

Gaining Inner Leisure

Day – 1 (13-Dec-2013)

The three-part talk series in Abu Dhabi on “**Gaining Inner Leisure**” started on the auspicious day of Gita Jayanti. Smt Bindu and her students recited Chapters 12 and 13 of Bhagavad Gita to start the proceedings. This was followed by an invocation song on Lord Ganesh rendered by Kavya Sridhar, Manaswini Kannan and Krithika Chandrasekar.

The chief guest of the day, Sri S M Raoji, welcomed Pujya Swamiji and by way of introduction recalled with gratitude about his association with Pujya Swamiji and the clear and doubt-free knowledge gained from Pujya Swamiji over the years.

Swamiji started his talks with the statement that “leisure exists for one who has no daily agenda”.

The people who have renounced command a lot of outer leisure but are engaged in a pursuit to discover inner leisure, the outer leisure needs to be made use of properly. If not, the person will be given to laziness. It could be laziness (doing nothing) or idleness (busy but unproductive).

There is a certain thinking which is very common in India that if you have desires, you are bound to have restlessness therefore idealizing a desire-free life. In other words, a person who has desires is made to feel guilty!

If you look at the world, there is light and there are extraordinary colours. There is sound and there are symphonies and ragas lying buried waiting to be tapped. The world is not frugal – it is rich with all the possibilities of hardware and software. There is no end for possibilities. There is exuberance in this creation.

Everybody feels he is incomplete and wants to improve from his present status. A beggar with an aluminium begging bowl wants to improve it to a steel bowl; an owner of a huge corporation wants to own another corporation. There is nothing illegitimate in improving oneself. Only Isvara is complete. The creation is Isvara who is samagram (all) Jnanam (knowledge), Isvaryam (Lordship over everything), Sri (wealth), Sakthi (capacity to create), Yasas (glory) and Vairagyam (absence of desire). That means he is purna- the whole. Isvara in spite of his being samagram doesn't stop and is dynamic and ambitious. We have to take a leaf from Isvara and be ambitious.

Therefore this thinking that if you have some small desires and simple life you will have leisure is incorrect. Inner leisure has nothing to do with how busy you are externally. Please do have ambitions- because an ambitious person alone can be a contributor. Be a contributor - do something good to your family, society, community, country, environment- then you are not just a consumer you are a contributor.

We are born consumers. A child cannot contribute. A child will not help the mother in daily chores. In fact it will be a part of her daily chore. The child can be made a contributor if the parents are intelligent. They have to make the child feel that it is contributing to the happiness of the parents. Mother should look into the child's eyes and express her joy. So too its father. The whole approach is one of dealing with the child as a given (prasadam) and not as "my child"- this my-ness is a problem.

Many people think earning more wealth is wrong. This is wrong thinking. Even Bhagavan has Lakshmi the Goddess of wealth as his wife so that he can have all the wealth. We consider all the gold and money as Lakshmi only and we worship. All the gold ornaments worn by our women are not made of 14KT gold but 22KT gold because we don't want to dilute the wealth.

Once an American told that in the US they have written in all the Dollar bills "In God We Trust", why is that not written in Indian Rupee? I replied that we don't trust in God but we trust in the money because money is our God. That is the attitude we have towards money. When we step on money we immediately ask for forgiveness. So gaining more and more money is not wrong and doesn't affect your leisure.

Day - 2 (14-Dec-2013)

On the second day being Pradosham Sri Ganesanji and his students chanted Rudram to start the proceedings. The chief guest of the day Sri. Padmanabha Acharya welcomed Pujya Swamiji by garlanding him.

Pujya Swamiji's stalks continued..

Some people believe Sadhus and Sannyasis don't have any ambitions. Actually they

have the biggest ambition – the ambition of owning everything since they desire to be one with Isvara. To have ambition is not wrong and anybody having ambitions should work towards achieving them. There are people who seem to have inhibitions to start activities towards realising these ambitions because they don't want to be disappointed later.

This inhibition depends on the upbringing of the person. It is common to see nowadays a father scolding and abusing children. Children are made to join school at a very early age. As far as the parents are concerned they feel the child is going to school for studies but from the child's point of view it feels it is being banished from the house. As such cases cannot be avoided nowadays atleast the mother or grandmother should accompany the child to school. If not the feeling of banishment will get into the unconscious mind with various consequences in the later part of the child's life.

There are five types of karmas mentioned in our scriptures.

- a Nithya karmas – these are to be performed on a daily basis like sandhyavandanam and these rituals must be performed. If one is unable to perform them due to some reason then they can be substituted by prayer or puja.
- b Naimittika karmas – These are karmas that are not performed on a regular basis but they are performed on specific occasions like sashtiabdhapoorthy (ritual performed when a person reaches 60 years age).
- c Kaamya Karmas – These are karmas that are performed desiring something.
- d Prathi siddha or nishidha karmas – these are karmas not to be done like not eating meat, not drinking alcohol, not hurting others etc.
- e Prayashchitha karmas – these are karmas that are performed to correct the impact from the wrong karmas.

People who fear from for the outcome of any action should understand the nature of any karma/ action. Any karma will give a result. Therefore having desires and ambitions are necessary before any action is done.If expecting result is not a problem and in fact a necessity, then why are people suffering from disappointment, guilt, regret, anxiety, depression, anger etc. It is the reaction to the result of the action and not caused by having a desire. Many people write books quoting the Bhagavad Gita and say, "Do your duty and don't expect the results of the action". This is a wrong statement. No action can be performed without expecting the result in mind. Even the person who publishes such a book would have printed say 3000 copies of the book expecting to sell all those copies.

Only performance of any action is in our control. If I want to, I can keep the hand any way I want (PujyaSwamiji shows various positions with his hands). It is under my control. I can use my hands to clap. If I clap then sound will be automatically produced. The production of sound is an invariable law. The results of the action performed depend on so many invariable factors and by the laws of the universe governed by Isvara. The results of the action are not entirely within our control.

Day – 3 (15-Dec-2013)

The third day of talks started with a musical program by MasterAbhijit who was accompanied by his father Sri. Anil on Mridangam.The chief guest of the day Sri.Sudhir Kumar Shetty welcomed PujyaSwamijiand honouredhim with a shawl.

PujyaSwamiji's talks continued..

"Karmanyevaadikarastemaaphaleshukadachana" is a given statement. It is not an advice. For example, law of gravitation force is already there. If somebody teaches you about this it is not advice. It is a statement.

Our knowledge is limited. Based on these limited knowledge we perform actions and our expectations of results are based on our limited knowledge only. So we have to perform actions to fulfill our ambitions as it is possible for us. Only an ambitious person performs action. Because of him so many others get employment and their families survive. Therefore having ambitions is very essential; so also everybody should act towards achieving these ambitions.

However, we have freedom to only perform the action and so we are called "karma hetu". The results are dependent on so many laws some of which are known and many of which are unknown. This unknown factor is called adrishtam. Only Isvara who is having complete knowledge of all the laws knows this and he is the provider of the results. Hence Isvara is called "karma phalahetu".

There are various orders that constitute these laws. Law of Gravitation belongs to the physical order; similarly all the animals and plants belong to the biological order. In spite of not having the complete knowledge about our body our parents have given birth to us. There are various systems within the body which come under physiological order.

Our mind also comes under a certain order and this determines our behavior. Our conscious, sub-conscious and unconscious parts of the mind play a role in our behaviour. If a donkey feels like kicking it doesn't stop, it just kicks. But if we want to kick a person we don't do it. We will just walk away. The donkey doesn't have the

freedom of not kicking. However we have the freedom of controlling ourselves and walk away from a fight. This control that we exhibit is the freedom that we have. Real freedom is not in doing what we want to do but to be able to control what we want to do.

The knowledge about all the creation comes under epistemological order. Only Isvara has complete knowledge about everything. In roadside dabbas, the cooks make rotis in a perfect round shape by just tapping the dough within their palms which is a special knowledge that we don't have. For creating anything raw material and knowledge to create something out of the raw material is needed. In the case of roti the material is dough, the roti is just a modification of the dough. Similarly, shirt is a modification of fabric; chain is a modification of gold. Essentially chain is only gold. There is no chain without gold. Similarly, the total creation including the laws that govern the creation is Isvara.

"yatha: Urnanaabhihsrjategrhnate ca," - The spider doesn't need any external material to create its web. Similarly in your dream state you create a world of your own without any material from outside and with your intelligence. Just as the spider creates and withdraws its web in the same way the total creation along with the laws that govern the creation is born from Isvara.

So everything is within Isvara's order only. This order must not be disturbed too much. We have to follow those values which we want others to follow with us. If someone says "I will not harm others" it means he wants others also not to harm him.

This is universal or Samanya Dharma. Upanishad says, "Aakaashahsambhutah, Akashadvayuh, vayoragnih, Agnerapah, adbyahprthivi, prthivyaOshadhayah, Oshadhibhyoannam, Annaatpurushah" -

from space air is came, from air fire came, from fire water came, from water earth came, from earth plants came, from plants food came and from food humans came. So the origin of all our food is only plant life.

Similarly, we have seen the results of any action can be as expected, exceeding expectations, lesser than expected or completely opposite to the expected. There is no fifth type of result possible. This is another order of Isvara. All the results are given by Isvara. There is a word called "Prasad" which means the same in all other Indian languages. There is no equivalent English word for that. A person who will refuse laddu if he is diabetic will accept the same laddu if it is from Tiruppati as "Prasad". The change of mind stems from a change in attitude.

In the same way if we accept all the results of our action as something belonging to Ishvara's order and the results are "IshvaraPrasada" then you can "Gain Inner Leisure".

PujyaSwamiji thus finished his talks with a detailed analysis of action, its results and attitude to be developed by all those who are desirous of gaining inner leisure. Everybody in the audience was indeed blessed for these three days.

PujyaSwamiji blessed the audience with YagyaPrasada at the end of the program.

The program on all the three days was excellently anchored by Smt. PoornimaJayaram. The organizing committee in Abu Dhabi are blessed and ever grateful to PujyaSwamiji for giving an opportunity to serve him in Abu Dhabi. We pray God Almighty to give PujyaSwamiji good health and longevity for carrying on this teaching in his incisive and inimitable way.