

Vaidika

Bhajan & Kīrtan

॥ श्रीः ॥

Vaidika/ॐPress

Compiled and edited under the guidance
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Acceptance, Love & Prayer

Pūjya Śrī Svāmī Dayānanda Sarasvatī

There are circumstances in life, in fact many circumstances, which I am able to change. If I am resourceful and have the resources at hand, I can, for example, change the furniture in my house. I can buy new clothes. I can eat out three times a week. I can camp out every week-end. I can get a new hair-cut. The possibilities are indeed endless. If the weather is cold, I can buy a heater. If it is hot, an air conditioner. There are many changes I can make regarding my circumstances.

If I have no resources but am very resourceful, I can do all the same things I do, every day, in slightly different ways. I can cook food with the same ingredients save one. It will taste differently but still be good. I can lay out the dinner table for three people even if I am only expecting two. I can sing and dance a little differently each time and enjoy the subtle differences in my physical expression. I can change my job, my apartment, my car. If I have a giving heart, I can express the love in my heart in different ways. I can change my attitudes and my behavior if I choose to. I can tighten what needs to be tightened and loosen what needs to be loosened. I can use my will to become more flexible if I think I have become too inflexible and rigid. If I am always critical, finding fault in others, and dislike this quality in myself, I can make an effort to change that behavior. If I am angry and always want things my way, I may decide that there is a more harmonious way to engage with others. If I always blame others for my problems I could look into the reasons if such blame is actually justified. If I am a person who does not know how to draw boundaries and keep clear borders then I can choose to learn how to do that. If I am always emotionally dependent on someone and that type of relationship has become painful for me, I can learn how to grow out of that type of dependence. If I am always fearful, I can learn to face challenges boldly. If I'm so bold that I become

fool-hardy, then I can learn to exercise more caution. Whatever my behavior and attitude, if I feel that there is an improvement which I can make and feel a strong urge to do so, I should change.

There are some events and situations that have taken place in my life which I cannot change. I cannot change the weather of the country. I cannot change the politicians overnight. I cannot change the fact that a person near and dear to me has passed away or is very ill. I cannot change my parentage. I cannot change my childhood. I cannot change my past – memories of which being either happy or sad or more likely, a combination of both. I cannot change my age, though my age is always changing. My boss may be abusive but because of my family responsibilities, I cannot change my job. Above all I cannot change people. This includes my parents, my spouse, my in-laws, my children, my boss, my co-workers, friends, employees; the list is almost endless.

When some 'fact' arises which cannot be changed, whatever it might be; when I find that I lack the capacity to order the world as I want, I may feel helpless, sad, agitated and angry. Long-term resistance to facts one cannot change may generate strong mental imbalances which may lead to numerous types of dysfunctional behavior patterns including chronic depression and other types of neurosis.

Nobody can make a person change unless that person has a strong motivation to do so. This is a fact. If I try to understand the background from which the person comes, then I may understand them better and feel compassion towards them instead of anger. Maybe my expectations are unreasonable. Maybe my expectations are reasonable, but the person cannot meet them, or does not want to meet them, or is cognitively incapable of understanding my point of view. Whatever the reasons, the fact remains that this is how it is, and in no way am I able to change it.

When I am unable to accept a fact that cannot be changed, I feel helpless. I feel anger and resentment. All my present moments are

consumed by brooding and thinking and repeating the event again and again in my mind. I lose my self-esteem and destroy any chance of joy I might experience while relating to the present moment. I may be walking along a black sand beach and see a beautiful sunset. Because I am mentally wrapped up in obsessive thinking, I am unable to enjoy the truth about my present situation. I spoil my present moments with brooding about the past; the seeming injustice of it all; how I would like the situation to change. If I keep up this resistance and self-inflicted mental pain indefinitely, my physical health will become affected. I may get ulcers, heart-problems, headaches, body-pains. I will find no joy in my life and my sadness will spill over and affect others who happen to be close to me.

Wouldn't it be easier to gracefully accept that this is how the person is; how the situation is; how my past is? What has happened already, has already happened. I can do nothing about it. If I have the desire to change some present circumstance in my life, and I have the capacity to do so, I will. If I am unable to change a situation then I must first understand that the situation is indeed unchangeable and then accept it gracefully. When I accept and surrender to a fact I cannot change, I actually feel relief because all that energy and effort I have put into resisting an unchanging fact has dissipated.

The ability to accept gracefully things one cannot change is not something that one is able to do easily. However, one can nurture the attitude of graceful acceptance by cultivating a value for graceful acceptance. The value for graceful acceptance will strengthen if one knows and understands its benefits.

An attitude of glad acceptance helps me to mature. If enough Grace is available to me, I may come to the realization that I am actually harming myself by not changing my behavior and attitude. I can choose to continue to hurt myself by continuing the habit of being resistant to facts which I cannot change, and then work

myself up into deep, psychological anguish. Or I can let go of my destructive behavior by accepting; by consciously dropping my will to resist an unchangeable fact and change what can be changed. I have to see this very clearly and use my will to cultivate a value for the peace of mind and a relief that results because of my acceptance regarding these facts.

Devotion to the Lord born of the understanding of what the Lord actually is and does is invaluable. To get a better understanding the Lord come to Bhagavad Gītā classes, or for that matter, any Vedānta classes. During such classes, one will be given a clearer understanding of the Lord as Infinite-Intelligent-Order. That is to say that whatever one experiences and 'observes' is in perfect order ('disorder' also being in ultimate order). There is a profound meaning at the heart of all of one's experiences. There is a purpose. The purpose of one's life is to grow and mature as a Human Being. Perhaps because of one's growing maturity one may realize the value of prayer; understanding that one can actually use prayer to affect change where change is possible. This will lead to a deeper devotion in the form of a growing trust in the Lord's Infinite-Intelligent-Order; a deeper understanding that every situation has a purpose behind it. This will be true even though I may not be in a position to understand that purpose at the moment. When I am helpless, I can seek help from the 'Source of All-Help'; the Lord manifest as a meaningful prayer. Seeking help when I need it; utilizing the power of prayer with a clear desire, is intelligent living.

I ask this of the Lord in prayer:

O Lord, may I have the maturity to accept gracefully what I cannot change; may I have the will and strength to change what I can; may I have the wisdom to know the difference between what I can and cannot change.

This introduction is an edited version of a talk presumably from a live class given by Pūjya Śrī Svāmī Dayānanda Sarasvatī transcribed by one of Svāmījī's students. The editors wish to thank all those involved in this process. Hariḥ om!

Vaidika

Bhajan & Kīrtan

Gaṇeśa

Gaṇeśa Śaraṇam Śaraṇam Gaṇeśa
Vāgīśa Śaraṇam Śaraṇam Vāgīśa (1)

Rāma

Śrī Rāma jaya Rāma
jaya jaya Rāma Om̐ (2)
Sītā Rām jay jay Rāma (3)

वैदिक

भजनम् कीर्तनम् च

गणेश

गणेश शरणं शरणं गणेश
वागीश शरणं शरणं वागीश

राम

श्री राम जय राम
जय जय राम ॐ
सीता राम् जय् जय् राम

Rāma nāma tārakam

Sadā bhajore sadā bhajore sadā japore

Rāma nāma tārakam sadā bhajore

Rāma Rāma Rāma jaya kodaṇḍa Rāma

Rāma Rāma Rāma jaya śṛṅgāra Rāma

Rāma Rāma Rāma jaya kalyāṇa Rāma

Rāma Rāma Rāma jaya paṭṭhābhi Rāma (4)

Hare Rāma Hare Rāma

Rāma Rāma Hare Hare

Hare Kṛṣṇa Hare Kṛṣṇa

Kṛṣṇa Kṛṣṇa Hare Hare (5)

Rāma Rāma Rāma Rāma Rāma Rāma Tārakam

Rāma Kṛṣṇa Vāsudeva Bhakti Mukti Dāyakam (6)

हरे राम हरे राम

राम राम हरे हरे

हरे कृष्ण हरे कृष्ण

कृष्ण कृष्ण हरे हरे

राम राम राम राम राम राम तारकम्

राम कृष्ण वासुदेव भक्ति मुक्ति दायकम्

Kṛṣṇa

Harernāmaiva kevalam

Harernāmaiva kevalam

Harernāmaiva nāmaiva nāmaiva

Nāmaiva nāmaiva mama jīvanam

Harernāmaiva kevalam

Harernāmaiva kevalam (7)

Jay Kṛṣṇa Jay Kṛṣṇa Kṛṣṇa

Jay Kṛṣṇa Jay Śrī Kṛṣṇa

Jay Radhe Jay Radhe Radhe

Jay Radhe Jay Śrī Radhe (8)

Jaya jaya Govinda jaya hari Govinda (9)

कृष्ण

हरेर्नामैव केवलम्

हरेर्नामैव केवलम्

हरेर्नामैव नामैव नामैव

नामैव नामैव मम जीवनम्

हरेर्नामैव केवलम्

हरेर्नामैव केवलम्

जय जय गोविन्द जय हरि गोविन्द

Śiva

Om namaśśivāya (10)

Śiva Śiva Śiva śambho

Mahādeva śambho (11)

Subrahmaṇyam Subrahmaṇyam

Ṣanmukhanāthā Subrahmaṇyam

Śiva Śiva Śiva Śiva Subrahmaṇyam

Hara Hara Hara Hara Subrahmaṇyam

Hara Hara Śiva Śiva Subrahmaṇyam

Śiva Śiva Hara Hara Subrahmaṇyam

Hara Śiva Śiva Hara Subrahmaṇyam

Śiva Hara Hara Śiva Subrahmaṇyam (12)

शिव

ॐ नमश्शिवाय

शिव शिव शिव शम्भो

महादेव शम्भो

सुब्रह्ममण्यम् सुब्रह्ममण्यम्

षन्मुखनाथा सुब्रह्ममण्यम्

शिव शिव शिव शिव सुब्रह्ममण्यम्

हर हर हर हर सुब्रह्ममण्यम्

हर हर शिव शिव सुब्रह्ममण्यम्

शिव शिव हर हर सुब्रह्ममण्यम्

हर शिव शिव हर सुब्रह्ममण्यम्

शिव हर हर शिव सुब्रह्ममण्यम्

Gaᅅgā

Jaya jaya Gaᅅge jaya hara Gaᅅge

Gaᅅgā mātā ki - Jay!!! (13)

गङ्गा

जय जय गङ्गे जय हर गङ्गे

गङ्गा माता कि - जयू

Sarasvatī

Jayatī Jayatī Sarasvatī

Jayatī Sarasvatī

Vidyārūpiṇī Sarasvatī

Sakalākala-vāṇī (14)

Durgā

Śrī Bhuvaneśvarī

Śrī Jagadīśvarī

Śrī Śivaśaṅkarī

Śrī Parameśvarī

Jananī Jananī Jagad-jananī (15)

सरस्वती

जयती जयती सरस्वती

जयती सरस्वती

विद्यारूपिणी सरस्वती

सकलाकलवाणी

दुर्गा

श्री भुवनेश्वरी

श्री जगदीश्वरी

श्री शिवशङ्करी

श्री परमेश्वरी

जननी जननी जगनदूजनी

Dakṣiṇāmūrti

Dakṣiṇāmūrte amūrte

Sanakādimunijana hr̥ṇmūrte (16)

Kālī

Om Mātā Om Kālī

Durgā Devī

Namo Namaḥ

Śakti Kuṇḍaliṇī

Jagadambe Mātā

Śakti Kuṇḍaliṇī

Jagadambe Mātā (17)

दक्षिणामूर्ति

दक्षिणामूर्ते अमूर्ते

सनकादिमुनिजन ह्रणमूर्ते

काली

ॐ माता ॐ काली

दुर्गा देवी

नमो नमः

शक्ति कुण्डलिणी

जगदम्बे माता

शक्ति कुण्डलिणी

जगदम्बे माता

Hanumān

Vīra Mārutī Gambhīra Mārutī (x2)

Bhakta Mārutī Parama Bhakta Mārutī (x2)

Dhūta Mārutī Rāma Dhūta Mārutī (x2) (18)

I take refuge in that which protects all beings. I take refuge in the sacred words that reveal my essential wholeness. (1)

Invocation to revered Rāma; He who is victorious. The one who stands in Dharma always conquers - always wins. The one who protects Dharma is protected by Dharma. (2)

Beloved Sīta, wife of Rāma. Rāma, whom You conquer. You are our heroine. (3)

Through the name, Rāma, one crosses the ocean of saṁsāra. Always call out to Rāma; always meditate on Rāma. Call out to Rāma; He who is victorious; He who is armed with a bow. Call out to Rāma; He who is victorious; He who is the most attractive one. Call out to Rāma; He who is victorious; He who possess all highly refined qualities. Call out to Rāma; He who is victorious; He who is King. (4)

Call out to Rāma; He who revels in absolute-joy-fullness. Call out to Kṛṣṇa; He who is unconditional love; the teacher of Arjuna; avatāra of Viṣṇu. He who manifested in this field of experience to protect Dharma. (5)

हनुमान्

वीर मारुती गम्भीर मारुती

भक्त मारुती परम भक्त मारुती

धूत मारुती राम धूत मारुती ॥ १८ ॥

He who helps me to cross the ocean of saṁsāra; He who revels in joy. He who is dark like the night. He, the most attractive One. He who sustains all; whose heart is well-established in devotion; who is freedom, who is compassion. (6)

Through the name Hari alone one resolves in the vision of oneness. (7)

Let Kṛṣṇa enter my heart. Come bless my heart. Let Radha enter my heart. Come bless my heart. (8)

That 'reality', which may be known through the sacred word 'Govinda' is victorious. The words of Vedānta are victorious. Truth will always be victorious. (9)

My salutation to the auspicious one; He who is happy in-himself, by-himself without any reason. (10)

The yogi of all yogis; He takes away my pain. He who bestows happiness which has no reason. Call Śiva, the great one; the auspicious one. (11)

Salutations to the Lord who is happiness for no reason.
Salutations to the Lord with six faces. (12)

Salutations to the victorious Gaṅgā devī. (13)

Sarasvatī, the Goddess of knowledge, is victorious. Truth is victorious. She is in the form of all knowledge. She is all that is seen and unseen. She manifests as the Goddess of speech. (14)

She who is all-pervasive, all-compassion. She who is clothed with the entire universe. Śiva is her consort; She, free from all limitation. She is the birth-Mother of the whole universe. (15)

He who faces south; who is with and yet without form. He who resides in the hearts of His devotees. He who resides in the minds of all students fit for the study of Vedānta. (16)

Divine Mother; You wield time with prayerful mastery. You remove all pain and suffering from the hearts of your devotees. Self-shining-Self-effulgent-being: I salute You again and again. You are the source of all that is made manifest in the universe. You are the power of manifestation, desire and knowledge. You are sattva, rajas, tamas. You give birth to the entire universe. (17)

A song to Hanumān, the son of the wind (Mārutī), who is brave (vīra) and profound (gambhīra); who is filled with devotion and spontaneous kindness (parama bhakta). (18)

Gratitude to Śrī Svāmī Vāgīśānanda Sarasvatī
for helping in the preparation of this booklet.

हरिः ॐ

Vaidika-Pūrṇa-Sthānam

वैदिकपूर्णस्थानम्

“The place
of completeness
is the vision
of wholeness,
gained
through the
knowledge
of the self.”