

# Understanding the Unconscious<sup>1</sup>

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To be objective is what I call intelligent living. I need to be objective in many areas. And it is not enough that I understand this in general, vaguely. I must look deeply into certain areas that need to be understood, ventilated, in order to live a life of objectivity. There is a world available for public appreciation, but I live in my own world of fears, anxieties and projections. Everybody is living in a bubble. We have to prick this bubble and breathe fresh air. Let us understand first the reason for this subjectivity; then we will look into what it takes to be objective.

Ignorance can be one factor involved in subjectivity. Generally, that is the factor we address when we teach Vedanta. We teach 'what is' so that you get clear knowledge with reference to certain realities. This is one thing. There is another factor, which is psychological and cannot be dismissed. Anyone who does not wish to address his or her psychological issues because they are very painful, dismisses the psychological factor as merely psychological. Therefore, we are going to address it.

## **Addressing the psychological factor**

When one is born, there is total helplessness. A human child is not as simple as a calf. A calf is born, it struggles and stands on its four legs. A human baby, perhaps, was very safe and secure only when it was not yet born. The baby's body, connected to the mother, having its own heart, happily moving and floating inside, was totally secure, perhaps for the only period of time in its entire life. It is born to start an independent life. What a start to an independent life! To live independently one must have everything that is necessary. At least one must be able to beg. The newborn baby cannot even beg, but it is starting an independent life. The baby was safe a minute before. It is unsafe now, helpless, totally, since the cord is already snapped. It has to start its journey, an independent journey. Nothing is known. The eyes are still closed, not yet open. It starts its life with absolute trust in the person whose hands pick it up. It is one hundred percent trust. Maybe, vaguely, while prenatal, the baby had heard the voice of the mother. It hears the same voice now. Perhaps there is a small disturbance inside if the voice is different, because the baby is given to somebody else. Only a small disturbance, for it cannot afford to question the person who nourishes it. It has to completely deliver itself to this person because it does not have the wherewithal to survive. As an organism it is programmed to survive; it has got that instinct. It is the only goal in the beginning. There is no other goal. If you were to ask the baby, "What is the goal of life?" and if it could answer, it would say, "I want to survive." It has no other goal. It is not going to say, "I want to become the president of this country." Survival is the organism's untold story. It is the story of every organism.

### **A child's total trust**

The baby is helpless. It cannot even turn, much less does it have any resources to survive. It delivers itself to what I call trust. Do you know what kind of trust? It is total trust. You can have total trust only in someone who is all-knowing. You cannot place absolute trust in a person who is fallible, bound by time, bound by ageing, bound by disease and death. You cannot totally trust that person who can create, but can create only small things, and who also says he cannot do anything else; much less can you trust a person who can create but cannot maintain what he creates. Perhaps a person can create, can keep it going, but cannot withdraw, cannot stop like some people who do not know when to stop talking. Well, that person you cannot trust. One hundred percent trust in such a person is not possible. You can only trust that person who does not have any limitation whatsoever, in terms of knowledge and in terms of *śakti*, power. Whichever way you look at that person, he or she has to have total capacity; that person alone you can totally trust.

However, innocence on the part of the child makes total trust possible. Total trust is necessary for that baby. It cannot afford to distrust; it has got to trust and trust totally. Total trust means trust that the trusted person will nourish, will take care. That person becomes *Īśvara*, God, for that child and on the lap of that person, it relaxes; it goes to sleep. To the voice of the person who rocks the cradle, or on the moving lap, the child goes to sleep because it is safe. In its awareness there is safety because of total trust. Safety comes from trust.

**To be continued...**

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<sup>1</sup> Edited excerpt from *Intelligent Living*, Arsha Vidya Research and Publications, Chennai, 2006

**Our Upcoming Programmes :**

26th November 2017

**27th Anniversary of  
Arsha Vidya Gurukulam**

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30th November 2017

**Balalaya - Sthapanam**

(Shifting of Deities from Main Temple in preparation for  
**Kumbhabhishekam** on 17th June, 2018)