

## Ahimsa

Satsang on Oct-10, 2011

Om shree Gurubhyo namaha  
Gurur Brahma Gurur Vishnuhu Gurur Devo Maheshwaraha |  
Gurur Saakshaat Parabrahma Tasmai Shree Gurave Namaha || @@GururBrahmaVerse@@  
|| [Hari OM] ||  
ॐ श्री गुरुभ्यो नमः ।  
गुरुर ब्रह्म गुरुर विष्णुः गुरुर देवो महेश्वरः ।  
गुरुर साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥  
॥ हरिः ॐ ॥

We have been talking about 10 commandments from [Veda]s. This is for all humanity. It has nothing to do with what fellowship, religion or what faith one may have. It is enveloping for all every living human being. The ten commandments are really the gems chosen from entire body of [Veda] for all humanity. The second commandment [Ahimsa] or non-violence I will say as it appears in [Veda]s.

Anago hatya vai bheema || @@anagohatyaaverse@@

What it means is any injury to any living being for no cause is a terrible act. It is sin to kill innocent beings. How often we act out of reaction syndrome. In the sense, if someone is unkind to me my natural reaction is in similar tone and I react with similar unkindness. This is typical of any human being. The goal here is complete non-violence. Non-violence of thought, word and deed. This violence occurs in our minds. Mind gets its

feeling based on life experiences and various impressions one had in past life. This life has its own expectations, these expectations of wanting to be happy always. And we believe this happiness comes by virtue of nourishing one's ego. This ego [Ahamkaar] itself wears so many different shrouds. Hence it gets a color, attitude, meaning which is very typical to each individual. Coming to mind, how does any action come to being? Lets go back to how an act came to being?

It starts with a [spandana], a vibration which is a thought that starts in our mind itself. These thoughts are embedded in individual consciousness that is [chitta] which is 6th organ, which is nothing other than the energies or impressions. This is like x-ray of all the previous happenings that are embedded in [chitta].

You may call this a hard drive. Thoughts start in [chitta]. [Upanishad] speak of [chitta] as something like an infinite lake, a body of water. When there are ripples in the lake, one is unable to see depth of body of lake.

Because ripples vitiate our sight and we are unable to see. These ripples are [vritti] technical term for thought waves in [vedic] science. These thought waves start small or insignificant at bottom of [chitta] lake. As this thought rises it tries to expand in the body of water. When it comes to the surface, yet it expresses itself as ripples which are thought waves. These thought waves are in the mind. Mind reacts with conditioned intellect that is again embedded with all previous life experiences.

Action, reaction chain keeps occurring constantly in mind. When we see a tiger we get scared. Think what to do next when it attacks. This is understood by mind with intellect instantly a desire which is offshoot of this thought takes shape.

The mind which controls all instruments of the body - 5 organs of action [karma indriyas], 5 organs of knowledge [Gnana indriyas]. We react through mouth, eye, hand, and then action occurs. If we all want to follow decant of [ahimsa], we should be in a state of love [prema]. Love knows neither enemy nor very dear friend. It is independent of these extremes. I quote you by a great saint named Kabhir. In his words, this is how he says -

Kabira khadaa bazaar mein Sabki maange khair  
Naa kaahuu use dosti Naa kaahuu use bair. @@kabirakhadaaaverse@@

Means, Kabir is in midst of all creation. There is none whom I love more. There is none whom I dislike. So he is expressing these benevolent thoughts from a standpoint where he is independent of both the opposites. He totally filled in with the feelings of love [prema bhava]. He is the living embodiment of total love.

When one comes to this state, then who is not my friend and who is friend. Either of those 2 are not there. This has to be achieved, inculcated and maintained one to become. This is exactly purport of [Anago hatya vai bheema] or the principle of non-violence.

I just explained the thought process or the dynamics of action. Here mind, intellect and body all of these are involved. They interact together in a action, reaction mode. So [ahimsa] has everything to do with our mind, body and our intellect. At all these levels one has to be filled with non-violence or ahimsa. Every one of us has less or more degree of compassion. Even most violent individual has some compassion. Compassion is nearly an aspect of [ahimsa]. Compassion is empathy, understanding other person's pain, injury or understanding need for love.

How often do we understand the need for food? One who has created life, lets say of a bird. Every bird has a beak. And who so ever be the living being is has a mouth and provided food as well. Far more important is the need for love. If love gives us composure being at peace with oneself and the environment in which we all exist. We cannot change the world around us to our like. But we sure can change ourselves to understand the environment around us and be compassionate to it. Is understanding that passeth if that passeth understanding. That means being at peace which is beyond understanding. So the principle of non-violence is an attitude of living being becoming embodiment of total love. This also breeds understanding, compassionate of fellow being - not just human being.

Let me give an example in my childhood when I studied about a great [muni] Bharata. Bharata was [Chakravarti] - Supreme King of all Earth. When he became old and come to [vaanaprasta] age of living in woods/ living with nature. Totally focused on process of discovery of self or Absolute Supreme Truth. That Supreme Truth we call as Almighty God. This was possible only through [Tapacharan]. [Tapacharan] means austerities, one

chooses and practices. With this practice, he did become enlightened one. He lived in woods where all kinds of animals were there. These wild animals when they came near to this great [muni] Bharata, they come without any fear and they are in an environment of peace and love. They lost their enmity against each other. These animals always served this great king. How did that happen? It happened because of [tapacharan] disciplines meaning practices of austerities. You do that because you want to achieve That. You have chosen to live by that.

I have seen myself in Pittsburg where I used to see varieties of beautiful birds they used to come, trot close to me. I took many pictures of those. How does that happen? Can you ever imagine birds wanting to come close to you? I lived in that environment with the disciplines I had chosen. First thing is [agnihotra] both morning and evening. When I choose to do what I must do, I have already made a choice not to do what I want to do. Because all what I want to do that twist of the mind is going towards the experience of the phenomenal world or experience that please my senses. Understand this. This is going out into the phenomenal world rather than into expecting, understanding and trying to live by those virtues.

In the beginning always it is a difficult exercise. But gradually once you take small steps soon you begin to walk. Once you have started to walk, it is not difficult to walk fast and even to run. When you are running it is so easy to fly off. I am talking about wanting to be that I love. I love my beloved [Sadguru]. To me He is my Almighty God as Almighty Father was to Jesus Christ.

Even parallel great ones like [Buddha] preached non-violence till the end. [Mahavir] also spoke [ahimsa]. There are extremist Muslims who are destroying fellow beings. That is not what Islam is about. Islam is about peace. All, about peace. If someone were to misunderstand, chooses what they should not. They are victims of all the attitudes they choose. So we can learn from that we can choose what we were given as God's gift of [Viveka] discrimination. Discrimination means choosing what is right, what is virtuous. That means you already chose what not to do automatically.

This process automatically produce attitude of [ahimsa] or attitude of non-violence. This violence is there in everyone. We see all different countries. Iran wants to grow its own atomic bomb. And other countries do the same. They want to do this to protect themselves that is what they say. Like wise they want to hurt others who might hurt them. This fear factor makes one violent. Once you have embarked on this path of spirituality or path of discovery or path to know what is best - by knowing which nothing remains to be known , all these fears go away. The person completely becomes free.

So you can see how non-violence expresses itself in so many different ways. When speaking of [yoga] which is union which is fusion of one with Supreme Self. This is what [Vedic] Science call as the [Jiva] fuses with Supreme Truth. That is really [yoga]. [Ahimsa] is must for this spirituality. Driving forces for [ahimsa] is 6 crocodiles - major 6 vices we all have in less or more degree. That is what colors of attitudes, opinions, classify people and we judge out of reaction mode. Not necessarily out of compassion or understanding we have to understand what is the driving force that makes me angry. What is the driving force that makes me hurt some one? What is the driving force within me that makes me do things that I know I should not do, am unable to do yet I do it. It is easy to preach and teach. When it comes to putting into practice we all lack inner strength of conviction, followed with bringing this conviction into practice.

Jesus Christ was asked, should some body smack you on cheek, turn the other cheek so that other person may smack you. What He was saying is you must rise above this action reaction syndrome. At the same time you are doing favor to the other person that he or she ventilates that animosity and thereby that animosity is depleted that person is also equally a human being. And you are giving the other person an opportunity to see how you have acted reacted. When you were reacting not out of vengeance but out of love and this strength of love gives you character and the composure and conviction that you need, which is nothing other but going into the realm of total love. This total love is nothing other than the state of joy or [ananda]. That is the truth. That is the nature of the one we love so much.

So many people go to the temples. And they adore, love the deity or God that one believes. If someone comes and causes injury to mosque or church or temple, they feel as if injury done unto them. Because we adore, love, worship wherever our faith is. If you want to nourish this faith this love for the one that we adore then it is possible only and only through [prema bhava]. And attitude and becoming full of love. This becoming full of love is absolutely impossible to carry an attitude of vengene, injury to other and an attitude of violence. We all have to work so much with ourselves. [Ahimsa], Lord Buddha say is a total virtue. So does [Mahavir]. Violence is a disharmony in our mind and intellect. Disharmony itself means being without peace with oneself. Hence we have to understand, introspect. This introspection is the process of [swadhyaya] . When one tries to curb these tendencies of mind, gradually these hostilities, animosities dissipate.

Who so ever came in presence of King Bharata, they dropped their nature of hurting others, need for self preservation. Hence fear factor also went away. We as average human, we come across so many times that I like so and so and I like to be in company of so and so and when I am in presence of so and so I am so much full of peace and joy and love that I don't want to leave that.

How does that happen? Because this attitude of non-violence vibrates and it is there with everyone. It goes with them wherever they go. This vibration or this [vritti] goes with that individual and constantly fills the environment wherever that individual goes. Because of non-violence, it transcripts itself into [prema bhava] or the very experience of love. These are holy vibrations. In sum total when I come to the attitudes of [ahimsa], how many times I should forgive one to a wise man. He say 7 times, nay 70 x 7 when you forgive, only then those that are strong in their convictions, beliefs, virtues, values are able to forgive. Forgiveness is also compassion and also non-violence. It is so much necessary for wholesome being which is [Poorna] - complete as Almighty God is complete.

But we have accepted, we have completed carrying so many different different monkeys , attitudes ,fear, wanting so on and so forth, infinite are expressions of all these. We have no choice but to let all that go. Let all these monkeys go. Don't carry them. They will wear you out. Time is not enough. One life time is not enough.

There are people who go to grave. But carry all these things with them. They will create in another birth in any life form. So why not look at this as this is the only attitude. This is the only opportunity. Few days ago I came across a lovely young lady. Great spiritual seeker. Yet she was saying by this date, I shall cease to be meaning that will be end of my life on this earth. Who can say when will your life end? But you can say this moment you have is real. So let me make that effort this moment and next moment and every succeeding moment. When you start doing that, that is the expanse of life from moment to moment to moment. That is what we call as time. Truly is there anything like Yesterday or some thing like tomorrow or is there anything like today or later? When you come to think of it, there is nothing like that. What is true is now. And that is real. So let us make every effort to live in that virtuous state. So I have been speaking about science of [Veda] has been given to all man kind. In that first step is [agnihotra]. I have spoken lot about how dynamics of action reaction occur. So [agnihotra] impacts and purifies both breath [prana] and mind. There is no other soap to clean your mind. [Agnihotra] can help you to purify your mind. When mind is purified, thoughts are also purer. These thoughts then translate into virtue and these virtues translate into feelings of love [prema bhava]. When this love starts blooming where is the room for hatred, violence, jealousy and so forth? These are all little babies of violence. They have to go. They all have to go.

Established in that Supreme state and experiencing that he comes down and transcends to the phenomenal, living level he operating through a being encased in a human form. So he says I know but I don't know. One who says that I don't know, you can surely believe that he may know. But

one who says I know, you can surely believe that he does not know. He or she has only fragmented information, information that is far too different from the experience of the Supreme Truth. So what the [Upanishad] says here:

This is one of the 10 gems picked, chosen and made available to all mankind.

हरि ॐ [Hari OM].

यज्ञ दान तपः कर्म स्वाध्याय निरतो भवेथ

एष एवहि श्रुत्युक्तः सत्य धर्म सनातनः @@yagnyadaanaverse@@

Yagna, Daana, Tapah, karma, Swaadhyaaya Nirato Bhaveth

Esha Evahi Shrutyuktaha Satya Dharma Sanaatanaha

## Glossary

**Hari om** Sanskrit phrase of Salutation representing Amen.

**Veda**

**Ahimsa**

**Ahamkaar**

**Spandana**

**Chitta** Chitta is part of human mind, and is a very, very subtle part. And this chitta connects the casual body to the subtle body. The nature, the personality of a human being is exposed or made known or is nourished through this chitta. It is here, in the chitta that a thought emerges, and this emergence of thought is nothing different from a word called pravrutti. So there are pent up desires in your casual body, they impact the chitta. That's where, these constant impacts on the chitta, translate into a mental wave that the mind together with the intellect reads as a desire. Trirunnatam sthapyasamam shariram Hrideendriyani manasa sanniveshya Brahmodupena prataretta vidwan Srothamsi sarvani bhayavahani (Swethasara Upanishad 2-8) Word by word meaning- Trirunnatam- stretching three parts of the body (i.e, head, neck and chest) upwards; sthapyasamam- positioned erect; shariram- the body; Hruda- heart; Indriyani- the five senses; manasa- with the mind; sanniveshya-to be put or drawn; brahma- the cosmic consciousness or the supreme truth; udupa- raft; prataretta- crossing over; vidwan- wise ones; srota- ocean; sarvani- all;

bhaya-fearful; vahani-flowing Translation- Keeping chest neck and head in a straight line, sitting with an erect body, drawing the senses and the mind within, while focusing or concentrating on Almighty God in the heart (or heart chakra), the wise ones tide across the ocean of fear (implies the cycle of birth and death), with the help of the raft of Brahman or the supreme knowledge of the cosmic consciousness.

Upanishad

Vritti

Vedic

Karma indriyas

Gnana indriyas

Prema

Prema bhava

Anago hatya vai bheema

Muni

Chakravarti

Vaanaprasta

Tapacharan

**Agnihotra** The healing fire ceremony conducted precisely at the sunrise and sunset timings. Agnihotra purifies the surrounding environment and also the mind simultaneously.

**Sadguru** Sat means the Absolute Truth or God. Sat also means the Atma which is the soul or the Self. Guru is the spiritual master. Sadguru is the Absolute manifestation in human form of the Supreme Truth that is Almighty God or as you may call it Cosmic Consciousness or Allah or whatever, THAT is the ONLY Supreme Truth that there is. Sadguru is the illumined or realized spiritual master who abides in the supreme Absolute truth and guides other souls to be one or merge with the Absolute truth or God. He is a Brahmanishta or one who abides in the Brahman (i.e, cosmic consciousness).

Buddha

Mahavir

Viveka

Yoga

Jiva

Ananda

Swadhyaya

Poorna

**Prana** Prana means forward moving force. It is responsible for assimilating energy from any input (breathing, eating, drinking, sensory stimulus and mental perceptions) into the body. It controls homeostasis and vital organ functions in the body. Prana is the king of all the vayus (life forces) in the body. It controls, regulates and directs all the other prana vayus. Physical presence- base of the throat to diaphragm Element- Air Presence in subtle body- Anahata Chakra or heart chakra Movement- It moves downward in a loop from the base of the throat (Vishudda Chakra) to the navel (Manipura Chakra) and back. Yogic control- Jalandhara Bandha, Bhastrika pranayama, Nadi Shodana and Ujjayi pranayama