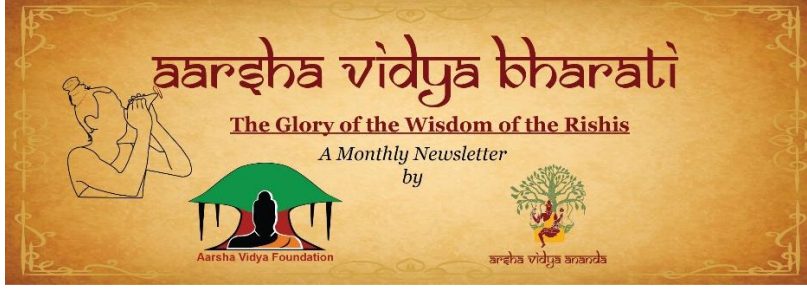

Aarsha Vidya Bharati - Nov 2021

A monthly newsletter that will bring you more happiness, more wisdom and more freedom



This is one of many articles from our monthly newsletter. Access the [Nov 2021 issue](#) or read any of the [articles](#).

Value of Values

Kṣāntiḥ (4/20)

By Kiran Golla, Mumbai

In continuation of the previous three (out of 20), values/*jñānam* mentioned in the 13th chapter of Bhagavad Gita, the fourth one is **Kṣāntiḥ** (क्षान्ति). In simple terms, it means forbearance. Forbearance, as per dictionary meaning is “*the quality of being patient and sympathetic towards people, especially when they have done something wrong.*”

Kṣāntiḥ comes from the word/root *kṣamā* (क्षमा) which includes **accommodation**. As per Adi Shankaracharya, it is *Parā aparādha prāpta avikriyā* (परा अपराध प्राप्त अविक्रिया) staying *Avikriyā*, undisturbed, calm, that too, cheerfully.



If somebody did something to us which is unkind, hurtful, harmful, unpleasant, we can smile away as if it does not matter. One can have a big heart to say *parwa nahi*, never mind. One **does not harbour any grudge** nor dwell on the faults nor entertain thoughts of taking revenge. This is reflected in Adi Shankaracharya's commentary for Chpt X, verse 4 (of Bhagavad Gita) *ākṛṣṭasya tāditasya vā avikṛtacittatā* (आकुष्टस्य ताडितस्य वा अविकृतचित्तता). *E.g.*: In Mumbai local train, we accommodate and get accommodated in the 4th seat

of the berth.

Effect of limited Kṣāntiḥ: Through our experiences we know that people and situations are, not only, not in our control but also contrary to the way we expect them. If we don't have adequate *Kṣāntiḥ* we tend to get affected and disturbed. Sometimes, the hangover of hurt, pain etc. lingers for a very long time. We lament 'Why not my way?, Why do I only have to be understanding towards the others?, Why not the other one be understanding, for a change?'

Not only differences but even similarity bugs us. *We don't want others to be like us. We want to be unique.* We want the other person to be under our management which is not always possible and hence we are subject to the emotional yoyo of happiness and sadness. The constant urge to change others is because we don't want to accommodate the others. It is a mechanical and often unthinking reaction. If we accept our differences with people we can be cheerful.

Accommodation doesn't mean, to tolerate or agree or align with adharma. It simply means, I accept the fact, people, situation etc., as they are. Dealing with them comes later. Eg.: Your teeth bite your tongue accidentally. Despite the pain, you are compassionate with your tongue. You do not knock your teeth out. Why? Both body parts are within us which naturally makes us accommodating. We extend this accommodation to ourselves. We become more objective about ourselves and also become more understanding of other's needs. Our "**shoulds and controls**" drop away.



We ask ourselves - Am I acceptable to myself ?

Not accommodating oneself is also a violence against self.

Why the need of this value of Kṣāntiḥ: A cheerful accommodation *Avikriyā* (अविक्रिया) of people and situations goes a long way in our *cittaśuddhi*. Coupled with seeking *samyak jñānam*, clear knowledge one sees one's identity with *Īśvara*.

How to develop this value:

1. Firstly we act 'as if' we already have this value. We fake it by being deliberate and in time it becomes spontaneous.

2. We accept that others have different tastes, habits etc and that is fine. No words will come out of our mouths without a sanction from the mind.

As a result, Others acts of omission or commission stop bothering us. Kṣāntiḥ helps us to grow into a big person. One is ready to gain the ultimate *puruṣārtha* i.e. *Mokṣa*.