

# *Arsha Vidya Newsletter*

*Rs. 15*



**Vol. 21**

**October 2020**

**Issue 10**

Pujya Swamiji's Aradhana (Sep 2020) at AVG Anaikatti, Coimbatore



**Arsha Vidya Pitham  
Swami Dayananda Ashram**

Sri Gangadhareswar Trust  
Purani Jhadi, Rishikesh  
Pin 249 201, Uttarakhanda  
Ph.0135-2431769  
Fax: 0135 2430769  
Website: www.dayananda.org  
Email: dayas1088@gmail.com

**Board of Trustees:**

*Founder :*

**Brahmaleena Pujya Sri  
Swami Dayananda  
Saraswati**

*Chairman & Managing Trustee:*

**Swami Suddhananda  
Saraswati**

*Vice Chairman and Acharya:*

**Swami Sakshatkritananda  
Saraswati**

*Trustees:*

**Swami Parabrahmananda  
Saraswati**

**Swami Santatmananda Saras-  
wati**

**Sri M.G. Srinivasan**

**Sri Rajinikanth**

**Sri M. Rajalingam**

**Sri P.R.Venkatrama Raja**

**Mr. M. Krishnan**

**Arsha Vijnana Gurukulam**

72, Bharat Nagar  
Amaravathi Road, Nagpur  
Maharashtra 410 033  
Phone: 91-0712-2523768  
Email: brahmapra@gmail.com

**Board of Trustees**

*Founder:*

**Brahmaleena Pujya Sri Swami  
Dayananda Saraswati**

*President:*

**Rajashree Shrikant Jichkar**

*Secretary*

**Madhav Babasaheb Solao**

*Trustees:*

Ramesh Bhaurao Girde  
Avinash Narayanprasad Pande  
Madhav Chintaman Kinkhede  
Ramesh alias Nana Pandurang  
Gawande  
Rajendra Wamanrao Korde  
Swamini Brahmaprakashananda

**Arsha Vidya Gurukulam**

Institute of Vedanta and Sanskrit  
P.O. Box No.1059  
Saylorsburg, PA, 18353, USA  
Tel: 570-992-2339  
Fax: 570-992-7150  
570-992-9617

*Web Site :*

<http://www.arshavidhya.org>

*Books Dept:*

<http://books.arshavidya.org>

**Board of Trustees:**

*Founder :*

**Brahmaleena Pujya Sri  
Swami Dayananda  
Saraswati**

*President:*

**Swami Veditatmananda Saraswati**

*Vice Presidents:*

**Swami Tattvavidananda Saraswati**

**Swami Pratyagbodhanada  
Saraswati**

*Secretary:*

**Swami Jnanananda Saraswati**

*Asst. Secretary:*

**Dr. Carol Whitfield**

*Treasurer:*

**Piyush shah**

*Directors:*

Swami Veditatmananda Saraswati  
Swami Tattvavidananda Saraswati  
Swami Pratyagbodhanada Saraswati  
Dr. Carol Whitfield, Piyush shah  
Dr.N.Balasubramaniam, Dr,Kamalesh  
Gosai, Anand gupta, Dr.Arun Puranic  
and Raghu Rao

*Associate Board of Directors:*

Dr.Soma Avva ,  
Dr.Ravindra Bathina  
Ajay chancani,  
Dr.Mahesh Desai  
Dr.T.A.Gopal,  
Dr.Urmila Gujarathi  
Dr.Haren Joshi ,  
Vijay Kapoor  
Dr.Prem Khilani,  
Sharath Pimlaskar  
Dr.V.Prathikanti,  
Dr.L.Mohan rao,  
Dr Bhagabat sahu,  
Rakesh Sharma,  
and Bhagubhai Tailor.

**Arsha Vidya Gurukulam**

Institute of Vedanta and Sanskrit  
Sruti Seva Trust  
Anaikatti P.O., Coimbatore 641108  
Tel. 0422-2657001  
Fax 91-0422-2657002  
Web Site:

<http://www.arshavidya.in>

Email: office@arshavidya.in

**Board of Trustees:**

*Founder:*

**Brahmaleena Pujya Sri  
Swami Dayananda Saraswati**

*Paramount Trustee:*

**Swami Sadatmananda Saraswati  
Swami Shankarananda Saraswati**

*Chairman:*

**R. Santharam**

*Trustees:*

**S. Pathy**

**Ravi Sam**

**R. Kannan**

**Ravi Gupta**

**Sri Madhav Ramachandra Kini,**

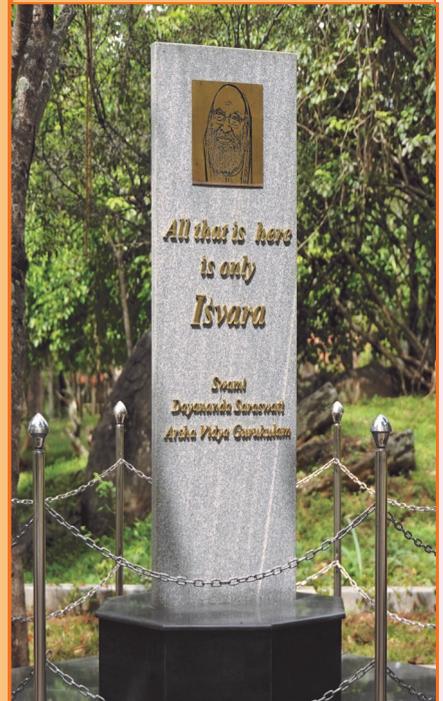
**Sri P.R. Venkatarama Raja,**

**Sri Sanjay Jayavarthanavelu**

**Swami Jagadatmananda Saraswati**

*Secretary*

**V.Sivaprasad**



**Ātmānaṁ ced vijānīyāt**  
**Pujya Swamiji's transcribed talk**

*This is the eighth issue of the serial article, continuation from Sep 2020 newsletter.*

Suppose, there is a God, and he is another person, he also becomes *anātman*. Being *anātman* he is also *anitya*. He does not become worshipful as one who is eternal. You dismiss him like any other object. Bhagavān becomes an object dismissed and you become the one who dismisses. You, however, do not get dismissed in the process; you become *nitya*.

One cannot dismiss oneself. One continues to remain as the one who dismisses everything, including one's thoughts. When one dismisses all thoughts one goes to sleep or one is in *nirvikalpa-samādhi*. There is not much difference between the two. In deep sleep the mind is not awake. In *samādhi* the mind is awake, but not enlightened. All thoughts have gone away. Absence of all thoughts does not mean enlightenment. If 'no thought' is enlightenment you will get enlightened between two thoughts. If you say, "When I go to sleep or when I am in *samādhi* I do not exist, "it is not right. If you do not exist in sleep, how do you come back in the morning? Is it a new person who comes back? No. You are there very much in deep sleep. Only your mind does not function.

It is very clear, therefore, you cannot dismiss yourself. All dismissals take place in you. Now it is there, now it is not there, now it is in this form, now it is not in the same form—that is all dismissal is about. Any dismissal is always with reference to an object existing at two points of time. Here is an object 'o' at time 't'. It is not the same at time t1. Now, you see me at time 't'. Again you see me; it is time t1. I am not the same at time t1. At time t, whatever existed is gone. What is at time t1 is entirely different. This is the nature of *anātman*. You dismiss the objects in time.

If *ātman* is within time you can dismiss it also. But it is not so. In fact, you dismiss the very time in deep sleep, in that you do not experience any time in sleep. The time series is different in different experiences, which is why it

keeps changing from time-to-time. When you wait for someone, time hangs on. When you listen to a talk, with absorption, time flies. Time is an object. It does not mean that time has a form. When I say that time is an object, I mean that you objectify time. You are aware of time, the time is not aware of you. If time is aware of you, time becomes *ātman* and you become *anātman*. But it is not so. You are aware of time. You are self-evident. What is self-evident is the only thing that is timeless. It is totally free from time.

If everything including time is *anātman* what is left out now is only *ātman*; since time is also dismissed, *ātman* is *nitya*. *Nitya* means freedom from time; it is timelessness. *Nitya* does not mean continuity in time; it is not permanence in the sense that we usually understand it. 'Now' is equal to *nitya*; it is an equation. Let us now analyze the 'now'. 'Now' can be the present century. But in one century there are so many years. 'Now' can be the present year. But in one year there are so many months. Again in one month there are so many days; in one day there are so many hours; in one hour there are so many minutes and in one minute there are so many seconds. All these are 'now' only. This second is 'now'. This microsecond is 'now'. In one microsecond, there are so many pico seconds. As long as you can mathematically conceive certain length of time you are yet to arrive at 'now'. I say mathematically because experientially it is not possible. What is 'now' then?

'Now' is when there is no length of time. There is no event there nor is there any thought process either. I am not creating a state here for experience. I just use words to reveal a fact. It is for you to know the self in this form. When no length of time is there, what is there? When the time concept itself is not there, whatever remains is the essence of the time, which is nothing but 'I' the self-evident awareness, '*ayaṁ pūruṣaḥ*'. You are the self-evident self, not bound by time; you are 'now' which is eternity, and which is the nature of yourself. You take the self to be mortal, etc., whereas timelessness is the nature of the self and it is in the form of awareness. It is not even an awarer, but it is awareness. Awarer is with reference to what one is aware of. Awareness is the content of the awarer, it is called *caitanya*, and it is *nitya*. Awareness, 'I' is *akṛta*, time-wise limitless.

If I have to arrive at *nitya* I cannot search in the *anātman*. Nor can I search in the *ātman*. *Nitya* is *ātman*. It can only be *ātman* and it is a matter for knowing. The self is already self-evident, and about this self-evident self, you have made a mistake. To correct the mistake, the *upaniṣad* is the only *pramāṇa*. And to know what is said in the *upaniṣad*, one has to approach a *guru*. The word ‘*cet*’ in this *vākya* indicates you must have proper *guru*.

The whole *śāstra* is in the form of words. It has a vision about the whole. In fact, according to the *śāstra* you are the whole. Now, can the *śāstra* say the whole of this in one sweep of vision, in one sentence? If it does, then you have to understand that. Suppose, the *śāstra* says, “You are *pūrṇa*, the whole,” and you say, “I understand that I am *pūrṇa*, but how can I become *pūrṇa*?” Any becoming is not *pūrṇa*. You do not become *pūrṇa*—you are *pūrṇa*. If you do not understand, then that is exactly the problem. The sentence does not reveal anything to you now. What is said in the *śāstra* has to be unfolded sentence by sentence. The meaning of a given sentence becomes meaningful only when you know the whole. If you do not know the whole, you cannot know the meaning of the sentence. Unless you understand the sentence, you cannot know the whole. Therefore, you require a *guru* who has understood the *śāstra*. When he talks, then you understand what is being said.

Now, how will you find a *guru*? You cannot advertise in the ‘wanted’ column of a newspaper, ‘wanted a *guru* who should be a *śrotriya* and a *brahmaṇiṣṭha*.’ Nor you can expect an advertisement in the newspaper, ‘*guru* available, wanted qualified *śiṣyas*.’

You have to find out whether the person knows the *śāstra*. How do you know that the *guru* knows the *śāstra*? This is what we call the decadence of learning. If, in the society, there are people who have some knowledge about the *śāstra*, then you cannot open your mouth unless you know, because people know. If the people do not know anything, any person will pass as a *guru*. Anything will pass for wisdom. People are gullible. Nobody is to be blamed. You deserve your *guru*. You deserve your leadership also. You deserve it in the sense that you get what you deserve. Some grace of

*Īśvara* is required, especially when there is decadence in scholarship. Only *Īśvara* can help.

*Brahma-niṣṭha* is the one who does not have any other job. Otherwise how do you know he is a *brahma-niṣṭha*? *Tapo-niṣṭha* is one who is committed to *tapas*, *japa-niṣṭha* is one who is committed to *japa*. A *brahma-niṣṭha* is one who is committed to the knowledge of Brahman; a *sannyāsin* is a *brahma-niṣṭha*.

The meaning of the word ‘*cet*, suppose’ covers all these requirements. Suppose you have a good teacher and you have a mature mind endowed with *viveka* and *vairāgya*, then you can know the *ātman*. How is it to be known? *Ātman* has to be known as *ayam aham asmi*, I am this *nitya-aparokṣa-ātman*, the limitless awareness, unfolded above. If you were to know *ātman*, then you would know the nature of the ‘I’ as ‘*ayam aham asmi*, I am this’, the *aparokṣa-caitanya*. *Ātman* was already introduced in the text prior to this mantra. *Ātman* is the *draṣṭṛ*, seer, but *adrṣṭaḥ*, not the object of sight; the *śroṭṛ*, hearer, but *aśrutaḥ*, not the object of hearing; the *manṭṛ*, thinker, but *amataḥ*, never the object of thought, and so on. *Ātman* is always the subject, in the sense that it is not subject to objectification. In fact, *ātman* is not even the subject.

There is nothing other than *ātman*; everything is this *ātman* alone. While *ātman* is independent of everything, everything is *ātman*. This is the revelation. That ‘I exist’ is not a revelation. The existence of the self is not revealed by the *śāstra*. The *śāstra* is a *pramāṇa* only for the revelation—“There is nothing other than the self, while the self is independent of everything.” This is how one has to understand Vedanta.

Vedanta presents everything as *kārya*, effect, depending on the one non-dual self that is the *kāraṇa*, cause, of everything. It is nothing but *kāraṇa-kārya-vāda*, cause-effect exposition. The *śāstra* says, “There is something, knowing which everything is as well known,” and reveals that ‘something’ as the cause of everything.

*To be continued...*

## Camp at AVG by Swami Viditatmananda Saraswati

From December 14 to 18, 2019

### Value of Values Part 05 (Continuation from Sep 2020 newsletter)

#### Value 6 : आचार्योपासनम् (*ācāryopāsanam*)

Worshipping and serving the teacher is for acquiring the grace of the teacher. Serving is always for pleasing and acquiring the grace. *Ācāryopāsanam* is serving the teacher, pleasing the teacher; not in the sense of corrupting or flattering him. Pleasing by genuinely doing something that he likes to see in me. Teacher is always a pleased person and he doesn't need to be pleased by us.

There is a famous dialogue between *yājñavalkya* and *maitrēyī*. He says – “I am going to renounce everything, I have made enough provision for you.” She asks a question then – “Suppose I get the wealth of the entire earth, will that make me immortal?” *Yājñavalkya* says – “No, one cannot get immortality with wealth; you can lead a comfortable life.” Then she said – “What is the use of the wealth that does not make me immortal. Give me that knowledge that makes me immortal.” She is a *ji-jñāsu* and he was pleased with her question and her dedication to knowledge. That makes the teacher extra pleased. That gets the special grace of the teacher. In the word “Guru”, there are two letters - gu and ru. Gu – stands for darkness; ru stands for the remover of darkness.

In *Kaṭhōpaniṣad*, *Yamarāja* was pleased with the sincerity of *Nacikētā* to knowledge and willingness to let go everything. He was able to create that conviction in *Yamarāja* that he is a right aspirant. You cannot bribe the teacher with something. *Muṇḍakōpaniṣad* says that the teacher should impart the knowledge to the person if he is an appropriate aspirant. There is no obligation for a wise person to do anything but scripture recommends. A worthy student creates a condition that the teacher is ready to impart knowledge and showers that additional grace. Do not think teachers are that easy to please. Serving the teacher means pleasing the teacher and he is ready to impart the knowledge. Then a relationship is established. You invoke a *śiṣya* in yourself. It took a long time for Arjuna to invoke a *śiṣya* in himself. He had the right frame of mind only in *Kuruṣṭhētra* having understood that other things cannot solve his problem of grief.

शिष्यस्तेहं शाधि मां त्वां प्रपन्नम् (*śiṣyastēham śādhi mām tvām prapannam*). So, Krishna

becomes the Guru from being a friend. That's what seva does, creating a bond. It establishes a special relationship when he is ready to impart the knowledge.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया (tadviddhi praṇipātēna paripraśnēna sēvayā).

Establishing that relationship is *ācāryopāsanam*. What important is attitude; it is the attitude that transforms us.

### Value 7 : शौचम् (śaucam)

It means purity. Purity is at two levels, external purity and inner purity. External purity is cleanliness. External orderliness shows an organized mind. The importance of being a clean person is to be an organized person. Not only body and cloth, your life also has to be an organized one. That is external cleanliness. We can also include cleanliness of food as what we eat affects our mind and body. So we prescribe *sāttvika* food and avoid too much spicy food, stale food and left-over food. We consume fresh and stable food. What is not stable outside will not be stable inside.

The other cleanliness is cleanliness of the mind. I keep my clothes clean by detergent. We know that if the stains stay longer on clothes, it is difficult to clean them. Mind is also like a fabric as it can easily get stained. In our day to day interaction, we get hurt and entertain guilt, jealousy, attachment and aversion. Little stains, not deep, if they are cleaned right away, then it is fine. If you don't clean, then they built up. All these things don't happen overnight. The person has not taken care to keep his mind clean. If you allow clothes to get stained, a time will come when the original color will not be known.

What is the detergent for minimizing it? प्रतिपक्ष-भावना (pratipakṣa-bhāvanā)

Deliberately taking a contrary position like accommodating for anger, humility for pride, honesty for pretentiousness etc. Every negative thought arising in my mind creates a disturbance in me, and makes my mind restless and perturbed. We should be alert and conscious about the thoughts occurring in our mind. We should be able to identify those thoughts, jealousy, hatred and aversion. Sometimes we don't even know and may claim that we don't have *rāgadvēṣa*. Becoming familiar with mind is the first and the important step. Knowing the enemy is half the battle won. When I find whatever value more in someone else, jealousy comes in.

Animals do not have consciousness to feel; it's a great disadvantage. Human beings have this advantage which is converted into disadvantage. This great evolution of

self-consciousness has become the cause for misery, which can also be a cause for *mōkṣa*. I compare with others as I am not happy with myself, and I become jealous when I see someone has something that I do not have. For that, *pratipakṣa-bhāvanā* is the detergent. Even though I cannot tolerate his getting ahead but I go to him and congratulate him, and share the happiness of the person. Jealousy can be replaced by sharing the joy of whom we are jealous. Jealousy is a common stuff everybody has it. Other common thing is self-condemnation because of self judgment. It is the nature of our intellect to judge anything that it comes in contact with. First thing is to judge and then decide the strategy. First judgment I make is of myself, and usually I am not kind to myself. I expect myself to be all right and successful all the time. I want to be perfect. When I find that I am not able to live up to my expectation, I reject myself. If I do not do something about it, then this dislike can change its status from rejection to condemnation, and then it goes out of my hand. I am very critical of myself. I have set stringent standard for myself, and mostly that is all the cause of my unhappiness. Self-acceptance is the *pratipakṣa-bhāvanā* for this very important value.

Let us be graceful about accepting our own shortcomings, limitations and imperfections. Whatever shortcomings I have, I may want to do something about them and I will work on them. Acceptance does not mean I do not change; I am always ready to change wherever improvement is called for. It does not mean that I condemn myself. People say how we progress if we are satisfied with the self where history shows all progress comes because of dissatisfaction. It is not that you have to reject yourself and make progress. By self-rejection, I lose capacity to do anything as it takes away my inner vitality. It does not mean that I necessarily condone my limitations. I have commitment to overcome them. I overcome some of them; some I cannot.

Being accommodative and gracefully accepting myself is the best thing I can do to myself. Self rejection is the worst thing I can do to myself. Self-rejection is a great impurity. One should not brand oneself, judging and rejecting oneself. In short, we should be conscious about the thoughts of the mind. If the attitude of the mind is against our values, we should be ready to correct them.

*To be continued...*

## THREE YEAR COURSE AT RISHIKESH ASHRAM

A three week course was inaugurated by Sri Swami Suddhanandaji on 27th September 2020 at Arsha Vidya Pitham, Rishikesh in the presence of Sri Swami Sakshatkrtanandaji, Sri Swami Aparokshanandaji, Sri Swami Satswarupanandaji, Sri Swami Parabrahmanandaji, Sri Swami Santatmanandaji, Sri Swami Vasudevanandaji, Sri Swami Ramaswarupanandaji, Sri Swamini Tatvavidyanandaji, Sri Swamini Vidyanandaji, Sri Swamini Vimuktanandaji and Sri Swamini Anupamanandaji. The course is a prelude to the fourth three year long term course in Vedanta and Samskrtam slated to commence on Vijayadasami, 2020.

The morning began with puja and prayers to Sri Gangadeshwara, Sri Dayanandeshwara and Ganga aarathi after which the students, Swamis, Swaminis and others assembled at the lecture hall. After a prayer by Darshana Caitanya, Sri Swami Sakshatkrtanandaji, Chief Acharya of the course invited Sri Swami Suddhandaji to light the lamp. Swami Suddhandaji was garlanded as were all the Swamis and Swaminis present on the occasion. Sri Gunanand, GM and Sri Pande were offered shawls and commended by Swami Sakshatkrtanandaji for their efforts in ensuring smooth arrival of all the students from different states despite the pandemic situation.

Sri Swamini Vidyanandaji introduced Paramapujya Sri Swami Dayananda Saraswatiji to the students and spoke about his phenomenal contribution to the teaching tradition. Sri Swami Aparokshanandaji, Sri Swami Satswarupanandaji and Sri Swamini Tatvavidyanandaji spoke on the occasion and blessed all the students.

A total of 54 students are there for the three week course and the best among them will be selected for the three year course.



## Knowledge of Īśvara By Swami Shankarananda

*That everything is Īśvara / Bhagavān is being told through an imagined story of Nārada, (who is a typical trouble shooter with good intention). Word 'Rameshvaram' conveying either Rama or Ishvara (Śiva) or both is resolved through typical Sanskrit grammar rule. **This is a continuation from the previous month ...***

*Rāmo Isvaro yasya, rāman yarukku Īśvaranaha irrukirano* (Says in Tamil - the one to whom Rāma is the Īśvara) that means what? *Śivanukku* (for Śiva) Rāman Īśvaran, Viṣṇu Īśvaran. *Enakku avanthan Īśvaran.* (says in Tamil – Rama is the lord, means Viṣṇu is the lord, for me too he is the lord). *Rāmeśvaraḥ. Rāmo Īśvaro yasya.*

What is this heavenly diplomacy? It is the way Cho (A famous Tamil author) writes stories; both of them are useless. This is what they call is scratching each other's back. Lord Viṣṇu says Śiva is Bhagavān, and Śiva says Viṣṇu is Bhagavān. *Ye kya baat hai?* It is a diplomatic thing. Only Nārada can solve this.

He goes to Brahmaji who is not involved in the compound and asks him, Brahmaji you please tell me; Viṣṇu says Śiva is Lord for him, *Rāmasya Īśvara*; and Śiva says *Rāmo Īśvaro yasya*. Therefore, you please tell me what is the meaning of this compound. *Ava appadithan cholluva. Nān choldratha kelu. Iduthan unmai.* (says in Tamil - They would say like that only. You listen to me. This is the real fact.) *Rāmasca asau Īśvarasca. Ivan dan Rāman, ivan dan Śivan appa, Īśvaran appa.* (says in Tamil – He is Rāma, He is Śiva. He is the Lord). There is no difference between the two. It is a karmadhāraya compound *Rāmasca asau Īśvarasca, Rāmeśvaraḥ*. In this there is no difference. You don't create your local difference in Bhagavān. Your difference let it be with you. There is only one. There are not many Bhagavāns. There is only one Bhagavān. *Bhagaḥ asya asti iti Bhagavān.*

The word *Bhaga* is a beautiful word. It means that which is a six-fold-virtue. Let us understand this word *Bhaga*. When you say *dhanavān*; little bit Sanskrit. *Dhanavān, dhanavānna yaru, dhanam iruppavannu artham.* (says in Tamil - Who is dhanavān? It means the one who has dhanam) *Dhanam asya asti iti dhanavān.* Similarly *Balavān*. This word is a Sanskrit word. *Balam asya asti iti balavān. Balam ivanidam irrukiradhu. Nān balavanunga. Saridhanppa.* (say in Tamil – The person

who has strength is balavān, right?) .

Now look at Bhagavān. Bhagavān means one who has Bhaga. So, now, what do we have to know? We have to get the meaning of the word Bhaga. Isn't that all? If we know that we get the meaning.

The first of the six-fold-virtues included in *Bhagaḥ* is *Aiśvaryam*, over-lordship; *Īśvarasya bhavam aiśvaryam*. Over-lordship means there is no other Lord; the one who is the Lord of all. That is *Aiśvaryam*. The one who is not caused by anything; the one who is the cause of everything; the one who is everything. That is called *Aiśvaryam*. The over-lordship, *Aiśvaryam* is number one.

Number two: *Jñānam*, knowledge. Knowledge means what? There is no black spot of darkness. *Bhagaḥ*. He is all knowing Lord. That is why in *Gāyatri* mantra the *savitṛ* devatā is there. The *savitā, tat savituḥ vareṇyam devasya dhīmahi, savituḥ devasya dhīmahi*, unto the Lord who is *savita*, *savita* means the one who is all knowing; *savita* means Sun, all knowing because he spotlessly lights, the light without a spot. Similarly, the one whose knowledge is without a dash of ignorance, his knowledge is *Jñānam*, that absolute *Jñānam*.

Thirdly, *Vairāgyam* – *Vairāgyam* does not mean turning our face away from anything. This *Vairāgyam* is dangerous *Vairāgyam*. This is all silly. We commit lot of mistakes. You turn this side or that side - this is not *Vairāgyam*. *Vairāgyam* is the attitude centered on one who is free from any sense of want; not free from desire, but free from a sense of want. He can have hundred desires out of fullness, but not the sense of want.

That is why there is a song in Thyagaraja kīrtana; *Kadale vadu kade ramudu kathalennu kalavade*, (sings the song) *kalpana lennu kalavade. Ramudu kalpana lennu kalavade*. What *kalpana*? Two blades of grass don't look the same. *Ma ramudu kalpana lennu kalavade*. There is no sense of want. *kalpana lennu kalavade ma Ramudu, Kadale vadu kade*. He won't change. There is no change what-so-ever. He won't change. *kathalennu kalavade ma Ramudu*. Everybody's story is his story alone. Therefore, *kathalennu kalavade ma Ramudu*. How many biographies he has got, my God. Everybody's biography is his biography. And therefore, *kathalennu kalavade*, but *kadale vadu kade*. But he doesn't undergo any change, he is

*kūtasthaḥ*. Thyagaraja is a Jñāni. We will see his bhakti afterwards. *Kadale vadu kade Ramudu, kathalennu kalavade. kalpanalennu kalavade Ramudu sankalpa-mulenu kalavade, Vairāgyam, kalpana lennu kalavade*. Rāma has so many *kalpanas* but then *sankalpamulenu kalavade*, he has no *sankalpa*; means there is no sense of want. That is Īśvara. Desire is not a problem. Desire is a privilege. It is Bhagavān's privilege given to you. Have a few more desires. Desires are not a problem. The sense of want is a problem. That they have to be fulfilled without which I am empty; that is the problem. That is not there for my Rāma. Bhagavān, therefore, he has got *Vairāgyam*. That is called *Vairāgyam*. *vītaḥ vigataḥ ragaḥ yasmāt virāgaḥ, tasya bhāvaḥ, virāgasya bhāvaḥ* is *vairāgyam*; that *vairāgyam* means dispassion. He is free from *rāga*; means there is no want.

Aiśvaryam, Jñānam, Vairāgyam and then fourthly, Yaśas. This is another glory of our culture. Yaśas, anywhere any fame it belongs to Bhagavān. Look at this. In Europe, you go to any beautiful spot you will find there they will have a castle or a palace. You go to ancient India there will be a temple in such spots; whether it is Palani hills or it is Uchchi Pillayar Koil on that hill or any beautiful place, all these were given to God. All the palaces were built somewhere, and they are no more seen anywhere. Colas built many magnificent temples. Which Cola palace you see? But how many temples you see. If you fall down in Tamilnadu your feet will be on one temple and hand will be on another temple. All Cola temples are there but do you see one palace of that Cola dynasty? We don't see any. That is the glory of our country. All the beautiful spots were given to Him. Any fame or any ray of fame or name is there, it was always dedicated to Him. If one had a skill, skill to paint one painted in colours and colours the glories of the Lord. If one could sing one sang one's heart out in praise of the Lord. If one could sculpt one just erected monuments towering to the clouds and reaching the clouds all for the glorification of my Lord. Any talent, any skill that we have it was given to you because Bhaga includes fame. *Yad yad vibhūti-mat sattvam*; wherever there is any glory he says that is all *mama tejo aṁśāsambhavaḥ*, wherever there is *vibhūti*, any *vibhūti*, any glory it belongs to the Lord.

I talk to you; I have a voice. Whom should I thank? My mother, my father, whom should I thank, my grandfather, my grandmother? And then who is the great grand-

father? We have seen all these things. Suppose I don't have this voice. Whom should I thank for my voice? I have this voice; I can talk to all of you. Suppose this voice is not there and I have a voice like this (Talks in a squeaky voice). I keep talking; how would you all listen to me tomorrow? I will have ten fellows always because they will come for my knowledge. There will always be some people for me because I have some *jñānam*. There are jigyasus for that in the world. But an audience, no way. Possible? You will all come and listen to me? (Talks in a squeaky voice) The voice is also a very important thing. It is a gift of Bhagavān.

Any gift belongs to Bhagavān only. Nothing is yours, really speaking. Anything is Bhagavān's as we have seen before. Therefore, wherever there is ray of glory, Lord Krishna says if there are rivers and rivers and Ganga is the most sacred among the rivers because that is considered the most sacred. Ganga is most sacred. Lord Krishna says that sanctity belongs to me. He doesn't say I am more sacred than Ganga. That is a silly interpretation. People think Ganga is most sacred. That extra sanctity that you attach, it doesn't belong to Ganga it belongs to me. If it has the power to purify it belongs to me. And thus, wherever there is *vibhūti* that *vibhūti* belongs to me. Even in Sanskrit compounds he says, *samasānam dvandvaḥ aham asmi*. Because in other *samasās* one becomes inferior to the other etc. But in *dvandva*, both have an equal place. *Rāma-lakshmanau* means Rāma is equally stated as Lakshmana in the compound. Both have equal places. Therefore, Lord Krishna says *aham dvandvah samasikasya ca*. Thus Lord Krishna says wherever there is an extra glory that belongs to me and therefore, *Yaśas*. Absolute *Yaśas* is Bhagavān.

*Aiśvaryam*, *Jñānam*, *Vairāgyam* and *Yaśas*. Then what? *Vīryam* is fifth; *Vīryam* means *śakthi*, to create, to sustain, to resolve, to withdraw. Not destroy but to resolve; that is why I use the word resolve. It is not destruction it is resolution; and therefore, to resolve; This capacity to create, to sustain, to resolve is called *Vīryam*.

The final virtue included in *Bhaga* is *Sri*, Lakshmi, *Aṣṭalakṣmi*. All Lakṣmi belongs to him, *Srīḥ*

This six-fold virtue absolute is called *Bhaga*. This means these virtues are limitless, which means wherever these are seen, they are to be identified as this bhaga

alone. *Bhagaḥ asya asti* ; *Bhagaḥ* is there for him, and therefore, he is called *Bhagavān*. Therefore, once you say *Bhagavān Viṣṇuḥ* or *Bhagavān Śivaḥ* or *Bhagavān Gaṇeśa* or *Bhagavān Subrāmaṇya* or *Bhagavatī* if you say, Lakṣmi etc. it is all the same. There are not many *Bhagavān*. There is only one *Bhaga* possible virtues being absolute, being limitless, and therefore, there is one *Bhagavān*, in fact there is only *Bhagavān*. We therefore, don't say one *Bhagavān*. Therefore, I can invoke him in any form. And all *devatās* are called *adhiṣṭhāna devatās*.

In our culture even a *grāma* (a village) has got a *devatā*, called *Grāma-devatā*. *Vanam* (a forest) has got a *devatā*, *Vana-devatā*. In the village you look at the Lord through this village then he becomes *Grāma-devatā*. It is endless, it is. Therefore, all these *devatās* etc are all aspects of the same *Īśvara*. Therefore, in worship etc. in whichever form you invoke him, in whichever form you offer your worship, it all goes to *Bhagavān*. One step further our *śāstra* goes, when you see, when you hear, you think the eyes see, true; but these eyes see the colours and forms and that sight is controlled by a law, and if you look at the Lord through that law, he becomes the *adhiṣṭhāna devatā* of sight. Similarly, there is *adhiṣṭhāna devatā* for the ears; there is *adhiṣṭhāna devatā* for the sense of smell, sense of taste and sense of touch. There are *adhiṣṭhāna devatās* for your hands, for your legs, for all the *kar-mendriyas*. There is an *adhiṣṭhāna devatā* for your *buddhi*, for your *manaḥ*. *Adhiṣṭhana devatā* for the *manaḥ* is *chandra*. Not this *Chandra*, *adhiṣṭhāna devatā* of *manaḥ* is *chandraḥ*. *Adhiṣṭhāna devatā* for *buddhi* is *Bṛhaspati* etc. We have varieties of *adhiṣṭhāna devatās* for all these senses etc means everything is connected to that total. If you look at this individual expression and that individual expression, from the standpoint of that individual expression, a functional feature of an individual, then from that standpoint when I look at the Lord, the Lord becomes the *adhiṣṭhāna devatā*. And thus, we have endless *devatās* but then all that is there is one and we say the Lord alone is existing; we say the Lord alone is. This is called surrender, this is called *śaraṇāgati*. This *śaraṇāgati* is the end of your pursuit of *bhakti* or *jñānam* or whatever. That *śaraṇāgati* is what? All that is here is the Lord if you say, that is *śaraṇāgati*; it is *jñānam*. To say all that is here is the Lord, you must have *jñānam*.

People say, Swamiji, it is all intellectual knowledge. Ah, you have got nasal knowl-

edge also? What is this? All knowledge is Intellectual knowledge. Is there some other knowledge? When do you add an adjective sweet to sugar? Unless you have got some other type of sugar why should you say sweet sugar? Similarly, please tell me unless you have knowledge taking place elsewhere why do you say it is intellectual knowledge? And another common expression is mental attitude. As though there is some nasal attitude or dental attitude or some ocular attitude. Attitude is enough. What mental attitude? Why intellectual knowledge? Means what? Forget this adjective intellectual. There is knowledge, just knowledge; it can be direct or indirect.

Therefore, if you say all that is here is Īśvara, even the awareness because of which I am aware of all this, is all included, it is all Īśvara. If you say, this is *jñānam*; this is *śaraṇāgati*. Is that not true? What did you surrender? Nothing; all my notions. Therefore, surrendered is only *adhyasa*. All that is *adhyasta* is surrendered. There is nothing else; *adhyasta* is surrendered. What is, is what is. All notions are surrendered. Therefore, knowledge is surrender. And for this knowledge and surrender what do you require? Enquiry you require; that enquiry itself is *bhakti*. Don't think there is another *bhakti* which is separate from enquiry. Enquiry is *bhakti*. And when you sing in glories of the Lord, that is also *bhakti*. When you sit there elaborately performing the rituals that is also *bhakti*. When you offer unto this fire various oblations that is also *bhakti*. When you do some mental *japa* that is also *bhakti*. Fulfilment of this *bhakti* is in seeing all that is here is Īśvara, that I am never away from, never alienated from Īśvara.

*Om Tat Sat*

“ Life is nothing but a series of decisions. You have to make decisions in life all the time. And those decisions have to come from a clear mind, not from a confused mind. Therefore, you have to be prayerful so that clear decisions will come to you.”

- Swami Dayananda Saraswati

### 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*<sup>2</sup>. 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

<sup>1</sup> 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.

<sup>2</sup> मयि चानन्ययोगेन भक्तिरव्यभिचारिणी । विविक्तदेशसेवित्वमरतिर्जनसम्सदि ॥ *mayi cānanyayogena bhaktiravyabhicāriṇī | 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 *sādhu*, 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 *sādhu*, 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.....munih mokṣaparāyaṇaḥ*”<sup>3</sup>. That which you are in contact with is called *sparśaḥ*

<sup>3</sup> स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः । प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ □ Bhagavad Gītā, 5.27

*sparśānkṛtvā bahirbāhyāṃścākṣuścaivāntare 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 *bahiṣkaraṇam*. How can one can 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.<sup>4</sup> 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

---

<sup>4</sup> 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 “*karmaṇyevādhikāraṣṭe,*” you have a choice over action only, *karmani eva*.<sup>5</sup> 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. Sachin<sup>6</sup> 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, *karmaṇyevādhikāraṣṭe 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

<sup>5</sup> कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि □ Bhagavad Gītā, 2.47

*karmaṇyevādhikāraṣṭe mā phaleṣu kadācana | mā karmaphalaheturbhūrmā te saṅgo'stvakarmani ||*

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.)

<sup>6</sup> 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

## **It's Conquest, Not Just Conversion** **Swami Dayananda Saraswati**

### **Note from Editor :**

*Pujya Swamiji had a keen insight in to any important subject matter, be it Veda, Vedanta or even social and religious topics. He has an unique way of getting in to the core issue involved and suggest solutions in a dharmic way.*

*His declaration 'conversion is violence' can never be disputed by anyone. His various talks on a range of topics were either published in newspapers or circulated among intellectuals over a period. Among them some of the topics are listed below, which we intend re-publishing in our News Letter in the forth-coming editions:*

- 1. Conquest, not Conversion 2000*
- 2. Conversion 1999*
- 3. Conversion is Violence.*
- 4. In the name of religious freedom.2007*
- 5. Legitimacy of religious minorities.2005*
- 6. Spectre of religious freedom2006*
- 7. Understanding of Secularism 2014*
- 8. UniformCivilCode2003*
- 9. Welcome the Ordinance2002.*

*These articles were compiled by Swamini Agamanandaji. Although some of these topics covered, are two decades old, they are still relevant in its basis of the issues.*

## **It's Conquest, Not Just Conversion**

As a State guest of India in December 1999, Pope John Paul II declared in Delhi his mission to "plant the cross in Asia" in the current millennium. The announcement of this mission signaled alarm to non-Christians, Christians, and even to a few Catholics. The expression "plant the cross" is an obvious metaphor for conquest, consistent with the history of the Catholic Church and its stated ideology. Paradoxically, this concept of conquest is far removed from the deeply personal realm of religion, much less spirituality. But concealed in the choice of words "plant the cross" is an even more disturbing dimension to this message, one that is well-understood by, and no doubt directed to, Roman Catholic theologians. The Roman Catholic tra-

dition holds that Christ, like common criminals, was crucified on a garbage dump outside of the gates of the city of Jerusalem so that his sinful blood, when spilled, would not pollute the Holy City. However, being who he was, the tradition holds, the spilling of Christ's blood on this site had the effect of purifying it and making it a holy site. Planting the cross, therefore, means both claiming for God what is estranged from God, and purifying that which is impure. The sentiments covertly reflected in this phrase "planting the cross" used by Pope John Paul II in December 1999 were made clear in the recent declaration "*Dominus Iesus*" issued by the Vatican August 6, 2000 and brought to public attention in a press conference on September 5.

In this controversial and disquieting document, the Pope opened with a clear directive to Catholic theologians to obey the scriptural mandate to "baptize all nations." That the Church's mission is one of conquest rather than personal religious conversion is made clear in this incongruous expression "baptize all nations." This is corroborated throughout the document which impresses upon its faithful the necessity to convert *all people* to Christianity. They are reminded that they have a mandate "to proclaim and establish among all peoples the kingdom of Christ and of God," noting that God "cannot be detached either from Christ or the Church." Attempting to pacify reactions to the Pope's statements in Delhi, Archbishop Alan de Lastic of New Delhi downplayed the Pope's remarks by saying that he was merely referring to a "conversion of heart." In this recent declaration, however, the Vatican is clearly concerned with correcting just such interpretations of the mission of the Church. Nothing new is stated in the declaration in terms of the Church's doctrinal position. But in order to execute its mission of complete global conversion to Catholicism, the Church has historically allowed its real agenda to be concealed. Now, however, the sense of urgency to complete the mission of converting all people has caused the Church to abandon all pretense about its mission.

Lamenting that at the close of the second millennium "this mission is still far from complete," the document declares that "God wills the salvation of everyone through the knowledge of the truth." Since this 'truth', which is a non-verifiable belief, is entrusted only to the Church, however, and "because she believes in God's universal plan of salvation, the Church must be missionary." The universal scale and funda-

mentalist stance of this position, taken by all proselytizing religions, have far reaching consequences. The non-negotiable goal of the Catholic Church is conversion of each and every person in the world, not just to Christianity, but to Catholicism. There are no exceptions. Every person, including non-Catholic Christians, who values his or her beliefs, culture and intellectual integrity has been put on notice that all of these are, have been, and will continue to be under systematic assault by the Roman Catholic Church.

The document repeatedly makes clear the Vatican's position that salvation is only possible through Christ, mediated through the Roman Catholic Church. Non-Christian religions are unequivocally declared inadequate. At best, they may have some prayers and rituals that are preparatory to the Christian Gospels. These are not, however, considered to be of "divine origin" nor to have "salvific efficacy." But even more condemning than this is the contention that some rituals in these non-Christian religions "constitute an obstacle to salvation." This open disparagement of non-Christian religions, without making any attempt to understand them, is in stark contradiction to the Church's profession of tolerance, compassion and the "sincere respect which the Church has for the religions of the world." There is no tolerance here, much less respect. On the contrary, there is an attempt to justify what amounts to destruction of all non-Christian religions.

Consistent with this view, the document specifically targets religious pluralism, viewing the thinking behind it as a danger to "the Church's constant missionary proclamation." The document itself is, in fact, meant to be a "remedy" for this thinking and expressly states its aim to "rule out in a radical way" the thinking that "one religion is as good as another." With this type of agenda, where is the place of inter-religious dialogue, so assiduously pursued by the Church? This is made clear. Inter-religious dialogue, the declaration states, "is part of the Church's evangelizing mission." The palpable contradiction between dialogue and the stated evangelizing mission of the Church is evident. Dialogue is an exchange of ideas among equals, ideally towards a mutually enlarged understanding. There is no mutual exchange intended here, rather, a commitment on the part of one group to coerce another into a predetermined outcome. Dialogue is a misnomer for coercion. It is not surprising, therefore, and to their credit, that two Rabbis refused to participate in an October 3

symposium on dialogue as a protest against this document, forcing the Vatican to cancel the symposium. The remarks of a secretary of the Vatican's office might more appropriately apply to anyone who enters into dialogue with the Church. "It is difficult to have a dialogue when one side is missing."

In the light of its stated views on non-Christian religions, there is no equality in such inter-religious dialogues either. The declaration offers a convoluted response to this by saying, "*Equality*, which is a presupposition of inter-religious dialogue, refers to the equal personal dignity of the parties in the dialogue, not to doctrinal content, nor even less to the position of Jesus Christ." One wonders what would possibly be the concept of personal dignity referred to here. What personal dignity is accorded a human being, a rational being, when one is invited into a dialogue with the covert intent of hijacking one's reason? What personal dignity is accorded a person when his or her religion, the sacred core of his or her being, is denigrated and targeted for destruction?

As for the sacred writings of religious traditions, the document claims that the designation "*inspired texts*" applies only to the canonical books of the Old and New Testaments. The sacred books of other traditions are not regarded as revealed works of divine origin, and if they have any merit in them at all, they "receive from the mystery of Christ the elements of goodness and grace which they contain." In the world view of the Church, this statement, in effect, endangers the survival of every one of the world's sacred works, except the Bible. Works that do not reiterate Biblical teachings are heretical and those that do, derive their merit from "the mystery of Christ" and are, therefore, redundant. In the burning of the library at Alexandria, history has shown us the disastrous consequences of precisely this thinking.

At the recent United Nations Summit of World Religious Leaders, a Roman Catholic Cardinal defended the Church's right to convert by citing Article 18 of the United Nations Bill of Rights which grants everyone the "freedom to change his religion or belief either alone or in community with others." In light of the Pope's intention to "plant the cross" globally, and the doctrine and intentions set forth in the "*Dominus Iesus*" the Church has declared a position that threatens to place it in violation of several human rights assured by this Bill. One of the basic principles stated in the preamble of the Bill of Rights is the freedom of belief. The same Article 18,

cited by the Cardinal. grants every human being the “right to freedom of thought, conscience and religion.” A systematic, often coercive and even covert effort to impose one’s religion on another is a clear violation of this basic human right. Article 5 of the Bill of Rights states that no one shall be subjected to degrading treatment. The denigration of one’s religion, the humiliation that accompanies the conversion experience, and declaring another’s religion as an “obstacle to salvation” are all violations of the dignity ensured to every human being. Article 19 grants every person the freedom to hold opinions, and matters of belief, no matter how fervently held, are matters of opinion. Article 22 ensures that everyone is entitled to the cultural rights indispensable for his dignity. Every convert from a non-Christian tradition suffers an irreparable alienation from his culture and, tragically, from his own family. The family, in turn, is alienated from the community. With the conversion experience come shame, isolation, deep personal conflict and ultimately, the seeds for discord. History testifies to the devastating loss of rich and diverse cultures, gone forever in the aftermath of religious conversion. Article 26 (2) requires that education “shall promote understanding, tolerance and friendship among all nations, racial or religious groups.” The Church knows better how much religious “understanding, tolerance and friendship” it promotes in its schools. Human rights violations plague every member of the United Nations, but the Vatican, not just as a member state but as a religious body has a special responsibility to honor the very basic human rights of every human being, rights which, as a member of the United Nations, it has pledged to protect.

The Vatican’s document is an eye-opener for all those who believe in religious pluralism. They have to safeguard their noble belief, as even Mahatma Gandhi did all through his life.

*Om Tat Sat*

**For this newsletter to be self-supporting, we solicit your support by any one or more of the following:**

1. You may sponsor a page in which articles appear.

**For full page Rs. 1000** (your name and address will be printed at the bottom of the page)

**For half page Rs. 500** (two sponsor's name will be printed at the bottom of the page)

2. By giving advertisement as per following tariff :

Full page (Colour) ..... Rs. 6000

Full page (B&W) ..... Rs. 3500

Half page (Colour) ..... Rs. 3000

Half page (B&W) ..... Rs. 2000

3. Those who are getting soft-copy of the newsletter are also welcome to do sponsoring.

4. The payments may be made by cheque/DD in favour of SrutiSeva Trust.

Add Bank collection charges.

5. The payments may be sent to *Editor, Arsha Vidya Gurukulam,*

*Anaikatti, Coimbatore - 641 108*

## ***Arsha Vidya Newsletter***

Annual Subscription: Rs. 180 /-

***Published by: V. Sivaprasad***

Trustee, Sruti Seva Trust, Anaikatti, Coimbatore 641 108

***Edited by:***

**Ramachandran S.N (+91 94879 11949)**

***Printed by: B. Rajkumar***

**Rasi Graphics private Limited**

40, Peters Road, Chennai 600 014 ; Phone - (044) 28132970

## Three weeks course inauguration at Arsha Vidya Pitham, Rishikesh



**Pujya Swamiji's Aradhana (Sep 2020) at AVG Anaikatti, Coimbatore**

