

Attitudes & Values

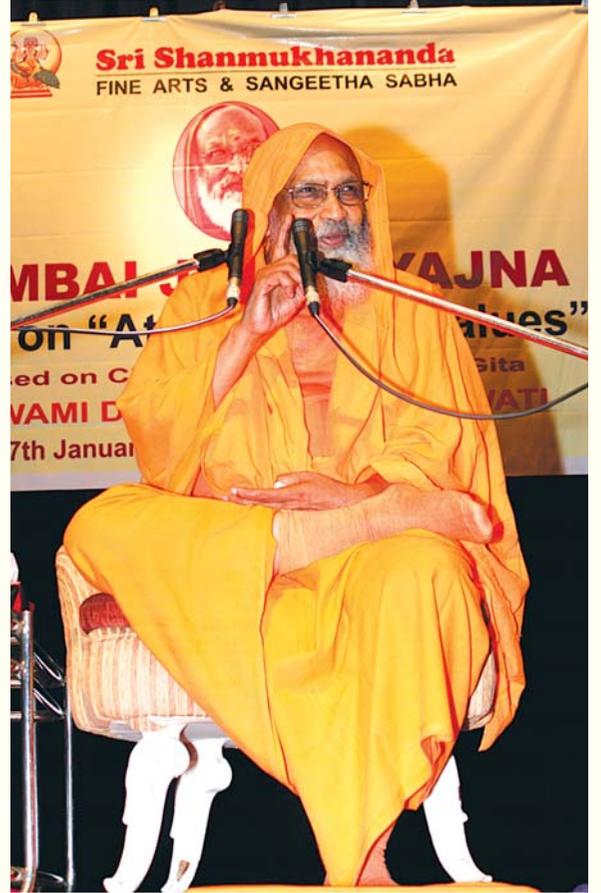
Pujya Swamiji's Public Talks in Mumbai
from the 26th January to the 2nd of February 2010

Time came to a stop for the audience as Pujya Swamiji spoke on Attitudes & Values based on the 13th chapter of the Bhagavat Gīta in the evenings from the 26th Jan to the 2nd Feb 2010 at the Shanmukhananda Auditorium, Sion, Mumbai.

His morning talks were to a packed audience where even the floor space was taken up. Pujya Swamiji spoke on Tarati Śokam Ātmavit from the Chāndogya Upaniṣad. The morning discourses every day began with a 30-minute meditation session.

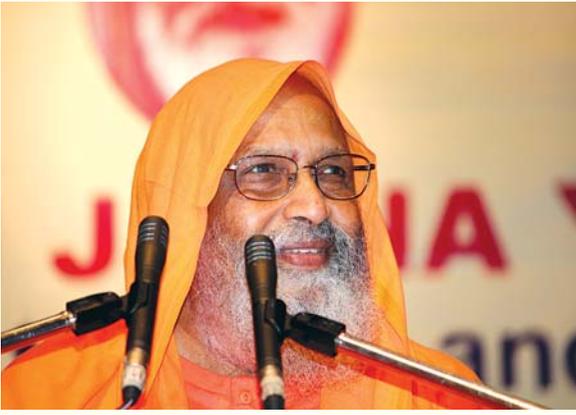
Whenever you compromise with dharma, you compromise with Īśvara. Pujya Swamiji went on to extol the virtues of the traditional Indian (Vedic) non-competitive society but accepted that in today's paradigm the competitiveness in Society had come to stay unless we recognize the value of Īśvara. Comparing India with other countries, Pujya Swamiji went on to talk in glowing terms of our ability to imbibe dharma from other religions. He made people see and appreciate Dharma as a necessary part of one's life.

Pujya Swamiji made people appreciate the Vedic scriptures and ensured that every one understood the value of a value and imbibe the very essence of Dharma in their lives. He explained how other religions had made God in heaven, restricting Him to a location and made Him gender-oriented whereas Īśvara, in our religion was happily married and non-separate from His creation. This, he said, was being represented by the male



principle, and His non-separate creation was represented by śakti or the female principle. "Both genders are equally represented here", he said.

Basing his evening talks on verses 7 to 11 of the 13th Chapter of Bhagavat Gīta, Pujya Swamiji explained to the audience the beauty of the Sanskrit language and the ability to make compound words as indicated by the word janmamṛtyujarāvyaadhiduhkhadoṣānudarśanam



which meant seeing clearly the defects of pain in birth, death, old age and disease. Stressing on the virtue of accommodation on being true to one's word, Pujya Swamiji illustrated with an example from the Ramayana where King Dasharatha had granted two boons to his favorite of three wives named Kaikeyi, and that the King never anticipated that she would not only postpone her asking but later ask for her son Bharata to be put on the throne and his favorite son Rama to be sent into the forest. Even though this destroyed him, he stuck to his word. Today perhaps it would be treated differently with argument that though two boons were granted, they were conditional etc. Each value was so illustrated by an example or a story to make the audience appreciate and value the value of the value, so that one could imbibe these virtues of dharma in their daily lives. Thereby, they could invoke Īśvara, in their lives not by choice, but by a deliberate act. Such action would verily have a favorable result and give one a meaningful life.

Stressing on family life based on communication and understanding, he encouraged people to be gentle with children and accept them. Instead of criticism, they should give them recognition for their achievements no matter how small it may be, give them a friendly tap when they have not done well. Pujya Swamiji went on to reveal how we are really trustees of all the wealth we handle during

our lives and that all ownership vested with I Īśvara. These were interesting and insightful facts.

The morning talks on Ātmavit śokam tarati were also a revelation. 'The one who knows Ātmā removes sorrow'. Pujya Swamiji said the great sage Narada approached Rishi Sanatkumara and asked him for this knowledge. The great sage asked Narada what he knew so that he could explain to him the knowledge he sought. Seven days talk of Pujya Swamiji was a revelation of the nature of one self as a conscious being. He said the solution to the problem of inadequacy resulted from ignorance in knowing the nature of oneself. "Just as the weight of the pot is restricted to the weight of clay, the nature of the Self is limitless Consciousness. When one is, the other is, when the other is not, "One" still is. When the clay is, pot is; when the pot is broken, the clay continues to be", he said.

Through several illustrative examples, Pujya Swamiji went on to reveal the ultimate equation of A equals B but B does not equal A and how one comes to know this. "No sorrow, jealousy or regret exists because the Self is pūrṇaḥ and the very thing that one seeks to overcome the feeling of limitation. There is no becoming; just the error of ignorance is removed and one becomes free of sorrow", he said. 'Sorrow' was explained in detail and with awesome clarity encompassing a plethora of our thoughts and conclusions we arrive at about ourselves, which,, in the wake of inquiry do not survive.

During sessions on meditation, Pujya Swamiji revealed how to objectify our thoughts and feelings, the roles we play and how we should jettison the load we tend to carry. He explained how we ought to separate these from ourselves and being the subject, objectify everything.