

## Address by Puja Sri Swami Dayananda Saraswati at Symposium on Unity of Faiths

held at Prasanthi Nilayam, 2nd July 2012



As part of the Guru Purnima 2012 celebrations, a symposium on Unity of Faiths was held on 2nd July in Prasanthi Nilayam. Representing four major religions eminent personalities of spiritual status attended this one-day symposium.

In the inaugural session, Sri Srirangarajan, Controller of Examinations, Sri Sathya Sai Institute of Higher Learning introduced the speakers for the session. The speakers for the morning were Prof. Akhtarul Wasey and His Holiness Swami Dayananda Saraswati.

### **Pujya Swamiji said:**

“ am very happy to be here, a place of a person who had inspired millions of people, not only of this country, people from all cultures, all countries. That he was able to do this, because he was a

symbol, a manifestation of the Vedic culture, religion, wisdom. What goes under the name, Hinduism, is one Sanatana Dharma, never founded by anybody, a dharma that had produced in every generation great people. That it is able to produce great people is because of its vision and its view of life and reality and the way of life to achieve that reality. Someone asked a great philosopher, “What is Hinduism?” He said it’s a view and way of life. Totally true. The highest view that you can have is its view, there is no one greater than you, much less lesser than you. You are pūrṇah, you are the whole. Just think of it, if there is such a thing as the whole, it can never be separate from you. If it is separate from you, it is not the whole. It misses you. It is as simple as this. How people can miss; it’s a wonder.

You are the whole. And therefore, if you deny yourself this particular fact, not knowing, of course, then you will be struggling to become the whole because your conclusion is against your own nature.

As a human being you are conscious of yourself. Not only conscious of yourself as a person, you are judgmental. You can make a judgment because you are free. Your consciousness is uninhibited. And naturally, therefore, you have a judgment about yourself. In that judgment there is a deficiency; therefore, there is unacceptability, and therefore, seeking.

Acceptability is the end of everybody's life, of every human being. If there is a celestial being who is conscious of himself, herself as a person, that person will have the same problem. Self-acceptance is the issue. The self is acceptable is the view, the Hindu view, the Vedic view of reality. The self is totally acceptable. The acceptability is 100 percent; whoever you are. And when you are totally acceptable, self-loathe, self-pity, self-disapproval, struggling to approve myself stems from self-ignorance. This is amazing. We have the last word about you; nobody's going to improve this.

You are the whole. And you do experience this wholeness occasionally. Whenever you are happy, the wholeness is the experience. No one can deny the reality of being happy, the reality of oneself, which is the wholeness. And that is the experience of every moment of happiness. It may be in the wake of an object you like to have, an experience. It is something that captures your imagination. You can never say that I never had a moment of happiness. You always had a moment of

happiness. In fact, that keeps us going. These moments are very few and far between, but they do happen.

If I am such a wanting, self-loathing, loathable person, how could I be happy for a moment? How can I deny myself? How can I go against myself? My thinking is that I am efficient. My experience occasionally is "I am happy". Happy means: I accept myself, I accept the world, I accept my in-laws too. Complaining you cannot be happy. You accept yourself, your body, your teeth-alignment, your color, your height, your weight, of course. You need to accept all of them. You have to accept the stars. Your Sukra (Venus), your Shani(Saturn), all of them. To have a moment of happiness, is to accept all that is here totally including yourself as a person; your color, height etc., your knowledge, your memory, your ignorance, all your limitations. You are not at all mindful of all limitations. A moment of happiness reveals the truth, the truth that is "you are the whole".

We are searching for the wholeness. The Vedic view is: You are missing the wholeness, *iha cet avedīt atha satyamasti nacet ihāvedīt mahatī vinaṣṭiḥ*. If you miss to recognize the fact about yourself, that you are the whole, the whole life time you'll be searching for the wholeness. One lifetime is not enough. Until one discovers this, one never rests content. You are the problem, because you are self-conscious and self-judging. You are the solution because you can discover yourself. This is the view of life.

The way of life that will fashion my whole living, will fashion me and my way of living to unfold this wholeness, to discover

this wholeness; we have a very well laid out way of life.

Two fellows are walking. One of them is a sculptor. The sculptor stops at a point and admires a wayside stone, a wayside rock. No shape, nothing, just a rock—a monolithic rock. He admires; he stops, doesn't move. His friend asks him: "What is it you are looking at here?" He said: "This rock." "What is there in this rock? It's a wayside rock, what is it that you see here?" He said, "I will tell you later. Let us take this rock to the studio." With some help the rock was taken to studio where the sculptor works. And his friend had left.

His friend meets him after a month or two. Again in the same studio, there stands an idol of Krishna. The friend is a Krishna bhakta. There stands a Krishna with tribangas (three bends). Now this person is admiring. He stands there and can't take his eyes away. How beautiful it is. How real it is. Look at the smile. This fellow is all admiration.

And then, looks for his friend, the sculptor, who is standing there in one corner, with a fine chisel and hammer. Asks him, "Did you make this?" "Yes." "When?" "This is the one you helped me bring the other day. You asked me on that day, 'Why you are looking at this rock?' This is what I was looking at the rock for. In fact, I didn't look at the rock, I looked at Krishna. I saw this rock ideal for this Krishna. You think that I created this Krishna; not at all. I unfolded Krishna. I removed all those portions of stone that covered Krishna. I did not shape Krishna. I made all the naked eyes to see Krishna. A Krishna that I saw with the eye of a sculptor. Understand."

This is Vedic view. You are the whole. Your life should be such that it should help that wholeness manifest in every action, in every situation. You have got to bring that wholeness out. Sometimes our smallness gets the better of our bigness. The smallness comes out in lying, in cheating, in taking advantage of somebody's weak situation. It is my insecure being who comes out. My smallness comes out. My bigness is just lying buried; for want of satsanga, for want of proper vichara, inquiry; for want of certain degree of adequacy. This smallness can come out; can take you over. Therefore, a Hindu has a word that I don't think is there in any culture: yukta, ātmavān, jitendriyaḥ, jitakkrodahḥ, ātmavān; this is a very significant word, ātmavān. You know balavān, dhanāvan. You have got dhanam, therefore dhanāvan. You've got some good qualities, therefore, guṇavan. Everybody has Atmā. You cannot say Ātmavān. But in Sanskrit in Hindu dharma, there is such a word as Ātmavān. Do you know why? Because you lose yourself to be Ātmavān is to be together. My smallness has to be kept under check. Therefore, we have a word: yukta ātmavān, ātmavān, yatendriya ātmavān.

You don't get carried away by your own fancies and pressures and needs. And you hold them all together to be Ātmavān. Not easy. But that's a value. Our way of life should be such, it helps me discover myself, a person who is not dictated by my own fancies, my own likes and dislikes, but I make my choices and I do what is to be done and avoid what is to be avoided.

This is not easy, but we have a way of life that will unfold my bigness. Like that Krishna, already-there Krishna. pūrṇah is there; Krishna means Ananda. pūrṇa is there already. You need a Rama, a dharmavan, the one who follows dharma. Ramah vighrahavan dharmah. He, the dharma, has two hands and two legs and that is Rama. When dharma is there, Krishna, Ananda, follows. The way of life is dharma. And dharma is very important for us. Dharma is not a mandate of God. This mandate of God means, it always created problems. It is not a mandate of God. Dharma is a manifestation of God. See the difference. It is a manifestation of God. Every religion has to recognize it. Dharma is itself God. And for God's sake I cannot go against dharma. It would be a defect in creation, if a human being, given so much freedom, free will, and he is not given a mechanism to control himself, it would be a lacuna in creation. It's something like a fellow is given a Ferari and there is no break system in it. So to this young man who is restless, if there is no break system in the Ferari he is given, it is a danger to himself, a danger to everybody else. The human being is given this freedom. Every animal is programmed. Therefore a cow will be a vegetarian even in America. The mother cow and other cows need not tell the cow, "please be careful; you are going to America. Be careful; don't destroy our culture; we are born vegetarian; for generations we are from Kama Dhanu downwards, we are vegetarians. Don't bring any bad name to us." The mother cow or any other cow need not tell this young cow going abroad. It will remain vegetarian. If a hamburger is thrown to a cow it will taste the buns and leave everything to the human being. What is in between is a fellow cow. It is programmed; it lives by its own

programming; every animal does it. A human being is endowed with a freewill. He or she has to make a choice. What is to be eaten, how it is to be eaten, when one should eat, how much one should eat, whether one should eat, where he or she eats is also important. You have to make your choice. You have no choice in exercising choice. You have to exercise your choice. When that is so, I must be endowed with the mechanism, with some understanding, which makes me responsible for what I do, makes you responsible or what you do. What you do does not hurt me; what I do doesn't hurt you. This is a common basis, a matrix of values, which are very common to all and sundry, and these cannot be made universal, universally understood, by any means of communication. It's impossible. But it is universal. Why universal? Because it is given. It is given to me that I should not get hurt. I know it very well. A cow also knows it should not get hurt. If the cow hurts you, being threatened it hurts you, it's not going to have any guilt, much less you can bring it to the court. Whereas, you have, not only the knowledge that I should not get hurt without being told by anybody, by my common sense I know that you also don't want to get hurt. This is not given by anybody. You don't need anybody in history to come and tell me this. If I am a human being with a head on my shoulders, I know this. I don't want to get hurt; others also don't want to get hurt. I know this. This is called samanya dharma. Samanyam means universal. This is not for only one set of people; no. For all, all means all. Every human being has this knowledge given by common sense. Faculty is given. And the common sense is given. And knowledge born of common sense is given.



That I don't want to get hurt and I know others also don't want to get hurt is dharma. This is Bhagavan. I would like to tell you this: what is here is Bhagavan. We don't say Bhagavan is up or Bhagavan is down. All that is here is Bhagavan. Bhagavan cannot have an address.

"Where is your on?" "California." "Where is your daughter?" "in London". Nobody is locally available. "Where is your uncle?" "He's in Texas." "Where is God?" "He is in heaven." Everybody has an address, and an email also. Everybody has an address. We don't give address to Bhagavan. *īśvāsyam idam sarvam*. All that is here is *īśvara*. We don't say there are many gods. We don't worship idols either. You don't say: *Idolay namah*. We don't worship gods. Not many gods. We don't say there is one God. This one God has brought problem to us. One God people bring problems to humanity. We say, "God is not one. God is not many. There is no one God; there are not many gods. There is only God." Enough?

There is only God. If there is only God, every manifestation is *īśvara*. He is Bhagavan. The manifestation of dharma right in my head is Bhagavan. Therefore, for God's sake I cannot go against God. Understand. For God's sake I cannot go against God. End does not justify the means. For us the means is God. End will take care of itself. The means is what is important.

Therefore, my way of life itself is a means to *īśvara*. Discover that *pūrṇa* (the whole). Once that *pūrṇa* is discovered, I can say: *antah pūrṇa ḥ; bahih pūrṇaḥ; pūrṇa kumbha ivam bhare*.

Suppose you take a pot and hold it in your hand: *antah pūrṇaḥ; space that is inside*

*is pūrṇa*. Outside it is *pūrṇaḥ; pūrṇa kumbha ivam bhare*. Similarly, if you take this pot to the ocean and dip it: *antah pūrṇaḥ, bahih pūrṇaḥ*: inside it is *pūrṇaḥ*, outside it is *pūrṇaḥ*. It is just one *pūrṇa*. Therefore, this is a complete dharma. The view is you are *pūrṇaḥ*. Nobody can improve it. I am saying the last word, "you are *pūrṇaḥ*." Who will you prove?

And your way of life should be such, it brings out the *pūrṇa*. This is Hinduism. Because, for us, God is to be discovered. God is not a matter of belief. God is to be understood. *Idam sarvam īśvaraḥ*, means: do you see *idam sarvam* (all that is here)? "That is *īśvara*" is a thing to be discovered. It's a thing to be discovered. The only dharma in which *īśvara* is to be discovered, not a matter of belief. What is *īśvara*? It is to be discovered.

Therefore, we can validate all forms of prayer. As our Baba was validating all forms of prayer, all forms of worship, in all languages. God is not someone subject to linguistic problems. So whether you pray to him in Hindi or in English or in Latin or in Urdu, God understands. If you, of course, pray in Sanskrit, He would understand because that is His own language, you know. So this is how we look at it in the *deva bhāṣā*. Everything is *īśvara*. In any one form you can invoke him. "It's a prayer and it is not valid", you cannot say that. Any form of prayer, any place. This is all we are able to say because of the vision and the way of life, view and way of life.

Thank you all for this morning

*Report by Swamini Vilasananda*