

Pujya Swamiji's Visit to Muscat

Pujya Swamiji conducted a series of talks on a single verse from Chapter 9 of Srimad Bhagvad Gita at the Sri Krishna Temple Hall at Darsait, Muscat from February 04 to 10, 2010. This was his seventh visit to Muscat, and devotees thronged the venue to listen to him.

The program commenced with a melodious prayer song by Mrs. Balaji. Mrs. Kalpanaben Khimji formally inaugurated the program by lighting the Lamp.

At the outset Pujya Swamiji explained the reasons for selecting a single verse of the Gita for his talk. He said the selected verse was a significant and a complete one which carried the entire message the Bhagavan in the Gita.

Explaining in detail the context of the Gita, Pujya Swamiji said the Mahabharata war represented the conflict taking place in the mind and it represented the fight between dharma and adharma. "Dṛtarāṣṭra's words māmakāḥ did not include Pāṇḍavāḥ and he did not tell Duryodhanā to give back the kingdom; he was blind inside as well as outside", he said.



Arjuna ordered his charioteer Lord Krishna to place the chariot between the two armies and Lord Krishna complied with his request, Arjuna saw Bhīṣmā, the most exalted, revered in the Kuru family. He saw Droṇā and Kṛpā, his teachers and several of his friends and acquaintances. This led to Arjuna's delusion. He thought to establish dharma, dharmi should be protected. By destroying dharmis, dharma could not be established. Arjuna therefore told the Lord that he did not want victory, kingdom or comforts and there would be no use of the victory if he left all people arrayed dead in the battlefield. He was overwhelmed by sorrow and declared and that he had decided not to fight.

Pujya Swamiji then proceeded to present the entire Vedic vision for the human predicament of non-acceptance of oneself. Lower forms of life, he said, did not have self-judgment and they were happy being what and how they were. For them there was no self-consciousness and self judgment. Only human beings had self-judgment and judgment about others which led to an endless list of problems to them and they could not accept themselves. Self-acceptance takes place now and then when one is happy and these moments need not be at the fulfillment of any desire. While reading comics or while gazing at the stars or while cutting a joke, everything seemed to be okay but such moments are few and far between. Human beings had different complexes. Their weight, hair, eyebrow, color etc offered them many complexes. All the issues one had are centered on the self and if he could drown his judgment about himself, he was happy. Invariably, the experience of not having a notion about oneself made him happy. Arjuna's topical problem was converted into a fundamental one. Every peculiar problem had its origin in the fundamental problem which was non-acceptance of the self.

The secret of survival of the Hindu culture was its teaching tradition. To the words of advice and persuasion of Lord Krishna, Arjuna's mind was thinking about *Bhikshâ - Sannyâsa*. Krishna addressed the fundamental problem. Arjuna became a *Shishya - Shikshâ yogyah* one who deserves to be taught, and surrendered to Lord Krishna and requested him to teach what is the ultimate good.

Pujya Swamiji then explained the meaning of the word *Bhagavân*. One who has six



bhagâs—wealths is Bhagvân - bhagah asya asti iti Bhagvân. The six *bhagâs* are: *samagra aiśvaryam* - overlordship, *jñānam*—limitless knowledge, *vairāgyam*—lack of sense of want, wealth—*śrī*—, *yaśas*—fame and *vīryām* which is *sāmarthyam* Every Jiva has these *bhagâs* except they are not *Samagram*, i.e. limitless, they are experienced but limited. One who has limitlessness in all these areas is *Bhagvan*. Every jiva has these *bhagâs* except that they are not *Samagram*, i.e. limitless; they are experienced but limited. One who has limitlessness in all these areas is *Bhagvan*. Vyasa presents Krishna as *Avatâr, Bhagvân or Ishwarâ*.

Lord Krishna's teaching to Arjuna was that he was sad for no real reason. On analysis, it did not deserve grief. In the verse under discussion, Lord Krishna directly addresses Arjuna and tells him: "manmanâ bhava-

may you be the one whose mind is with me” and further assures him that with this “you will be one with me” - *Mâm eva eshyasi* -. In fact you will be Me.

Pujya Swamiji said in our culture, religion and spiritual wisdom were not separate or alienated from each other. If one had to be objective, then one could not omit anything else. One became subjective. ‘Reality is what one thinks. For example, in the dream, dream is the reality’, he said.

Arjuna had certain legitimate reasons to be sad, but with better understanding, those reasons vanished and complaints disappeared. Problems were from our own thinking, priorities we assign and viewing of the world. If with certain understanding and views, a person could not solve his problems, then he had to change the understanding and his view of life. This was what made the difference between *śoka* and absence of *śoka*. If the legs pain, legs do not become sad but the owner becomes sad. ‘The sense of being persecuted by everybody including God is the problem’, he said.

Quoting Chāndogya Upaniṣad, Pujya Swamiji said Śvetaketu, son of Uddalakā asked his father whether there was such a knowledge knowing which everything was as well known. By examining and understanding one lump of clay, one comes to know all its modifications. Everything in the world was but a name and a meaning. All pots derived their existence from clay. One clay and a million pots is but clay. Clay was the reality of pots. Similarly, reality of all experiences was not the reality to be experienced. Jagat is non-

separate from its cause *Īśvarā* like all pots are non-separate from clay.

Pujya Swamiji said *jñānam* is *ajñāna nivṛtti*. *Ajñāna* cannot continue in the wake of knowledge. All known and unknown are already given. Everything like light, water, parents, childhood, air, food, life forms etc. are given. Whatever is had already been given and everything is intelligently put together.

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Pujya Swamiji clarified that *Īśvarā* is never away from us and He is ever present in the form of different orders. He said: “We find there is physical order which includes geological order. *Īśvarā* is never away from me as body. Secondly, there is biological order. All organisms are included here. Thirdly there is physiological order. – The five *prānas* are never away from the Total *Prānas*. *Vyashti* is never away from the *Samashti*. Fourthly, we find there is psychological order. There is an order in all emotions. Everybody’s emotions reveal the presence of *Īśvarā*. Fifthly there is the order of *Dharmā*. It is not a mandate of God; it is a manifestation of God. Without

recognition of *Īśvarā* in life, there is no *Karma Yogā*. And we find there is an epistemological order. Our memory, recollections are in this order. Assimilating the vision of Isvara is to understand that He is both the cause and effect. Cause can be without effect but effect can never be different from the cause. Doing what is to be done in the awareness of *Īśvarā* is *Karma Yoga*”

Continuing, Pujya Swamiji said: ‘If we recognize Iswara in all the orders, all emotions are Isvarized. Guilt and jealousy will be gone for good. Isvarized anger is neutralized anger. Anger is a symptom of hidden pain and one can process the anger by Dama. Anger, if not brought out, will explode like a volcano, and one should therefore write out the anger and then destroy the paper.

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Elaborating the Order of Dharma, Pujya Swamiji said: ‘Animals behave the way they should and they have certain scope for further programming. But human beings have complexes. He has the freedom to desire and he has to make sure that he conforms to Dharma while desiring. Human being is like a Ferrari with tremendous power, but there should be a brake mechanism in the form of Dharma.

Every organism has an instinct to survive and also does not want to get hurt. If the cow, in order to protect itself, hurts someone, it does not have any guilt. It has not *kartritva* and does not know that the other one also does not want to get hurt. It only wants to survive. I as human being, however, know that just as me no other living organism wants to get hurt from me. This is *Dharma*. This is the matrix of values on the basis of which all my actions are based. Emotional or physical hurt is not to be done. So *Ahimsa* becomes an innate value for a human being. All other values are born from *Ahimsa*.

Everybody is a participant in the creation as all knowledge resides in *Īśvarā*. Every effect of action is due to laws of *Īśvarā*, and so, every effect is a *Prasāda*. The result you get from any action may be less than, equal to or even more than what you expected. The understanding has to be that you do not control everything. The capacity to accept any result is necessary. *Īśvarā* is *Karmaphala-dāta* and every *Karmaphala* is *Prasāda*.

Dharma is one side of the coin, the other side being *Karma*. Nobody is ignorant of what is right and what is wrong and still goes against what is right. He can escape from the long hands of the law, but cannot escape from the Orders of *Īśvarā*. When you rub against something, you will be rubbed in the process. Daily prayers will neutralize *pāpa*. *Punya* also neutralizes *pāpa*. *Punya* can be a result of prayer or a reaching out *karma* – where the number of beneficiaries is more. You become a benefactor and gather a lot of *punya*. *Karmaphala* is also generally called *punya*.

Dharma and *Karma* are all *Īśvarā*. Alienation from *Īśvarā* has to disappear. What can you do to become significant? When recognized, you are never away from *Īśvarā*'s presence and the alienation disappears, the loneliness disappears. All *karmas* are meant for *antahkaran shuddhi*, neutralizing your *raga-dveshas*. It is only an attitudinal change which is necessary. Means are not compromised to achieve an end. You are an associate of *Īśvarā*. This is real surrender. You have to understand that you have nothing to surrender. Everything is given and there is no place or reason for *ahamkara*. Everything is you!

Summarizing the teaching of the verse under discussion, Pujya Swamiji explained that Lord Krishna is asking Arjuna to be one whose mind is always with *Īśvarā*. Lord Krishna further elaborates that when I become your goal, then let *Dharma* reality rule your life. Every result is *Prasada*. There is nothing to regret. Whole life should be

a learning process to become a more loving and more compassionate person. With this, you will be able to see *Īśvarā* in all the Orders and the alienation from *Īśvarā* will disappear. This is reaching *Īśvarā* – becoming one with *Īśvarā* or gaining Mokṣa.

Apart from the daily talks, Pujya Swamiji also addressed the Gita Home Study students exclusively. Those who regularly study the Gita were immensely blessed by the close proximity of Pujya Swamiji and the interaction thereafter.

On the last day Mr.Kanak Khimji offered dinner to the volunteers, students, and other interested people. In spite of the hectic schedule, Pujya Swamiji was able to meet everyone who wanted to personally meet him and talk to. We are ever grateful to the Khimji family for the hospitality extended to Pujya Swamiji.

