

Summing up Message to Long Term Course Students

Pujya Swami Dayananda Sarasvati during Oct 2013 gave summing up message to the fourth long term course students at Anaikatti on how the students should live their life and share the Vedanta knowledge. A brief summary of the same is presented.

ON SHARING KNOWLEDGE:

1) Why to teach?

Teaching is a means to improve clarity on the subject, as teaching enables one to remove all vagueness. Swami Taranandaji was a very learned person. He told that he taught for his own learning. Swami Poornananda and Swami Govindananda told that they taught and wrote on the Sastra for their own antakarana suddhi. When one starts teaching, one's own understanding of the subject matter becomes firm. The more one teaches, the more one gains clarity. What is sravanam for the Students is niddiyasanam for the Teacher .

2) How to teach?

Sastra can be taught in every language. One should look for the appropriate words and choose the right words to communicate. Teacher should understand that he is wielding a pramana. Sastra speaks. The Teacher only communicates. Ethnic jokes, cultural jokes and gender jokes should be avoided. When something positive is to be communicated, second person could be used. When something negative is to be communicated, first person can be used. For generalized statement, third person can

be used. One should not cover everything one knows. Then listening would not be easy. If there is a question, one can answer. Classes should be started and concluded as scheduled. When people still want a little more, it should be stopped. It works. One understands and teaches. Audience understands.

3) What to teach?

People get enchanted by chant. One can teach chanting and also give the meaning. Smoothly and quietly, one can teach Vedanta. If the students ask for Vedanta, one is effective.

People are oriented towards doing and love to learn meditation as there is doing involved. By doing meditation, tangible benefits are experienced by the Meditator.

Forming a study group for Gita Home Study Programme could be otherwise a starting point.

If one is confident enough, one can start teaching Gita verse by verse in his own words. After second chapter one can start Tattva Bodha. After that, Gita third chapter can be continued. After completion of Gita, Upanisad class can be commenced.

One should teach a text. It is better to confine to a topic. One should not stay in one verse. People want progress.

The emphasis should be on values, religious life and attitude. One should not say anything to destroy religious life. For

youngsters, one may teach meditation, values, attitudes and how to do puja.

ON "HOW TO SPEAK?"

The talk should be slow. Every sentence should be completed. The lowest pitch should be audible. There can be voice modulation. There should be no unnecessary hands movement or body movement while teaching.

ON TEACHING SANSKRIT

After 3 years study, Sanskrit becomes one's own language. One should continue to keep the familiarity with Sanskrit. One can teach basic Sanskrit. Vadhyar & Sons books help. People should be made comfortable to read Sanskrit. Only when the Students are ready to learn, Panini grammar should be taught.

ON ATTITUDE TO STUDENTS

There is no captive audience. Only the Students' understanding can make them captivated. There should be respect for the audience. If the Teacher knows, then Students also can know. Preparation for each class is important. Taking class without preparation is disrespect to the audience. If Teacher does not know, he should be honest. Teacher should not think that people are dumb. Teacher should think that people are more intelligent. No one in the audience should be publicly admonished, as it creates permanent damage. One should talk to that person privately to correct the person. Teacher should not be judgmental.

ON EMOTIONS AND FEELINGS

There is a tendency to judge oneself on the basis of one's own emotions and feelings. At times, there may be feeling of loneliness, rejection and need for approval. One may have viparitha bhavana. There may be impediments to enjoy the fruits of

knowledge. Self judgment on the basis of one's mind is not right and unwarranted. Nididyasanam is for viparita bhavana nivrtiyartam. One should have a settled emotional life. One should be settled with Iswara. One should be free inside. One should follow the norms outside. One should not make judgment about himself. One should be kind to himself. One cannot control all situations. One can plan and prepare for an act, but at the same time one should be ready to accept whatever comes as prasada. One can have control over action, but not over the results. This knowledge prepares one to face and accept any failure gracefully and then one always wins.

ON VALUES IN LIFE

Vedanta Students cannot afford to use abusive or swear words. Tongue which is used as an instrument to utter Vedanta, cannot be used to utter swear words or abusive words. One should not engage in gossip and talking about others. What one does, should be guided by Sastra and assimilated wisdom. One should not go by emotional dictates. The more one knows, the more happily he can accommodate others with their mind, thinking, beliefs, forms of worship, etc. One should live a life of least resistance. One should not be a person to be dealt with. One should set boundaries, this far and no further. In Iswara's order, everything is perfect. Nishta takes place.

ON LIFE STYLE

If required one can work. Individual conditions are different. One can teach at least on Saturdays and Sundays. Everyone should be well informed about the use of computer. No one can afford to remain electronically illiterate. One should continue to remain as vegetarian for rest of his life.

One should do daily rituals and remain connected to Iswara. One can always ask help from Iswara. During ordinary conversation, one should not use Vedanta. In the beginning of teaching, the Teacher should take care of the Students and then later, Students will take care of the Teacher. There is chemistry. One can conduct pujas on festival days. One should not hesitate to ask for any help for conducting puja, etc. from Students as Students should be made to feel part of the entire proceeding.

ON LIVING A SADHU LIFE

What makes a person sattvic, is explained in the Bhagawad Gita. If those verses are chanted daily, one would become saintly

over a period of time. Compassion is one virtue to be cultivated. All other virtues would automatically follow. One can become a Saint by developing sattvic qualities of compassion, sympathy and understanding. One can write down verses on sattvic qualities from Chapters 14, 17, and 18 of Bhagawad Gita, and read it daily to cultivate them. It may take time to cultivate these qualities as one cannot become spiritual overnight. Sadhu life means owning least that is required for survival and not living a luxurious life. Sadhu life is living a life of ahimsa and helping others.

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