

**Six Principles of Tolerance**  
**New Year Talks 2016**  
**by**  
**Swami Paramarthananda**



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NOTE: Swami Paramarthananda has not verified the transcription of talks.  
The transcriptions have been done with Swamiji's blessings by his disciples.



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**SIX PRINCIPLES OF TOLERANCE**  
**NEW YEAR TALKS 2016**  
**BY SWAMI PARAMARTHANANDA**

**FIRST OF ALL, I WISH ALL OF YOU A HAPPY, HEALTHY AND SUCCESSFUL NEW YEAR, 2016.**

During the last few months, I have been seeing two words repeatedly occurring in the newspapers. And those two words are, **tolerance** and **intolerance**. A very big political debate. One group of people declaring that India has become intolerant under the present government. And another group arguing that, India has been always tolerant, it continues to be tolerant, it will continue to be tolerant. Of course, I do not want to use this forum for entering into a political debate. That is not my intention. But, reading these two words constantly and dwelling on these words, influenced the choice of my New year talk. Last year, it was **svaccha bhārat** that influenced my topic. I need some trigger! This year, it is this topic. And therefore, I chose the topic of **tolerance**, for sharing my thoughts this year.

**Tolerance is a very, very important virtue**, which is universally required. But, unfortunately, not understood; or often, a misunderstood value. Our scriptures always emphasise the value of tolerance. The words the scriptures use for tolerance are - **titikṣā**, is one word, which we learnt in the primary book itself, **tattvabodha**. And in the **Bhagavad Gītā**, the word **kṣāntiḥ** is used. The word **kṣamā** is used. And all over the scriptures, we find the *importance of tolerance highlighted*. And even though tolerance is *one single value*, it has got several aspects and several shades of meaning, depending on the context, and also the angle from which we look at this important value. *Therefore, in the scriptures, this word is used in different shades of meaning in different contexts*. So, I thought, I will collect those different aspects of this word - this value '**tolerance**' - and present in the form of a bouquet. **A new year bouquet**, in the form of **six principles of tolerance**. Six principles of tolerance, as presented by the scriptures.

In the **Bhagavad Gītā** in the second chapter, **Lord kṛṣṇā** *emphasises the necessity* of the value of tolerance *for every single person*. There is **no option** or choice. And **kṛṣṇā** gives the reason for that. *A very significant verse* in the **gītā**, second chapter. I *think* 14th verse or so.

**mātrāsparśāstu kaunteya śītoṣṇa sukha duḥkhadāḥ |**  
**āgamāpāyino'nityās tāmstitikṣasva bhārata ||** [2.14]

"**Arjunā**, life is continuous confrontation of the experience of pairs of opposites. **śīta** - **uṣṇa**, **sukha** - **duḥkha**, **lābha** - **alābha**, **māna** - **apamāna**. I hope these Sanskrit words you can understand. Honour-dishonour, loss-gain, birth-death, growth-decay, **saṁyoga-viyoga** - continuous pairs of opposites! And because of that, life is a rugged journey, full of ups & downs. Like, many of our roads! Everybody faces these ups & downs. Therefore, **life's journey is a rugged journey**. And many people know this very well after the recent Chennai floods! However much prepared we are. Or, *unprepared* we are?! I do not know! However much rich we are; or,

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poor we are, they have to continuously face unpredictable ups & downs. And often, uncontrollable ups & downs.

Therefore, the vehicle in which we are traveling, should be equipped with shock absorbers. Every single human being must be equipped with an appropriate shock absorber, by which, we can **withstand** the ups & downs, **survive** the ups & downs and **bounce back** from the ups & downs and **move on!** This shock absorber - this psychological shock observer - is, **the value of tolerance**. Tolerance alone can make us tough. Tolerance alone can make us resilient. As the English proverb goes, 'when the going gets tough, the tough get going!' Be a rubber ball, not a clay ball! One Sanskrit **śloka** says, be a rubber ball, which will bounce back when you throw it down. Do not be a wet clay ball, which once it falls, stays there! **yathā kanduka pātena utpatati ārya patan api, thathā tu anārya patati mṛṭpiṇḍa patanam yathā** I This resilience, this toughness, is tolerance. We can never avoid that; because, ups & downs are universal. That is why in **purāṇic** stories, even **avatārās** go through ups & downs. **rāmā** is promised the emperorhood one day; and within a few days, he has to go to the forest! Therefore, **kṛṣṇā** says -

**yaṃ hi na vyathayantye puruṣaṃ puruṣarṣabha I  
samaduḥkhasukhaṃ dhīraṃ saḥ amṛtatvāya kalpate II** [2-15]

- the one who is **not shaken** by the ups & downs, the one who survives and moves on, he is a **dhīraḥ**, a resilient person. Then, the question is, '**what are the six principle of this tolerance?**'

The first principle is, the principle of **non-empowerment**. I will explain. But, I am just *naming* this principle as **non-empowerment**. It is a very important; but, a little bit difficult principle. And very, very effective, if we follow. I said **Bhagavān** has created this world with full of pairs of opposites. **Bhagavān** cannot help it; because, according to the law of **karmā**, according to the law of **puṇyam** and **pāpam**, the world **should have** the pairs of opposites. **Bhagavān** cannot avoid such a creation; because, the law of **karmā** requires that. These pairs of opposites therefore we call as **īśvara sṛṣṭi**, **Bhagavān's** creation. *But, the problem we have is, we also create a pair of opposites*, which is a **subjective creation**; called, **jīva sṛṣṭi**. This pair of opposite is two types of stickers or labels. [Not the sticker that was widely used during recent flood relief! If you know fine; otherwise, ignore!]

I am talking about the two types of stickers **we manufacture**. And they are, '**unwelcome**' and '**welcome**'. Whenever experiences come to us, we are using the two-fold stickers. Some of them we label '**welcome**'; and some of them, we label as '**unwelcome**'. This labelling of the situation, labelling of the CREATION, as welcome and unwelcome, is **the biggest problem**. Because, once you put the sticker, I am empowering the world to hurt me; as anything that comes to me with the **unwelcome label**, will hurt me. And therefore, the first principle of tolerance is, **never label any situation**. Never label any situation. Learn to go through all the experiences, without labelling it; *especially as unwelcome*. This empowering makes the world, gives the world, the power to hurt! And I become weakened. The world becomes stronger. Therefore, **kṛṣṇā** says -

**sukha duḥkhe same kṛtvā lābhālābhau jayājayau I  
tato yuddhāya yujyasva naivaṃ pāpam avāpsyasi II** 2-38

- let all these pairs of opposite continuously come. But, you don't differentiate them, by labelling them as welcome and unwelcome. **same kṛtvā** means, **sama** here means, freedom from the two

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fold labels that we create. Pairs of opposites in the form of **īśvarā sṛṣṭi** will continue. But, our differentiation in the form of welcome & unwelcome that we create, that **we have to remove**.

**yadyat bhavyam bhavatu bhagavan pūrva karmāṇu rūpam !**

"oh lord, I have only one power. Whatever experience I have to go through - according to the law of karmā - let all those experiences happen. I am willing to go through them, without sticking the unwelcome sticker!"

If at all you want, you are particular about stickers, if you are very particular, a sticker-friendly person - [now a days, for everything sticker is there. You can paste in the back also!] - if you are very particular, you can manufacture one sticker. Do you know what is that? Any experience, put a sticker. What? You yourself know the answer. Any experience, put only one sticker - "**Welcome**". Because, it is happening by the **WILL of lord**, according to the law of **karmā**, called law of moral justice. Therefore, **āgate svagatham kuryāt, gacchantam na nivārayet**. Whatever comes, welcome it. **Dayānanda Swāmījī** says, like the person in front of the marriage hall! In wedding hall entrance, there will be a few people. In a plate they will have sugar candies, **candana**, flowers etc and there will be one பன்னீர் container. Whoever comes, there is a steady smile, வாங்கோ, வாங்கோ [welcome, welcome], [you don't personally judge them! Some of them you feel like slapping; but, not there!] So too, in life, be ready with this பன்னீர் bottle.

Every experience, **āgate svagatham kuryāt, gacchantam na nivārayet, yathā prāptam sahed sarvam tattako suddhamottamam** - whatever comes according to the law, **sahed**, go through that experience. **tattako suddhamottamam** - that is the greatest **tapas**. which is the first principle of tolerance. The first principle of tolerance - which is the greatest **tapas** - is the பன்னீர் container! ஞாபகம் வெச்சக்கோங்கோ [Do remember பன்னீர்]. When you resist, have பன்னீர். **āgate svagatham!** Which includes situations; which includes people. Very, very difficult. This is principle one.

Now, I will go to second one. Six are there. I will have to cover. Each one is profound. I am regularly quoting **gītā ślokās** to show that it is a book of **practical wisdom**. It is not mere **mokṣā** for **sanyāsis**. [They are unemployed and nothing else to do! **sanyāsis** let them study **gītā!** We want to be *practical* and *pragmatic*. We don't require **gītā!** Don't say.] **gītā** is the **most pragmatic** book. So, lesson number one is பன்னீர் *bottle*. I will call it, **disempowerment** or **non-empowerment**. Never allow the world to hurt you by putting the sticker of **unwelcome**. Always, **welcome**.

Then the second principle of tolerance is, **empowering ourselves, strengthening ourselves**, to withstand, survive and move on. The first one is dis-empowering the world, by removing the **unwelcome** sticker. Dis-empower. I don't see the word in the dictionary. it is my English. **Dis-empower the world**, by removing the **unwelcome** sticker. The second is, **empower yourself**.

How to do that? Again, scriptures point out that, **Bhagavān** creates the world, which is full of opposites; and therefore, ups & downs. And problems and even calamities He has to create. Every time a big calamity happens, people raise a question, "why did **Bhagavān** do that?" Till then, they will not even talk about **Bhagavān!** But, whenever any calamity comes, "why should the omniscient, omnipotent, all-compassionate **Bhagavān** create that?" **Bhagavān** has to do that; because, CREATION is not dependent on **Bhagavān's WILL**. It is dependent on the law of

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moral justice, law of **karmā**. And since **punyam** and **pāpam** are there, **CREATION** will be, a mixed bag only!

But, even though **Bhagavān** creates the world with opposites, **Bhagavān** - out of compassion - has also created sufficient **resources within us**, so that we can be tough enough by drawing from the inner resources. We can become tough enough to withstand, survive and move on. Opposites are there; but, handling resources are also there! And they are not in some other planet. Not in some other country. You need not go to world bank. **The resources are created within our self**. In fact, **Bhagavān** has *not created* the resources; **Bhagavān himself resides with all these resources**, keeping them ready, for any one, whoever is willing to tap and make use of. பெரிய பாத்திரம், அகைய பாத்திரம் of resources **Bhagavān** keeps. And he says, 'எடுத்துக்கோ', 'take it'. But, we have to tap! Like solar energy you have to tap with proper panels, similarly, we have to tap. Tapping the inner resources and strengthening ourselves is the second principle of tolerance. So that, I can say, என்னதான் நடக்கும் நடக்கட்டுமே! 'whatever happens let it happen let anything happen according to the law of **karmā**. I am confident that I can withstand, survive and move on'. Therefore, **kṛṣṇā** says -

**uddharedātmanātmānaṃ nātmānamavasādayet |**  
**ātmaiva hyātmano bandhurātmaiva ripurātmanaḥ || 6-5**

- never degrade yourself by repeatedly asking questions, 'how will I handle?', 'how will I handle?' Never be diffident. **Build up your faith in yourself**, which is based on faith in **GOD**, who is residing within yourself, with infinite resources, called strength. **Bhagavān** is omnipotent and He can supply any amount, without reservation. Therefore, **kṛṣṇā** says -

**īśvaraḥ sarvabhūtānaṃ hr̥ddeśe'juna tiṣṭhati |**  
**bhrāmāyansarvabhūtāni yantrārūḍhāni māyayā || 18-61**

**tameva śaraṇaṃ gaccha sarvabhāvena bhārata |**  
**tatprasādātparāṃ śāntiṃ sthānaṃ prāpsyasi śāśvatam || 18-62**

- 'Arjunā, the **lord** of full resources, is not staying or residing externally, outside. The **lord**, with infinite resources, is **within yourself, ever reliable**'. Therefore, learn to rely on **inner resource**, rather than, the external resources & people. You might depend on bank; but, bank itself might submerge under water. You might rely upon your relatives; but, they are scattered all over the world. Even phone connection you don't get. You are stranded in the flood. Many students had such experiences. But, they gave me a very good news. "**Swāmījī**, your teaching was useful". [I got some feather!] They were stranded and got food from helicopter. They said, "we could withstand, survive and move on!" Therefore, when all other external resources become inaccessible, the only accessible resource is here. And this is called, self-strengthening.

**yadyadbhavyam bhavatu bhagavan pūrva-karmānurūpam | etat prārthyam mama bahu matam janma-janmāntare'pi tvat-pādāmbhoruha-yuga-gatā niścalā bhaktirastu || mukunda māla**

**bhakti** is, the skill of tapping the resources from the **lord**, like charging your cell phone. Plug your mind into the infinite resource, called **Bhagavān**, and recharge. Therefore, what is the 2nd principle of tolerance? **Empower yourself. Dis-empower the world**. [Don't reverse it! Empower the world and dis-empower yourself, don't say! That is what we do! We use the wrong sticker].

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Then, the third principle of tolerance, [topic is 'tolerance'! okay] - the third principle of tolerance is, **non-magnification**. Whenever there is an **unwelcome situation** and *we keep the unwelcome tag also* - the unwelcome situation with unwelcome tag. Those situations will occupy the mind most of the time. Therefore, *our tendency is, to dwell on that unwelcome situation*. Even when you choose to go to **satsaṅga** [it can happen in a lecture also!] you will be physically there; but, the mind might be worrying about some unwelcome situation, that happened yesterday, day before or this morning. Because, anything can happen at any time. Once I *dwell upon* an unwelcome situation, it *gets more and more magnified*; because, we are *highly creative* in this! Whether other creativity is there or not, *our mind becomes highly creative* and imagines all kinds of problems - even impossible and irrational problems! More creative than **Bhagavān** Himself! Once they get magnified, they manufacture varieties of harmful emotions, which are harmful to me physically; harmful to me emotionally; harmfully to me intellectually, spiritually - in all respects. Already the situation is challenging; and, I am worsening that by **generating** all kinds of weakening and harmful emotions!

The primary emotions are worry, anxiety and fear. Worry, anxiety and fear - indicate the absence of the value of '**tolerance**'. If we have to avoid them, the only way is, **refuse to dwell upon the unwelcome problem**. Refuse to dwell upon and magnify. You can dwell upon the **solutions**; at least, you will get some solution; but, instead of dwelling upon the solution, we repeat the problem!

Even when others are attempting to talk about some solution, we will not allow them to talk; but, will keep on talking about the problem! The only method to neutralise the anxiety, worry and fear is, *go back to the first two principles of tolerance*. Dwell more upon the first two principles. First one is, **nothing is unwelcome**; whatever needs to come let it come; and the second, very important. What? **I have the resources to handle**. So, dwell upon the first two principles. **Never magnify the unwelcome situation**. This is the third principle. Not only the fear, worry and anxiety can come, there is another problem also, whenever we have unwelcome situation, retaining the unwelcome label - we have not removed the label - when the situation is there, we look around to blame someone or the other. As somebody nicely said, '**to err is, human; and to blame it on others is, more human!**' It is a new proverb. Normally, they say, 'to err is, human; to forgive is, GOD'. But, somebody invented a new one. '**to err is, human; and to blame it on others is, more human!**'

And once we blame someone, then, **anger** towards that person, **hatred** towards the person and **vengefulness**, the idea of tit for tat, **retaliation** etc - all these **dangerous emotions** will come. Hatred is the worst and the most dangerous emotion; because, it primarily hurts the hating person; more than the hated one! Whenever the magnification creates hatred and vengefulness, we have to immediately neutralise these. Otherwise, there will be problem.

In fact, the first message that **kṛṣṇā** gives for spiritual life is, **adveṣṭā sarva bhūtānām**. Never, never hate anyone. The world is the divine manifestation of the **lord**. The world, or anything in the world, does not deserve hatred. How to develop that attitude? Very, very difficult. You will say, "**Swāmījī**, you can talk from there. Come to my house or my workplace you will know what it is! You will talk and go away, you are a **sanyāsi!**" *You will feel intolerant when I make the statement!* For avoiding hatred, the scriptures give a particular method. It is difficult to assimilate,



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we have to study scriptures more to assimilate this message. But this **message of the scriptures is very useful.**

And what is that message? World never gives me problems. Whatever experience that I go through is **Bhagavān** delivering the **karma phalam** of my own **karmā**, using the world as a *medium*. All my experiences are nothing but **Bhagavān** giving the **phalam** for my own **karmā**, through the medium of the world. THE WORLD DOES NOT GIVE ME THE EXPERIENCE. MY **KARMĀ** GIVES THE EXPERIENCE. Therefore, blaming the world is like, *shooting the messenger*. Like shooting the messenger; because, the world is only the medium. There is a beautiful **ślokā** -

**yasmāt ca yena ca yathā ca yadā ca yat ca yāvat ca yatra ca subhāsubham ātma karmā I  
tasmāt ca tena ca tathā ca tadā ca tat ca tāvat ca tatra ca vidhātṛ vaśād upaiti II**

Whatever **karmā** we do, whenever, wherever, due to whatever reason, with whatever instrument, in whatever manner, in whatever intensity. **yasmāt, yena, yathā, yadā, yat, yāvat, yatra** - whatever, wherever, whenever, however much, in whatever manner - all you can add. All those **karmās** will come back to us. **tasmāt, tena, tathā, tadā, tat, tāvat, tatra vidhātṛ vaśād upaiti** - my own **karmās** comes back to me, reshaped as **karma phalam**, according to the law of **karmā**. And shaped by whom? **Bhagavān**. *From address* is not the post-man! From address is, someone whom you don't see. Thus, **Bhagavān alone** gives our **karma phalam**. The more I think of that, I realise, nobody deserves hatred. THAT DOES NOT MEAN, WE SHOULD NOT TAKE APPROPRIATE MEASURES, STEPS AND ACTIONS. WHATEVER APPROPRIATE STEPS WE HAVE TO TAKE, WE CAN CERTAINLY TAKE; BUT, WITHOUT THE CONTAMINATION OF HATRED AND VENGEFULNESS. Take any action; including **inaction**. *Deliberately choosing inaction is also a type of action!* Take any action - including deliberate inaction; but, whatever we do, it should not be contaminated with what? These two powerful contaminants - hatred and vengefulness. Therefore, when hatred and vengefulness come, what should you remember? These are all my own **karma phalam**. When fear comes, what should we do? Go back to principles one and two. And if you want to avoid all these things, refuse to dwell upon the unwelcome situation. That is prevention of fear hatred etc. **śāṅkarācāryā** says in **vivekacūḍāmaṇi** -

**sahanam sarvaduḥkhānām apratīkārāpūrvakam I cintāvilāparahitaṃ sā titikṣā nigadyate II**

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Go through all the experiences without dwelling upon them. **cintā** - all the time thinking of them; or, **vilāpa** - whoever comes, this is the only talk. **Dayānanda Swāmījī** uses the Tamil expression - முணுமுணுத்தான்! - the grumbler, eternal grumbler! So, never dwell upon the unwelcome situation. Never talk about this all the time. And, **apratīkārāpūrvakam** - never have the thought of hatred and vengefulness. **Action is different. Hatred and retaliation are different.** So, what is the third principle? **Non-magnification - avoidance of dwelling upon the unwelcome situation.** These three principles of tolerance are to be practised by the **experiencer** individual. In **vedāntā** we call **bhoktā**. **bhoktā** means, the one who experiences.

And whenever we experience such situations, we do want to take *immediate* measures and handle the situation - remedy, contain etc. And *when we want to do some action* - the **bhoktā** becomes a **kartā**. We want to take action for a particular situation. Then, we have got the following three principles to be observed. The **kartā** - the one wants to take the remedial measures, has to observe. The first three stated above are for the **bhoktā**. The following three



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are for **kartā**. That is also part of tolerance. Tolerance at the **bhoktā** level. Tolerance at the **kartā** level.

The first message that **kṛṣṇā** gives, [for everything, I am saying, '**kṛṣṇā, kṛṣṇā!**' The first and most powerful message **kṛṣṇā** gives is, a **kartā** - a doer - **must have self-restraint**. Most important principle of tolerance is self-restraint. By which, we mean, **avoidance of all impulsive responses**. **kṛṣṇā** uses the word, **ātma vinigraḥ**. Self- control, self-restraint. At the word level; and at the action level, also. Because, when we have impulsive responses we don't have control over what we are doing. There is no quality control. We cannot even think of what will be the short-term consequences, what will be the long-term consequences; at the individual level, at the family level, at the professional level etc. We can never take into account all those factors and all the people who have a stake. Nothing we can analyse. Because something happened, we flare up. Flaring up people cannot do quality control. It is extremely dangerous. It acts against the one who flares. It is like directly drinking the tap water; especially, after the floods!

[You don't know what all germs are there; bacteria are there. Therefore, never drink the tap water. That was the message everywhere. What do you do? You pass it through a filter. However thirsty you might be, you pass it through a filter. Only the filtered water you make use of. Otherwise we are supposed to be '**the filtered one**'. In Tamil, there is a word - **வடிகட்டின முட்டாளர்!** the filtered one!]

Here also, in life, the experiencer must never decide the course of action; because, the experiencer is under pressure. When he goes through ups & downs, there is stress and pressure. Therefore, if he gives instructions to the **kartā**, and the **kartā** follows that, it will be dangerous. It is like direct tap water. Therefore what should we do? Experiencer **must filter**, by giving the instruction to the filter, called the **thinker**. In Sanskrit, we call it **mantā**. **mantā** means, a thinker of pros & cons. The **bhoktā** must give the message to the **mantā**. Very careful, not மந்தி! In Tamil, they say, **மண்டு** or **மக்கு!** **மண்டு** means **மக்கு!** So, the message should go to the **thinker**; and the thinker should filter the message that is coming. And, after deliberation and proper study, of what is **dharmā**, what is **adharmā**, thereafter alone, action must be taken. It must be a mindful & thoughtful action, coming from the **kartā**. Therefore, what is the correct route? Like tap water, filter and you! Similarly, **bhoktā mantā, kartā**. The moment the **mantā** is by-passed, it becomes dangerous. That is why we often regret later. Families have broken because of such unrestrained actions & words. The 4th principle - or, the first principle from **kartā** angle - is what? **Self-restraint**. Avoidance of impulsive response.

Then, the second principle is, **objectivity, fairness**. Never judge a person in a hurry. When we are going through difficult and painful situations, our tendency is, to take steps in a hurry. And therefore, we *tend to blame others, without proper enquiry. Without complete data. Without even allowing the other person to talk.* Nobody is allowed to explain. We unilaterally think; we unilaterally decide, *without enough enquiry.* We blame a person; and, decide the quota of punishment also! This is the most dangerous prejudiced approach. **Prejudice is nothing but pre-judgement, without complete data.** All steps taken are based on prejudice. The moment somebody says something, we say, 'he is **அசகு!** not worth listening to'. Dismissing all others - based on prejudice - when we take an action, that will become **adharmā**. And we get more burden of **pāpam**. In the name of remedial measure, we only increase our burden of **pāpam**. Therefore, we should remember, '*nobody should become a victim of my prejudice*'; just as, I don't

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want to become the victim of others' prejudice'. How often we complain?! 'They did not ask us, whether it is convenient to me, they took decision'. In many houses, the *so called* head of the family decides everything, based on his own conclusions, without even enquiring whether it is convenient to others or not. Autocratic approach. It is all **pāpam**. We can never afford to do that. Especially when my action affects the family; affects the neighbourhood; affects the society, **we should be very careful to avoid prejudice-based decisions**.

Therefore, **kr̥ṣṇā** says -

**ātmaupamyena sarvatra samam paśyati yo'rjuna |  
sukhaṃ vā yadi vā duḥkhaṃ sa yogī paramo mataḥ || 6-32**

- before doing any action that will affect the others, stand in the position of the other people also. Be considerate to others and consider the feeling of others, by standing in their position. Then you will find that you will avoid prejudice-based **adharmā**. And therefore, the fifth principle of tolerance is, **objectivity or fairness**, avoiding judgement or prejudice-based action, without enquiry; with incomplete data. This is also a principle of tolerance.

Then comes the **last principle**, which is **also extremely important**. What is that? Whenever we are going through difficult situations, unwelcome situations, keeping that label, *we will think of immediately finding a remedy*; because, we are suffering. We are going through difficulty. And when we are thinking of various options, two types of options will present themselves.

One option will be **aggressive option**. Violent options will present in front of us. So, தலை வலிக்கு what do we do? சிரச்சேதம்! For the remedying headache, cut-off the head! தலை வலிக்கு சிரச்சேதம்! A Tamil proverb. 'Cut off the head for headache!' Thus, aggressive measures present in front. And also, peaceful measures. But, when we are in pain, you know what type of remedies will appeal? You know, when we are in pain, we are very liberal in giving. What we have, we want to donate! Therefore, we will tend to give pain to others. Therefore, aggressive measure will be appealing. Not only that. They all will bring in quick results. Therefore scriptures say - when aggressive and peaceful measures present themselves, tolerance is, **always postpone aggressive measures**. Always postpone. And first give a chance to peaceful measures; because, aggressive measures may work immediately; but, they are like powerful prescription drugs. Often the side effects are worse than the original problem which I wanted to solve. கத்தி போச்சு வாலு வந்தது! Or, வாளு வந்தது! they say. Therefore, in all aggressive measures, we are often going to replace smaller problems with greater problems; because, aggression will easily escalate by counter aggression and counter counter aggression. Then we don't know how to contain the situation. Therefore, they always want **ahiṃsā paramo' dharmah**. Always remember, **ahiṃsā** is a very, very important virtue. **hiṃsā** must be avoided. Only after exhaustion of all peaceful measures, if there is **no** other way, as **Lord kr̥ṣṇā** told Arjuna - **tasmād yudhyasva bhārata | [2-18]**

After exhausting all peaceful measures, then alone, we can think of it. Therefore, what is the last principle of tolerance? **Postpone violent methods**. **Violence** means, even verbal **violence**. Always postpone. **These are the six principle of tolerance**. What are they?

1. **Dis-empower the world**, by removing 'unwelcome' sticker.
2. **'Empower yourselves'**, by developing faith in yourself and GOD, who is within yourself.

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3. **Avoid magnification** by dwelling on the unwelcome situation. Rather, dwell on solutions. Dwell on principle one or two. Never on the problem, more.

To talk about the problem, you can do it in two minutes. Sometimes, we go to doctor also. Even before we complete telling our problem, the doctor sends us out! Therefore, we should know '**how to think and present the problem in brief**', and **give more time for solution**. So, the third one is, avoidance of dwelling and magnifying unwelcome situation.

4. **Self restraint** - avoidance of impulsive responses.

5. **Objectivity and fairness** when we judge others, blame others and take action against others.

6. Then the sixth and final one is, **always postpone aggressive measures**.

And if we follow these **six fold principles of tolerance**, we will be tough enough to withstand, survive all of them and move on. On this first day of the New year, let us pray to GOD "give us tolerance!"

And a person prays to god GOD "Give me patience. Right now!" பல்லைக் கடிச்சுண்டு! "Right now!"  
[That 'right now' he says, gritting his teeth!] Even for that, he does not have tolerance!!

Om Purnamadah purnamidam purnat purnamudacyate purnasya purnamdaya  
purnamevavasisyate. Om santih Santih Santih



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