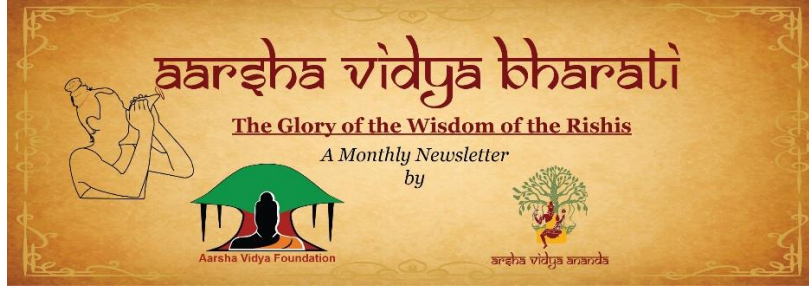

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A monthly newsletter that will bring you more happiness, more wisdom and more freedom



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Value of Values

Nityam ca Samacittatvam Iṣṭāniṣṭopapattiṣu 15/20

By Melissa Kehayes, USA



Understanding the value of this 15th value is of great importance to students of Vedanta. *Sama* means equal, *cittatvam* means state of mind, and *Iṣṭāniṣṭopapattiṣu* means the occurrence of something considered desirable or undesirable. So, *Samacittatvam Iṣṭāniṣṭopapattiṣu* simply means that we can accept results/facts, whether we like them or not, with objectivity and sameness of the mind. When we can objectively respond to results without being shaken by intense emotion, we can respond in a way that moves things forward in a dharmic way.

In order to begin to have this equanimity, it is helpful to see that yes, there are opposites, but they are temporary and fleeting. There are results one likes and does not like, pleasant and unpleasant facts, comfortable and uncomfortable facts, etc and they just keep changing and flowing. When we see how temporary each circumstance is, we are less likely to hold onto it. It helps us to recognize that even the “bad” results can be used for growth and accepted as *prasāda*. Without the binding emotional response to each stimuli, our minds can be in a steady place and with gratitude.

Over time, as we respond to highs and lows objectively instead of reacting, our minds and our ability to respond in a dharmic way improves. It also takes up less mental bandwidth that can now be used for a more discriminative way of thinking. It helps us to see that it was never the fact/situation/result itself that caused our mind to react, it is actually our likes or dislikes projected onto that fact. The ability to see these projections more clearly, allows us to free ourselves of them.

As we are able to project less and less onto the continuously changing external world, it makes it easier to appreciate the vision of Vedanta. We will not be able to see the knowledge Vedanta reveals that this world is apparent (*mithyā*) if we are projecting things left and right onto this world. It takes a mind that has reduced projections, and is therefore steady enough, to be able to see the truth unfolding.



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