

Part II

Question: What is required to command a quiet mind? How does one acquire a quiet mind?

Pujya Swamiji: The mind by nature is always busy. People who are busy such as the executives have no time to have a quiet mind. That one has no time for enjoying a quiet mind is not an excuse. We have to find the time. Time management is very important. If you can command a quiet mind at your will, even occasionally, you can be effective in your decisions, in your relationships. In the Bhagavad Gītā, Lord Kṛṣṇa stresses the value of love for solitude, *viviktadeśasevitvamaratirjanasamsadi*². One has to have a love, *sevitvam*, for the value of having a quiet mind.

When you are going to your work, the blossomed flower in your neighbor's garden does not draw your attention. You keep going. However, if you command a quiet mind, you will appreciate the flower and still keep going. You will have time to appreciate anything bright and beautiful such as the smile of a child. If you command a quiet mind, you will have a sense of humor. Without a sense of humor, life is a boredom. We cannot teach how to have a sense of humor. But we can help you to have a quiet mind, a leisurely mind, a mind that allows you to appreciate the beauty of a flower, the smile of a child, the blue sky and the like. It does not take much time to appreciate a blue sky. It is blue and it is beautiful. You can appreciate the blue sky and still be proceeding with your activity, whatever that may be. These simple things can be done with a mind that enjoys inner leisure. We do not need outside leisure. Outside leisure will only lead to laziness. But we need inner leisure. This is how life is to be lived.

There is no technique that can help you gain inner leisure. Only your attitude can give you inner leisure. It is the attitude born of your understanding of the reality in general. You recognize that this world is a given. The sun is given; space is

¹ Excerpted from the satsaṅga with Pūjya Swami Dayananda Saraswati held in Oct 2014 at the Dayananda Ashram, Rishikesh for a group of CEOs . This is Part I of the Satsaṅga. The audio recordings were transcribed by Ramanujam Raman, Harish Biladi, Shridhar Rajarao, Sudhakar Apadharana, and Surekha Bhatt, and edited by V. Swaminathan, respectively.

² मयि चानन्ययोगेन भक्तिरव्यभिचारिणी । विविक्तदेशसेवित्वमरतिर्जनसम्सदि ॥ *mayi cānanyayogena bhaktiravyabhicārīṇī | viviktadeśasevitvamaratirjanasamsadi* || Bhagavad Gītā, 13.10

An unswerving devotion to me that is not connected to anything else, the disposition of repairing to a quiet place, no longing for the company of the people. (from Śrīmad Bhagavad Gītā, Swami Dayananda Saraswati, Arsha Vidya Research Publication Trust, Chennai, India, 5th reprint, 2015.) Please see “The value of values,” by Swami Dayananda for a detailed discussion on the value of resorting to a secluded place.

given; time is given; the contemporaneous people are given; your own parents are given; your body is given. Your body is an intelligently put together complex apparatus. The disciplines of anatomy, biology, physiology, psychology, neurology, urology and so on - all these are born because of the body. A creation like the body

which is intelligently put together presupposes knowledge. Obviously, the knowledge is not with the mother and the father. They do not know much about all the intelligence in the making of the body. The eyes and ears are put together. Eyesight is not simply with one pair of eyes. Wherever there are eyes, there is sight. Wherever there are ears, there is hearing. Each one of the organs is meant to serve a purpose. Where there is a purpose, knowledge is involved and 'putting together' is involved. Where does this knowledge reside? It's not with the grandfather, great-grandfather or great-great-grandfather. The knowledge resides in a conscious being and we call that conscious being as *Īśvara*. The knowledge is *Īśvara*. Where is *Īśvara's* knowledge? It is in that creation itself. The knowledge of neurology is in your brain. You look into the brain, there is neurology. You look into the heart and its function, there is cardiology. Similarly, gastroenterology, pulmonology, etc. If you look into any function, there itself is the knowledge.

In the creation, is the creator's knowledge. This is the reality. While neither my father nor my mother is the author of my body, it may seem that they are the authors 'in a way'. But *Bhagavān* is the author and the parents are the associates of *Bhagavān*. Every parent should realize that he/she is an associate of *Īśvara*. This attitude, awareness, born of an understanding that one is an associate of *Īśvara* will give a certain joy. One has to play the role of a parent in the awareness of *Īśvara*. As a son or a daughter also, one can enjoy the association, the connection with *Īśvara*. Every busy executive must have this awareness of *Īśvara*. As a human being one is supposed to live the life with an awareness of what the reality is.

Īśvara is not a person with an address! All that is here is *Īśvara*. All knowledge is *Īśvara*. What is required for this world is only knowledge. All knowledge manifests in the form of *jagat*. *Īśvara* is nothing but all knowledge. Therefore, the *jagat* is *Īśvara*. You are very much with *Īśvarā*. You are not away from *Īśvara*. This gives you leisure. You are not isolated. You are not alienated. You have connections with the total, all that is here, and the total is *Īśvara*. This connection gives you a sense of significance and this awareness gives you inner leisure. I am not talking about outer leisure. We are all busy people. But we can command inner leisure. Inner leisure doesn't depend on time. It is born of attitude that one is connected with the total, *Īśvara*. This attitude makes you relax.

Therefore, to begin with one has to recognize the importance of knowing the reality that everything is given and what is given is intelligently put together. The given and the giver are one and the same. Hence, one is with the giver all the time. This awareness makes one relax. One may be busy dealing with various problems, but the inner leisure cannot be destroyed by being busy. In fact, one's inner leisure will give the clarity in decision making. The mind that is secure and leisurely can decide properly and life is nothing but one's decisions.

I just want you to have love, a value for a leisurely mind. You are not so busy that you cannot see the smile of a child. You are not so busy that you cannot appreciate the beauty of a flower. When you bring up children, you have to teach them the value for a leisurely mind. The mind goes towards what you love. Therefore, discover a love for a leisurely mind and the mind will go towards a leisurely mind. The leisurely mind is not an object. The mind is just leisurely. Then, there is a bright beginning.

Question: The interaction with people is a big obstacle for having a leisurely mind. How does one manage worldly interactions and yet have a leisurely mind?

Pujya Swamiji: The interaction with people is an obstacle because of the possibility of *virasa*. That is, there is no *rasa*, but there is only *viparīta rasa*, such as disappointment, frustration and resentment in the interaction. You cannot avoid interaction. Even if you become a *sādhū*, you will have interaction. I used to stand in the queue to get my *bhikṣa*. In the queue, there will be problems. One person would want to break the queue and go to the front. In the next minute there will be angry interactions and altercations. So, interaction with other fellow beings is unavoidable. Perhaps, as a *sādhū*, one can minimize the interactions, but one cannot totally avoid them.

While talking about meditation Lord Kṛṣṇa gives a very good advice as to how to deal with external interactions. He says, “*bāhyān sparśān bahiḥ kṛtvā.....munīḥ mokṣaparāyaṇaḥ*³.” That which you are in contact with is called *sparsaḥ*

³ स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः । प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ □ Bhagavad Gītā, 5.27

sparśāṅkṛtvā bahirbāhyāṁścakṣuṣcaivāntare bhruvoḥ | prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau ||

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः । विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः □ Bhagavad Gītā, 5.28

yatendriyamanobuddhirmunirmokṣaparāyaṇaḥ | vigatecchābhayakrodho yaḥ sadā mukta eva saḥ || Keeping the external objects external, and the eyes between the two eyebrows (and closed), keeping the exhalation and inhalation that moves in the nostrils equal, (rhythmic), the contemplative person, who has mastered his (or her) organs of action, senses, mind, and intellect, for whom *mokṣa* is the ultimate end, who is free from desire, fear and anger, (that person) is always liberated indeed. (from Śrīmad Bhagavad Gītā, Swami Dayananda Saraswati, Arsha Vidya Research Publication Trust, Chennai, India, 5th reprint, 2015.)

(*sparśyante iti sparśah*) and they are *bāhya*, external. *Bhagavān* says to keep the external things external, *bahiḥ kṛtvā*. Keeping external things external is *bahiḥkaraṇam*. How can one keep them external? They are already external. They are in their own spaces. Well, the reason one has to keep them external is because one keeps them internal also. One has to unload them from the mind. We go to places to get rid of tension and yet those who cause the tension travel along with us. They are inside the mind as freeloaders. We internalize things and people. They are both outside and inside causing frustration. If one wants to have a leisurely mind, one has to unload from the mind all the external entities and let them remain outside.

How do you unload people who are the source of frustration from the mind? You have to say mentally to yourself that this is how this person is, and that your perception may be wrong. In saying that you may be wrong, you give the benefit of doubt to the other person. One has to do this. One has to work for it. It is paying attention to yourself. You become objective and the people who are outside remain outside. This is yoga of objectivity.⁴ Do this ritual of unloading the people the night before you go to sleep. This is a practice we really have to follow. If you allow people to be what they are, you are totally free. That is the only freedom you have as you do not have the capacity to change people. In a relationship, you are free to the extent that you grant freedom to the other to be what the person is. One thing that I learned very quickly was that I cannot change anybody. You may like the person to change and you may pray for it. You can provide enough knowledge which may help the person change. In the wake of knowledge of certain facts, one may develop an appropriate attitude and may decide to change.

Question: You talked about the yoga of objectivity. Is this also connected to karma-yoga?

Pujya Swamiji: There are certain facts about *karma* and the ensuing result, that is, *karma* and *karma phala*. As a human being, you have a choice to do *karma*. When a donkey feels like kicking, it has no freedom to stop it. The donkey is free to act but is not free not to act. Freedom is not in doing. A human being has the freedom in not doing things that one may otherwise do impulsively. Freedom lies in saying no to things. This is something one has to teach the children.

Human freedom comes to manifest in choosing actions, what actions one does and

⁴ Yoga of Objectivity, Swami Dayananda Saraswati, 2010, Arsha Vidya Research Publication Trust, Chennai, India. ISBN: 978-93-80049-13-7 -

what actions one does not do. Lord Kṛṣṇa says in the Gītā “*karmaṇyevādhikāraṣte*,” you have a choice over action only, *karmani eva*.⁵ You can expect results but with reference to the results you do not have a choice. One person prays for no rains because he has fixed his daughter’s wedding. His neighbor is, however, praying for rains because he has sown fresh seeds. We make God confused! Whose prayer will He answer? One thing is certain that the results are taken care of by the various laws, including the law of karma. We have to remember this operational reality. In sports even the best sportsman can meet with an outcome that he/she does not desire because anything can go wrong. There was the brilliant hundred-meter sprinter who lost the gold medal in the Olympics because the person came out of the track and therefore was disqualified. Sachin⁶ had the technique as well as the shots. The opposite team cannot adequately place people for fielding his batting to stop the flow of runs. He had an amazing sense of time to hit the ball wherever he could find a gap. I don't think there will be another batsman like him. In spite of that he got out many times before scoring the century while he had runs in the 90s. You can only do *karma*. *Karma phala* is not in your hands completely.

When *karma phala* is not in your hands, you cannot have a sense of failure. As an executive you cannot whip yourself that you have to get everything correct. There need not be fear of failure also. The fear of failure is a big deterrent to *karma*. We have *karma*, *karma phala* and the law of *karma*. The law of *karma* includes your *karma*, your father’s *karma*, your brother’s *karma*, your wife’s *karma*, your children’s *karma*, your country’s *karma* in terms of the economy and so on. It is all a big network of karma. Therefore, *karmaṇyevādhikāraṣte mā phaleṣu kadācana*, that one has a choice over the action, but not over the results, is an attitude to have.

One keeps doing actions and the results come. Sometimes the results are in keeping with one’s expectation, sometimes beyond one’s expectation, sometimes less than one’s expectation, sometimes opposite of one’s expectation. All the four outcomes are possible. The results come according to the laws of *karma*. The laws are all given, and the laws are of the giver, *Īśvara*. Every result comes from *Īśvara*. What comes from *Bhagavān*, is *prasāda* for you. It is a great *puṇya* to be born in *Bhārat*. As a *Bhāratīya* you can appreciate what is *prasāda*. I cannot translate this Sanskrit

⁵ कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि □ Bhagavad Gītā, 2.47

karmaṇyevādhikāraṣte mā phaleṣu kadācana | *mā karmaphalaheturbhūrmā te saṅgo'stvakarmaṇi* ||

Your choice is in action only, never in the results thereof. Do not think you are the author of the results of action. Let your attachment not be to inaction. (from Śrīmad Bhagavad Gītā, Swami Dayananda Saraswati, Arsha Vidya Research Publication Trust, Chennai, India, 5th reprint, 2015.)

⁶ Sachin Tendulkar, the Indian cricket player, who is considered as the world's most prolific batsman of all time.

word. In all Indian regional languages, it is *prasāda* with some variations in the declension. Anything that comes from the altar is viewed as a *prasāda*. In India, a child is a *prasāda*. We name the child as Prasad, Shiva Prasad, Sai Prasad, or Rajendra Prasad, our former president. When anything comes from the altar as a *prasāda*, one accepts it gracefully and gladly. You extend that attitude to *karma phala* which comes from *Īśvara* and see what that attitude does for you. If you do so, you have avoided another reason for losing inner leisure because of the glad acceptance of the results of actions. As executives you set small and big goals and you execute them. When you achieve less, its *prasāda*, when you achieve the opposite, it is still *prasāda*, and when you achieve more, then also it is *prasāda*. This way you bring *Īśvara* into your life and you are in touch with the reality.

Question: How do you maintain the *karma-yoga* attitude in a competitive world?

Pujya Swamiji: The hallmark of *karma-yoga* is that you are the *karma hetu* and *Īśvara* is the *karma phala hetu*. There are many factors that determine the outcome of an action. You apply for a job and a few more people also apply for the job. One person gets it and others do not get it. It is a competitive world. You follow the game of competition and you win sometimes and loose sometimes. You have to be a sport. If you lose a game, you congratulate the other fellow. It is not always that one gets what ones deserves. Others also have got their *karma*. As I told you, we are interconnected. Therefore, living in a competitive world, it is very important to have the attitude of *prasāda buddhi*. The *prasāda buddhi* will give you the leisure inside. It is an attitude born of understanding. No other technique is required.

Question: How do you juggle the different personal and professional priorities to maintain the inner leisure? How do you maintain harmony in your life?

Pujya Swamiji: It is very important that you have a good command over priorities. The family is important; the business is important; friends are important; living in a society, social appointments are also important. However, priorities should be clear. Suppose I am in a town to give talks and someone asks you to come to the talk and you say, “no”, because you are going to the club to play cards. I was in a similar situation when someone asked me to come to a talk given by a Swami. I went to hear that Swami and he made me a Swami! You will have time for what you consider as important as it will ascend to the top of the list of priorities. What is number 5 in a list of 1-5 priorities can become the number 1 priority. You have to shuffle your priorities. You can switch off the phone when you are spending quality time with your children or with your spouse. Quality time means there should be no distractions for you. As executives, you do not have physical time, you have only quality time.

You have to understand the priorities in dealing with the people who work for you. There is a way of dealing with them. They are human beings. You happen to be their boss. They also like to be a boss. You happen to be their boss because of your opportunities. You were at the right place at the right time. The opportunities are not available for everybody. Therefore, you have to acknowledge that due to some good *karma* you are the boss. You have to treat the people who work for you as human beings. They will be loyal to you. They would not leave to go and work for someone else because they know that they cannot find a boss like you who is understanding, who is kind and who is very objective. If they make mistakes in their jobs, give them the opportunity to explain themselves so that they can take steps to correct them. As an executive, you have to listen to people. You give the people who work for you the satisfaction that they have told their side to the boss. Then, there will be less tension in the workplace. When people find in the workplace what money cannot buy, they work for you, for your humanness.

At home also, it is the same thing. If your spouse wants to talk with you, you cannot assume what the person wants to say and dismiss the person. The other person should feel that he/she has expressed himself/herself. Whatever be the issue, you can say that you both together will handle it. That will make the difference. There will be no more tension in the family. You have to keep your life tension free. When people work in harmony there is no tension. I said earlier to keep the people you are connected to outside. You have your love, affection and respect for them. If they are sources of concern, disturbance, and frustration, deal with the issues objectively. Otherwise, they are both inside and outside. You have to learn to unload them from inside, from your mind. You can be objective towards people who are a source of disagreement by saying to yourself that in your perception this is how the person is and that your perception may be wrong. Having unloaded all of them you will have a quiet mind, a simple mind. It is good to have a quiet mind free from all sources of concern.

Om Tat Sat

“ The worst part of mechanical thinking is that it automatically gets into an undesirable thinking pattern. Thus, even when you don't want to get sad, you become sad.”

- Swami Dayananda Saraswati