



The Tree in the Seed 01

Sakthi Vikatan November 12, 2013

The Great Human Power or potency

Author: Dr. Sevaratna T.S.
Narayanaswamy

Does an individual's intellectual ability increase because of his knowledge of the stories in

Puranas and Itihāsas? Do his problems resolve?

Hindu Dharma brands the unfortunate man as a past-life sinner and lauds the epicure as a past-life man of merit. If they were the fate of an individual, why should one practice religion? Why worship? Why put in an effort?

People preach impracticable paths, incompatible with today's lifestyles. Instead of advocating the precept 'Tell the Truth,' can it be said with certainty that telling the truth in today's world will advance one's carrier goals?

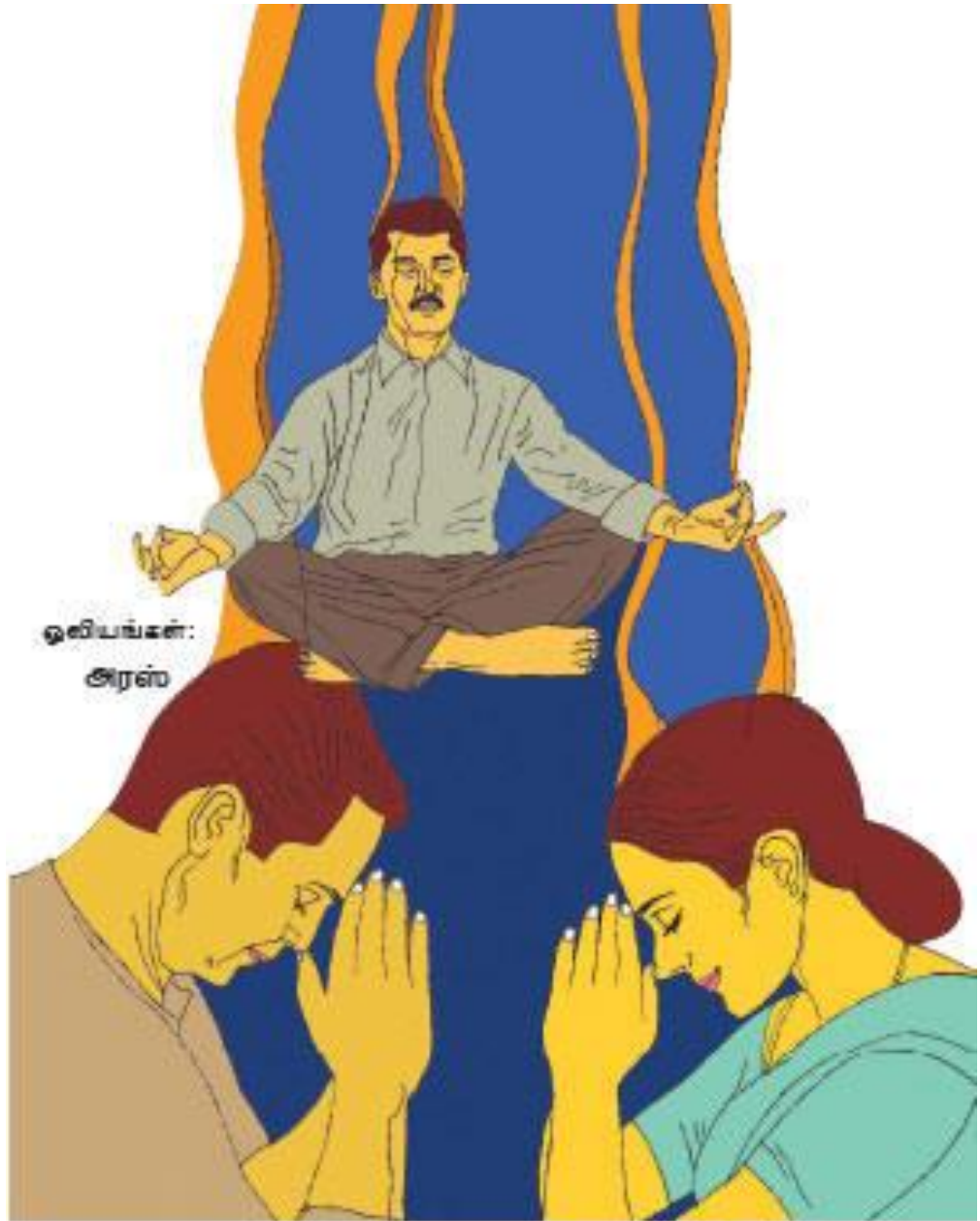
What is the path for the great humanity to retain its power, grow and prosper? Would prayer resolve the difficulties? Will spiritual growth help one attain prosperity in the daily life? Can our natal religion and Dharma find solutions to the present day's problems?

Does hard work lead to aspirational lofty goals? Don't we need salary commensurate with work? Job description commensurate with ability, amenities according to education, enjoyment of life, performance of duty, living a life of Virtue, Prosperity, and happiness, and pursuing a life of fame: Does Hindu Dharma explicate attainment of these goals?

Straightforwardness in the present world teeters. Virtuous conduct vacillates. Many people with injustice, irregularity, tainted conduct... hold highest offices. Virtuous

conduct and discipline can make a good man, though all virtuous men do not always succeed in life. Does Hindu religion point the path of success to the virtuous?

‘I am a woman. I am devotional and virtuous, though I did not earn my spouse’s love. I am subject to the cruelties of the groom’s household. I never even prayed for



resolving my problems. Is there any way to put up an oppositional fight and accomplish my goals and aspirations? Pointing to the Hindu Dharma’s precepts, it imposes ‘inordinate forbearance in the face of intolerable difficulties.’ Please don’t exemplify the lives and stories of Savitri, Chandramathi... and placate me and promise ‘a change to good times and resolution of difficulties.’ ‘Show me a practicable way out of this quagmire.’

These are the challenges facing the Hindu Dharma over eons. If proper answers were not forthcoming, no advocacy of Hindu Dharma can be forced on the Hindus



themselves in the modern times. This series attempts to find answers to these vexing questions.

Every person has a great hidden human Sakthi (power and potential): Like the tree living in the seed! Is it not a self-evident truth: The seed sprouts to become a sapling and a tree, flourishing with abundant flowers and fruits which benefit living beings? Likewise, the human power should benefit oneself and others.

Whatever happened before, let it be. What happens henceforth should be salubrious: These are the protective tenets of the faithful humanity yearning for success. Everyone should realize the potential of his or her great hidden power under the aegis of the Sāstraic secrets of Hindu Dharma, transform those tenets into deeds and devise ways to attain success in life. This series reflect that vision.

- See the tree grow.

The frogs in the milk pots!

The dairy farm workers were busy filling the milk cans. The two frisky frogs, frolicking in the nearby stagnant pool jumped too high and landed inside the milk cans. The dairy hands did not notice them, closed and sealed the cans. The journey of the frolicsome frogs began.

The first frog realizing its predicament attempted to escape. Since it jumped high, it hit the lid of the can and died of head injury.

The second frog desiring to escape, jumped up gingerly. Hitting the lid, it developed a headache. Realizing this was not how to escape, it devised an escape plan. Knowing its strength and its innate ability to swim and float, it swam in the milk. From the swimming and churning with the rapid webbed feet, it churned the milk and created a small butterball which grew. Soon the butterball was big enough for the frog to sit on the floating butterball and recoup its strength. The dairy farm workers unsealed and opened the lid. Sooner than later, the frog jumped out in one big leap and escaped alive.

When the hidden unspent power inside us with or without our knowledge finds expression, success takes off on its wings.

[A tree in the Seed -02](#)

The great human power

Dr. T.S. Narayanaswamy

The maxim of our elders is, “Rare indeed is human birth.” The Sastras declare that of all the creations, only man with six senses is Jīva Sṛṣṭi with many inherent powers.

We earned human birth with or without our volition. Our Life dawned on earth without our knowledge whether there was or was not a primordial desire for life, a compulsion, an ordainment or circumstances. Because of one or more of them, most of us live or have an inherent desire to live.

Man’s birth and death have an element of uncertainty. Intellect and science have no control over an event called death. Death as an event is an absolute certainty. No one can time it or prevent it. We wish death will not happen to us. It is unnatural, impractical and false belief. Believing in nonexistent eternal life, we desire to live forever.

There is no greatness in having a mere existence on earth. How we live or what for we live are more important.

When we continue living, what do we desire to do? But, what do we do in reality? Everyone must think about it. Based on this, an understanding of a unique nature or disposition of a man (குனித்தன்மை) becomes evident.

Is development of the unique disposition remain under the authority and power of the individual? Is its formation beyond our power or under some unknown principle? Is life bound by rules or principles? Is life a nature and function of self-will (or free will = தன்னிச்சை)?

The effort to seek answers to these questions and the attendant experience are an accomplishment. If life is not under our control and functions under unknown rules or principles, do we have a way to bring it under our control? Is that path

scientific? Is it the path of religion based on Sastras? Is it a self-chosen path? We should research it.

Many people, having found success in their chosen paths and lofty principles, offer disparate spiritual advice.

தர்மம் தலைகாக்கும்;	Dharma will safeguard your head;
முயற்சி திருவினையாக்கும்;	Effort brings holy deed;
முயன்றால் முடியாதது இல்லை;	With effort nothing is impossible;
உண்மை உயர்வைத் தரும்;	Truth offers loftiness;
சத்தியமே ஜெயம்!	Truth wins.

It is easy to teach; but, it is hard to put it in practice. (Easier said than done.)

We bear witness to and face innumerable failures in our endeavors; we ourselves may fit the description: 1) Hard workers failed to realize their aspirations and goals. 2) The tremblers: Extraordinary attempts failed to yield fruits. 3) The good and soft souls: Their straightforward outlook did not advance their carrier. 4) The stumblers: Despite their fitness and ability, they stumbled and fell through the cracks. 5) The devout miserables: Though they were devout there was no tranquility, happiness or freedom from imminence. Of the 10,000 servitors, only ten people enjoy blessings with luxurious living, respect, esteem, riches, high position, title and adoration with garlands. The rest are '**unwept, unhonored and unsung**' as told by Sir Walter Scott (1771–1832). They never enjoyed a life of ease and disport, and disappeared without a name or fame, having worked themselves to the bone, borne hardships... Nobody has offered a scientific or philosophical explanation for these outcomes. We can consign him to the category of fate. Or we can give him a moniker, 'Failure (= Schlimazel = Always an unlucky person).'

I. Patriotism

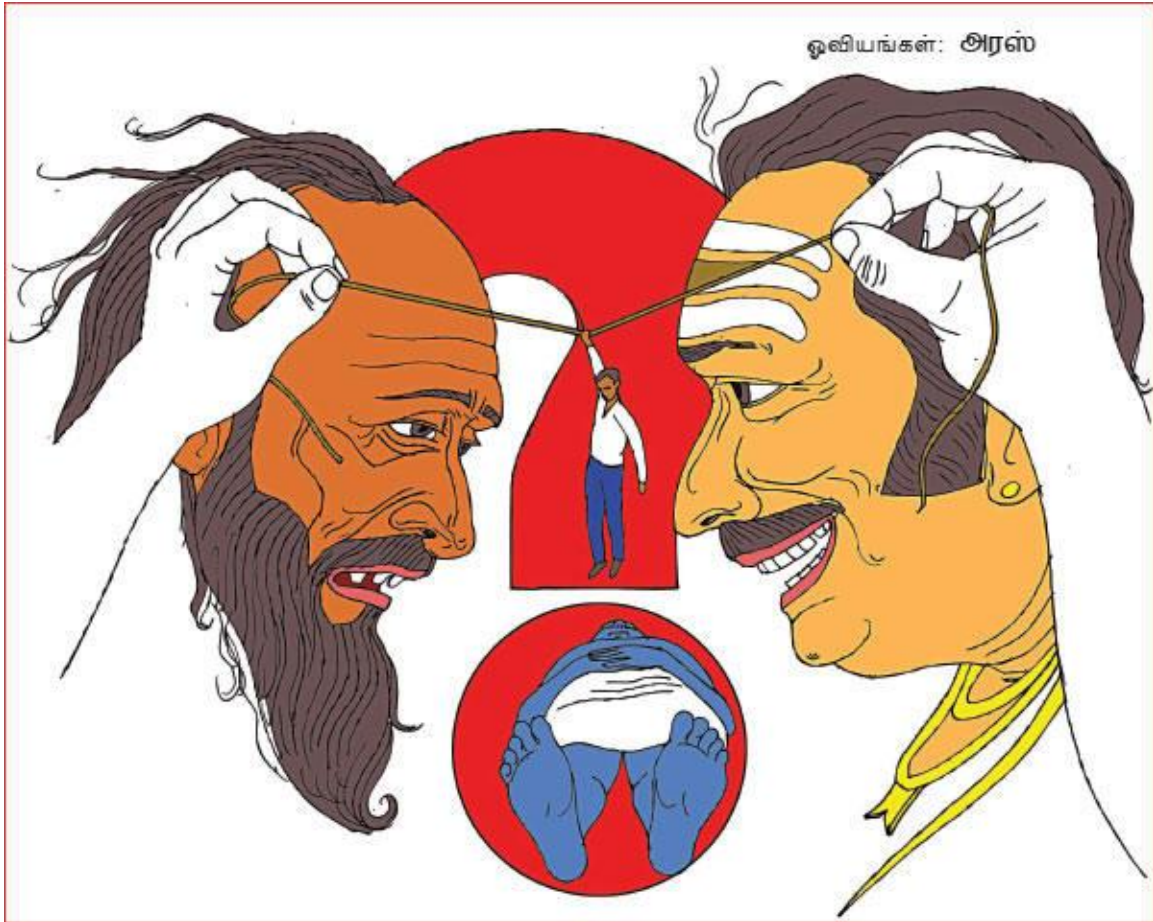
“Breathes there the man?”

Sir Walter Scott (1771–1832)

unwept, unhonored and unsung'

From "The Lay of the Last Minstrel," Canto VI.

BREATHES there the man with soul so dead
Who never to himself hath said,
This is my own, my native land!
Whose heart has ne'er within him burned, 5
As home his footsteps he hath turned
From wandering on a foreign strand?
If such there breathe, go, mark him well;
For him no minstrel raptures swell;
High though his titles, proud his name, 10
Boundless his wealth as wish can claim,
Despite those titles, power, and pelf,
The wretch, concentered all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down 15
To the vile dust from whence he sprung,
Unwept, unhonored, and unsung.



Is it their fault they fell into the abyss in their lives? Is it lack of ability? Unfitness? Lack of opportunity? Plain misfortune? Only when you find answers to these questions, we can find resolution to these problems. Though we may not resolve these questions, we can analyze the causes.

The sower of **Thinai** (millet) will reap the millet. The sower of **Vinai** (action, deed) will reap Vinai. Here Thinai and Vinai are rhymers. We see today millions of farmers (sowers) in a crisis. We see today millions of crooked dealers having sowed soothing words reap an easy life. The religionists expound and point to the past-life merits and demerits (புண்ணிய, பாவம் = merits and sins) and offer solace to the suffering embodied souls. They do not explain the real reasons behind the disparity.

Newton says, "For every action, there is an equal and opposite reaction."

In today's world, evil does not beget evil but yields all that is desirable. The good suffer (and the bad prosper). Newton's law is anomalous in its application to people.

Should we formulate a new general theory, based on observance that the evil doers reap goodness; the dishonest receive coveted awards; only the liars get to eat sumptuous meals? Certainly not. We see upright people, celebrated over ages who distinguished themselves with hard work, honesty, sagacity...

We know the history of mere men who ascend the ladder of success to great heights and fall into the bottomless hell. We know in truth-saying there are winners and losers. Is it the strength of the truth or its weakness? Or is it the results of past-life good and evil deeds.

Now many questions have come to the surface. We must find underlying basis and proof for the answers. To explain further, we should subject the Hindu religion itself to a critical evaluation (experimental path) under the aegis of the principles and tenets in Vedas and Upanishads. The elders' experiences and recommended paths ofcourse add color to the precepts; our analytical skills and wisdom are the tools. These proposals are the guiding light for the experiment, which is the object of this series of articles.

Now many questions have come to the surface. We must find underlying basis and proof for the answers. To delve further, the Hindu religion is made the Edifice of Experiments (critical evaluation) under the aegis of the principles in Vedas and Upanishads serving as resource; our analytical skills and wisdom are the powerful tools for such a bold experiment. The elders' experiences and recommended paths add color to the precepts. These proposals are the guiding light for the experiment, which is the object of this series of articles.

--The tree will grow

God is 'seeable!'

Watch closely the sprouting of the seed. The sprout grows upwards, and downwards too. The down-growing roots anchor the plant and seek the nutrients in the soil. The up-growing branches, leaves, flowers, and fruits both unripe and ripe are of use to others. They are the next generation seeds. Man desires to grow upwards (attain liberation or Moksa) for his own selfish reasons. For living a life of eternal existence (liberation), should he not desire to accumulate self-supporting ways and means (Sakthi) to attain the lofty goal?

Thimmamma Marrimanu is a banyan tree in Anantapur, located about 25 kilometers from Kadiri, Andhra Pradesh, India. It was recorded as the largest tree specimen in the world in the Guinness Book of World Records in 1989.

Its canopy covers 19,107 m² (4.721 acres). Credit Wikipedia.



Let us look at the story of Banyan tree.

A Guru one day taught about his disciples the omnipresent god. One student posed a question, "Guru, is god seeable with our eyes?"

Guru: Why not. It is easy to see him.

Disciple: If that is true, can you show me god?

Guru: Let me show you. You go to that Banyan tree and bring me a ripe fruit. Besides, bring me a knife.

Disciple brought the fruit and the knife.

Guru: What is this?

Disciple: Banyan fruit. The Guru asked him to cut it into two halves.

Guru: What do you see inside the fruit? Disciple: a small seed(s). Guru asked him to cut the seed into two pieces. More cutting ensued. The guru asked him, "What do you see?"

Disciple: I see nothing.

Guru: Look closely. A banyan tree is visible. The disciple understood there are seeds in the tree and tree in the seed and likewise, God is all-pervasive.

--A story from Upanishad.

[TreeInTheSeed03](#)

TreeInTheSeed03.docx

- [Sakthi Vikatan 10 Dec, 2013](#)

A great Human Sakthi

Dr. T.S. Narayanaswamy. Pictures by Arus

In today's world, evil instead of causing rebound evil to the doer, rewards the evil doer all that is beneficial. Millions of farmers having planted millet seeds face crop failure. Others having sown evil deeds have reaped easy and luxurious life. What causes these anomalies?

The prevailing platitudes are Truth wins and Dharma succeeds. Truth produced both winners and losers. Why is it so? Is Truth strong or weak? Or, is it the fruit of the past-life merit or demerit?

Such questions make rounds in our mind and midst. To find answers, the Hindu religion is made the Edifice of Experiments (critical evaluation) under the aegis

of the principles in Vedas and Upanishads serving as resource material; our analytical skills and wisdom are the powerful tools for such bold experiment as proposed in the past issue.

The proposed experimental model consists of four important areas of interest: Body, mind, intellect and soul. To measure man's power and potential, these four divisions become the subjects of study. Ān̄mā (soul) is the prime mover of the body, intellect, mind and thoughts, consciousness and the kaleidoscope of emotions.

Man is three-faced or three-dimensional: 1) What you think you are? 2) What others think you are? 3) What you truly are?

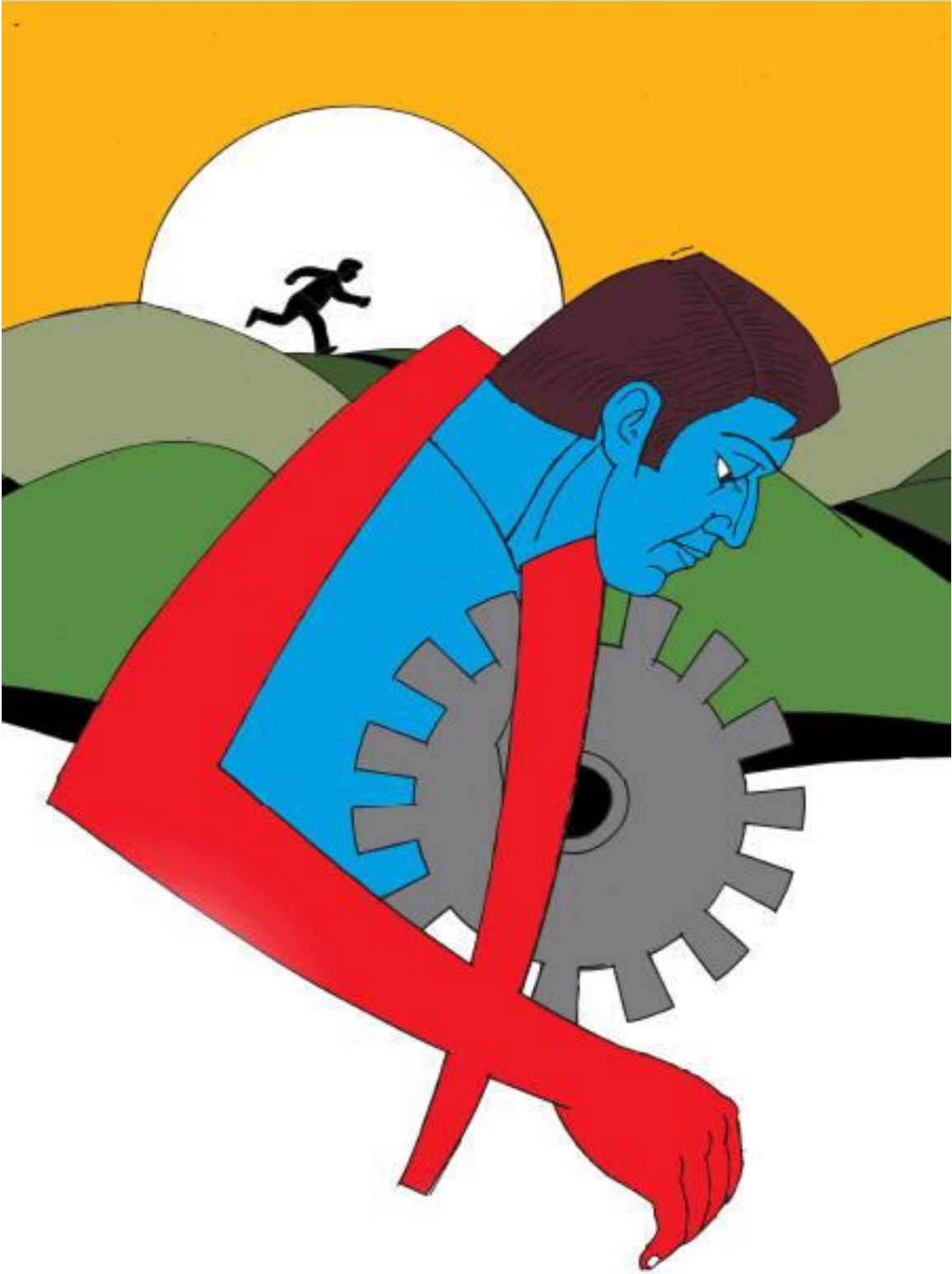
What you think of yourself is one dimension. What others think of you is the second dimension. What you really are in truth is the third dimension.

Only after these three dimensions are analyzed, compared, contrasted and unified, we come to know the subject's true standing, power and potential. The four divisions are subjects of analytical study on individual, collective, comparative, correlative and global basis.

To know an engine in a scientific manner, it is common to study it in two parts: Structure and function. It is to know the engine parts in its knocked-down condition. Later, we find out the function of the engine parts individually, in collaboration with other parts and as its global performance. This gives us the complete knowledge about the engine.

Pursuing that model, it becomes imperative to find out the make-up and function of the individual entities: Body, mind, intellect and Ān̄mā. Discovering and realizing the hidden, auspicious and lofty powers in them, it is a given that man manifests fearless bravery. He understands that life is for living.

If God thought and ordained that man can live without challenges, problems and struggles, humanity would have faced no opposing powers with resultant deleterious handicap, stagnation and a life of mere existence.

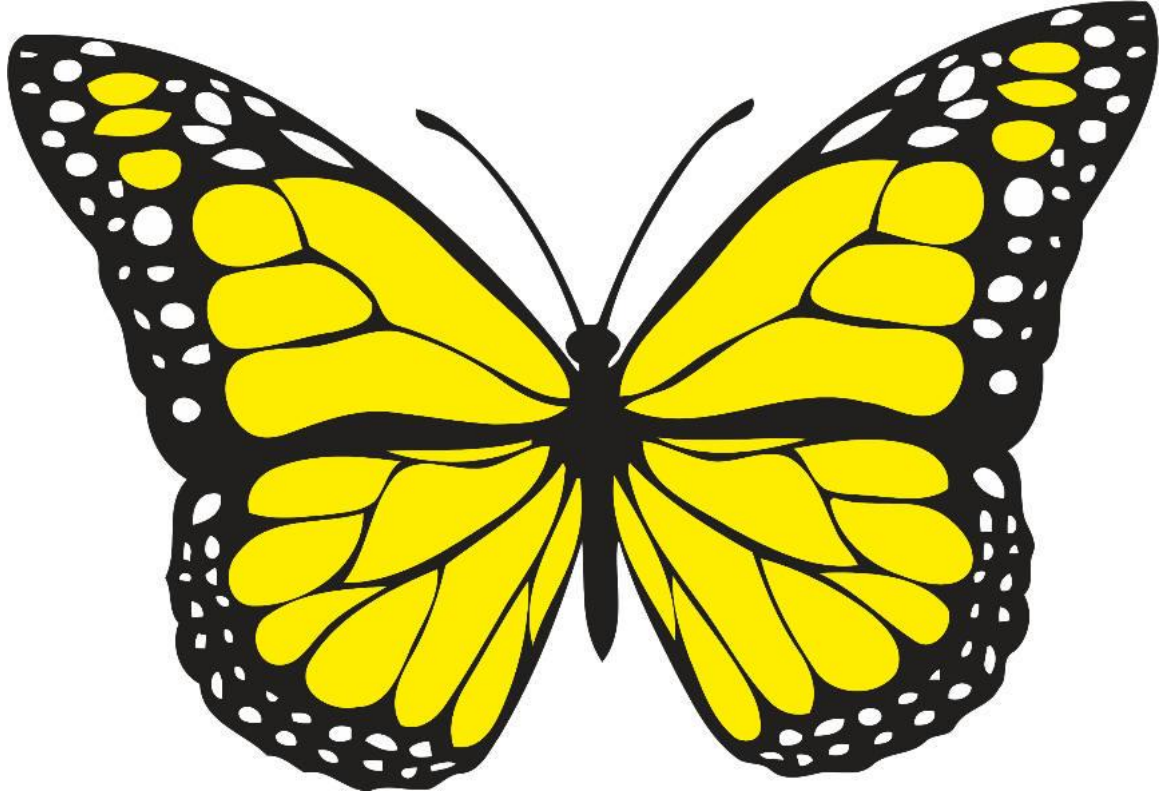


The tree will grow.

Butterfly's struggle

A man enjoying nature, saw the butterfly Chrysalis hanging from a twig in the tree.

He noticed a crack in the cocoon. He saw a butterfly struggling to emerge from the cocoon, which lasted a few hours. That man with (misplaced)



compassion enlarged the opening in the cocoon and helped the butterfly emerge from the cocoon. **Butterfly: [openclip.org](https://openclipart.org/)**

In a matter of a few seconds, the butterfly emerged from the cocoon. Its body was big and its wings were still folded. It fell on the floor and tried to move. He waited hoping the butterfly will fly away. But, it did not fly off. It moved on the floor without the wings spread out for a flight.

The butterfly developing in the cocoon breaks through the wall of the cocoon to emerge on its own endeavour. Once it is out of the cocoon, it rests for a while and then pumps its blood into the wings, supplying the needed nutrients. This is the natural order as laid out by God for the butterfly. Man did not realize that the butterfly undergoes growth, metamorphosis, and struggles emerging from the cocoon for its freedom... (The butterfly does not need man's intervention and help in the natural order of things.)

TreeInTheSeed04

Sakthi Vikatan - 24 Dec, 2013

TreeInTheSeed04

Seed and Root Dr. T.S. Narayanaswamy. Images: Aras

The fruit that fell from the tree shattered and spread on the ground and one seed fell on a above-the-ground root. The root challenged the seed, "Who are you?"

The root answered, "My friend, like you, I came out of a small seed. I am the seed that grew into the sturdy main trunk that bears the weight of the tree."

The seed said, "You are the tree that made the fruit. I emerged from the fruit. That being so, I am your baby."

The root countered, "Certainly not. You gave me the form and the figure. Therefore, you are my mother."

These questions, posed over time immemorial, defied answers: "Did the tree come from the seed? Did the seed come from the tree?"

It is akin to the question, "Did the egg come from the chicken? Did the chicken come from the egg?"

If the seed is the mother, the tree is the infant.

If the tree is the mother, the seed is the baby.

If you know this, don't you get a nebulous answer to the unanswerable question?



The Body: The human body is made from a confluence of the Great Elements. The mind: The mind suffers distress, bound by the sensory and motor organs, web of desires, feelings... The Intellect: It is subject to success and failure due to acts modulated by the mind. The soul or Ān̄mā: This peculiar entity, a self-propelling and dynamic force, activates the body, the mind and the intellect individually, collectively and cooperatively.

This body is false.

It is just a windbag

Made by the illusory potter

Broken clay tile.

This body is impermanent and useless, as said by Siddhars.

Let us take the body first. Concurrent to the singing, 'the body is false,' there were pathfinding elders who glorified the body as the divine abode, deserving nurture.

Mei = ໒໙໓ = *Truth; Body.*

'**Mei**' as a word (Homonym) carries the meaning 'Truth.' **Mei** as a word also means the human body. Why should the falsity of a body be named **Mei**, meaning truth?

It is known to all living persons, the human body grows, gains strength, gets fatigued, simply withers and dies. Every human being loves his or her body very much. Man, through the medium of his body experiences happiness and grief. The body (**Mei**): Let us take the body first. Concurrent to the singing, 'the body is false,' there were pathfinding elders who glorified the body as the divine abode, deserving nurture. '**Mei**' as a word (Homonym) carries the meaning 'Truth.' **Mei** as a word (Homonym) also means the human body. Why should the falsity of a body be named **Mei**, meaning truth? **Mei** as a corporeal entity demonstrates the truth (**Mei**) derived from the emotional experience of happiness and distress and therefore, thought arises whether homonymous '**Mei**' the decaying body stands for truth. To comprehend our web of desires, the consequent difficulties, and the needed coping mechanisms, knowledge about our body is essential.

The number 'Five' and human body appear to have wonderful connection. The body made of five Great Elements has five organs: body, Mouth, Eye, Nose, and Ear. Among the organs, the body has the tactile sense (Touch sense by the skin), the medium of humanity's experience of happiness and distress, the mental agitation... Because of them, body's tactile sense is first on the list. Comforting the infant and helping him or her go to sleep, the mother embraces the baby on the shoulders and pats the baby on its back. Because of this maternal (mother-child) bond, both develop happiness and mental satisfaction. On the other hand, the ill-effects because of happiness and distress from touch sense should be taken seriously.

-Let the tree grow.

[To make the world proper...](#)

The father was immersed in an important work. His eight-year-old son came multiple times to his father asking questions.

He posed research-type questions: “Why is the world round? Why does the sun rise in the east? Why is sky blue?” This inquisitive intrusion bothered him. The father thought if he gave his son an assignment as a diversion, his own work would not suffer. He showed him a drawing resting on the table. The son said, “O, I know this! This is the world map. Our teacher showed us the world map.”

His father cut the map into a jigsaw puzzle and spread the pieces hither and thither. He told his son, “Take this jigsaw puzzle and stick them on a paper so it looks like the map it was before. I have a prize waiting for you.”

The father surmised, “This will take a few hours even for a knowledgeable adult. My son won’t be able to arrange the pieces properly and stick them with ease and in time.” The son appeared before him in ten minutes with perfectly aligned pieces stuck on the paper. His father was surprised at his feat.

The father inquired, “How did you put the pieces together so fast?”

The youngster said, “Father, your cut pieces had a man’s drawing on the back. I put the man’s body parts together properly. The world map appeared on its own accord without a flaw.” What a deductive reasoning. ‘See the man right, the world becomes right.’ Make the individual aright. The world will become aright.’ The father understood that principle through the incident.

TreeInTheSeed05

Sakthi Vikatan- [07 Jan, 2014](#)

Title: Body-Mind-Intellect-Soul.

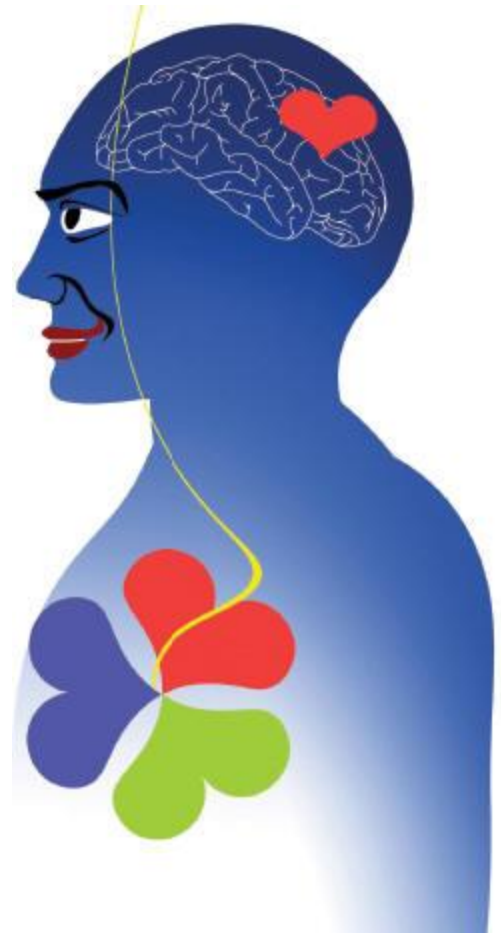
Author: Sēvāratnā Dr. T.S.

Narayanaswamy. Images: Aras

We can study the physical body from these perspectives: Bone, muscle, nerve, blood, lymph. The body, mouth, eye, nose, and ear fall under the category of five organs. Because of these organs, we cognize touch, taste, vision, smell and hearing. The intrinsic power of the two of the important organs, the brain and

the heart, activates these other organs. The brain and the heart participate in the formation and modulation of thoughts and emotions.

Brain's intellectual ability and thinking faculty are the engine for genesis of thoughts. Generally, we attribute to the heart qualities such as platonic or sexual love, happiness, sorrow, anger... We usually say we hold in the heart someone dear to us. We don't say we hold him in our brain. But, from the scientific perspective, the brain is the repository of desire, passion, anger... We listen to a melodious song. We know the lines and sing along. We even recall the background music. We feel the joy. What is behind these feelings: Brain or the heart? Or the ears, mouth...? Think about it.



If we call brain's ability as intellect, what is mind? Which part of the body activates thought? Are mind and intellect one or separate? The mind sometimes cooperates when the organs function. Many other times, the mind is opposed to the functions of the organs. Is it the mind or intellect the principal arbitrator of likes, dislikes, desire, affection, feelings, anger, and fury in human activity? Is it the organ-dependent body, mind, or intellect that a person should control, when he (or she) thinks of leading a disciplined life? These questions are raised over many ages. Religious texts and Tattva Sastras have given answers from many points of view.

We can state that mind is man's cultural repository. It is birthplace of his feelings. When the organs are working, mind registers the feelings. When the mind desires an object or an experience, the organs cooperate in obtaining them.

The organs are the slaves of the mind. Sometimes the mind is the slave of the organs. You can control the mind with intellect or wisdom by observing non-attachment (to objects or experiences) with absolute steadfastness. Later, the control of the organs follows in its wake. Then, serenity and peace prevail.

The tree will grow.



Who has borne the burden?

The guru and his disciple were walking along the riverbank, where a beautiful girl was sitting. She had a leg wound preventing her from walking.

The lass pleaded with the guru, “Swamy, would you please carry and leave me on the other riverbank? Not saying one word, he carried her, forded the river and deposited her on the other bank. The disciple was shocked.

The disciple was roiled in thoughts: “Could a Sannyasi touch a young girl and carry her? Is it Dharma (proper conduct)? After a while, he gathered some courage and questioned the guru, “Guru, You touched the lass and carried her. Should you have done it? Is it

Dharma? Is it justice?”

Guru said, “Hey, I put her down some time ago. You are still carrying her. At least for now, put her down.”

There was no mental agitation, when one soul carried another soul across the river to the other shore in the spirit of selfless service. His mind and feelings agitated the disciple rather than the body parts of the lass.

TreeInTheSeed06

- [Sakthi Vikatan - 21 Jan, 2014](#)

TreeInTheSeed06

Soul is Imperishable

Author: Sēvaratnā Dr. T.S. Narayanaswamy. Images: Aras

We can control the sense organs. When the sensual experiences affect the mind, it (mind) breaks through *vairākkīyam* (freedom from worldly desires) and wants to immerse back in those sense experiences. Then, we can control them, helped by intellect.

Bhagavan Krishna says in Bhagavadgita, having controlled the sense organs, it is stupidity to entertain in the mind those experiences.

Therefore, mind needs to be controlled. How do we do it?

When we see an object, we react with like or dislike depending on our intellectual power or our real state of mind.

A woman in the shop desires to buy a sari. How many saris does she see? How many likes and dislikes the saris provoke in her mind? What is rejected by one woman is liked and bought by another woman. These acts are not intellect-dependent, but on taste and preference.

Without the participation of the sense organs, mind can experience happiness or agony. Mind does not easily come within the ambit of wisdom or intellect. Mind is the principal cause of distress in life. Mind is intimately connected to the heart. That is why love, bond, friendship, anger, and grief affect the heart a great deal. There is concurrent affliction of the mind and heart.

Not just that. Mental distress afflicts digestive and evacuative functions.

State of mind or personality is changeable from person to person. Birth history, family circumstances, knowledge, childhood experiences... affect the mind and personality. Brain disorders afflict the state of mind. That is why we call them mental patients.

Body is important; intellect and mind are more important. *Ātmā*, the inimitable power, orchestrates all these entities, standing apart from them and their acts.

Āṇmā is a powerhouse. It is a hypostatic power. It gives sustenance to the body. Once it goes, the life goes. That is death.

Āṇmā is the dynamic power capable of energizing and activating the bodily organs and functions. *Āṇmā* does not take responsibility, credit or blame for its induction of successes and failures, desires and bondages, and joys and agonies.

As an example, let us take electricity, which passes along two wires from one end to the other end. What is connected on the other end determines the power and function of the electricity.



If electricity is connected to a refrigerator, its contents become cold. If it is the hot iron, it helps remove the wrinkles in the clothes. The light bulb emits light. When connected to a tape recorder, sound is produced. When connected to TV, sound and picture appear. The connected appliances bring out the functions of electricity, variable from appliance to appliance.

Likewise, in the body made of five organs, Ānma, the unique power, expresses the disparate functions of various organs. They differ from man to man, depending on time, circumstances, mental state, personality...



When the electricity is cut, the appliances do not work (go dead). Likewise, when Ān̄mā separates from the body, it becomes useless, lifeless and dead.

There are many explanations for birth and death in the

scientific sense. Spirituality, the true knowledge explains birth and death in a different dimension.

Man's body is made of five great elements: Earth, water, fire, air, and ether. They come together in a sequence and in particular proportions. The body is a conglomeration of disparate elements. When Ān̄mā enters and stays in the physical body, a universe of human faculties appears and becomes active. That is birth.

When Ān̄mā (soul) leaves the body, the dead body is incinerated or buried, breaks up with the release of the great elements, which unite with the respective Great Elements. The bones and muscles unite with the earth, blood and lymph with water, body heat with Agni or fire, the breath with the air, and the empty spaces of the body with ether. The five elements come together to make the body and go back to them upon death. The scientists accept the explanation.

This conglomeration and dissipation back into the great elements are special to the body. With the death of the body, the mind, intellect... disappear. But Ān̄mā does not disappear.

Indestructible Āṇmā appears with birth (in a corporeal body). It does not disappear with death. It enters another body and takes birth in an embodied form. Or it attains or merges with God. Therefore, Āṇmā is the highest. It has no bonds. It has no Malams or impurities. Bhagavan says in Gita, 'Body dies, Āṇmā is indestructible (lives forever).'

Ātmā is Braḥmam;
This Braḥmam is Ambrosia;
Eternal; indestructible.
Ātmā is Satyam (Truth);
It is eternal in existence;
It is a form of truth.
He who knows Ātmā lives without fear.
--Prajāpati Vidya

TreeInTheSeed07

Sakthi Vikatan Feb 4, 2014

Seed In The Tree07

**Problems: no problem at all! Author: Sēvāratṇā Doctor T.S.
Narayanawamy. Images: Aras**

Man has at least some desires: Healthy life; good education; pride; good job or business; prosperity; food, clothing and jewelry, dwelling; and desired property or daily needs with no shortage.

The wish list extends further: Good wife or husband; good children, good relatives and friends; great fame, pride, and good life; and a long life, most of all.

These desires are justifiable. To accomplish these ideals, we struggle from birth to death. We call them problems when there are delays or impediments in attaining our goals, and unsavory circumstances and environment.

Are the problems, problems?

Any problem has a resolution. "Every resolution is the beginning of a new problem," said Aristotle.

Those who exercise a great caution in life to avoid problems, problems find them. There are people living in great fear, though they project a brave front and tell themselves they can manage any problem getting out of hand. They think that postponing problem resolution will eventually resolve itself but against their belief, the problems



assume gigantic proportions and cause great fear.

If you immunize yourself, you can avoid diseases. Likewise, if you develop and increase the ability to manage problems, the problems won't threaten you.

Upon facing a problem, we blame it on inopportunities, circumstances, and others. Barring that, the thought we are responsible for our problem is the first step to a resolution.

Problem hobbles us in life. But, we should not let the problem run our life. Put aside the notion we should succeed in life; when failure strikes you, success is not to give in to grief.

He who discovered the new world!

Fourteenth century! There was a great urge to invent something new, discover unknown and unseen things... A mariner sailed from Spain to discover new continents. He was Christopher Columbus. He took with him 20 sailors on a small ship, beginning his journey in the Atlantic Ocean. His journey, well there was no end. It was sea, sea, sea and more sea. He saw nothing else. Twenty-four days passed by. There was sight of land.

Ronald, the keeper of food and water rations came to know he had 21 days of supplies on the boat. He calculated a journey back to Spain with no loss of life would take 24 days on a fast run, provided there were no sea storms, rain, wind... He informed the sailors if the onward journey was to continue and no land was seen, life would be lost on the seas.

The tired and worn-out sailors concurred with Ronald's assessment, concluded to turn the ship back to homeland to join their near and dear and informed Columbus of their unanimous decision.

Do water and food come in the way of my objective? Should I back off in my effort to discover a new world? Columbus could not imagine such a scenario in his mind.

He ordered the shipmates, "Go forward in full blast. There is no going back."

Countermanding his order, Columbus was shocked to see from the upper deck the ship was going towards Spain. Yes, Ronald took charge of the ship and shipmates. Columbus, taken custody, was tied to the mast.

The captainship of Columbus was usurped from him. Friends turned enemies. Columbus was not perturbed and did not give up his objective, though he was

tied down to a mast. He was in deep thought. He called Ronald and discussed about food and water situation.

Columbus: Twenty-one persons have water and food for 24 days. Is that a yes?

Ronald: Yes, enough for 24 days.

Columbus: Of the 21 people, am I not one?

Ronald informed, "There is no doubt. We oppose you to save you."

Columbus: "If I did not eat and drink, my share of food and drink for 24 days will feed the rest for one more day. Is it not true?"

Ronald understood the calculation but not the reason. Columbus continued...

Columbus: "Drive the ship forward for one more day. In case, a shore was not discovered, push me into the sea. The rest of the food and water will be sufficient for your return journey home."

The sailors understood the calculation, Columbus' grasp of his theory and their duty as sailors.

He was untied. The ship forged forward. In the next 20 hours, land was sighted and the ship was at anchor shortly. American continent was discovered.

Columbus did not change his theory bending to the circumstances. He succeeded changing the circumstances and holding on to his theory fast.

Instead of removing the problems, finding the reasons and acting on resolving them help find success. That is the way of Columbus.

Agasthiyar winning the fate!

Obeying Siva's order, Guru-Muni left Himalayas for Kumari (tip of south India). On his way, he found the Vindhya mountains hard to traverse. Egoistic mountain king said to Agasthiyar he would give way if he paid homage to him by mentioning his name. This was a problem for Agasthiyar who paid homage and offered worship only to God and Jñānis.



Agasthiyar & Lopamudra
agathiyarvanam.blogspot.com

The resolution to the problem was not to offer homage, but to curb his hubris and traverse the mountain. He did not think of shrinking the mountain. Agasthiyar took Viśvarūpam (Gigantic size). Agasthiar's foot was bigger than the

mountain. In one step, he jumped over the mountain. Vindyan stood there astonished. Abrogating the ego, he fell at the feet of Agasthiyar.

Problems stand before you as mountains. Do not try to get rid of it or make it small. You must know how to increase your power. The mountain-size problem will shrink to the size of a mustard seed.

TreeInTheSeed08

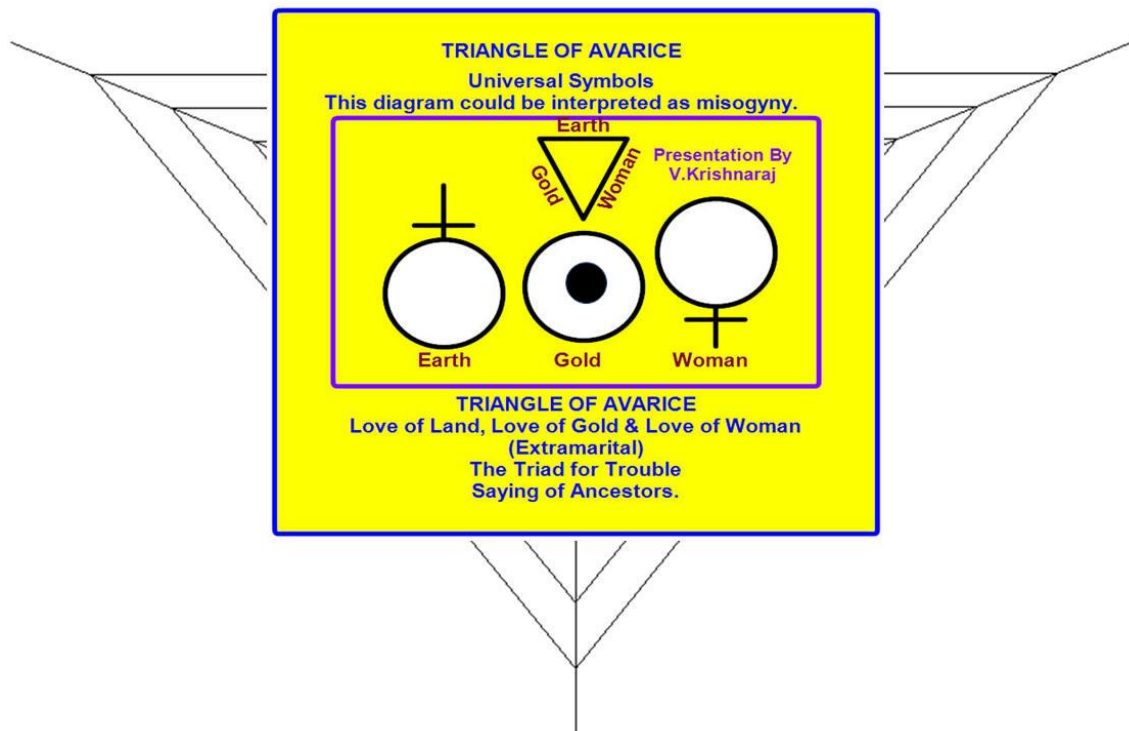
Sakthi Vikatan 18 Feb, 2014
Series 8

Tipu and his Turn... Sēvāratnā Doctor T.S. Narayanaswamy.

Our ancestors have listed the three important causes of life's everyday problems and difficulties: Love of Land, Love of gold and Love of woman. (In Tamil, டுண், ஡ுடான், ஡ுடண் = Man, Pon, Pen are rhymers = Land, Gold, and Woman.)

Love of land and gold and consequent effects, Adharma (unrighteous) gambling resulting in Kurukṣetra war in Mahabharata are well-known. Coveting of the wife of Rama, going to war only to lose the greatness, sustaining defeat and dying in the war are the story of Ravana as depicted in Ramayana.

The three important causes of unhappiness are 1) Avarice of land, 2) Avarice of gold, and 3) Avarice of woman



We are familiar with land and gold avarice, the untoward terrible effects, and Adharmic gambling and their evil consequences in Kurukṣetra war in Mahabharata. Lust for a married woman leading to loss of all glories, defeat in war, and ignominious death are well known story of Ravana in the Great Epic of Ramayana.

Gold is the cause of robbery, murder... Though gold sells for Rs. 22,000 each sovereign (2014), people's love for the gold is insatiable. The mandatory dowry of gold jewels for the bride is the impediment and problem for wedding.

We read in newspapers daily about the criminality associated with lust for woman. Of all the crimes registered at the jail, a great percentage are related to physical abuse of women.

In the name of service to the nation and people, some politicians are engaged in anarchy and abuse of power.

If you throw a stone in a lake, the resulting circular waves spread to the lakeshore. The problems are like that. In today's world the

common problems of the families and people are inadequate income, the debt burden, family disputes, poverty and suffering from lack of food, clothing, housing... We drown in such difficulties, unable to cope.

Our ancestors though short on prosperity, lived a full life. Today's generation, though enjoying modern conveniences, always live in fear, bereft of tranquillity. How could it be changed? The best way is to bring out the great Sakthi of man, approaching the problems in orderly manner, and finding solutions and success.

No fear of problems, analysis the causes and remedies, determination of the approach to the problems, our intellect and life experiences: They are not simple enough for resolution. Knowing the history of our ancestors who faced such problems, their life events, and success in resolving them serve us as a lighthouse.

Tipu Sultan the ruler of Mysore led the struggle in the fight for Indian freedom. He was called The Tiger of Mysore, because he ruled his enclave in an amicable manner with the capital in Srirangappattinam in Mysore without a Hindu-Muslim divide. He was a challenge to the British rule.

The British could not capture Mysore during the first and second Mysore war. When Lord Cornwallis was the Governor General towards the end of 18th century, the third Mysore war began, and blood flowed in Srirangappattinam. There were heavy losses on both sides. To stem the loss, Tipu desired to have a peace treaty with the British. To prevent further loss on their side, the British were ready to sign a peace treaty with Tipu. Tipu ceded half his territory to the British besides promising payment of war indemnity for 35 million rupees.

The British knew that the Tipu Treasury did not have 35 million rupees because of the heavy losses from the two wars. They also

knew Tipu had no personal wealth amounting to the said amount. The British calculated Sultan had no choice except to save himself and spend a life ease by ceding the country.



Tipu Sultan 10 November 1750 – 4 May 1799

Cornwallis

Besides, it is an honor issue. It was an economic issue and surrender of freedom of his country. Tipu's decision would determine his and the country's future.

He had to give up one or the other to the British in his reply: It is 'I' versus 'the country.' Tipu created history by attacking the problem from a third dimension and said he had a third option. He concentrated his thought to the third dimension which took a life of its own.

Socrates said, 'Time is an interval between two events.' Tipu, a polyglot of 14 languages and a scholar employed time as an instrument, and determined to ask for a grace period for the restitution of losses sustained by the British in the war. Tipu

calculated if the opponent exercised patience and trust during the grace period and if he came up with an appropriate recompense, he was confident he would get the grace period.

Tipu did not want his country to become a vassal state. He determined with audacity to let Cornwallis take his two sons as hostages and a guarantee of future payment.

The country and every household shed tears. The British could not refuse the offer. The British thought wrongly that unable to meet the monetary obligation and not wanting to be away from his children, Tipu quickly would buckle under burden and surrender the territory to the British. Their calculation went awry.

Cannon used by Tipu Sultan's forces at the battle of Seringapatam 1799. Wikipedia



Cornwallis taking two sons of Tipu as hostages- Wikipedia

The Tipu subjects were brimming with love and gratitude to Tipu for letting his children taken hostage by Cornwallis to save the country. They thought that their own children were taken hostages. They worked hard to rescue them. The subjects played their individual role to accumulate 35 million rupees. The subjects paid the taxes on their own volition. A surfeit of revenue graced the treasury. Thirty-five million rupees were delivered to the

British in a matter of one year. Tipu's children were released. The land prospered. The Royal house (all other houses) were joyous. Tipu's shrewd calculus reigned supreme.

When solving a problem, sometimes new problems pop up. You might have to sacrifice. When you put your plan to work with confidence, there is a way to solve the original problem with others.

Tipu episode is a historical example: With a bold and different approach and audacious self-confidence, we can find solutions to intractable problems.

The tree will grow.

Country Bumpkin!

Often, whatever may be the problem, the victims are ordinary people with nothing to do with the problem.

A teacher, a doctor, a lawyer, a priest, and a villager were waiting for the bus at the bus stop near a four-road intersection. They had a general conversation.

The lawyer pronounced, "I plead to win every case. If it is not for me, the problems, the country faces, will grow." The priest said, "I pray to God for the welfare of all the people. That is the reason for the prevalence of peace in the country." The doctor boasted, "I save all from diseases. Therefore, I am equal to God." The teacher said with pride, "I teach and improve the intellect of all. My service is superior. Next to mother and father, the Guru comes, even before God."

The villager presumed to be a country bumpkin by the four city slickers, frustrated by listening to the ponderous and proud city folks, said, "Listen gentleman, I am the one who cries, while you

line your pockets with my hard-earned money. Therefore, I am superior to all of you.”

TreeInTheSeed09

Sakthi Vikatan March 04, 2014

•
•

Sēvāratṇā Doctor T.S. Narayanaswamy. Images by Aras

The way to fulfil your desire...

“It is a familiar and significant saying that a problem well put is half-solved.”
John Dewey (October 20 1859 – June 1 1952) was an American philosopher, psychologist and educational reformer. The actual quote of John Dewey.

The power to choose!

Every person has a natural ability and rights. That is the power to choose what one wants. Parents make the choice for children, who upon reaching majority earn the power to make choice. Parents, on knowing the needs of children, fulfill them if the desires are just.

Today’s children don’t like the choice made by the parents on their behalf regarding play things, clothes... They ask, “Don’t I have the right to choose what I want?” If you take children to the department store, they choose what they need. The children have the right to choose, their own toys, books, snacks, clothes...

As we grow in age and maturity, we exercise the right to choose. If there is a resistance to our choice, we become angry, unhappy and feel restricted. In life, experience of joy and sorrow depends on our ability to make right choices.

Is it that God creates the good and the bad? Some may say, “Is not God responsible then for my choices?”

Albert Einstein says, “God did not create evil. Just as darkness is the absence of light, evil is the absence of God.” This is the actual quote.

Right judgment is the highest ability!

He lives in darkness, when deprived of light and goodness. God gave us intellect and right judgment. Right judgment is to know what is right and what is wrong and to have the ability to choose what is right. Life will be in the right path. If we make the wrong choice or make an error in judgment, we get caught in the web of difficulties and suffer grief. Most problems come from bad choices and wrong conclusions.

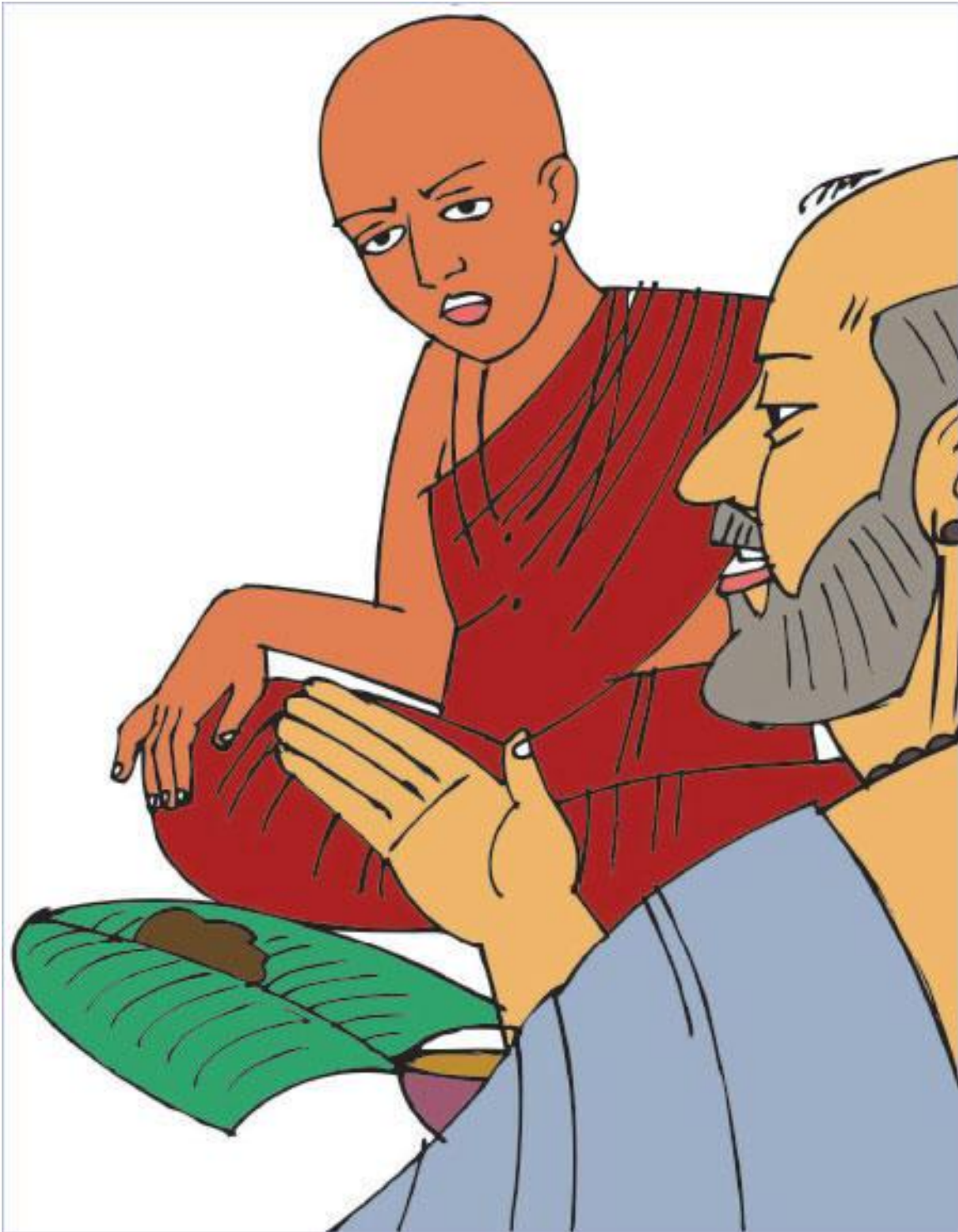
A Guru in Gurukulam taught the students, "Make good choices; stay away from evil." One student asked the Guru, "God is the creator of good and evil. What is wrong in choosing one or the other?" Guru told him, "I will give you the answer to this question after lunch."

There were ten students in the class. The plantain leaf with rice and a cup of milk was served to each of the nine children. The plantain leaf of the questioner had cow dung on it with a cup of cow urine. The boy was shocked and said, "O Guru, why does my leaf have cow dung and a cup of cow urine?"

Guru instructed him, "Rice paddy grew from the nutrients in the cow dung. Those nutrients helped the rice become food. Milk comes from the cow. The same cow produces cow dung and urine. What does it matter, if you eat either?"

The student replied in a piteous tone, "Milk is drinkable. Urine of cow is not drinkable. Rice is eatable but not the cow dung."

Guru asked him, "How did you figure that out on your own?"



The pupil answered, "By my intellect and experience!"

Guru explained, "That ability is called good judgment. God gave us the discriminating judgment by which we make a good choice and avoid evil.

Bad choices give bad results and the latter cause sorrow.

Many buy houses in their desire to own houses. They fear they will spend the cash on unneeded objects. Some think investment in a house will appreciate in value. Later, for some reason, they lose the jobs. The income from the new job is below what they made before. Marriage and children add to the expenses. They struggle shouldering such burdens unable to pay the mortgages. Good people should be tenants. Further problems may pop up, if the tenant is rude and lawless, and or fail to make monthly rental payments or become squatters.

Some rush to buy houses and land in troubles: Inability to pay mortgage, some irregularity in the deed of ownership, encumbrance on the property... Court case keeps them busy. Physical and mental health suffers from stress: More visits to doctors and attendant expenses. To obtain remedy for all these problems, they make paid visits to astrologers (seeking through him divine intervention and betterment in life).

Desire, haste, and poor judgment underlie all these difficulties. There is nothing wrong in buying a house on a mortgage. What is more important is to have deliberation with a view to the future, analyzing the advantage and the disadvantage of every move.

It is not just the desires should be just and proper but fulfilling the desire should also be just and straightforward.

We use the remote control to select one from among 100s of TV channels. We adjust the light and the sound in the TV. Likewise, our desires should be modulated in tune with our needs, circumstances and financial feasibility. That will solve half the problems.

What is the fate of those who get caught in the web of desires and attendant problems? What is the exit strategy from these problems? Let us consider it.

The tree will grow.

The worry of the ocean wave.

It is an oceanic expanse. The ocean wave that rose at a far distance enjoying the caress of the wind, looked at the sky with pompous pride. Then the sight of the shore caught its eye. It saw also a preceding wave dashing on the shore in a plethora of sea-foam, mixing with the mud and sand and disappearing into nothingness and addressed God, "O God, is this fate of the waves? Is it also my fate to dash on the shore in a foam and disappear?"



There was another wave behind it coming from far away. The third wave looking at the second wave said, "Why are you so sad?" The second wave fearing frothy death and disappearance on the shore, replied, "My friend, I fear dashing on the seashore and disappearing one day."

The third wave behind the second wave said, "My friend, why are you afraid of imagined nonexistent destruction, death and disappearance?"

First, you are not all alone. You are part of the ocean. As long as the ocean exists, you and I also will exist.”

The second wave’s imagined problem changed from fear to hope. A problem, when viewed from a different perspective, disappears spontaneously.

TreeInTheSeed10

Sakthi Vikatan01 Apr. 2014

TreeInTheSeed10

Good judgment, the Great Sakthi!

Sēvāratnā Doctor T.S. Narayanaswamy Images: Aras.

Right Judgment as a great power!

Ādisankara in his Vivēka Sūdāmaṇi explained sagacious wisdom and its use in accomplishing difficult tasks.

Sentient beings, other life forms and even insentient objects have wisdom in them. Let us take a stone. It is inert. It can create many powers. That truth, the stone does not know.

Flora is a notch above the insentient objects. Understanding the five great elements around it, standing anchored to the earth by its roots, yielding flowers, fruits, the flora offers many benefits to the world. Floras have perception. Mimosa Pudica (sensitive plant) have leaves, when touched, fold on its midrib.

https://upload.wikimedia.org/wikipedia/commons/f/fe/Mimosa_Pudica.gif

Video of the leaves of a sensitive plant fold on its midrib. Copy and paste in a browser to see the video of folding leaves.

Color and fragrance are the power of the flowers. By them, the flowers draw the bees, insects and butterflies, which help pollination and production fruits, nuts...

The worm, insect, bird, and other faunas too have the wisdom. The tiger on a prowl protects itself and hunts. A proverb says, “A tiger, though hungry will not

eat grass.” प्ल = pul = grass. पुलि = puli = tiger. Pul and puli (grass and tiger) are rhymers. That shows the tiger’s wisdom and mental strength.

The wandering wild elephant eats only floras. They won’t touch or eat the meat of the animals killed by the tiger and lion. That is elephant’s discriminating wisdom. Animals have intellect and discriminating wisdom. They do not realize that intrinsic power themselves. That is why we say that animals have only pentavalent intellect.

But man knows intellect and wisdom, had by him. He travels with ease in the path laid by intellect and the path pointed by wisdom. This is the sixth power (sixth intellect) owned by man.



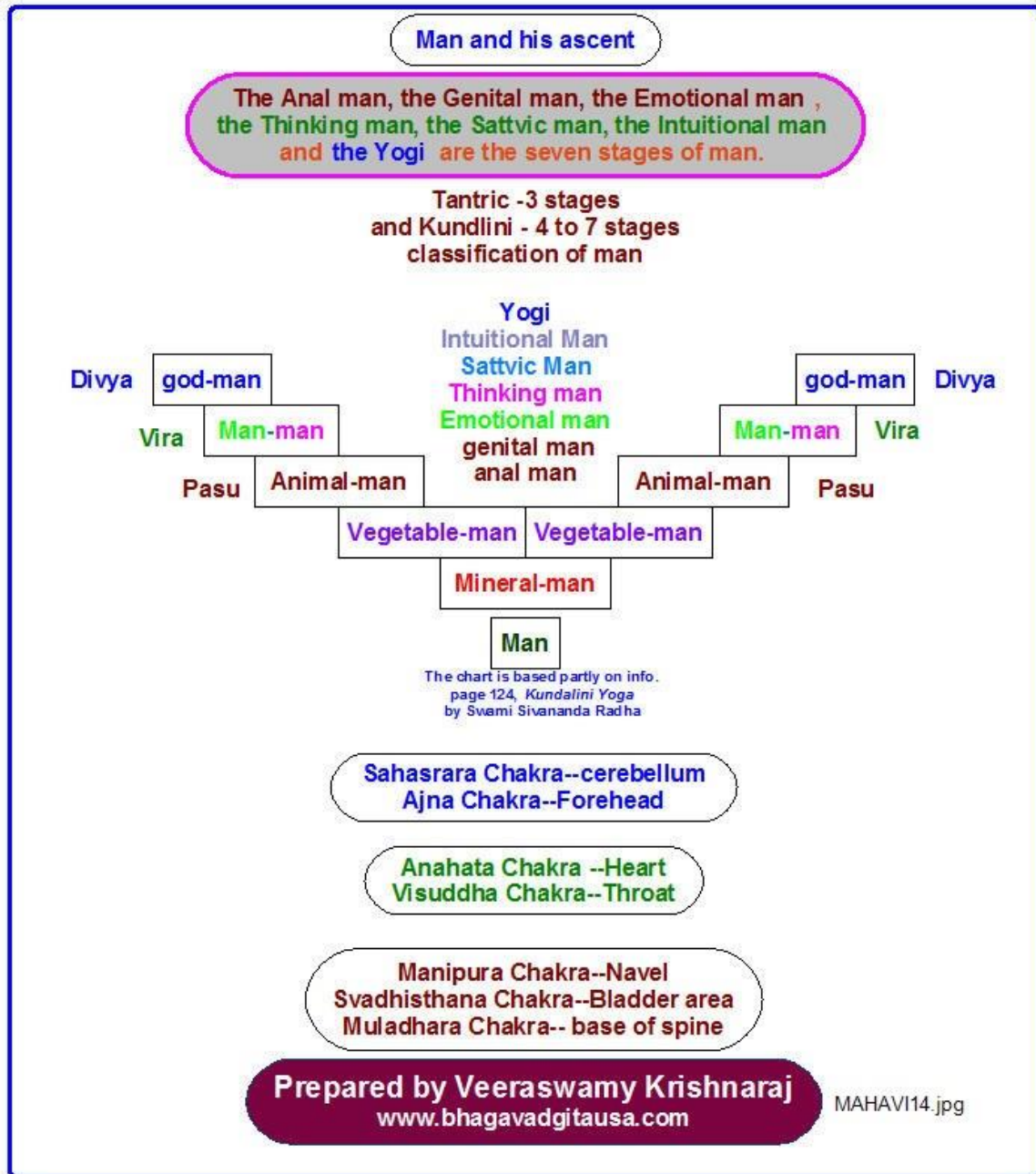
Three kinds of people.

Men endowed with six senses have three divisions: Animal-man, Man-man, and Divine man. Animal-man is subject to desires and primal feelings and lives for himself according to his impelled desires. The hunter, man or beast (tiger or lion) does not empathize with the suffering of the animal as the hunted animal is ripped apart for its flesh, which the hunter does for the satisfaction of his palate. Likewise, to satisfy his likes, man hunts down other people and fails to empathize with the victim's losses and difficulties. He belongs to the category of Animal-man.

Man-man satisfies his needs without the animal qualities, without inflicting evil on others, and entertaining Dharmic thoughts. That Man-man has good qualities, life goals and pursuits: self-confidence, a sense of justice, pursuit of Dharma, healthy non-attachment, boldness, selfless sacrifice, compassion... For his success and loftiness, these powers offer great help. He will face difficulties in his Dharmic life. He will come across difficulties. He will seek and attain, without mental fatigue, remedial means and ways.

The highest of the three categories of men is the Divine man. He observes Dharmic justice in full measure in his life. He is bereft of the six undesirable qualities: Lust, Anger, Greed, Delusion, Pride and Envy. He is the highest among men for compelling reasons: No dislike of anyone, friendship to all living beings, compassion to all, empathy with the misfortunes of others, Mental ability for forgiveness, Self-satisfaction, Self-restraint... Sri Krishnar states in Bhagavadgita, "That man is a divine man."

To develop this Divine quality must be the aim and pursuit of man. The divine qualities only help solve any problems in life and find good outcomes. That is the transcendent supernatural power that a man can desire for and exhibit.



Man-half; animal-half!

We all have animal qualities at least in a small part. The worst is entertaining anger, impatience, fury, and revenge.

If we are caught in a web of difficulties, we think that we are not responsible, we are blameless, and others are responsible for our present predicament. The problems will not give us trepidation, if we ask of ourselves of our roll in the problems and we try to resolve the issues. Today, men live in two worlds: Animal and Man. They themselves are responsible for present predicament. Realizing it,

knowing what is right and employing them in resolving the problem, half the problems will not afflict us. Even if they come our way, we can find a resolution.

Just think of daily events in a chaotic road. On the road, a car and a motorcycle have a minor accident. Each blames the other, “Hey you, do you have any brains? What kind of vehicle are you driving? What is the rush for?”

Because of it, both sides show rising anger and fury. They shout obscenities against each other. Sometimes, they get down from the vehicles and engage in physical fight and exchange of blows. Barring all these exchanges, the vehicular damage to either vehicle is minor. All this results in exhibition of ego, anger, mutual blame, bad taste, loss of time, loss of petrol... The other vehicles, unable to pass the quarrelling pair and their vehicles, back up and form a long line on either side, causing a traffic jam and a standstill. And now hear the angry honks from the backed-up cars.

Think about it. Now there is a problem where none existed. We create it ourselves. Even big problems can be mitigated and erased by a mere ‘Sorry or Forgive me.’

Once you think that you are the responsible party, many problems can be nipped in the bud and erased.

The tree grows.

Problem, none that I know of.

Raghu was hanging picture frames on the wall. The son barges in and says, “Appa, Priya is scratching our new car with a nail.”

Raghu in despair rushed out of the room to the outside, saw his daughter with a nail in hand and slapped her on the face in anger. She lost her footing, fell, hit her head on a rock and bled from the laceration of the head.

Upset, the father scooped her up and took her to the hospital. He was back home with his daughter with a bandage on her head and medications.

The daughter under the influence of medications fell asleep. Raghu went out to inspect the damage on the car. Priya has scratched a message to her father, “Daddy, I love you.” When Raghu read the message, his heart melted and he broke down in tears. His anger she scratched the car dissipated. Raghu sobbed without control for having hit his daughter in haste.

Yes... Problems, under certain circumstances are not problems.

TreeInTheSeed11

Sakthi Vikatan 15 Apr, 2014

TreeInTheSeed11

Good judgment, the Great Sakthi!

Sēvāratnā Doctor T.S. Narayanaswamy Images: Aras.

The problems of life are threefold: The first one is problem we create for ourselves. Greed, anger, hasty mind, wrong decisions...make this problem (s). The second one is caused by friends, enemies, the unworthy, and the untrustworthy. The third problem is unexpected causal problem beyond our control. This is fate or karmic in nature.

(Notes by V. Krishnaraj. Prarabda Karma is of three categories: (Adhibautika, Adhiatmika, and Adhidaivika = Exogenous, Endogenous and Theogenous).

Exogenous miseries and obstacles come from the outer world of beings and matter. Lifestyle change can help ameliorate this misery.

Endogenous miseries and obstacles come from the body, mind and soul; they need mending from proper specialists.

Theogenous miseries and obstacles are god-sent and include natural disasters like floods, hurricanes, earthquakes, tsunamis.... They could be part of karmic baggage of an individual. The word 'Theogenous' was coined by me.

The first two problems find resolution from our persistent endeavour and self-confidence. If you have the mental makeup to reflect on your mistakes, feel compunction and genuinely want to reform yourself, a great Sakthi from inside you will face these problems. For the second type of problems, you can find a partial resolution by giving up friends and acquaintances (the cause of problems). If you have the audacity to expose the guilty, there is a partial resolution of the second type of problems.

The third type is of different nature. If tsunami hits suddenly with floods, causing damage to life and limb, who are we to blame? Fate or Karma must be in operation. Accepting the problems as fate or Karma, we should begin life anew. We need inordinate self-confidence, mental strength, and tolerance to overcome the problem. We need survival instincts to manage these problems.

Instead of thinking, 'I need the sunlight,' you must develop a sense of confidence and say, 'I have the sunlight within me.' With that attitude, you can emerge from the dark night of problems.

Plutarch says, "What we achieve inwardly will change outer reality."

Tiruvalluvar says, "When troubles haunt you, laugh." Bharathi says, "Avoid fear."

'Facing adversity, cease trembling and face it head on. Calamity will surrender at your feet,' said our ancestors. Will these golden words come to our rescue, when you are in the jaws of distress? 'Easier said than done,' said our wise man.



The writers publish research papers advising people on management of problems. They say, "Do this, do that." It is hard to understand and carry out the advice. We know the great human power in us. When we face problems, worry and fear haunt us, we are torn to pieces, wither and droop and don't know how to rejuvenate the hidden creative potential buried deep within us.

It is like saying, "I know the way but have no legs to go there." We think we are a tiny seed. We don't see the tree within us.

From time immemorial, life and living are concerned with satisfying the basic needs: food, clothing and shelter. Long time ago, the needs were basic: 'eating a quarter measure, clothing four cubits,' as said by Avvaiyar. Those days the needs were small. They were self-satisfied with what little they had. There were no huge problems. The modern man has basic needs, conveniences, ostentation and compelling needs. The needs, conveniences, ostentations (luxury)...are conditioned by wealth and prosperity.

There are caste and economic divisions. When people ascend from one economic category to the next category (move up on the economic ladder), they face problems.

There is a proverb: The penniless cries for gruel; the rich cries for milk. Both cry: that is true. Both have problems: that is true.

In the present-day world, food, clothing and shelter are not the only needs. But in the world enveloped by pollution, we pay for good air and good water.

Not knowing what to eat and what not to eat, we eat unfamiliar (processed) foods. Their aftereffects compel us to go on a diet and seek the help of physical fitness machines and outfits. They take time, money, and related unavoidable problems.

Today's latest fashion clothes are tomorrow's (next month may be) old fashion clothes. Though the gold goes for Rs. 23,000 each sovereign, the desire has not diminished. Where is the money coming from for all these buys? That is the problem. (You can always use the plastic. Yes, it will catch up with you one day.)

Next is the house. Owning the house is on the top of the must-have list. All entertain the thought, for good standing in the community, one must own a house.

Drawn by advertisement of attractive houses, buying a house on instalments (mortgage) and desiring to buy houses at bargain prices, many buy houses as much as 60 km away from the workplace.

The tyranny of time has afflicted not only the husband and wife but also the son and the daughter willing to chip in towards installment payments.

Then there is a change in commute time to the office and mode of transport by bus, rail... Expenses towards buying car, motor bike... are another factor.

Sleeplessness, health issues, medical expenses... are the other problems.



Life has become commerce. Once you tabulate the loss and the gain, the problems become easily solvable.

Tree will grow.

A solution like this?

There are many ways in finding a solution. Tirumuruga Krupananda Variar tells a humorous story to illustrate, 'A solution like this exists.'

Velan lived in a village. He had modesty and patience. His wife was quick to anger and a contrarian. Their married life was a mess. There were daily fights. She did exactly the opposite of what he said. When the village cautioned her against carrying tales and gossips, she did just the opposite. The husband tried to intervene and correct her. He could not do it. At one point, he was hurt in his heart, mind and soul and sought the help of a Sannyasi to pursue Sannyāsam. Swāmiyār, hearing his woes, knew his love for his wife and family will preclude Sannyasam for him.

Sannyasi: "Vela! You say that your wife is a contrarian in word and deed. You want your wishes carried out, Is it not true? It is very easy. Whatever you desire, you tell your wife just the opposite." "If you say, 'Don't cook today,' she would cook what you like most." "Tell your wife, 'Do carry tales and gossip with neighbors in your spare time.' She will stop doing it. His problems ended.

TreeInTheSeed12

Negative thoughts.

Sēvāratṇā Doctor T.S. Narayanaswamy. Images: Aras

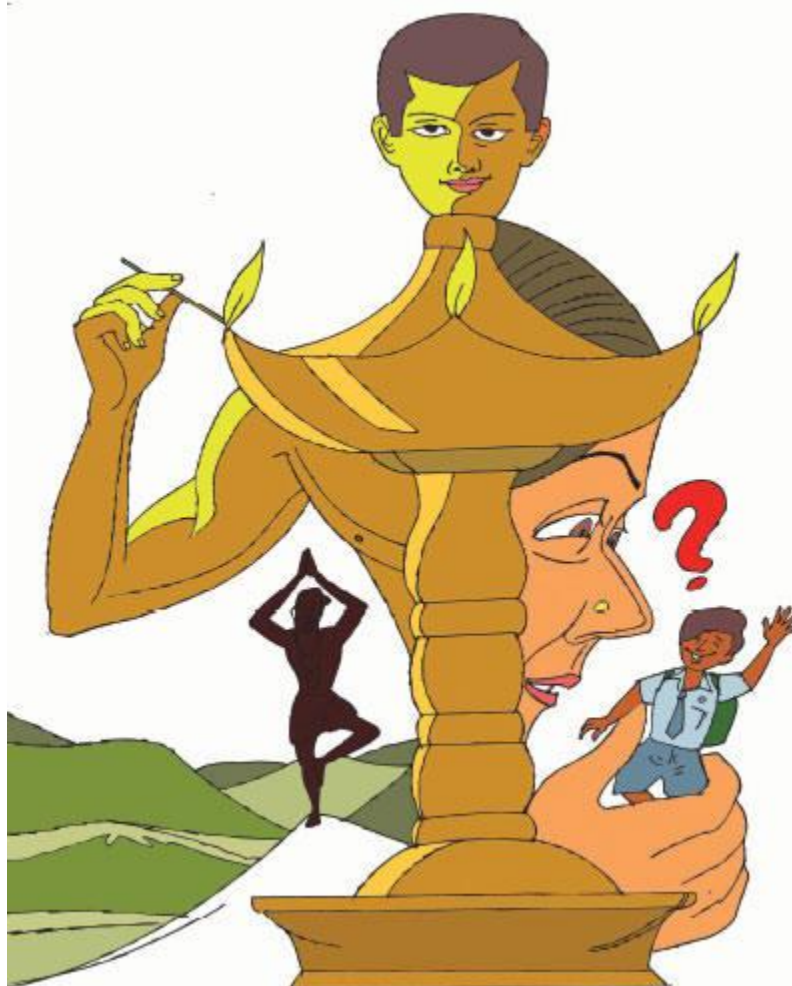
We are body, mind, intellect and Ātmā; mind and intellect in collaboration guide life. That collaborative healing power dives deep in psyche, when a person entertains negative thoughts with mental confusion and or suffers daily struggle with his problems. When that healing power surfaces, we can find solution to the problems. There is only one way and that is to remove all negative thoughts.

Dangerous Imaginations!

Negative thoughts cause confusion to a person who imagines he has problems that do not exist in real life. Mother's anxiety is beyond description, when the

child does not return home at the expected hour. Could there have been an accident while crossing the street? Could he be in the hospital because of an injury? Could someone have abducted him? Such negative thoughts run amuck inside her mind.

The mind had throbbing anxiety. The body sweated. The blood pressure rose high. She made phone calls to multiple contacts. She called her husband and made him tremble with anxiety. Half-hour later, her son came home, laughing. He said that on his way he watched a cricket match.



When these dangerous imaginations are accompanied by fear, the wonderful power goes deeper into the psyche. We are leaving home for a destination. What is the purpose of this journey? What should we carry? What time should we leave home? Is the passenger car in good condition? These thoughts are all justified.

But, the negative thoughts under the circumstance are worrying about accidents on the way and fear of arguments at the host's house. The great hidden Sakthi becomes the dying ash-laden embers. Only when you remove the ash by blowing

repeatedly, the power of fire will manifest. Better still is not to allow negative thoughts in us.

The Tyranny of Disease

Negative thoughts pop up usually during illness. These days, most people are familiar with medical sciences. When they have a minor cold or fever, they entertain negative thoughts. They fear whether it was malaria, dengue or chikungunya...The acquaintances offer negative opinions and increase the fear.

Good doctors do not induce fear in patients and cure them with reassuring words. The doctor's kind words give confidence to patients, which help manifest the erstwhile hidden power in the patient and get them on the way to health. When afflicted with illness, we should remain cautious but not panicky.

We call the physically impaired differently abled. We see many of them have useful abilities and lead productive lives. We have an important lesson to learn from them. That is, not to give in to negative thoughts. Positive thoughts improve our life.

Subconscious Power!

The scientists performed more than a thousand experiments with the human brain, discovered the interaction between mind, intellect and soul and the performance power from their interaction. From their research, the discovered benefits are listed here.

1. The wonderful power of the deep mind dispels the restrictions, and enhances intellect, performance, and physical health.
2. It increases constructive thinking.
3. It helps us devise ways to attain our objectives easily.
4. It creates the power to overcome hurdles.
5. It increases enthusiasm, mental strength, and self-confidence.
6. It engenders spiritual search.
7. It gives the clarity of vision towards victory.

The tree grows.

With love we can conquer a tiger!

Guru and his disciple were walking along a forest path. Suddenly, they heard the tiger nearby. The disciple trembled in fear and said piteously, "Guru, can we make a run?"

Guru: Yes, we can run. The tiger won't give up chasing us. We don't have weapons to fight back. Let us maintain silence, supplicate to God, keep our eyes closed and do Dhyana. We don't know God's will. Just be patient for a while." Guru brought his mind to a focus and performed Dhyana. The tiger disappeared going away from them.

Disciple: "O Guru, How wonderful! You chased the tiger."

Guru: "I did not do anything great. I expelled the negative thoughts form my mind and brought out the deep power of the mind to the surface. That power brought tranquillity in the tiger and it left our presence. If the mind and intelligence concentrate and when peace and tranquillity prevail, that peace when externalized brings peace and tranquillity to all around us.



[TreeInTheSeed13](#)

Treeintheseed13

[Sakthi Vikatan - 27 May, 2014](#)

Victory's support

power.

By Sēvārathṇā Doctor T.S. Narayanaswamy. Images: Aras

People have certain views and desires. We can call them wish, desire, and avarice. He considers it a victory when these desires fructify. Because of it, he enjoys supreme bliss and sets a higher goal for himself. Desire become avarice. His journey for victory continues.

He considers it victory when he accomplishes what he chose to do. Others consider him a victor. Let us consider the underlying power for his victory.

"Man Proposes; God disposes.' Man can decide but God can either reject it or accept it.

Let us delve into the path shown by God for the victorious outcome of man according to his own liking. It shows the pinnacle of success attained with confidence by man. The religious texts show us the way.



For success in life, the support power is an individual's thinking ability. The self-confidence is the prime mover. Among body, mind, intellect and Ātmā there is cooperation between mind and intellect. The power of mind lays the path for short- and long-term success in plans and endeavors.

What is the gain in the success of my endeavors? What benefit do they offer to the fellow humans? Do my deeds cause demerit or evil? Once we know the answers to these questions, we should make appropriate plans, our aims will find success.

Elite power of Lofty thoughts!

The thought waves formed by the cooperation of mind and intellect give us the ability to translate the thought waves into deeds. That power is the pointer to our victory. Therefore, having achieved fruition of our endeavors, we should realize the buried Amānuṣya Sakthi (supernatural power) in us offering victory.

First...

Immersed in deep thought 'What do I desire?', we should write down our motive on paper in one or two lines. It might appear simple. This is an attempt to condense and gather in a few drops, the widespread, ocean-wide waves of desire.

For example, let us assume a man wants to join ranks with the superrich. That is a huge desire.

Ability, indefatigable effort, the time factor to enrichment, straight forwardness in amassing wealth... are some considerations; with these moderating influences, the greed for riches tones down to desire. Considering all these factors, there are a transformation to a noble intent and a rising hope to accomplish his objective.

There is a saying: "God grants what you deserve and not what you desire."

Second...

After we write down our motive on paper in one or two lines, we should plan its execution. In executive training, there is a rule: 'Plan of Action should be enriched by Action plan.'

What, what all, and how to do, through whom, priorities of projects and the deadlines should be weighed; these factors and a frame of execution become the road map.

Thirdly...

The afterimages of a photo linger in our mind when we shut our eyes after seeing it. Using this faculty, we should examine the dimension of our motives.

Looking at our objectives, studying the questions listed below, knowing the answers and acting accordingly, will help us reach the pinnacle.

- Why do I desire to attain it?
- What benefit do I get?

- How do I propose to attain it?
- Are my objectives Dharmic?
- What is my strength?
- What is my weakness?
- Who will stand beside me to help attain my objectives?
- Will God approve my desires or objectives?
- To attain the pinnacle of success, another human power is positive thoughts. Deep thinking as its base, the positive power abides in the subconscious mind, which modifies the behavior and performance levels to one's advantage.
- Giving up negative thoughts and paying attention to growth of the positive thoughts, restriction of mind becomes diminished and actions become normalized.
- Wrong expectations are not positive thoughts. Many of us make wrong estimate of our intrinsic human power potential and accumulate a repository of unfulfilled desires. Though lacking the ability, they desire to enjoy high lifestyle and to hold high offices beyond the scope of their intellectual means. Disappointment is what they end up with.

Desire beyond ability and contrary expectations deliver disappointments and failure. The consequent shock and grief brings mental stress and constraints.

Expectations against nature creates disappointment, which engenders unhappiness. That subjects a person to serious mental agitation.

Because of it, his personality changes. He needs the help of a psychiatrist. The root cause is desire. The Buddha advances the Tattva, "Desire is the cause of unhappiness."

A question arises. "Could we live without desire? Is it not desire the foundation for progress?"

Have desires for a full life: food, clothing, and shelter. Work for them. Desire going beyond the basic needs is for luxury and ostentation. Nothing is wrong in your attempt to attain them. When there is a failure, there is diminution of tranquility of family life.

The elders said, "A satisfied mind is the golden remedy. If you develop a sense of satisfaction and the desires are under control, you would attain the fruit of your efforts. Accordingly, a sense of satisfaction and tranquillity will prevail. How do you nurture and grow a sense of satisfaction?"

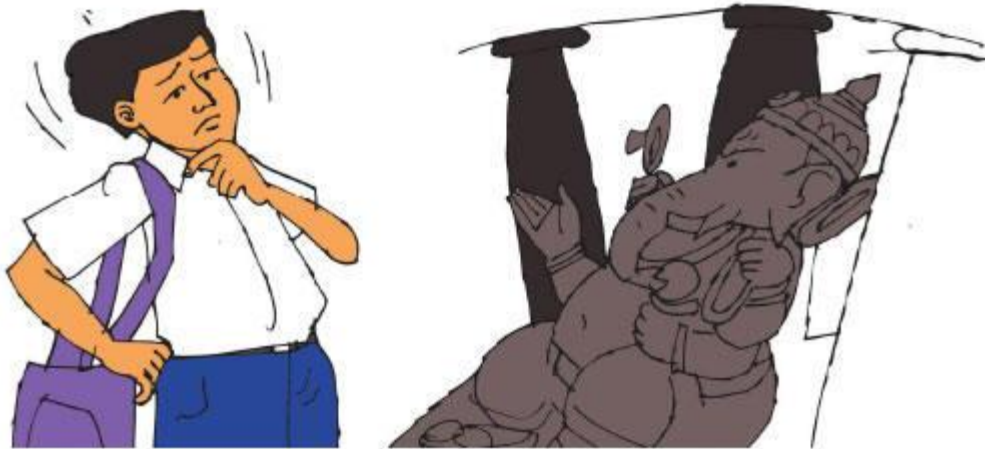
The tree in the seed

Pillaiyār revealed His calculation!

Sundar is a 10th grade student. He desired to take the first rank with high marks. His family is full of Bakthi, faith...

Ten days before the final exams, his grandfather advised Sundar, “Hey Sundar, “On your way to school, stop in the Pillaiyār temple at the end of the road and make circumambulations and worship. That will help you to rank first in the class.” Sundar agreed with his grandfather, thinking he must come first in the class and it is good to have Pillaiyār’s help in that effort. From that day onwards, he circumambulated Pillaiyār.

His faith gathered strength and intensified. He made ten times more ambulatory worship than he first intended. For the extra time, he left home early for that purpose. He did well in the examination. Results came but he did not come first in the rank.



Because of missing the first rank, he became angry with Pillaiyār. He went to the Pillaiyār Temple and remonstrated with Pillaiyār, “What is this? Pillaiyārappa!

I put faith in you and circumambulated you daily with devotion. Is this the reward? I did not come first in the class. If I spent the time in studies instead of circumambulating and worshipping you, I would have earned more marks and earned the first rank. Why did you forsake me? Why?

Immediately Pillaiyār appeared before him and addressed him, “Son! Do you remember the incident, when a water-lorry almost hit you?”

Sundar said, “Yes, the truck came. My good luck... Then an elderly man standing there pulled me by my hand and saved me. What has that to do with my missing the first rank?”

Pillaiyār spoke, “I was that elderly man! The circumambulatory merit bore fruit that day and that time and saved your life. For you your rank was important. For

Me, your life was important. Your merit bore fruit and helped you escape death. You did not receive the fruit of first rank in the class. Let that slide. You continue your studies diligently. You will score high in the exam. Continue your temple worship. You will accumulate auspicious merits. Your efforts will bear fruits. But, let me decide the when and the how of the benefits you reap from your supplication.” So saying, He disappeared.

Yes, God does not offer what we ask Him for. He gives what we need.

[TreeInTheSeed14](#)

[Sakthi Vikatan](#)10 Jun, 2014

[TreeInTheSeed14](#)

Posted Date : 06:00 (27/05/2014)

The Great Medicine: Savior of the Mind Sēvāratnā Doctor T.S. Narayanaswami. Images: Aras

மனம் காக்கும் மாமருந்து! **சேவாரத்னா டாக்டர்**

டி.எஸ்.நாராயணஸ்வாமி, ஓவியங்கள்: அரஸ்

In everyday life, we face a thousand problems, the root cause being the desire beyond ability, and unhappiness and disappointment due to failure of nonfulfillment (discontent). There is one way to escape burial in quicksand: Nurture and growth of mental satisfaction (contentment).

contentment is one of the God-given multiple treasures of sakthi in each one of us. This Sakthi is not of external origin. It is a great human Sakthi inside us.

Mental satisfaction is a naturally occurring wealth in all of us. “Contentment is natural wealth, luxury is artificial poverty.” -Socrates

Contentment is the joy we experience, when our thoughts and life events come to fruition. The expression of the notion, ‘All well, no need for more,’ contentment or satisfaction becomes part of psyche.



Aim

The highest aim, compatible with one's individual Sakthi and ability, upon actuation and fulfillment will give self-satisfaction. A good aim for a doctor is to take an oath: 'become a good doctor, serve the public and gain name and fame.'

This is not avarice. This is an ideal merger of self-interest and sense of public weal.

Wealth

If there is an accumulation of wealth, the daily needs and luxurious lifestyle demand fulfillment. Many think cornucopias give great joy and mental satisfaction. This must be the pauper's thought. Just ask the rich. They will say, "Everything is available. The uppermost thought is one of disenchantment amid plenty, bordering on penury. The thought how to safeguard the wealth combined with fear rules the mind.

Prasnottara ratna mālikā is a Q & A treatise, wherein Ādi Sankara gives one-line (or two-line) answers to disciple's questions. Question: Who is a rich man? Who is an indigent? Adhi Sankara: The indigent is the malcontent with immense wealth, not happy with what he has but wants more. The rich man is he who lives a contented life with what he has.

Feelings that torment.

A multitude of deep feelings torment the susceptible. The important tormentors are anger, hatred, jealousy, frustration, disappointment, shame, feeling of criminality, irritation, impatience, fury, negative thoughts, laziness, pain, fear, and panic. People caught in the web of problems are subject to mental distress, the root cause of which is ignorance: Inability to appreciate and appropriate the God-given indwelling lofty Sakthis such as satisfaction and mental repletion.

What is mental satiety?

A country measures its progress by its economic strength. After allowing for needs and luxuries, the remaining income is called disposable income. The rank in the world of the rich is determined by amount of disposable income they hold.

But, what the social scientists discovered runs contrary to it. The accumulated wealth does not bring comfort to the rich in later years because of old age, fatigue, disease, loneliness and mental repression. The social scientists discovered what they are searching for is good relations, fast friends, affection, love, health, mental peace and gratification.

Tolstoy: Satisfaction or mental gratification is not the feeling from fruition of desires. Feeling joyous with what you have is contentment. Instead of pining for what we do not have, mental satiety is to enjoy what we have.

Rare indeed is human birth.

When told, 'Be satisfied with what you have,' it does not mean that you should abandon desires, endeavors and improving the quality of your life.

Rare indeed is human life. Make full use of it; improving the quality of your life should be your objective. You should work hard. You should endeavour hard. You must keep ascending the peaks of victory always. Feel satisfied that loss teaches good lessons, practice and experience. Satisfaction as man's nature does not contradict failures.

Know your ability. Know what your aim is. And make your move to attain it. The chances for victory are high. The bliss thereof is the base for mental fulfillment. Multitudes of people are in search of happiness but not mental satiety. Search for mental satiety.

Mind that says enough

Some look at the plate of the fellow diner instead of looking at their own plates. The mind finds out whether his plate has everything that his neighbor has on his plate. The pleasure of eating goes sour. Whatever is the amount of money one receives, he thinks more is better. The same is true of other items: clothes, jewels... There is no contentment. The mind blocks the thought of contentment. When a dinner guest expresses full contentment, and rejects further offer of a delectable, therein lies the God-given contentment.

'பீலிபெய் சாகாடும் அச்சிறும் அப்பண்டம்

சால மிகுத்துப் பெயின்' என்று வள்ளுவர் கூறியுள்ளார். (so said Valluvar)

Kural 475.

Peacock-feather-laden cart's axle breaks

if laden beyond its take.

Though the peacock's feathers are light in weight, the axle of the cart will break with an overload of feathers. It is grief whatever it is, be it an object, food, money, gold, property, well-being... in excess. The savior great Sakthi is mental contentment expressing, it is enough.

TreeInTheSeed15

Sakthi Vikatan - 08 Jul, 2014

Posted Date : 06:00 (24/06/2014)

Life is an opportunity

Life is an opportunity

Sēvāratnā Doctor T.S. Narayanaswami. Images: Aras

அரிய வாய்ப்பு; பயன்படுத்திக்கொள்! = Rare opportunity; make use of it.
அழகான கவிதை; பாராட்டு! = Beautiful poem; congratulate!
கனவு; உணர்ந்துகொள்! = Dream; apprehend it!
போராட்டம்; துணிந்து போராடு! = Warfare; take risk and fight!
கடமை; அர்ப்பணிப்போடு செய்! = Duty; Do it with dedication!
விளையாட்டு; மகிழ்ச்சியோடு விளையாடு! = Play; play joyously!
வாக்குறுதி; தவறாமல் நிறைவேற்று! = Promise; Fulfill without delay!
துயர மேடை; துணிந்து நில்! = Grieving platform; stand resolute!
சங்கீதம்; இனிமையாகப் பாடு! = Music; sing melodiously!
குழப்பம்; அதைப் புரிந்துகொள்ள முயல்! = Confusion; try to understand it!
ஒரு சோகப் புயல்; எதிர்த்து நில்! = A cyclone of sorrow; stand firm against it!
அதிர்ஷ்டம்; பற்றிக்கொள்! = Good luck; Grab it.



----- Mother Teresa

Life is an opportunity

Rare opportunity; make use of it.

Beautiful poem; congratulate!

Dream; apprehend it!

Warfare; take risk and fight!

Duty; Do it with dedication!

Play; play joyously!

Promise; Fulfill without delay!

Grieving platform; stand resolute!

Music; sing melodiously!

Confusion; try to understand it!
A cyclone of sorrow; stand firm against it!
Good luck; Grab it.

---Mother Teresa

Human life is a cooperative unit of body, mind, intellect and Āṇmā. The elders advised, "Nurture the body, control the mind, make good use of intellect, and realize your soul. Our religion helps us apprehend the power of the soul.

Soul's nature supports man's Dharma. Body, mind and intellect identify, 'He is my friend, he is my relative,' and perform appropriate duties. The true human Dharma becomes evident, when he recognizes a person as an embodied soul and feels the obligation of his duty to the said soul.

Inimical qualities as causal agents of desire, avarice, anger, jealousy, hatred... disappear, when Jñāṇam about Āṇmā dawns in us.



Aim of human life!

Dvaitam refers to Jīvātmā and Paramātmā. When all Jīvātmās become divested of Malas, they merge with Paramātmā. Jīvātmā is a fragment of Paramātmā, abiding in each one. Though the two are one and the two should merge, the human life becoming useful is the function of Ātmā.

When body is destroyed, mind and intellect disappear. But Ātmā does not disappear, according to Krishna Bhagavan in Bhagavadgita. We should keep the imperishable ātmā pure. For that, body purity, mental virtue, and Dharma should be improved. Religion means re-merger with God again. Latin religare means 'to bind.'

re·li·gion

noun: religion

1. the belief in and worship of a superhuman controlling power, especially a personal God or gods.

from Old French, or from Latin religio(n-) 'obligation, bond, reverence,' perhaps based on Latin religare 'to bind.'

We must unite the Sakthis of the body, the intellect, and the mind to make spiritual power. When the soul obtains freedom from the body (at death) and takes an abode in another body, we should have made it into a higher spiritual Sakthi. This is the aim of human life.

Gita has the answer.

Spirituality is to realize the power of Āṅmā. The Vedas, religious texts and Itihāsas help us improve the power of Āṅmā and by its virtue succeed in life. Rama's body and indwelling intellect may be existent today. It is an undeniable fact Rama's Ātmā still lives in our midst. Rama is the epitome of Satyam, Dharma, love... Those qualities in his Ātmā still to this day live in his sacred name. Likewise, Krishna's Lilas and his Gita doctrine, being imperishable, lead our Ātmās on the righteous path.

What is Ātmā? What kind of connection it has with body, mind and intellect? Does Ātmā die with the body? If it does not die, where does it attain union? It is natural for these questions rise in our minds. The answers are contained in Gita. When we grasp the essence of Gita, we understand Āṅmā's principle, its strength, its advisory... Gita's greatness is that Upanishads are the cow; Bhagavan Krishna was the cowherd; the milk is the ambrosial Bhagavadgita.

Gita in English

Often, we do not realize the notable features in our country and home. Though we know, we do not consider their importance. We do not apprehend and celebrate its greatness. When some foreign scholars or scientists extol them, we recognize its greatness.

Once, a devotee went to Dakshinesvar to see Ramakrishna Paramahansa and addressed him, "O Guru, yesterday suddenly I had an epiphany. I understood the greatness of Rama Nama." In a tongue-in-cheek retort, he said, "Why... Did any foreigner make a mention of it?" We all know that situation is still prevalent.

Once, a devotee went to Dakshinesvar to see Ramakrishna Paramahansa and addressed him, "O Guru, yesterday suddenly I had an epiphany. I understood the greatness of Rama Nama." In a tongue-in-cheek retort, he said, "Why... Did any foreigner make a mention of it?" We all know that situation is still prevalent.

Lord Warren Hastings (Governor General British India 1773-1784 C.E.) learned the principles of Bhagavadgita from an Indian subordinate officer. He brought the greatness of Gita to the world and the Indian masses. He was instrumental in getting Gita translated and popularized all over the world. On his request, Charles Wilkins (Sir Charles Wilkins, KH, FRS (1749 – 13 May 1836), at the request of Hastings translated Bhagavadgita.

(Charles Wilkins. Sir Charles Wilkins, KH, FRS (1749 – 13 May 1836), was an English typographer and Orientalist, and founding member of The Asiatic Society. He is notable as the first translator of Bhagavad Gita into English.— Wikipedia)

Hastings wrote the foreword, which was greatly important.

Well aware of the Gita's universal bearing, Hastings included a prophetic expression in his preface:

The writers of the Indian philosophies will survive when the British Dominion in India shall long have ceased to exist, and when the sources which it yielded of wealth and power are lost to remembrance.

As one scholar has written, "no text could, by its profound metaphysics and by the prestige of its poetic casting, more irresistibly shake the hold of the tradition of a superior race."

I hesitate not to pronounce the Gita's performance of great originality of sublimity of conception. Reasoning and diction almost unequalled and a single exception amongst all the known religions of mankind.'

Warren Hastings said:

"The writers of the Indian philosophies will survive when the British dominion in India shall long have ceased to exist.

The west extolled the intrinsic worth of Bhagavadgita. Anne Besant translated Bhagavadgita and spread its message all over the world. Multitudes of our countrymen hold the view we do not have the power of thinking and the opinions of the scientific west are always right. Since the west extols

Bhagavadgita, there is proof that some of us hold wrong views towards our own worth.

The tree will grow.

Ādisankara acquires Jñānam from a dog walker.

Jagatguru Ādisankara instructed the world that everyone has Brahmam inside as revealed by the great saying, 'Aham Brahmāsmi.'



Once he was walking along the pathway by the Ganges River, a Pulaiyan (low-caste pedestrian) was walking towards him. His dirty body wore rags and matted hair on the head, accompanied by four dogs. Ādisankara emerged from the Ganges river after bathing, wore sacred ash and seeing him from a distance thought that his pure body should not be defiled by the canine owner. He moved

to the side of the path, sprinkled sacred water on the path and continued walking. The low-caste Pulaiyan stood before him as if he was blocking him.

“What sight made you move to the side? Is it the sight of the body, appearance or the soul?”

Ādisankara thought he heard from the Pulaiyan: “You utter ‘Aham Brahmāsmi,’ and believe that God as the Universal Soul abides in all and yet on seeing me, you stepped aside.” That moment, Pulaiyan did not appear as a dog walker but as Sākṣāt Paramesvara to Ādisankara.

Āṇma is one despite differences in body habitus, intellectual power, and differences in mental attitude. That is the fragment of Divine Sakthi. There are no parts in it. Ādisankara realized it; later, he taught it to the world.

Āṇma is the imperishable divine power immanent inside everyone. The Sadhanas we do with it is the supernatural human Sakthi.

TreelnTheSeed16

Sakthi Vikatan - 22 Jul, 2014

Gita's Teachings

Sēvāratnā Doctor T.S. Narayanaswamy Images: Aras.

Bhagavadgita supports the words, ‘Tree in the Seed,’ and is described as the ‘Songs of God.’ Nothing we know of that falls in the category of ‘Songs of God.’

All know the Tattva that ‘life is for living.’ Living without knowing its purpose means living is for death only. Bhagavad Gita stands in the forefront in its guidance to the path of good living in all its auspicious ways. ‘வாழ்க்கை வாழ்வதற்கே’ = ‘Life is for living.’

Hesitance of Arjuna

At the beginning of Kurukṣetra war, the Kaurava-Pāṇḍava armies stood in formation. Arjuna’s chariot driven by Bhagavan Krishna came to the forefront of Pāṇḍava army.

Arjuna is the most powerful among the Pāṇḍavas. The bow, he carried, was equal to Gōthaṇḍam of SriRama. He was the possessor of arrows such as Brahmāsthiram, Varuṇāsthiram... acquired because of Tapas. He was ready to sacrifice his life as the defender of Dharma. More important, Bhagavan Krishna

was his charioteer. Before war began, Arjuna lamented like a coward. The eyes were brimming with tears. His hands and feet were trembling. His bow and arrows slipped from his hands and fell on the battleground. He lamented falling like the rootless tree at the feet of Bhagavan Krishna.



Arjuna

“Krishna, from me, it is a no to the war. I do not desire a victory in war by killing the near and dear. Killing of the elders against the Kuladharmam is sin. The name and fame earned from victory, I reject. I am afraid to engage in this mean act.” He supplicated to Bhagavan Krishna.

In this discourse, Arjuna himself presented Dharmic principles to Kaṇṇaṇ. He was teaching Dharma to Krishna, when it must have been the other way. For that reason, the first chapter goes by the name ‘*Vīṣāda Yogam.*’ (*Litany of grief*)

As the fear and sorrow ascended, he never picked up the bow and arrows and sat there diffident and lacking courage. There is a reason for the hesitancy of the

incompetent. How could an all-around competent person with fallen crest be brought back to his self?

Hearing what Arjuna said, Krishna answered with a touch of anger, “Arjuna! Your fear and cowardice are not in line with Kṣatriya Dharma. The battle has begun. There are none in this theater of war with your mental confusion. You must have come to a deliberate conclusion. You are already in the battlefield and now try to change your mind and determination discovering new reasons. This is not the ethos of a warrior.

Tiruvalluvar says:

குறள் 467:

எண்ணித் துணிக கருமம் துணிந்தபின்

எண்ணுவம் என்பது இழுக்கு.

Think, and dare to act. Once deed is in motion

Reconsideration is disgrace. Translation V. Krishnaraj

Sāṁkhya Yogam

The second chapter in Bhagavadgita expounds Sāṁkhya Yogam as done by Bhagavan. Krishna surmises the reasons for his hesitancy.

Desire, affection and gratitude.

Bhīṣma with the relatives and Gurunāthar Droṇa stand in the enemy camp as foes. Gratitude towards them was at its highest. How could he kill them? He may likely be killed by them. If his brothers were killed, it is hard for him to bear the loss and suffer sorrow. Krishna having surmised the agonies of Arjuna began his advice.

Is fear relevant?

Is fear necessary for life? Don't we need fear in observing probity? The elders taught us, “Fear sin. Then, a path for a pure life will come into view. That being so, fear will appear necessary in the conduct of events. What are the consequences of fear on the body, mind and soul? Knowing it will help advance one's forward march.

A multitude of people fear not for what should be feared. They fear for unnecessary things. Most people fear for adverse economy. Since people lack mutual trust, fear replaces trust. An untoward experience creates that fear. Fear

haunts us thinking about an eatery, once we experience stomach ailment from eating there previously.

Most of us do not entertain such fears. Some fear darkness. Some others can perform well in the darkness. Fear is a negative thought. If we think that way, fear will disappear. People fear illness and death. Will death disappear, if we fear death? Since death is a certainty in the future, that fear should be put to rest. In the battlefield, what afflicted Arjuna was fear of death. The Arjuna's fear was causing death or suffering death in the battlefield.

To dispel this fear, Bhagavan gave instructions on Ātma Bōtham. "Body is perishable; Ātmā is imperishable." It is birthless and deathless. Ātmā is deathless, birthless, neither killed nor diminished. The body changes clothes. Ātmā is changeless. (As a person changes clothes, the soul changes bodies: embodied soul)

Ātmā can't be cut, is not burnt by fire, not wet by rain and scorch-free. It is motionless, immobile, eternal and imperceptible by the senses. Thought cannot control it. The in-dwelling Ātmā is God. 'Aham Brahmāsmi' is a tattva. Krishna said to him, "Do not be disheartened by the thought you will annihilate them all in the war. You are a mere instrument." The scientists said this, 'Nothing can be created; nor destroyed. But, one thing can be converted into other.' For example, water becomes steam on boiling. Liquid water disappears. When the steam cools, it becomes water. If the water is further subjected to cooling, it becomes a block of ice. Ātmā is such an entity.

Bhagavan Krishnar stressed to Arjuna, "Don't be confused thinking of causing annihilation or creation of anything."

The tree grows.

Thrashing and embracing are one.



A
saṁnyāsin
walking along
a country
path, stepped
on the foot of
the village
headman by
mistake.
Realizing his
mistake, he
asked for
forgiveness

from the village headman.

He was a rank ruffian. Mustering anger, he scolded the Saṁnyāsin with scalding words. He hit him with a stick. The fragile Saṁnyāsin fell in a swoon. The village headman with disregard left the premises.

Luckily, the disciples arrived in time and rendered first aid to him. One disciple challenged the Saṁnyāsin, “Do you know who the first responder is?”

He responded, “O yes, I know it! The very same striking hands are now rendering service to me.”

Yes! To a Jñāni, the smiting hand and the embracing hand are the same. The reason being, the Saṁnyāsin does not look at people.

TreeInTheSeed17

Sakthi Vikatan 05 Aug, 2014

**By Sēvāratṇā Doctor T.S.
Narayanaswami, Images: Aras
Sāṁkhya Yogam**

Sastras state there are three causes for a multitude of human miseries, problems, sorrows, and losses and the consequent occurrence of constrictions and mental stress: Desire,

Anger, and Fear. Bhagavan Krishna points out in the Bhagavadgītā's second Chapter, Sāmkhya Yoga the cause and effect of the three entities and the pathways of relief from them.

Of the important six Darśanas (Doctrines), Sāmkhya is one, Kapila Muni, its proponent. Sāmkhya = meter or measure. Samkhya consists of the 25 Tattvas produced by Puruṣa and Prakṛti. Tattvas are the Sāmkhya and the pathways of pursuit are the Anuṣṭānam or Yoga, according to Gita. Anuṣṭānam = Anutānam = அனுட்டானம் = [observance](#) of [religious](#) austerities. Tattva enquiry is acquisition of knowledge; observance of such is Yogam.

Desire, Anger, Fear...

Attachment to objects is commonplace. Attachment becomes desire. When desire goes beyond its scope, it becomes greed. When greed does not find fulfilment, disappointment ensues and morphs into anger. Anger causes mental confusion, which leads to memory loss and alienation. They become fear and fright or panic.

Sacred Pipal tree has small almost invisible seeds. The seed falls into the crack in the rocky wall of the house. Imbibing the rain water falling on the wall, the seed grows into a sapling, becoming a tree and demolishing the wall and the house. Likewise, small desires become a seed, sapling, plant, tree and demolish the edifice of life.

When the seed falls on the fertile ground, there are tangible benefits. When it falls on a wall and grows, who gains from it? It causes fear because the wall might collapse. To prevent such eventuality, it is not enough to cut the branches, but to cut the tree root and all and cauterize the roots in the wall with acid. We should regularize our life. We should eradicate desires completely.



When Greed rears its ugly head...

Earning wealth with honesty and hard work and living a simple life are signs of exemplary life, giving us fulfilment, mental peace... Honesty and discipline become the well-laid path. Contrarily, sometimes, in his mind desire sprouts. He desires, seeing the well-to-do, to become wealthy like them holding abundant liquid cash in the bank, owning a car and a palatial house, employing servants, and living a life of fame and name.

His mind becomes restless to get them all at once. The neighbors inflame and heighten his desire. He is despondent in his mind to obtain financial abundance and freedom. He does not examine whether his ways of attaining the object are fair or foul.

His greed finds initial fulfilment. To all those opposing him in his path of enrichment, he shows anger, impatience and enmity. He comes to the point of safeguarding the wealth he accumulated. Because he earned his wealth in a criminal enterprise, he suffers guilt complex. He entertains fear. He fears punishment for accumulating wealth by illegal means. He wonders what he could do. He loses his self-confidence and trust in others. He suffers sorrow and a sense of loss amid plenty.

The Five Senses for self-control

No Sastras declare that one should not entertain desires. The desires should be justifiable. One should have adequate ability to fulfill his desires. He should undertake proper efforts and wait with patience for the right time to attain it.

Nothing is wrong to enjoy a comfortable living, have a good family life with wife and home, earn enough to meet the essential needs, entertain a mental strength not to gain by deception, attain higher status by one's own endeavor, and adopt an attitude of 'Live and let live.'

Love and virtue in place in wedded life

அன்பும் அறனும் உடைத்தாயின் இல்வாழ்க்கை
பண்பும் பயனுமது. 45 Tiruvalluvar

Of duty and reward. Tiruvalluvar Verse 45.

If Love and Virtue are present, rectitude and purpose are the markers of wedded life. (Krishnaraj)

Nothing is wrong in desiring for a lofty life of love and virtue. There is no disappointment and no fear.

God has given us five organs such as body, mouth, eyes, nose, and ears, for fulfilling bodily needs and desires. The mouth (tongue) is there to satisfy hunger and taste with the object of not injuring the body and the mind.

Tiruvalluvar says:

'ஒருமையுள் ஆமைபோல் ஐந்தடக்கம் ஆற்றின்
எழுமையும் ஏமாப்புடைத்து' - 126

126. Control of the five senses like the tortoise will safeguard you through seven births.

Tortoise is safe when it withdraws its four legs and the head under its hard shell.

Likewise, when one has the maturity to withdraw the desires of one's senses under the hard shell of one's mind, he could live a life of strength and sobriety.

Control the mind!



Learn to live with control of the organs. Gita teaches us after controlling the organs, dwelling on the desires of the organs in the mind is rank stupidity.

The devotees fast and eat only one meal a day on **Ṣaṣṭī** and **Ekādaśī**. Some may not eat on those days. Some observe silence. These are good for the body and the soul. It is important to control the organs. We should not entertain thoughts of delectable foods as we fast.

Ṣaṣṭī = Religious observance on the sixth day of the bright fortnight in every month.

Ekādaśī = 11th Lunar day on the waxing and the waning moon, two Ekadasis in a month for the welfare of body, mind and soul.

Some, besides observing a vow of silence, engage in listening intently to the conversations of others. Some others engage in written notes and extract work out of servants and others. The day after the fast, some gorge themselves with missed delectable foods besides the food

meant for the day. Some others draw the attention of others telling them frequently of their adherence to fasting. Gita tells these do not amount to control of the senses.

Having controlled the organs, those dwelling on the activities of those organs in the mind are idiots. Gita tells it is false observance. Gita further says, it is unnecessary to observe fast to please God and just observing rectitude is good enough.

God gains no benefit from our fasting and inherent suffering. Fasting is good for our health. Our ancestors enjoined us for our benefit observance of general vows, fasting, vow of silence, vow of circumambulation in the temples... Gita's thrust in its message is God derives no satisfaction from our hypocritical fasting.

Gita's teaching is, "Go ahead with fasting if it helps removal of desires, mitigation of anger, and eradication of fear."

The tree will grow.

Krishna and Durvāsar!

Once in Brahmaloaka, there was a dispute: Who is the Naiṣṭika Brahmachari? Who is the perennial abstainer from food? Narada raised these questions.

Brahmadeva answered, "The perennial Naiṣṭika Brahmachari is Bhagavan Krishnan; Durvāsa Muni is a daily abstainer from food." Narada and other Devas could not draw

conciliation between facts and perception and said, “Krishna: a Brahmachari, sporting with thousands of Gopis? Durvāsa a quater in die eater in constant hunger an abstainer from food? quater in die = four times a day (Latin)

Brahmadeva told Narada, “Narada, go to Dwaraka, see Krishna and ask him, ‘Who is the eternal abstainer from food?’” ‘Bhagavan will explain and answer the question with proof.’ Likewise go to Durvāsa and ask him, ‘Who is the daily abstainer from food?’ ‘Bhagavan Krishna is that one,’ Durvasa will say with proof.

Narada went to Durvāsa and asked him, “Who is the Naiṣṭika Brahmachari?” The answer came from Durvasa, “Bhagavan Krishna is the One. Though surrounded by thousands of Gopis, he lives among them as Parabrahmam. Gopis love him. They are involved with him. Krishna in a state of dispassion, loves all Jīvātmas (= embodied souls = we, the people). He transcends passion, bondage and friendship. He is the Naiṣṭika Brahmachari.” That moment Narada understood the philosophy of ‘Love of Krishna.’

Narada went to Dwaraka and paying homage to Krishna asked him, “Paramātmā, Paramadeva says, ‘Durvasa is the eternal abstainer from food, though he eats four times a day, unable to tolerate the hunger pains.’ How could that be Durvasa is the eternal abstainer?”

Krishna answers, “Narada, it is true. Durvasa does not eat anything for himself. Whatever he eats, he utters, ‘Kṛṣṇārppaṇam (=Dedication to Krishna)’ even when he sips water. All that (food and water) come to me. He is the eater; I am the hunger-appeased. Now tell me who the abstainer is? Is not he the real abstainer?” Bhagavan continued, “The deeds are not important; but the thoughts behind them are important. Karma is important. But, who is the enjoyer of the fruits of Karma?” Now only Narada understood the nature of Karma.

TreeInTheSeed18

By Sēvāratṇā Doctor T.S.

Narayanaswami, Images: Aras

Sakthi Vikatan 19 Aug, 2014

Calamity from Fear

In the last issue, we learnt the adversity from desire, anger and fear, and Krishna’s advice to extricate from those inauspicious qualities. The elders said, “Easier said than done.” All people try to protect themselves from the adversities emanating from desire, anger and fear. The efforts deployed for their prevention are not effective for all. This heightens the fear.

Unfulfilled desire and the consequent anger and fear in combination cause evil effects: restricted mind, mental suffering, mental confusion... The sea roils under the effects of depression in the bay. The roiling of the mind is like it because of sorrow, disappointment and failure.

When the desires do not find fulfilment, disappointment is the result. That provokes feelings of anger and vengeance in the aggrieved. When a person takes this wrong path, more of disappointment and consequent expenses and finger-pointing by the relatives, friends and neighbors ensue. The helpers backtrack. Because of it, there is diminution of self-confidence and heightened feelings of criminality. When the sorrows continue to mount, agitation of the mind takes place. The mental health suffers.

This is the mental health issue. Social scientists say all ages suffer from mental agitation. Out of 100 people, thirty-five live with mental agitation.

பயத்தால் ஏற்படும் பாதிப்பு



The effects of Mental agitation

The doctors say it is not a disease, but a disorder. The afflicted exhibit these symptoms: sorrow, fatigue, fear, sudden burst of anger, change in the behavior, self-hate, self-imposed isolation, sudden laughter, crying and shouting out loud. Behavior may alternate between tranquillity and rowdiness. There is no attachment to anything in life. There is no sense of participation or involvement. Sleeplessness, lack of appetite...may be present.

General reasons for mental confusion and or agitation.

எதிர்பாராத துயரம் அல்லது அதிர்ச்சி;	Unexpected sorrow or shock.
வேலைப்பளு;	Burden of work.
காதல், அன்பு, பாசத்தில் தோல்வி;	Failure in or unreciprocated love, kindness and affection.
மோசமான குடும்பச் சூழ்நிலை;	Bad family environment.
மது, போதைப்பொருள் பயன்படுத்துதல்;	Use of liquor and mind-altering substances.
போதுமான உடற்பயிற்சி இல்லாமை;	Lack of physical exercise.
முறையற்ற உணவுப் பழக்கம்;	Unhealthy eating habits.
உடல் பருமன்;	Obesity.
ஏமாற்றம்;	Disappointment.
ரகசிய பரிமாணங்களால் ஏற்படும் குற்ற உணர்வு;	Criminal feelings from secrets
பொய் பேசுதல், ஏமாற்றுதல்;	Lying, cheating.
பயம், பீதி, அதிர்ச்சி;	Fear, Panic, shock.
உடல்கூறில் கோளாறு;	Physical handicaps or disorders.

பொருளாதாரச் சிக்கல்;	Financial entanglement.
கடன் தொல்லை;	Debt burden.
ஓழுக்கமின்மை;	Moral turpitude.
தவறான வழியில் பொருளீட்டல்;	Illegal accumulation of wealth.
கொலைக் குற்றங்கள் செய்துவிட்டு, சட்டத்துக்கு மறைந்து வாழ்தல்;	To live in hiding from the law after murder...
தனிமை;	Isolation.
பிறரால் ஏளனம் செய்யப்படுதல்;	Subject to ridicule by others.
நம்பிக்கைத் துரோகத்துக்கு ஆளாகுதல்;	Betrayal of trust.
பிறரால் ஒதுக்கப்படுதல்;	Ignored by others.
பாராட்டுதல்கள் கிடைக்காத சலிப்பு;	Disgust from lack of appreciation or praise.
நோயால் ஏற்படும் விளைவுகளின் பயத்தால் ஏற்படும் மரண பயம்;	Fear of death from complications of disease.
தொடர் முயற்சிகளில் தோல்வி;	Failure in continued efforts.

<p>மூளை மற்றும் இதயத்தில் ஏற்படும் சில ரசாயனக் கோளாறுகள்;</p>	<p>Chemical imbalance afflicting brain and heart.</p>
<p>தொடர்ந்து எதிர்மறையாகவே சிந்திப்பது...ஆகியவற்றால் மன இறுக்கம் உண்டாகும்.</p>	<p>Continued negative thinking and mental agitation.</p>

Ok! What is the remedy for these?

Psychiatric consultation: Mental agitation will make life ruinous more than any other serious diseases. The only modality of treatment is counselling. Qualified physician, a learned man or a mental health consultant (his counselling sessions) will help the patient emerge from mental agitation.

Counselling sessions with the experts and creative power of the individual will help expunge fear and this positive step will bring about a permanent cure. Finding out the cause of the mental agitation, discussion of the case in utter transparency and finding the remedial measures will lessen the mental burden. The courage to accept one's mistake and the ability to forgive and forget other's misdeeds: These will facilitate in a large measure to reduce the mental agitation.

Taking one's skill set and desire into consideration and determining the prospect of success or failure at an endeavor will to a certain extent help avoid failure.

Those who suffer mental agitation are losing their life (shortened lifespan). It is the duty of friends, neighbors, acquaintances, and mental health professionals to lift the afflicted from the quicksand and save them.

Spiritual pathways: worship of God, Satsang, good music, healthy body, Yoga exercise, meditation, and reading good books: These help the afflicted to emerge out of mental agitation.

Arjuna's mental agitation

Before the breakout of the war, we can say Arjuna suffered mental agitation. "A person going on a sea voyage on a boat forgot to take potable water.

'Water, water, everywhere, Nor any drop to drink.' said Samuel Taylor Coleridge. Arjuna was in that predicament.

He was a great warrior. He possessed great weapons as boons. All around him stood heroes like the members of the Pāṇḍava army, Dharma, Bhīma, Nakula, Sakhādeva, Gadōthgajan, Abhimanyu... Above all these, Bhagavan Krishna served as his charioteer. Does it amount to fear under these circumstances Arjuna's hesitation? Is it hesitation or loss of self-confidence.

In truth, Arjuna was afflicted with mental agitation. In an unavoidable predicament, he was looking for reasons to avoid war. Bhagavadgita is a treatise by Krishna on mental and spiritual counselling to remove Arjuna's severe mental agitation.

Kannan's advice

People with mental agitation do not like to take advice. They entertain the thought there are right and others are wrong. The psychologists do not directly approach the subject and advise but use subtleties while advising. The same technique was used by Bhagavan. The passages by Bhagavan in Bhagavadgita sound as if they made him feel proud of himself. They avoid reference to his smallness. Though Arjuna was in mental agitation, he could accept Krishna's counsel.

The second chapter Sāṁkhya Yogam, 38th Slokam says, "Holding happiness and sorrow, profit and loss, victory and defeat alike, you will prepare to fight for the sake of fighting. You will never incur sin."

Sāṁkhya Yogam: "Fixed in Yoga, do thy work, O Dhananjaya, abandoning attachment, with an even mind in success and failure, for evenness of mind is called Yoga."

A dictate, 'Do this.' cannot be levelled to one with mental agitation. You may inculcate motivation. You may induce craving. You may offer guarantee that loss or mistake are impossible. Then he may develop an audacity he can do anything. Kannan did that.

The tree grows.



Loss... 10 Lakhs!

A villager sitting on the raised platform in front of the house was reading a newspaper. Suddenly, he cried. The neighbors ran to him enquiring what happened. He sobbed saying, "Loss of 10 Lakhs happened. "You

never had 10 Lakhs. How could you sustain a loss?"

"I see the lottery results in this paper. The first prize is 10 Lakhs. That is my loss."

The neighbors: "Did you buy a lottery ticket and lost it?"

The villager: "No, I forgot to buy a lottery ticket. Therefore, I cry."

Likewise, many of us are unhappy thinking of non-existent problems and live in a state of mental agitation.

TreeinTheseed19

Sakthi Vikatan - 02 Sep, 2014

By Sēvāratṇā Doctor T.S.

Narayanaswami, Images: Aras

Gita's Tattva is Life's Essence

As the tree remains hidden in the seed, inside man there remains a supernatural Sakthi in abundance. Knowing its existence, realizing it, and using it, all problems are manageable. Failure can be chastened and defeated. We read in the previous chapters that by ascending the steps of victory, we can reach and touch the unreachable pinnacles.

தெய்வத்தான் ஆகாதெனினும் முயற்சிதன்
மெய்வருத்தக் கூலி தரும்' -619 Tirukkural

Though there is a divine obstruction, reward according to physical endeavour will come to fruition. (Translation: Krishnaraj)

Valluvar says. Endeavour is the only way for success in life, as said by the wise and the Noblemen.

The basis for the power known as effort is self-confidence. The wise man of principles, Socrates said, 'If you trust yourself, the world will trust you; If you weighed yourself well and realized the truth about you, you can trust yourself.'

The great power hiding inside us is self-trust. Whatever you lose, do not lose your self-trust.

Mind shining inside the body is under the rule of intellect; Ātmā residing inside them activates all three and is the hypostatic power. The relationship among them is human power guiding us through life.



Jñānis and the intellectuals say Ātma is the greatest power of the human existence. We know our body, our feelings and the power of the intellect. We do not know Ātmā and we never endeavor to know it. When we live merging the body, the mind and the intellect (Buddhi) with Ātmā, we can restrain our desires. We are able to annihilate ego; we can grow human love; we can treat happiness and sorrow equally; we can forgive the crimes of others; we can live like a Yogi with satisfaction and self-control. Our life transforms into a delightful park. There is prevailing tranquillity. There is no higher state.

Bhagavan Krishna says in Bhagavadgita pursuing a path of peace and tranquillity and with such great guṇas.

Let me help you remember such Tattvas showing us the path of prosperous life.

Avoid Fear!

Fear is the only one that immerses life in sorrow: Fear of death, fear of loss of wealth, and fear of ill-health. Life will be effulgent once we remove these fears.

Trust is Life!

The twin qualities causing sorrow are distrust and doubt. Man living with doubt cannot enjoy happiness. He should trust himself, the sayings of wise men, ancestors, Sastras, and God. He should trust that good things will come his way. Life is trust!

Remove desires!

Only when the waters of a lake are clear, we can see the lakebed. Only when you remove the seaweed on the surface, you can see the bed. If only you know Āṇmā, you will know the tranquil path of life.

Work on hand is God!

When you have in mind success and failure while performing a task, you can only feel the burden of the work. If you consider your work as a good opportunity (to prove yourself), the work does not appear burdensome. Working in good faith will appear as service to God. 'Work on hand' is God, said Bharathi.

Karma and the fruits

You have the right to work. The fruits accrued therein are not under your control.

Your Karma can reflect your good intent. Do not give up your Karma (work), if you do not get unexpected results. Continue with your Karma without a feeling of failure and sorrow. The appropriate fruits will come seeking you.

The Lotus leaf in water

True renunciation is not social isolation, giving up the duties of the station in your life from fear of problems and claiming to search for Jñāna. It is cowardliness to relinquish one's duties. To go in search of God while giving up your family and dependents, is not proper Dharma. Lotus leaf is in water. But the water does not stick to it. Likewise, not succumbing to desire and bondage, taking life's challenges head-on, and serving with a sense of duty make a man great.

God in the role of a puppeteer

Have a deep abiding faith in the fact that 'God is ever present with me, he guides me in the righteous path, and I live in his shadow without fear and worry. 'Life is puppetry. God is the Puppeteer. I am only a puppet. He makes me perform. I perform.' You must put your trust in that Tattva and live your life.

Mirror covered with dust

When the mirror is covered with dust, the images are unclear. Likewise, a man with tainted soul and selfishness cannot know himself well. He meets with more of disappointments and failures than advancements. He might be an erudite scholar. He may be a rich man. He cannot be of use either to himself or others.

Ātmā is imperishable!

Body is perishable; Ātmā is imperishable. Strength may decline in a body; old age and disease may afflict the body; body-related pride and fame may disappear. But, Ātmā is imperishable, infinite, eternal and immutable. Knowing the truth that Ātmā looks after the body, we can live a life without fear.

The end

Krishna in the Gita lines

It was the beginning of the 11th century. It was the time Krishna devotion spread all over the world by the efforts of Sri Caitanya Mahāprabhu. He came on a pilgrimage to Śrīraṅgam in Tamil Nadu on foot to spread the greatness of Nāma Saṅkīrtana.

Those days, there was a Vishnu Bhaktaha by name Gopala Bhattar in Śrīraṅgam. He was an erudite Sanskrit scholar. It was his daily ritual to read Bhagavadgita verses from the book in the sanctum. He mixed up and mispronounced words and phrases in Sanskrit. He read phrases and verses out of sequence. The temple's Bhattars and Battāchāriyārs were unhappy. They warned him of Bhagavad Apachāram (பகவத் அபசாரம் = Sacrilege to Bhagavan Krishna) by continuing to dish out words, phrases and verse salad. They begged him to stop forthwith or to go elsewhere and do his chanting.



Gopala Bhattar paid no heed to their imploring. “No one can block me from recitation in the sanctum as it is a Vaishnava’s privilege. Blocking me is sacrilege.” There was no use arguing with him. Everybody gave up. Gopala Bhattar’s error-prone recitation continued.

Elaborate preparations were underway to receive Mahāprabhu. Fearing Gopala Bhattar’s **malapropism**... would offend the esteemed visitor, they begged him to hold his malapropistic recitation in North Gate Tower entrance just one day when Mahāprabhu came to the temple. Gopala Bhattar agreed.

malapropism: the usually unintentionally humorous misuse or distortion of a word or phrase; *especially* : the use of a word sounding somewhat like the one intended but ludicrously wrong in the context

- "Jesus healing those leopards" is an example of *malapropism*.
Leopards is meant to be pronounced as **lepers**.

Caitanya Mahāprabhu arrived inside the temple with accompaniment of drums and the recitations of Vedas. When he entered the Rajagopuram, Mahāprabhu was in ecstasy. He said, “Somewhere here there is recitation of Bhagavadgita. I have to be there immediately.” So saying, he jumped the crowd, ran fast, entered the temple and arrived at the North gate entrance. Hearing Gopala Bhattar’s recitation, Mahāprabhu was ecstatic. As Gopala Bhattar’s eyes were brimming with tears, so was the case with Mahāprabhu hearing the recitation.

Gopala Bhattar was ecstatic after he completed one chapter in Bhagavadgita and looked up Mahāprabhu standing before him. Mahāprabhu, looking at Gopala Bhattar, said, “Swamy, you are a great Pandit. When you read the Gita lines, why is their malapropism?” Gopala Bhattar said, “Prabhu, I am trying to commit to memory Gita Verses entirely. Every time I turn pages, Bhagavan Krishna only appears before my eyes and the letters are blurred and smudged. Overwhelmed with emotion, Caitanya Mahāprabhu embraced Gopala Bhattar.

Mahāprabhu observed, “Whosoever sees Krishna in Gita’s words, phrases and lines, only he can realize the Gita’s Tattvas (Principles).”