

GITA IN DAILY LIFE

Pujya Swamiji's Talks in Mumbai

*Samatvam yoga ucyate
Yoga karmasu kausalam
Dukha samyoga viyogam yoga samjitam*

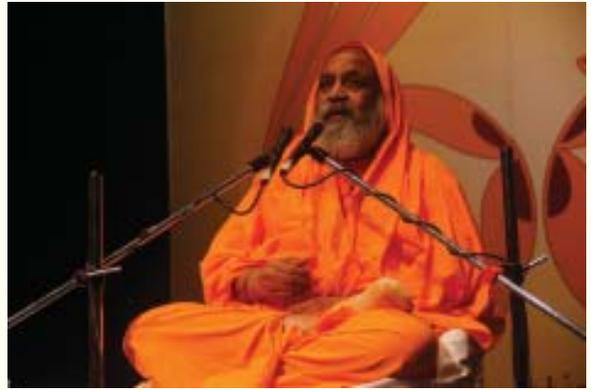
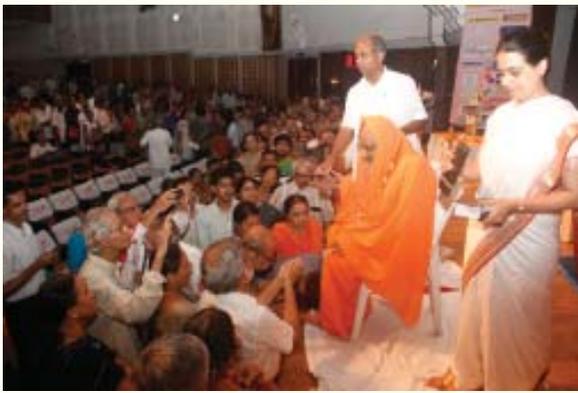
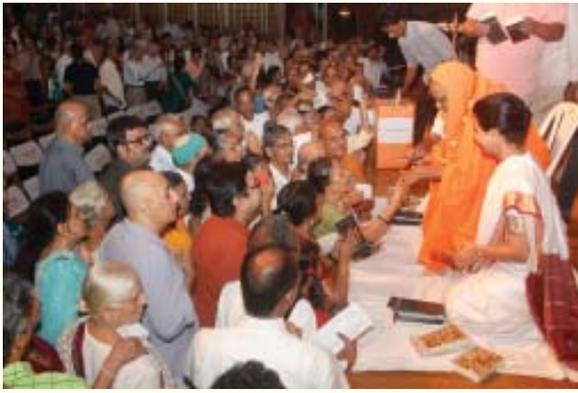


In the *Puranas*, we remember the story of Lord Siva making the Ganga descend from the heavens to earth to nourish the people. From October 26 to 29 of this year, Pujya Swamiji Dayananda Saraswati caused the Ganga to flood its distributaries with knowledge and clarity that was succinct in delivery as it was revealing and delivered with an intimacy and love which, only he can!

For four days we were blessed with a *darshan* that was remarkable in its content

and substance. These were talks that delved deeply within the sacred texts revealing their true meaning. It was an awesome revelation and the crowds that gathered to meet Pujya Swamiji after the talks each day was confirmation of his impact. And Swamiji knew almost every face and remembered what mattered to them which made them feel even that much more special!

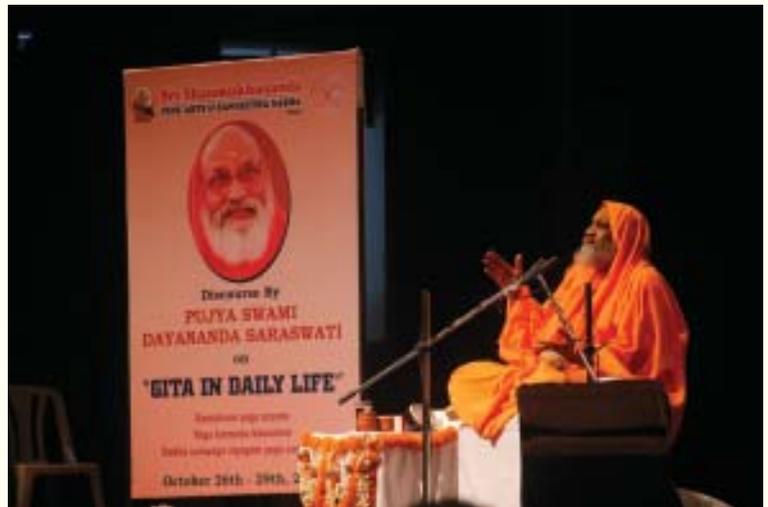
From the first day itself Pujya Swamiji revealed the uniqueness of India and its



contribution to the world. He spoke of *bhavana* being an attitude. Both wisdom and maturity manifests itself in our attitudes. Such attitudes towards life cannot be taught but imbibed by a cultural “osmosis”!

The entire *Jagat* includes our physical body as it included even space and time. The entire creation is not separate from the Creator. The laws that govern the universe are nothing but the laws that reveal Isvara’s order. The universe should not intimidate me: it is after all Isvara’s order. “There is a law and order manifest in the form of Isvara, and therefore, it never fails me.” The entire *jagat* being nothing but knowledge, and that knowledge cannot rest unless it is in a conscious being. The very locus of knowledge is a conscious being.

Every human being has the choice over action. One may perform action as a response, or not perform action, or do it differently. Whatever the choice of action,



the result can never be determined; for there, in the result, there is no choice. To accept the result one requires *prasada buddhi* - in the same way a diabetic may accept a sweet *laddu* knowing it has come from Lord Tirupati. This *Prasada buddhi* allows everyone a *samatvam* towards the result, whatever it might be. This is not blind acceptance of what is, but an understanding!

The audience was spell bound and absorbed in a *laya* which left every one refreshed with a balm of maturity and understanding.

