

Dealing with unconscious

Pujya Swamiji's Talk20, 2005 satsang, Anaikatti: Psychological model of dealing with the unconscious.

Guilt is unconscious. We do not know what it is, but conditions one's life and so one begins seeking approval. It all comes from childhood. If there is parental disapproval, you look at it as unjust accusation for no fault of yours. If three-four children are there, one of them gets unjust blame sometimes, inadvertently from the parents. But the child has great sense of justice proportionate with great sense of trust in the whole (mother, father are the whole for the child.) Dropping something even gets looked at as crime, sometimes. All these build up in the unconscious, sense of guilt. First the confusion between the child and adult has to be resolved first. Adult behaviour with the child's problem inside can be deadly. The adult would try to logically bring out the child's problem. The adult has to separate the child first by abhyāsā. The sense of self-adequacy has to be regained. The adult in you has to approve the child, reconcile with the child, integrate the child in you with the adult, like an understanding mother, enlightened mother.

Everyone has got this child, 'being not sure,' inside. When father is ill, mother is ill, mother shouts, gets hysterical, these actions would have gotten into the psyche of the child. This 'being not sure child' will surface in the adult. Separation of child is important because adult action will manifest child's problem, and can lead to disastrous consequences. So, first separate, and then validate the child. Assure the child in you not to panic. Tell the child, 'I am going to understand you.' The child inside may always be afraid that you would neglect saying ,tarati shokam ātmavit, the knower of ātmā is free from sorrow,' but the child wants to retain that sorrow, wants to be validated, it won't let you solve the problem. The child will deny you, makes the joy (of cognitive knowledge) unreal. The whole issue is, the sadness means issues which the adult cannot bypass. Therefore the child has to be told in so many words, that I am going to understand this on a regular basis. The child has to be assured that the adult is going to take care of the child's issues, validate, accept and integrate. Then outside support is not required. As an adult outside support is unlikely to be there. That's why therapist, you pay and gains someone's ears. The therapist if he is good will help you validate the child in you and help you integrate.

When you have therapist in Parameśvara, the adult is more equipped to deal with the child. Īśvara is manifest in the forms of various orders, one being psychological. In the psychological order every emotion, child psychology, the unconscious is validated. The pain that is covered in the unconscious is āvaraṇa. The child's smile, child's efforts to please the mother is vikṣepa.

As a parent (when the child in you expresses the pain) by faulty adult behaviour, you handover to your son, daughter and such close kin, your panic, etc; it becomes a parampara, you do not process. Only Īśvara can help. The whole thing is Īśvara's order, my every emotion is 'sthāne,' has its place. That will help in īśvarising the whole thing. When we understand the infallibility of Īśvara, you have a permanent therapist, the validator. You welcome the emotion, embrace the child everytime, you do not pass it on to others without your validating the emotion; this is vedantic model. Open up to Īśvara, understand intimately the infallibility of Īśvara, validate every emotion is 'sthāne'. 'Jagataḥ pitarau vānte pārvati parameśvarau.' Vyaṣṭi is resolved into samaṣṭi. This is pure dayānandīyam. This is Vedanta model of dealing with the unconscious.

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