has done harm to you and if you know the person's old problems or adverse background, you can understand his limitations and release your hurt. That is within the order. When you understand the order, then only you can be free from the hurt of that person. As long as you hold on for revenge, you will not be free of the hurt. We are also blessed with the ability to put things in the right order. So, how do I find this right order? I first recognize the Lord in the form of knowledge. Knowledge is in the form of order. I don't rub against this order. Then you find you are relating to Īśvara, because Īśvara is objectivity. Īśvara is order. When I offer no resistance to the rules of Īśvara, to the presence of Īśvara, I find myself relating to Īśvara. When there is an absence of resistance on my part, that is when I reveal that the Lord rules outside and he rules inside also. When I discover the Lord in and through everything, the difference between I, *jagat* – creation, and Īśvara becomes too thin and disappears. This is all in the wake of knowledge. Therefore, being aware of Īśvara is essentially relating to Īśvara.