



# *Arsha Vidya Newsletter*

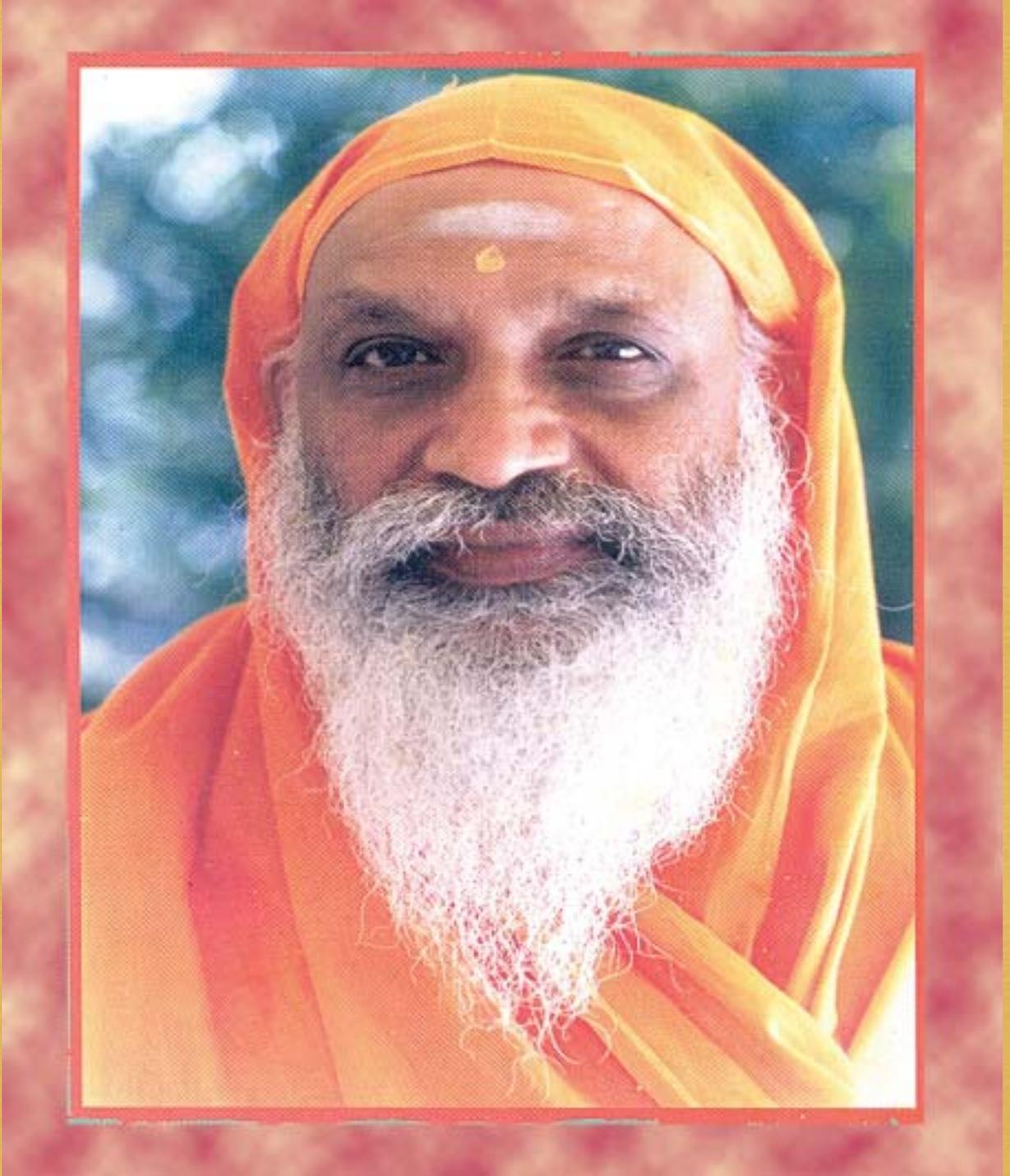
*Rs. 15/-*



**Vol. 15**

**April 2014**

**Issue 4**



**Arsha Vidya Pitham**  
**Swami Dayananda Ashram**  
Sri Gangadhareswar Trust  
Purani Jhadi, Rishikesh  
Pin 249 201, Uttarakhand  
Ph.0135-2431769  
Fax: 0135 2430769  
Website: www.dayananda.org  
Email: dayas1088@hotmail.com

**Board of Trustees:**

*Chairman:*

**Swami Dayananda  
Saraswati**

*Managing Trustee:*

**Swami Suddhananda**

*Trustees:*

**Swami Santatmananda**

**Swami Jnanananda**

**Sri Rajni Kant**

**Sri M.G. Srinivasan**

**Sri M. Rajalingam**

**Arsha Vijnana Gurukulam**

72, Bharat Nagar  
Amaravathi Road, Nagpur  
Maharashtra 410 033  
Phone: 91-0712-2523768  
Email: brahmapra@gmail.com

**Board of Trustees**

**Paramount Trustee:**

**Swami Dayananda Saraswati**

**President**

Rajashree Shrikant Jichkar,

**Secretary**

Madhav Babasaheb Solao,

**Trustees:**

Ramesh Bhaurao Girde

Avinash Narayanprasad Pande

Madhav Chintaman Kinkhede

Ramesh alias Nana Pandurang  
Gawande

Rajendra Wamanrao Korde

**Arsha Vidya Gurukulam**

Institute of Vedanta and  
Sanskrit  
P.O. Box No.1059  
Saylorsburg, PA, 18353, USA  
Tel: 570-992-2339  
Fax: 570-992-7150  
570-992-9617

Web Site : "http://www.arshavidya.org"

Books Dept. : "http://books.arshavidya.org"

**Board of Directors:**

*President:*

**Swami Dayananda Saraswati**

*Vice Presidents:*

**Swami Veditatmananda Saraswati**

**Swami Tattvavidananda Saraswati**

*Secretary:*

**Anand Gupta**

*Treasurer:*

**Piyush and Avantika Shah**

*Asst. Secretary:*

**Dr. Carol Whitfield**

*Directors:*

Drs.N.Balasubramaniam (Bala) &  
Arul

Ajay & Bharati Chanchani

Dr.Urmila Gujarathi

Sharad & Lata Pimplaskar

Dr.V.B. Prathikanti & Sakubai

Dr.Sundar Ramaswamy(Dhira) & Usha

Dr.L.Mohan & Vinita Rao

V.B.Somasundaram and Dr.Anasuya

Bhagubhai and Janaki Tailor

Dr.Ashok Chhabra & Martha Doherty

Vijay and Pammi Kapoor

*Associate Board of Directors:*

Dr.Soma & Nagaveni Avva

Dr.Ravindra Bathina

Dr.Mahesh & Maheswari Desai

Dr.Pramod & Lata Deshmukh

Dr.T.A.Gopal & Lata

Dr.Kamlesh & Smita Gosai

Dr.Haren Joshi & Pratima Tolat

Dr.Arun & Mangala Puranik

G.S. Raman & Gita

Dr.Bhagabat & Pushpalakshmi Sahu

Rakesh Sharma

**Arsha Vidya Gurukulam**

Institute of Vedanta and Sanskrit  
Sruti Seva Trust  
Anaikatti P.O.  
Coimbatore 641 108  
Tel. 0422-2657001,  
Fax 91-0422-2657002  
Web Site : "http://www.arshavidya.in"  
Email: office@arshavidya.in

**Board of Trustees:**

*Paramount Trustee:*

**Swami Dayananda Saraswati**

*Chairman:*

**R. Santharam**

*Trustees:*

**C. Soundar Raj**

**P.R.Ramasubrahmaneya Rajhah**

**Ravi Sam**

**N.K. Kejriwal**

**T.A. Kandasamy Pillai**

**Ravi Gupta**

**M. Krishnan**

*Secretary:*

**V. Sivaprasad**

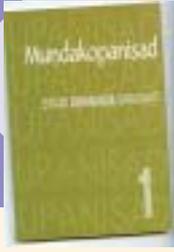
*Arsha Vidya  
Newsletter*

In fearless voice may  
we proclaim

The Rishi's message  
from all house-tops

And bring the men  
of different claim

To a fold of Love  
where oneness lasts!



## मुण्डकोपनिषद् Muṇḍakopaniṣad



*(contd.. from last issue)*

One is a seeker helplessly. One is not a seeker to remain a seeker always. One is seeking because one cannot but seek; because one is not satisfied being what he or she is. Therefore, one wants freedom from seeking. There is seeking on the part of jiva, but it is in the wrong places. One cannot say, "I am seeking here because tis is the only place available". A person lost her ring and was searching for it in the street. Somebody wanting to help, asked her,

"What are you searching for?"

Oh, I lost my ring."

"Where did you lose it?"

"Oh, I lost it in my house somewhere/"

"Then why are you searching here?"

"Oh, my house is all dark. Here there is light".

One has to search in the place where it is lost. One has to search where there is the sense of dissatisfaction or where satisfaction is sought.

Satisfaction is not an object of experience; it is just being oneself. Either one is satisfied or dissatisfied. So, the satisfaction is centred on 'I', even as dissatisfaction is. Therefore, 'I' alone has to have satisfaction. The subject, who is satisfied goes about searching for happiness. The very search itself confirms the notion about the subject—"I am dissatisfied. First, such a notion is accepted as a reality, and the one seeks satisfaction. Suppose one does an action stemming from a false problem, that only confirms the existence of the false problems and the problem begins to develop roots. Our own experiences point out that the notion 'I am dissatisfied', itself is perhaps wrong. Through the āpātata jñāna, a general knowledge, that one gets from the śāstra here and there and through paperbacks or whatever, there arises in the person, 'I am the solution', I should already be the solution because I cannot find myself a satisfied person regardless of the situation, unless I am that person. Further, if without depending on any situation I have to be satisfied, then that satisfaction should be the very nature of myself. May be the dissatisfaction is only a notion. Then ignorance about myself is the problem.

One is born ignorant, ignorant of the subject and the objects. One keeps on shedding ignorance about objects. Whatever knowledge one has is only about objects, meaning anything that one can objectify. This includes psychology also, because one observes the mind in psychology. So, if someone is ignorant about the subject originally, the ignorance cannot go just like that. One has to gain the opposite of it, the knowledge of the ignorance. The desire to be free is thus converted into a desire to know, either initially or a little later.

In the beginning itself, because of *āpātata jñāna*, one may have already converted the *mumukṣā*, desire to be free, into *jijñāsā*, desire to know. More often than not, in the beginning a lukewarm *mumukṣā* is there, but there is no *jijñāsā* at all. There is reason why there is a connection between the inquiry into *śāstra* and one's commitment to *mokṣā*. This connection is very important. When one is interested in *mokṣā*, why should one look into the *śāstra*? Even though the *śāstra* is external, its subject matter, the *vastu* is neither external nor internal. The *śāstra* is in the form of words, and it has to come from outside. So, when one looks into the *śāstra* one is surrendering to a means of knowledge and letting it operate upon oneself.

Even though one operates one's eyes and ears to look into the book or listen to the words, the will is not really involved in the process of operating them. To see an object one opens the eyes. Opening the eyelids is definitely an action. The closed eyes are open now, and the action of opening is born of will. If one wants to listen to somebody talking in the next room, one puts one's heart, soul and everything on that particular ear, left or right, depending upon where this conversation is going on. Initially one may will to know something and may place oneself in a situation where one can see, one can hear, and so on. The will is used there all right, because one decides to know a subject matter. Once the *pramāṇa* begins to operate—ears capable of hearing are there, the object sound is there—hearing takes place automatically, and the will is suspended. It is not a question of deciding to hear or not hear. There is no will involved in hearing.

When one opens one's eyes to see, one's will get suspended automatically. What a beauty it is! When one looks up at the mountains outside, there is no will, it is suspended. When a sound is heard, the will is suspended. When a smell is picked up, the will is suspended. So, the result of the *pramāṇa* is accomplished when the will is automatically suspended. When the *pramāṇa* of Vedanta is in operation, one's will has to be suspended, because it is not automatic, coming as it does, from an external source. That is why one requires a healthy attitude towards the *śāstra pramāṇa* itself. You are listening to somebody, and naturally, you do not want to be taken for a ride. So all the defence mechanisms come to the fore, the whole system gets tense. Since the words are coming from another source, to make it work like a *pramāṇa*,

one's will has to get suspended. That is where śraddhā is required. That śraddhā is something that is to be acquired and cultivated through more and more understanding of the nature of knowledge itself.

Understanding Vedānta is the same as understanding oneself, oneself being the subject matter. One does not make use of any deliberation here. One's will does not have any place whatsoever. This suspension of the will is a redeeming feature. This is so because, if the ahaṅkāra, the will is operating then, it will bring in wishful thinking in the operation of the means of knowledge. Then, the subject matter is not understood as it is. It is like a frightened person looking at the rope. The operation of pramāṇa is vitiated by one's own ego there. In seeing the rope, there is a fright. The fright is something that is centered on ahaṅkāra only. Fear does not belong to the liver or kidney. It belongs to ahaṅkāra. It is the ego that interferes and converts the rope into snake.

Will is necessary to perform an action and it has got to be maintained till the end. One continues with the action and achieves what one wants to achieve. In executing an action, will is the prime factor. In the situation of knowing, the pramāṇa is the prime factor. Will is not even a secondary factor in the operation of a pramāṇa. This is why we say there are two types of results. One is a result where the will is retained; the other is a result where the will is suspended. The former is the karma-phala which is the result of action performed, retaining one's will. The latter is jñāna phala or pramāṇa phala that takes place when one uses a means of knowledge without the involvement of one's will. When it comes to Vedānta the deliberate suspension of will has to be there for the reason mentioned above. If this is understood, then one must expose oneself to the śāstra to gain this knowledge.

Śaṅkara puts it this way in Brahmasūtra-bhāṣya (1.1.2 and 1.1.4). Knowledge is not kartṛ tantra, it is not centred on the agent 'I', the will. It is vastu tantra, centred on the vastu, the thing that one wants to know. Knowledge and the object of that knowledge are not two different things. If it is a flower, then one's perception should lead to the knowledge of the flower. Knowledge is exactly like the object perceived. If the object of knowledge in one's head is one thing, and the object outside revealed by the pramāṇa is quite another, then we say there is some defect in the pramāṇa. In the perception there is some defect.

Similarly, here, the vastu is ātman and the śāstra reveals ātman to be Brahman. But some people, who look into the same śāstra, come up with different ideas about the ātman. There are various schools of thought—ātman are many, ātman is one and many, ātman is both inert and insentient, ātman is kartṛ and so on. So, even though the pramāṇa is in operation, there is some defect in the instrument of knowledge. Śāstra has got to be understood to convey exactly the same meaning that it wants to convey. That is where a teacher walks in.

श्री रुद्रम्  
Śrī Rudram  
Anuvāka 9

Ṛṣi (for the ninth mantra) – Agni; Chandas – Trṣṭubh; Devatā - Śrī rudrah

Dhyāna śloka

विश्वतः पाणिपादं तं विश्वतोऽक्षिशिरोमुखम् ।  
ज्वलन्तं विश्वमावृत्य तेजोराशिं शिवं स्मरेत् ॥

viśvataḥ pāṇipādaṁ taṁ viśvato'kṣiśiromukham ।  
jvalantaṁ viśvamāvṛtya tejorāśim śivaṁ smaret ॥

May one remember Lord Śiva who has hands, legs, eyes, heads and faces everywhere and who pervades the shining world and who (himself) is one of effulgence.

Result for chanting the ninth mantra: One gains honour, wealth, poetic skill and oneness with the Lord.

नमो॑ वः॑ किरिके॒भ्यो॑ दे॒वानां॑ हृ॒दये॑भ्यो  
नमो॑ वि॒क्षीण॑के॒भ्यो नमो॑ वि॒चिन्व॑त्के॒भ्यो  
नम॑ आ॒निर्ह॑ते॒भ्यो नम॑ आ॒मीव॑त्के॒भ्यः ॥ ९ ॥

namo॑ vaḥ kirikebhyo॑ devānāṁ hṛdayebhyo  
namo॑ vikṣīṇakebhyo॑ namo॑ vicinvatkebhyo  
nama ānirhatebhyo॑ nama āmīvatkebhyaḥ ॥ 9 ॥

namaḥ – salutation; vaḥ – to you; kirikebhyaḥ – who is in destructive forms; devānām hṛdayebhyḥ – who is known only to devatās; namaḥ – salutation; vikṣīṇakebhyaḥ – to the one afflicts in variojus ways; -namaḥ – salutation; vicinvatkebhyaḥ – to the one who reaches to bless and catches to punish people;

namaḥ – salutation; ānirhatebhyaḥ to the one who does not fail in giving results of actions; namaḥ – salutation; āmīvatkebhyaḥ – to the one who pervades everywhere to punish the wrong doers.

Salutation to you who is in destructive forms; who is known only to devatas; who afflicts in various ways; who reaches and catches people to bless or punish them, who does not fail in giving results of actions; and who pervades everywhere to punish the wrong doers.

Namaḥ vaḥ kirikebhyaḥ<sup>1</sup> devānām ḥṛdayebhyaḥ—Salutation to you who is in destructive forms and who is known to devatas fully. The Lord as various Rudras is saluted here. These Rudras control the various things as mentioned. One form of Rudra is kirikas, those who bring about the removal of pain, duḥkha.

Namaḥ vikṣiṇakebhyaḥāḥ<sup>2</sup> namaḥ vicinvatkebhyaḥ—Salutation to you who bring about afflictions in various ways, who afflicts and protects. The Lord is vicinvatka<sup>3</sup> the one who reaches the good to bless them and catches the wrong doers to punish them. There is no human being who is totally a pāpi, whose karma is predominantly pāpa. For the puṇya karma, there is bound to be a result of appropriate blessing.

Namaḥ ānirhatebhyaḥ<sup>4</sup> — Salutation to the Rudras who without fail, in keeping with their karma, cause loss of longevity and death of all living beings.

Namaḥ<sup>1</sup> āmīvatkebhyaḥāḥ – Salutation to the Rudras who pervade everywhere to punish the wrong doers. The word āmīvatka<sup>5</sup> also means invisible devotees of Lord Rudra. Salutation to the devotees of Rudra wherever they are. Here, the devotees of Śiva are praised. The devotees of Mhrkandeya are one with the Lord. Salutation to them is really to Śiva.

---

<sup>1</sup> kiranti svecchaya nāsayanti iti kirikāḥ tebhyaḥ—those who destroy at will are known as kirikāḥ, unto them.

<sup>2</sup> vividhaṁ kṣiṇavanti bādhante iti vikṣiṇakāḥ tebhyaḥ —those who afflict in various ways are known as kāḥ tebhyaḥ—those who destroy at will are known as kirikāḥ, unto them.

<sup>3</sup> vividhaṁ kṣiṇavanti bādhante iti vikṣiṇakāḥ, unto them.

<sup>4</sup> nigrāhānugrahārtham ime pāpinaḥ ime sukṛtinaḥ iti vicivantaḥ vicinvatkāḥ – those who, for the purpose of punishing and blessing, conclude, ‘these are (people) who do wrong actions and these are (people) who do right actions,’ are known as vicinvatkāḥ.

<sup>5</sup> maryādaṁ ca suniscitam ca niyamena prāṇinām āyuh—kṣaye hantrubhyaḥ namaḥ

<sup>6</sup> śrīrudram anucarāśca guptam apare ye santi tebhyaḥ namaḥ –my salutation to your followers who remain invisible (Skandadeva in Śiva rahasyam)

## PUJYA SWAMY REBORN

Srutis were classified by Vysya Bhagawan  
Rig, Yajur, Sama and Atharvana as they are known,  
Ithihasas followed four Srutis in line  
Were composed by Valmiki and Vysya so fine.

Common man found it difficult to follow,  
So he sought guidance from a Guru of hallow,  
Lord Medha Dhakshinamurthy was the first Guru,  
In that parambara we have Swamiji as Guru.

Subramanya Bharathy was a poet of fame  
Lived in Tamilnadu in 20<sup>th</sup> Century to name,  
Inculcated Patriotism among the common folk,  
To rise in revolt against British Yoke.

He sang once " Hey Yama come in front of me  
I will trample you to death, believe me"  
Such was the fearlessness of that great man,  
To laugh at mortal death of man.

Pujya Swamy was critically ill in recent past,  
Sishyas made fervant appeal to Ishwara the Great,  
By their devoted prayers every day in concert  
To redeem him from Yamas efforts.

Swamiji was sent by Ishwara for a mission to complete,  
He can't be taken away when the mission is incomplete.  
Swamiji commaded "hands off me, Iswara's assignment  
is incomplete",  
Yama obeyed and Swamiji is back in Ashram, Sishyas  
rejoiced.

**Dr. P. Kuppusamy.**  
98422 55045

## Sri Swami Omkarananda's Talks On Deiva Tamil



Swami Omkarananda's talks on 'Deiva Tamil' (divine Tamil) organized by Sri Krishna Sweets were held from April 11 to April 13, 2014, at Kikani School, Coimbatore. Swami Omkarananda's insightful address rendered in his sweet and melodious voice captivated the audience.

In his talks, Swami Omkarananda pointed out language as an instrument used for communication and how great saints of Tamil Nadu, including the Nayanmars and Alwars, used Tamil to communicate their devotion and knowledge. To poet Bharathi, Tamil remained the sweetest language. A large amount of literary works and prayers are available only in Sanskrit and Tamil. A unique alphabet "la" is present only in Tamil language. It is noteworthy that all the earlier Tamil scholars were equally proficient in Sanskrit. Swamiji observed that in Tamil, there are Gurus propagating



devotion and Gurus propagating the *sastra*. While the “Thiruvasagam” is an example of the former, the “Thirumandiram” is of the latter.

If we talk in *deiva* Tamil, our words will be pure and sweet. Unfortunately, people talk in *asura* Tamil which lacks this beauty. The Tamil people should be proud of their cultural heritage and should strive to be an embodiment of *deiva* Tamil.

**ULLATHU ANAYATHU UYARVU:** On April 11, 2014, Sri Swamiji spoke on the topic ‘Ullathu anayathu uyarvu’ (Success is as per one’s enthusiasm). This topic is based on verse 595 of Thirukkural, which draws on the analogy of a lotus in pond. Just as the height of a lotus in a pond is determined by the height of the pond, one’s success in life will be determined by one’s level of enthusiasm.

The importance of enthusiasm in one’s devotional practices is evident in the many devotional prayers in Tamil written by Kumara Guruparar, Avvayar and Abhirami Bhattar seeking unbounded enthusiasm. We require will power to continue and remain committed in our pursuit. In the Bhagavad Gita, Lord



Krishna says in that He is the legitimate desire among desires.

Our mind, at the peripheral level has physical needs; at the middle level, has emotional needs; and at the deepest level, has spiritual needs. Therefore, we should not spend all our energy in the legitimate pursuit of wealth and pleasures; we should have an action plan and set goals for our material wealth. This implies that we limit our material pursuits at a point and commence study of the *sastra*. We should have a clear idea of what we need to pursue in this life.

**INBAM PAYAKUM VINAI:** On April 12, 2014, Sri Swamiji spoke on the topic "Inbam payakum vinai" (Perseverance leads to happiness). Talking on this topic, based on verse 669 of Thirukural, Sri Swamiji pointed out that although our pursuit is painful in the beginning, we should carry on as there will be happiness in the end.

In this regard, we should take Sage Viswamitra to be our role model. He had so many hindrances in his pursuit of the truth, but he did not stop until he attained the status of a *Brahma Rishi*. We can pursue legitimate wealth and pleasures; we should make efforts to earn enough *punya* and we should use that *punya* in pursuit of spiritual studies.

The Japanese are a case in point. They are committed to doing their duty; they find happiness in doing their duty. They do not violate rules. They are committed to values.

We should get rid of the wrong conclusion that our happiness depends upon material wealth. We should also not assume that our happiness depends upon the results of action. We should live a life of *karma yoga*. *Karma yoga* means that merely by doing one's duties, one is happy. We should not

live as per the dictates of our own likes and dislikes, but we should do *pancha maha yajna*.

Sri Swamiji remarked that while there is a human rights organization, unfortunately, there is no human duties organization. We need not assert our rights, but we should simply do our duty. From an *animal* man (biped), we should evolve to become a *man*. And, from a *man* man, we should become a *God* man. Doing karma yoga alone will bring about this perfect evolution.

**KURAIVILA NIRAIVU:** On April 13, 2014, Swamiji spoke on the topic "Kuraivila niraivu" (Contentment without any binding desires). This topic, based on a selection from Thiruvvasagam, is a profound and precious one.

The message of Vedanta is that I am the one unlimited, all pervading consciousness. I have a body but I am not the body. When I think about my individuality, I feel limited. Yet, during deep sleep I do not feel that I am a limited person. Saint Thiruvallur said that when a person crosses the notion of I and mine, he gets *moksha* (liberation). Kumara Guruparar said that one's (real) wealth is a satisfied mind.

As a human being, our absolute goal is *moksha*. This is otherwise called *mukthi* or freedom or liberation from a sense of bondage. Gaining *moksha* translates to possessing that contentment which is free of any binding desires. Such an absolute freedom, such perfect contentment is attained only by pursuing *jnana yoga* (enabled by a committed study of the *Vedanta sastra* under a traditional Guru).

*Report by N. Avinashilingam*

## Swami Sudeerananda's Gita Jnana Yajna



The 13<sup>th</sup> Gita Jnana Yajna was conducted by Swami Sudheerananda at Sri Rama Temple, Ramnagar, Coimbatore, from April 16, 2014 to April 22, 2014.

Swamiji taught Chapter X of the Bhagavad Gita entitled **VIBHUTI YOGA**. Swamiji said that the Problem is you and the Solution is you. Since self non-acceptance is our problem, this problem can be solved only by self-knowledge. The Bhagavad Gita gives us this knowledge. In order to understand the message of the Gita in its entirety, one should study *Sankara bhasyam*.

This chapter talks about the *vibhuti* (glories) of Isvara. Wherever there is something extraordinary, it is but a ray of His glory alone. In whichever object or person we see such glory or beauty- – something that is extraordinary, we should understand and see that object or person as a manifestation of Isvara *vibhuti* (the glory of Isvara).

Arjuna wanted to know the things in which the Lord can be mediated upon and asked the Lord to tell him. Lord Krishna replied that he is the Self residing in all beings. He is the cause, sustenance and resolution of this creation. The Lord mentions more specifically some of his *vibhuti* (glories) to Arjuna.

He is Vishnu among Adityas; the Sun among luminaries; the Moon among night luminaries; Sama veda among the Vedas; Indra among *devatas*; the Mind among sense organs; the faculty of Cognition among living beings; Sankara among Rudras; Kubera among Yaksas; Meru among snow-capped mountains; Brahaspati among priests; Skanda among commanders of the army; Ocean among water bodies; Japa among rituals; the Himalayas among mountains; Asvatthah among trees; Narada among celestial sages; King among men; Kamadhenu among cows; Yama among those enforcing discipline; Lion among animals; Garuda

among birds; Rama among warriors; and Ganga among rivers. He continues to list many other glorious things.

He is the beginning, the middle and the end of the creation. He concludes saying that only a few important glories are given and that his extraordinary glories cannot be fully listed.

He says that anything having wealth, glory and might is born of a fraction of his glory. All that is here is Isvara. A human being can know only a part of the glory of the Isvara with his limited physical body and mind, the glories of Isvara being infinite.

The context of the message lies in the fact that once we begin to see the limitations of the world, we may develop an aversion to the world. However, such an aversion is incorrect as all that is here is Isvara. Therefore, by enumerating briefly the Bhagavad *vibhuti*, Lord Krishna seeks to correct such thinking by clarifying the truth of the world as divine. Seeing the Lord in the order of the *jagat – sarvām brahma mayam jagat –* will remove any unwarranted negative feelings about the *jagat* as this *jagat* is not separate from Isvara.

*Report by N. Avinashilingam*



## Kumbhabhishekam of Sri Gangadhareshwara Temple at Rishikesh



The Kumbhabhishekam of Sri Gangadhareshwara Temple at Rishikesh was performed splendidly with detailed Vedic Rituals, Homas, Kalashabhimantram and Abhishekam. The highlight was the Anugraha-bhashanam of Poojyasree Swamiji, relayed over the Skype to the assembly, much to everyone's great delight. He spoke about Kumbhabhishekam and its importance.

We pray to Bhagavan Gangadhareshwara and Mother Haimavathi, Sri Mahaganapathy, Sri Hanuman and Bhagavatpada Shankaracharya, to bestow sound health and Deerghaayu on Poojya Swamiji, and bless everyone!!

We have uploaded some videos of the Homas (culmination), and the Anugraha-bhashanam of Swamiji, on the Youtube. The video URLs are given below:

### **Poornaahuti**

<http://youtu.be/XOXINr7ojPk>

### **Vastra Samarpanam, Mantrapushpam and chanting**

<http://youtu.be/Fb6NmdImhss>

### **Poojyasree Anugraha Bhashanam**

<http://youtu.be/Nv4LyI1hCp4>

*AVT Jaipur*



# Freedom From Sadness

## By Pujya Sri Swami Dayananda Saraswati

The senses may be called external instruments of perception because they are exposed to the external world. They allow you to see, hear, taste, touch or smells, thereby helping you gather knowledge of the external world. To perceive an object, the mind is also necessary; perception is not possible if the mind is not present behind the senses. That is, a relevant modification in the form of a thought is necessary for perception to take place. In fact it is not the object standing before you that you are seeing; you see what occurs in your mind. If what occurs in your mind and what is before you are identical, then your knowledge will be valid. Thus the mind is an internal instrument which is an important factor in understanding the world. You also make inferences with the mind based on the data of perception. When you infer, you use the mind. Again it is an internal instrument in the hands of someone, and that someone is you, the person referred to by the word "I". But more often the mind does not seem to be just an instrument; it seems to be the very person. The ways of the mind are so uncler to us that the mind and the "I" seem to be identical. If that were not so, you would never be sad in your life. Before seeing how this is true, let us first analyze what it means to be sad.

Sadness is a word that I shall use to represent not only sadness but all conditions related to sadness. Sadness includes your frustration, your despair, your anger and resentment. In fact all the feelings that you don't want to have are covered by the word 'sadness'. If it is there,

you want to eliminate it. Sooner, the better. Usually you can divert your attention to something else for some time, but generally you come back to the original condition – sadness. This is how we continue to be sad with occasional moments of happiness in between. But sadness is unlike them in that it is a disposition of the mind caused by a certain pattern of thinking. If the thinking mind is resolved for some time, sadness is not there. In deep sleep you are never sad. Under sedation you are incapable of thinking, and so your sadness also goes away. A single thought never causes sadness. In fact you have to think a great deal in order to get into disposition of sadness. That is why a sad depressed person is given a drug to either curtail the frequency or alter the pattern of his thinking.

If thinking were always in your hands, i.e. if the process of thinking were always wielded by you, the subject "I", and given that sadness is a process of thinking, then how do you gain a disposition of sadness which you don't want to have? Do you consciously become sad, willingly yourself into sadness? Suppose I say, "Let us all become sad for five minutes." It is impossible for us to do so. You should understand, therefore, that confusion exists between the ways of your thinking and yourself. In fact you use your mind as an instrument only occasionally, and the mind uses you most of the time, which is like the tail wagging the dog, a definite indication that there is something fundamentally wrong with the dog. When you use your mind as an instrument, you see yourself as someone who is distinct from the mind.

But if you become sad, which you don't want to be and for which thinking is necessary, or if you become angry or frustrated through a process of thinking which you don't want to have, then it is clear that you are no longer using the mind, for the mind has become your very self.

To keep from getting into a state of sadness or despair – to keep the mind from using you – you may try to control the mind by various techniques. This invariably proves to be a temporary measure. To get rid of sadness permanently requires that you discern the problem of sadness or sorrow more fundamentally. One needs to understand that sorrow arises because of confusion between the mind and yourself. If you come to know clearly what exactly constitutes the mind, what exactly is “I” and what is the peculiar relationship between the two, then you find that it is actually impossible to become a sad, depressed person.

To understand the peculiar relationship that exists between the mind and “I” consider an actor A, who is on stage playing the role of a beggar B. According to the story, B undergoes the severe privations of a beggarly life. Therefore A has to beg very convincingly in the play. In fact A becomes the greatest beggar you could ever hope to see; nevertheless, A seems to be free, inside. According to the script he is supposed to shed tears, and he is able to bring real tears to his eyes. Even while shedding the tears, A is congratulating himself for being able to do so. When the scene is over, a friend goes backstage and also congratulates him. A is then even more pleased and happy that he cried so well.

Look at this situation. In the play B has problems leading to sadness and tears. In

spite of B's problems, A remains unaffected, free of the problems of the beggar. Why? Is there a physical distance between B and A such that B's problems cannot contact and affect A? Not at all. B's physical body depends entirely on A's physical body, where B stands. A also stands. Therefore B is definitely A. If that is so, then B's problems should also be A's problems, but we find that is not the case. Even though B is A, A is not B. There is a difference between B and A, but not a physical one. A is not B in the sense of A's knowledge. A knows that he is not B but that he has assumed the role of B. A remembers himself as A and plays the role of B according to the script, regardless of whether the script calls for pleasant or unpleasant situations to arise. A does not lose himself.

Suppose that A does forget himself while playing the role. When the villain slaps B in the play, B is supposed to invite another slap. But A forgets the script and gets so angry that he strikes back. The director pulls the curtain down and asks A what is the matter. A answers, “He slapped me. Do you think I am going to let him get away with that?” And A hits him again right there. A's problem is that there is a confusion between himself (A) and the role (B). There is no longer action on A's part, there is only reaction. When A remembers the script and acts, it is an action. If he forgets the script, forgets himself in the process and performs an action, that action is really a reaction. A is no more an actor but a reactor because he has no self-awareness; there is no role playing on his part.

That A is not B must be as clear as the light of day, a fact about which there is no trace of ignorance or misunderstanding. Then alone one can afford to play roles. Once A loses his self identity on the stage, he may be advised to avoid playing roles. But

in real life you cannot live without playing roles; you have countless roles to play. If the role is taken as you, there is no problem. But if you take yourself as the role, then definitely there is a self confusion leading to sadness and despair.

In life, playing roles means relating to the world. Whether you perceive something or perform an action, there is always a subject-object relationship. Only in a state of coma or continuous sleep can you not relate at all. You may be alive alright, but you are not living a life. Life is lived only when you relate. Your tragedies and comedies are made only in relationship to the world. And one thing is certain: the object to which you relate keep on changing but the "I" is always present. The "I" remains the same, being the invariable in every relationship. Is the "I" always the same in all situations? "I" also seems to change. Suppose I like an object, I become a liker. If I dislike the object, I turn into a dislike. If the object is father, I become son; but if the object is son, I become father. Along with a change in the object, there seems to be a relevant change in "I". Still, when you say; I am father, I am son, I am a seer, I am a hearer, etc., 'I am' is involved in each. 'I am' is always there as the invariable while the variable is father, son, seer, hearer etc. If father were invariable, I should be the father of the whole creation, but I am father only with reference to my child. Therefore father is me, but the 'I' is not father. Son is me, but the 'I' is not son. In the father there is 'I', in the son there is 'I', but 'I' is free from both. Because the role is 'I', however, there is every possibility of my taking myself as the role, if the invariable 'I' is not clear to me.

If you have a problem as father, son, husband or wife, you must know that there is confusion between yourself and the role. You wanted your son to become a doctor

so that through him you could live a doctor's life. But, instead, he joined the Hare Krishnas. Now your mind reacts, and your blood pressure goes up whenever you think of your son. Here the 'I' totally identifies with the role of father along with the reacting mind. The 'I' then suffers the reaction of the mind, and you say, "I am sad and upset". However, though the role is no doubt the "I", I am definitely not the role. If the role's problems become your problems, then not only B is A, but A becomes B as well. If you have a problem as a father or husband, then you are not playing the role. You have become the role – and you will have to roll in sorrow.

Any role is full of challenges. Just as without rules there are no games, so too without changing events, without challenges and drama, there are no roles.. The role playing becomes a problem only when you lose yourself to the role, not knowing the "I" to be invariable, free from all thoughts and roles. In any situation you say, "I am frustrated, I am worthless, I am a failure", you take yourself to be all these. That is, the identification of "I" with the situation and its resulting thoughts is the real problem. When the "I" is thus confused about itself, then the mind is holding you hostage, keeping you in sadness and sorrow. In truth, however, the situation and the reacting mind are merely facts you must attend to. That is what playing roles involve. You must know that the "I" is free from all situations and roles, free from the mind itself. Only with this understanding of the ways of the mind will you become the master of your mind, using it as an instrument and taking advantage of it to learn, to appreciate, to love. This is purely what the mind is meant to do. The knowledge of the invariable "I", which resolves the universal confusion about yourself, constitutes the subject matter of Vedanta.

## Moments with Krishna<sup>1</sup>

kṣudraṁ hṛdaya daurbalyaṁ tyaktvottiṣṭha parantapa - Gītā Īī-3

O man, why this melancholic veil over you? Your head is drooped and body shivering. Your eyes betray an awful fear in your heart.

What problem afflicts thy soul? What is the event that has overpowered you? Do you know this? There is nothing in this world that can really shake your heart. Problems are solved by understanding them. Challenges are dealt with by facing them. You escape from them; you will invite them to haunt you, to tease you, to worry you—all through your life.

Shed this dejection. You are made of a stronger mettle than what you think of to be. Enshrined in your body is an Angel, the Divine Self. Draw your inspiration from this deeper part of you.

Indeed you are an angel. No problem is too big to cow you down. No event is too much to put you out. Take heart—face them squarely. Then alone you live, you can live!

Life is not for the dejected, the desperate, the weak-hearted. It is the courageous, the cheerful, the strong willed that live—live purposefully, joyously.

After all, this weakness that has come upon you is not of the body—but of thought. You think you are weak, and there you are—struggling to find the base under your feet.

It is that unholy thought that has disturbed you—the thought that you are weak. You are not, not at all weak. Shed the thought of weakness. Stand in attention and ever be ready to face the event, to rise to the occasion.

---

<sup>1</sup> Every piece herein is centered on a complete sentence of Bhagavan Krishna to Arjuna, even though it is a part of a given verse of the Gita. In a direct and highly persuasive style, Pujya Swamiji touches the heart of the reader with every sentence.

## 5<sup>th</sup> National Conference

Organized by Ārsha Vidyâ Vikâs Kendra

Convener: Swamini Atmaprajananda Saraswati  
Panel Discussion



Panel Discussion on - Dharma - Perspects and Imperatives

Panelists left to right :

Dr. Yashodhara Kar, Prof. Ganesh U. Thite,  
Prof. Godabarisha Mishra, Dr. Harmohan Mishra,  
Dr. Bhaskar Nath Bhattacharyya.



Felicitating the Panelists

## 5<sup>th</sup> National Conference

Organized by Ārsha Vidyā Vikās Kendra

Convener: Swamini Atmaprajnananda Saraswati  
Poetry Reading Session



Padma Bhushan  
Sri Ramakanta Rath  
reading out his poetry

Saraswati Samman Awardee  
Dr Jagannath Prasad Das  
reading out his poetry



Padma Vibhushan  
Dr. Sitakant Mahapatra  
reading out his poetry





### Chattainathar

Month of Birth  
Aavani  
Birth Star  
Mirugasirisham  
Life Span  
800 Years, 14 days  
Place of Samathi  
Thiruvarangam



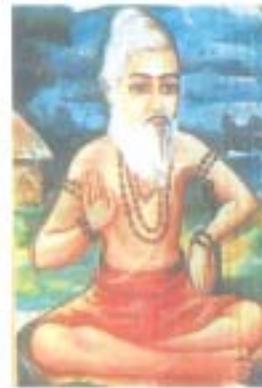
### Agastiyar

Month of Birth  
Markazhi  
Birth Star  
Ayilyam  
Life Span  
4 Yugas, 48 days  
Place of Samathi  
Thiruvananthapuram



### Machamuni

Month of Birth  
Aadi  
Birth Star  
Rohini  
Life Span  
300 Years, 62 days  
Place of Samathi  
Thiruparankundram



### Vaanmeegar/Valmiki

Month of Birth  
Purattasi  
Birth Star  
Anusham  
Life Span  
700 Years, 32 days  
Place of Samathi  
Ettukudi



### Bhogar

Month of Birth  
Vaikasi  
Birth Star  
Bharani  
Life Span  
300 Years, 18 days  
Place of Samathi  
Pazhani



### Ramadevar

Month of Birth  
Masi  
Birth Star  
Pooram  
Life Span  
700 Years, 6 days  
Place of Samathi  
Azhagarmalai



### Pambattisiddhar

Month of Birth  
Karthigai  
Birth Star  
Mirugasirisham  
Life Span  
123 Years, 14 days  
Place of Samathi  
Sankarankoil



### Nandeewarar

Month of Birth  
Vaikasi  
Birth Star  
Visagam  
Life Span  
700 Years, 3 days  
Place of Samathi  
Kasi



### Idakkadar

Month of Birth  
Purattasi  
Birth Star  
Thiruvathirai  
Life Span  
600 Years, 18 days  
Place of Samathi  
Thiruvannamalai



### Sundarandar

Month of Birth  
Aavani  
Birth Star  
Revathi  
Life Span  
800 Years, 28 days  
Place of Samathi  
Madurai



### Pathanjali

Month of Birth  
Panguni  
Birth Star  
Moolam  
Life Span  
5 Yugas, 7 days  
Place of Samathi  
Rameshwaram



### Konganar

Month of Birth  
Chithirai  
Birth Star  
Uthiradam  
Life Span  
800 Years, 16 days  
Place of Samathi  
Thirupathi



### Korakkar

Month of Birth  
Karthigai  
Birth Star Aayilyam  
Life Span  
880 Years, 11 days  
Place of Samathi  
Vadakupoigai Nallur  
(Nagapattinam)



### Kamalamuni

Month of Birth  
Vaikasi  
Birth Star  
Poosam  
Life Span  
4000 Years, 48 days  
Place of Samathi  
Thiruvarur



### Thanvanthri

Month of Birth  
Iyppasi  
Birth Star  
Punarpoosam  
Life Span  
800 Years, 32 days  
Place of Samathi  
Vaideeswaran Koil



### Thirumoolar

Month of Birth  
Purattasi  
Birth Star  
Avittam  
Life Span  
3000 Years, 13 days  
Place of Samathi  
Chidambaram



### Machamuni

Month of Birth  
Aadi  
Birth Star  
Visakam  
Life Span  
1800 Years, 16 days  
Place of Samathi  
Mayavaram

## The Problem is You; The Solution is You.

### The Seeking.

#### Two Types of Seeking:

Anything that is considered desirable by us becomes an object of seeking. There are two types of seeking in our life. First is the seeking of things which I look upon as desirable and which I do not have. Things like comforts, money, power, progeny etc., fall in this category. I search for these things, and make efforts to gain or accomplish them with the help of the knowledge, skills and resources available to me. These things appear very desirable to me at the moment and so becomes *sādhya*, to be achieved. Later on, I may change my view about them.

The second kind of seeking also pertains to objects which we consider desirable. But there is a difference. Whereas the first kind of seeking pertains to objects we do not have, this second kind of seeking is for the objects we have but we think we do not have. Here also, the seeking is the same as in the first case. I think I do not have the thing and so I seek it. It is like the case of that man searching for his lost glasses.

This man, one Sunday morning, wanted to read the newspaper. He needed his reading glasses. He opened the drawer of the desk, took out the glasses, wore them and started reading the newspaper. While he was reading, a friend happened to come to see

him. He placed the newspaper on the side, lifted the reading glasses so that they rested above his forehead and started talking to the friend. The friend went away after half an hour and this man wanted to resume reading the newspaper. He lifted the paper, discovered the need for the reading glasses and started to search. Where are my glasses? He searched in all the usual places; the glasses were not on the table, nor in the drawer, nor on the floor. When he could not find them anywhere, he started shouting, "where are my glasses?" The wife came out from the kitchen and stood there staring at him. The children also came out and dispassionately watched the drama. Finally, the youngest son could not hold it any longer and pointed at the glasses which were on the father's forehead! The man realised that the glasses he was searching for were with him all along.

Now this seeking was there not because the man did not have glasses; it was because he *thought* he did not have glasses. He was the problem and he was the solution. He was the problem because he thought he was the non-possessor of glasses. He was the solution because he was the possessor of glasses. There is no physical distance between the non-possessor and the possessor of glasses. But still there is a distance which makes him a seeker. This is the distance created by ignorance.

Therefore one can seek for what one does not have and one can seek for what one *thinks* one does not have. If one thinks one does not have a given thing and one considers it desirable, one cannot but seek.

### **The Seeking in Human Life.**

If we look at our life and enquire as to what it is that we seek, we find that all the varieties of activities that we undertake are prompted by an urge to acquire something or get rid of something. All the urges that a human being feels, fall under three basic categories: (1) to live – to live a day longer, (2) to gain happiness, and (3) to acquire knowledge.

You carry out a set of activities to keep your life going : I do not want to die today, about tomorrow, I will see. That means there is no tomorrow at all – every tomorrow is today. I am alive at the present moment and I cannot think of decimation of my existence. There is a natural love to be. “I want to live” is a natural, universal urge, not planted by someone else. Even a newborn baby has an urge to live; there is a great attempt on its part to sustain itself as a living being.

There is definitely an attempt to avoid death and therefore aging also. But then we also find some people who feel like committing suicide and there are some who do commit also. Thus, it looks as though the urge to live is not such a universal urge because there is a contradiction – someone is ready to give up one’s life. So I add one more clause: I want to live and live happily. If I consider my entire life and come to the conclusion that the future alone is my lot, I become depressed. This wrong process of thinking can prompt me to

commit suicide. One commits suicide to escape sadness. Thus, to live happily is as powerful an urge as the urge to live.

Again as a human being, one cannot stand ignorance. From childhood onwards, there has always been an attempt to know. You give a child a toy to play with and the first thing it does is it opens it. Questions such as why? What? How? Arise in one’s mind without being prompted. There is a love for gossip, for reading newspapers, magazines etc., because nothing should go around without your knowledge. Thus ignorance is one thing you cannot stand. You are in a great hurry and speeding in your car but if you find a group of people gathered on the side-walk, you slow down, stick your head out and try to see what is happening there. If you want your wife to miss her sleep during the night, just tell her, before going to sleep, that you have an important thing to tell her but that you could not tell her at the moment and that she should wait until the next morning. She will urge you to tell her at least something about it because she cannot stand ignorance. This is how these magazines and television serials keep your curiosity alive by cutting off the story or drama when it has reached a critical point so you will want to read the next issue or see the next showing. We do the same thing in our talks too ! So ignorance is bliss only when it is total. If you know a little, you want to know more.

Thus, all activities in life are towards fulfilling these three natural urges. There are activities to stall death and old age because I have concluded that I am mortal. There are activities to make myself happier than what I am. I want to get rid of unhappiness, because there is conclusion, “I

am unhappy". I feel I am incomplete and so there is an attempt to be free from incompleteness, unhappiness. There are activities to make me informed, more knowledgeable because I have a conclusion that I am ignorant. These three conclusions – I am mortal, I am unhappy or incomplete, and I am ignorant – form the basis of all my activities.

This three-fold conclusion is the problem. Vedanta says this is an unwarranted problem. In the vision of Vedanta, you are just the opposite of what you take yourself to be, "I am sad" is the problem and that is solved only when I see that "I" as other than sad, as free from sadness. Vedanta says that "I" is free from sadness and we shall presently see how that is.

### **The problem of Sadness is centred on "I"**

Sadness arises out of the notion, "I am sad", and so the problem of sadness can only be solved by seeing the fact, "I am not sad." In the vision of Vedanta I am just the opposite of what I take myself to be and have to see that fact.

If you say you are bound, you have to be free. If there is bondage in the "I" sense, there should also be freedom—freedom from hunger, freedom from thirst, freedom from being bullied by the world, freedom from being impinged upon by the world. That freedom has to be centred on your "I", it cannot be outside you, much less inside you. It has to be you.

If the sadness is due to the world, happiness is also due to the world only. You find yourself sad when you view one side of a situation; but there is the other

side also, which is as good a fact as this side and which can make you happy. This is what we call *samsāra*. *Sukhī aham* (I am happy); *Duḥkhī aham* (I am unhappy). Now understand: *sukham* (happiness) is one thing and *sukhi* (happy) is another. *Duḥkham* (unhappiness, pain, sorrow) is one thing and *duḥkhī* (unhappy, sorrowful) is another. This is an important thing to know. *Duḥkham* is sorrow while *duḥkhī* means, "I am sorrowful", "I am sad". Now all our attempts are to remove *duḥkham* to remove sorrow by bringing about changes in the situations. But the problem is not *duḥkham*, sorrow; the problem is the notion "*Ahaṁ duḥkhī* – I am sorrowful."

The animal has only the *sukhaṁ* and *duḥkhaṁ*, pleasure and pain. It does not have the notions, "*ahaṁ sukhī*" – I am happy" or "*ahaṁ duḥkhī*", I am unhappy. A cow can be a lucky cow if it has a master who feeds it well, maintains it well. It is a healthy cow and does feel the pleasure, but it does not have the notion of *sukhitvaṁ*, the notion, "I am happy". It does not have a complex, "I am a superior cow, I belong to such and such family" etc. A cow does not have any sense or notion or judgment like this, centred in itself. If another cow has crooked or ugly horns, it does not think, "I am ugly, other cows are good-looking. I don't know what to do. I am stuck with these horns because I cannot remove them or else they will call me a bald cow" etc. Cow does not have a problem like this. If a cow does not get food, it does feel pain and if it gets food, there definitely is some pleasure. Cows do suffer and they do experience comfort, but they do not seem to have the notions of *duḥkhitvaṁ* or *sukhitvaṁ*, of being sad or elated.

The human being on the other hand, has a judgment centred on 'I' and that gives rise to problem. The white man wants to be white but not all that white. This is a complex and so he goes to a beach to bake himself in the scorching heat to become a little less white. The black has his own complex: he wants to be a little white; he wants to be a little whitened. In India, we have our own complexes. "The girl is beautiful, but dark"! Cows do not have such complexes. There are these two cows which belong to the same breed, are about the same age and give an equal amount of milk. But there is a great difference in their selling price. Why? Because one cow has shapely horns and the other one has crooked horns! The cows themselves do not seem to be aware of that difference and so they do not have any complex. It is the owner of the cows who has problems! This problem of complexes is a human problem.

The human being is aware of himself or herself as a person and in the person, one sees sukhitvaṁ (the state of being happy) and duḥkhitvaṁ (the state of being unhappy). So there arises such complexes as, 'I am sukhi (happy)', "I am duḥkhī (unhappy)", "I am bound". "I am being held down by others," etc. These are problems. That I am dependent upon a hundred million things for my security and happiness, is a problem. The world definitely limits me and if that is the problem, if that makes me duḥkhī, the problem of duḥkhitvaṁ can never be solved. If the duḥkhitvaṁ arises from the world, if my unhappiness is because the world limits me, I should always be duḥkhī – sad, bound, sorrowful. But in spite of my being small, being limited by the world,

being deprived of many things I wish to have, I do find myself occasionally, a happy person. During those moments the very person who looked upon himself or herself as sad, looks upon the self as happy. What change has taken place in the world or the self, for me to become happy? The body has not changed, the emotions, the knowledge, the memories have not changed; they are all the same. The world has not changed ; the job has not changed; the environment has not changed; the government has not changed; I still have any number of complaints against the community. Thus, the world still very much limits me and still I am able to laugh. I become happy now and then which means those are the moments when I look upon myself differently, entirely differently. Formerly I saw myself as duḥkhī and now I see myself as the one who is free from duḥkhaṁ. This happens even when I laugh at a simple joke.

There was this man who thought he was a cat. He was afraid of coming out of the house because there were street dogs and he thought they would chase him. He was taken to a psychiatrist who convinced him, by comparison with an actual cat that he was not a cat; that he had none of the features of a cat. And by comparison with himself, the psychiatrist convinced the man that he had all the features of a human being, that he was a human being. Being thus convinced by the psychiatrist, being relieved of the complex, the man came out happily. But the next day, he refused to go out of the house anyway! He was again presented before the psychiatrist who asked him,

'Aren't you convinced that you are a human being and not a cat?

"Yes, I am convinced."

"Then why are you afraid of coming out of the house?"

"I know I am not a cat but how do I know that the dogs know it?"

You laughed at this now. What change has happened in you? What problem have you solved? Your job is the same; your wife is ill; the mother-in-law has not yet left! All the problems are intact and still you laughed.

It is true tht there are problems which have to be faced factually, objectively. But the problem of sadness has nothing to do with the external world. The problem of sadness is certred on you and your vision or notion about yourself and the world. You are the problem when you say, "I am sad". And when you laughed, what are you? You are the solution. There was no fulfilment of a desire for a solution of an external problem when you laughed. All that happened was that you looked upon yourself as you are. All that is required to be free from sadness is that you look at yourself as you are.

It is said in our scriptures that the mind is the cause for both bondage and liberation. Mind here means your notion about yourself – your conclusion, "I am this much alone." This notion, this self-judgment is the problem and therefore self-clarity, self-knowledge is the solution. In the vision of the upaniṣads, the self is free. Like even in the fcase of jigsaw puzzle, when you thought the solution of the puzzle lay

outside the problem, the āpta, the one who knows, could see the solution in the very problem. Here, in the vision of the āpta, the ṛṣi, the upaniṣad, you are the solution.

The vision of the śāstra, scriptures that I am the solution seems valid enough in view of the fact that in spite of all the problems, I do see myself happy occasionally. If all these problems and notions were real, I could never give them up. And I can never be happy unless I give them up. The fact that I feel happy means it is possible to give up the notions about myself. Now consider this boy who thinks that his teeth are not presentable. His teeth are not in alignment and he has two extra teeth. He does not accept his teeth and is conscious that his teeth are ugly. He definitely avoids laughing and closes his mouth as soon as he remembers his teeth. But even this boy laughs sometimes. Do you know why? Because at that time, he is the person that he really is; he has given up the notion that he is ugly. That notion being not real, sometimes he catches himself laughing and so it is clear that the boy is not ugly in realy, that he is looking upon himself wrongly. The vision of śāstra is valid.

My natural longing to be free from unhappiness is the further proof of the validity of the vision that I, the self is free, happy. There is a natural longing to be free from being unhappy. I love what is natural and I want to get rid of what is unnatural. If unhappiness, littleness, were natural to me, if they were the essential characteristics of ātmā, the self. I could never give them up. But in deep sleep and in moments of happiness, I do give up all the notions that make me feel small, limited. I find myself happy when those notions are absent.

## Accommodating Others

### By Pujya Swamiji

Vedanta is a teaching about oneself in which one discovers that the real meaning of the word 'I' is the Self who remains unchanged from childhood to youth to old age, and whose nature is pure awareness that is absolute contentment and love, free from any sense of limitation. To appreciate yourself as such, you require a mind that is prepared for assimilating such knowledge. For the one with an unprepared mind, Vedanta becomes the calculus for a person still learning addition and subtraction. In Vedanta, the preparation required is a mind that has in relative measures what it seeks to discover in the absolute. If the Self is absolute contentment, then the mind of the seeker must be relatively content. If the Self is absolute love, then the seeker must be a relatively loving person, who happily accepts people and things as they are.

To gain such a mind means to develop certain values and attitudes to be clear about them in terms of understanding their importance. Accommodating others is such a value. In fact your anger is due to lack of accommodation. You want the entire world to behave according to your desires. It is your own expectation of others that brings anger to you. You want the world to follow your dictates. Better understand one thing to help you develop a value for accommodating others, the other person behaves in a given manner because he

cannot behave differently. How should you expect a behaviour other than the one he has? That is all he is capable of, "He could have done better", you say; then he would have done so. What right do you have to demand that the other person act differently, in the manner you want him to? Does he not also have the right to ask you to behave in a different manner; because if you change, then he need not change, he has the right to ask you to let him live as he is. At least he doesn't want you to change; he wants you to let him live as he lives. What is wrong in that?

In fact, only by accommodating others, allowing them to be what they are, you gain a relative freedom in your day to day life. If you analyse it, everyone interferes in everyone's life. Everyone causes a global disturbance by his actions. You only need a large computer to figure it all out. Ordinarily you just look at things from a small perspective, and you find one person looming large before you whose influence seems to be so much. In fact you are never free from anyone's influence nor from all the forces in the universe in so far as your physical body is concerned. Nor can you do an action without affecting someone. You cannot even make a statement and get away without affecting another. Therefore no one is really free, we are all inter-related.

Even the Swami is not free. Once I went to the zoo here and passed two people. One said to the other, "Did you see the new one?" People always make comments. I try not to disturb people, but I disturb them even by my dress. I wear these clothes because in my country they are the traditional dress of a renunciate, and so I want to appear the same in this country also. I have made a decision, and that decision definitely will affect someone. If I get disturbed by other's comments, I allow them to disturb me. But if I reverse the process and give them the freedom to be what they are and think what they think, as long as they don't step on my toes. Then I am free in this world. To the extent that you give freedom to others to be what they are to that extent you are free. I just see myself as free, and I give you the freedom to have your problems. Therefore, I don't fight with you. My freedom is only the amount of freedom that I give to you to have any opinion you have asked about me. When a person sees my clothes and asks, "What is all this?" I smile away, I say to him, "Halloween has come early this year". I need not change his opinion, even though it may be wrong. I give him the freedom to be what he is. It doesn't disturb me; that is the only freedom I have.

Then you should accommodate people as they are. If someone makes a comment about you, allow him to have his comment. If the comment is not true, you usually try to justify your actions and prove him wrong. That is silly, if you are objective; you can see if there is any validity in his criticism of you. If he has put you down for his own security, give him the freedom to do so, and then you are free. What

tightening can you do to a bolt when the threads are not there? By changing yourself totally in this way, you gain the relatively abiding contentment and freedom that everyone wants.

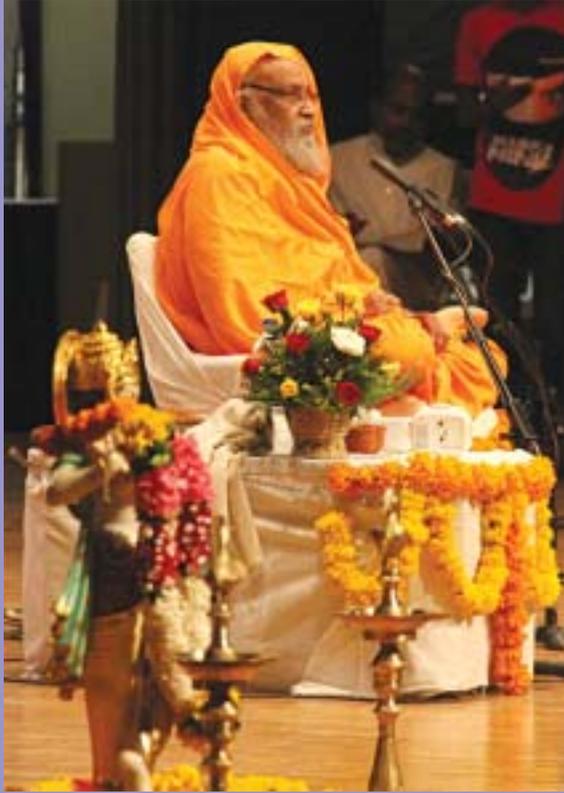
Thus you have come to terms with yourself psychologically; that is what we call yoga-sadhana. You cannot circumvent psychology; you have to come to terms with yourself as a personality. It is not an exhaustion of vasanas or impressions; it is just understanding certain problems that are there. Look back in your life and see what were the situations, the people and events that had really disturbed you. What you find are mere memories but leftovers of reactions. A reaction is not what you do consciously. You cannot consciously get angry, for anger is not an action but a reaction that takes place because you have no say over the matter. These reactions create a great impact on you and become part of your psyche. They are things that create a personality out of a person. In fact they are false, born because of a lack of alertness on your part and having no real roots in the mind. Memory alone is not pleasant. Unpleasantness is there only because of the leftover reactions which have become as though real. People might have caused some disturbance in you. Or you had disturbed some people for which you carry around certain guilt. In the seat of meditation recall them all and let them be as they are. Thereby you free yourself from all the reaction that you have had.

When you look at the blue sky or the stars, or the birds and mountains, you have no complaints about them; and you are pleased and happy. You see the rocks on the riverbed; they did not do anything to

please you. Yet you are happy because you don't want them to be different. You accept them as they are, and therefore, you are pleased. The river flows in its own way; it doesn't bother you. You don't want the volume of water to be greater or the flow to go in a different direction. In fact you seek out natural spots because they do not invoke the displeased person that you seem to be, the angry, hard-to-please person. The demanding chord in you is not struck by them. You are one with the situation, and accommodating self, without the world doing anything to please you.

Thus, you are a pleased person with reference to a few things. See how pleased you are, and bring that person to bear on

all the situations and people that had displeased you and whom you had displeased at one time or another. Then look at yourself just as you would when you look at the birds and the mountains. Accept others as you accept the stars. Pray for a change if you think they need to change, or do what you can to help them change. But accept them first. Only in this way can you really change as a total person. Otherwise you can study any amount of Vedanta, but it won't work. You will only have a feeling that there is something underneath. You want to change others so that you can be free, but it never works that way. Accept others totally, and you are free; then you discover love, which is yourself.



### Bhajan by Pujya Swamiji

रागम् - हंसध्वनिः  
तालम् आदि

महागणपतिम् मनसा स्मरामि  
महादेवमुदं शिरसा नमामि

मतङ्गाननं माहेश्वरं हरम्  
तपत्रययुत भवरोगभैषजम् - महागणपतिम्  
शतकोटिविघ्न परिहार चरणम्  
शान्त्यादिसर्व कल्याणगुणदम्  
हृदन्तरं निखिललोकगं शिवम्  
परं पदं प्रततम् - महागणपतिम्  
ब्रह्माण्डान्तर्गत-भूतस्थम्  
यजुरादिवेद शिखरस्थम्  
नितान्तशुद्धान्तकरणस्थम्  
प्रशस्तं तटस्थं समस्तं तम् - महागणपतिम्

### Ram Navmi Celebrated With Religious Fervor

#### Source

SRINAGAR,INDIA, Apr 8, 2014 (Rising Kashmir, by Sumaiya Yousuf): Ram Navami, the birth anniversary of Lord Rama, was celebrated in Summer Capital with religious fervor and gaiety on Tuesday ending their nine-day-long fast of Chaitra Navratri. Hundreds of devotees thronged the temples since morning to pay obeisance. Havans, sankirtans and preeti bhoj were conducted. The local pujaris (priests) had organized rallies and other functions that were conducted smoothly.

A group of Kashmiri pandits told Rising Kashmir that they conducted the festival effortlessly. Expressing gratitude to Muslim community, they said that they were very happy to see Muslim brothers and sisters helping and supporting them. “We are pleased to see how everyone is supporting and enjoying our festival, we could see our Muslim brothers smiling and cheering with us so what could be better than this feeling on such a precious day,” another devotee from Karan Nagar Varun Gupta said. In several other places across Kashmir, Rath Yatra (religious processions) of murthis of Lord Rama and Sita are also organized, with devotees chanting hymns.

According to Kashmiri Pandit Sangarsh Samiti, an organization of Kashmiri Pandits staying in Kashmir valley, currently there are 651 families with of population of 2,764 Kashmiri Pandits staying in and outside Srinagar [against a pre-1995 population of more than 100,000]. As per the Indian online pages, J&K has 10,143,700 total population

and among them 3,005,349 are Hindu population maintaining 29.6% of the total population.

---

### U.S. Congressman Introduces Legislation Make Religious Workers Visa Program Permanent

#### Source

WASHINGTON, D.C., April 10, 2014 (Hindu American Foundation): Leaders of the Hindu American Foundation (HAF) applauded the introduction of the Freedom of Faith Act by Congressman Mike Honda (D-CA) earlier today. The Foundation worked closely with Rep. Honda on the legislation, which permanently reauthorizes the Special Immigrant Non-Minister provision of the Religious Worker Visa program. The Religious Worker Visa program is considered essential to many faith communities in the U.S., particularly Hindus, who rely on the program for the continued vitality of their places of worship.

“Unlike other faiths, Hindus lack facilities in the United States to train priests and religious workers here,” said Harsh Voruganti, Esq., HAF’s Associate Director of Public Policy. “We depend heavily upon the Religious Worker Visa to effectively staff our temples and religious institutions.” “For over two decades, Congress has reauthorized this program time and time again.” Rep. Honda stated. “It’s time we do what’s right for our communities of faith and make permanent this program that allows workers who lead worship, officiate events, and offer

pastoral care, to receive temporary visas like ministers and faith leaders do.”

Absent Congressional action, the Special Immigrant Non-Minister provision is scheduled to expire in September 2015. The provision has been consistently renewed by Congress every three years, but supporters argue that the constant need for renewal is inefficient and hurts houses of worship. “Houses of worship, like businesses, cannot function in uncertainty,” noted Padma Kuppa, a member of HAF’s Board of Directors and a prominent interfaith activist in Greater Detroit. “It’s difficult for a temple or church to make long-term management decisions when we don’t know if this vital program will exist next year. The Freedom of Faith Act solves this dilemma.”

---

## Panchavadyams And Poorams: Spectacles Of North Kerala

Source

KERALA, INDIA, April 9, 2014 (Press Information Bureau): The months of April and May, when the temperatures soar and the countryside is soaked daily in the brightest of sunlight, villages and small towns in the Malabar region (Northern parts) of Kerala reverberate to the exciting rhythms of various instruments. The colorful and musical festivals of Poorams are held during this period.

The pooram festivals are conducted with the local temple as the centre. The biggest and most colorful festival takes place at Vadakkumnathan temple in Thrissur and is called Thrissur Pooram. It happens during the Malayalam month of Medam (April/

May). Another important festival not far from Thrissur is the Arattupuzha Pooram, which has around 60 elephants. This year the Arattupuzha pooram is being celebrated on April 11.

Thrissur pooram, the grandest spectacle of all has its beginnings during the reign of Sakthan Thampuran - one of the strongest rulers of the erstwhile kingdom of Kochi. He is said to have started the system of staging a grand pooram festival in repentance of having accidentally beheaded an oracle (what is locally known as a velichappadu - one who acts as a spokesperson for the local deity).

Panchavadyam, a rhythmic orchestra, that may feature more than 100 artists, playing five (pancha) different kind of instruments, is one of the major ingredients of the Pooram festivals. The term panchavadyam literally means an orchestra of five instruments. It is basically a temple art form that has evolved in Kerala. Of the five instruments, four — timila, maddalam, ilathalam and idakka — belong to the percussion category, while the fifth, the kombu, is a wind instrument

*Arsha Vidya Newsletter*

Annual Subscription: Rs.180/-

**Published by V. Sivaprasad**  
Trustee, Sruti Seva Trust,  
Anaikatti, Coimbatore 641108

*Edited by*

**S. Srinivasan** - 0422-2657001

**Printed by B. Rajkumar,**  
**Rasi Graphics Pvt. Ltd.,**  
40 Peters Road, Madras 600014.  
Ph. 28132790, 28131232



Date of Publication : 28th of every month

RNI NO: TNENG/2000/2250  
REGISTERED REGN. NO. TN / CH/(C) / 175 / 12 - 14  
LICENSED TO POST WITHOUT PRE-PAYMENT OF  
POSTAGE WPP NO. TN/PMG (CCR) WPP-286 / 2012-2014

