




Arsha Vidya Newsletter

Rs. 15/-



अखिलभारतीयमाडले वेदान्तशास्त्र-स्नातनधर्मप्रचरणं पुरस्कृत्य प्रस्थापितं
प्रथमो वेदान्तश्रेष्ठ-पुरस्कारः २०१५

प्रशस्तिपत्रम्

परमपूज्यदयानन्दस्वामिपुत्रोदयः प्रगामपूर्वम् अद्वैताश्रमेषु (कोलथूरु, केरलम्) वेदान्तश्रेष्ठ-नामकः प्रथमः
अखिलभारतीयपुरस्कारोऽयं सम्पाद्यते । परमपूज्यदयानन्दस्वामिस्वामिपादाः भारतराष्ट्रे विदेशेषु च साम्प्रदायिकरीत्या
वेदान्तप्रचरणं कुर्वन्तः गतेषु पञ्चसु दशकेषु स्नातनधर्मसंस्थापनार्थम् उच्चैः परिश्रमं कृतवन्तः ।

अनेकशतसंख्यया वेदान्ताध्यापकान् सख्यास्त्रयशोऽहं विधाय अधीतिश्रेष्ठप्रचरणशील्या तान् वेदान्तशास्त्रप्रचरणार्थं
नियुज्य स्वामिपादाः इदानीं यां धर्मसेवां कृतवन्तः तस्याः मूर्तिमानं लिपिविन्यासेन वक्तुम् अशक्यमेव ।

श्रुतिपुत्रपुत्रपुत्रवृत्तैः वेदान्तशास्त्राख्यानैः प्रवचनादिभिश्च फले चिद्विन्मण्डले ज्ञानभास्करः एव । भारतीयदर्शनमहिमानं
सर्वेषु राष्ट्रेषु स्वर्गरीशमेव प्रख्यापितवन्तः स्वामिपादाः अस्मिन् काले अस्माकं शक्रराज्यायः एव इति ज्ञापयामः ।

अयं वेदान्तश्रेष्ठ-पुरस्कारः २०१५ जन्तुवरी १० (५११६ पीपकूणपञ्चमी) दिनाङ्के सादरं पूजापुरस्सरं
परमपूज्यदयानन्दस्वामिस्वामिपादोदयः सम्पाद्यते अस्माभिः ।

नामः परमशशिभ्यो नमः परमशशिभ्यः ॥

रवीन्द्रनाथः स्वामी चिदनन्दपुरी
अध्यक्षः रक्षाधिकारी

Pujya Swamiji was awarded with the title of VEDANTA RATNAM
by Advaita Ashram, Kolathur, Kerala on 10th January 2015.



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*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!

Second Muṇḍaka Section 1

Mantra 2

When it is said that everything is born of Brahman, there is a cause and effect relationship between Brahman and the world. This may lead to the conclusion that Brahman undergoes change to become the world. Then Brahman will no more be *akṣaram*, imperishable. It will be subject to time like any other object. The mantra negates any change on the part of Brahman.¹¹ Endowed with *māyā*, Brahman becomes the material cause for the world, and remains changeless, even when everything is born from it. It makes the teaching of the *śāstra* complete.

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः ।

अप्राणो ह्यमनाः शुभ्रः ह्यक्षरात् परतः परः ॥ २ १ २

divyo hyamūrtaḥ puruṣaḥ sabāhyābhyantaro hyajaḥ.

apraṇo hyamanāḥ śubhraḥ hyakṣarāt parataḥ paraḥ . (2.1.2.)

hi - indeed ; *puruṣaḥ* - that Brahman ; *divyaḥ* - self-shining ;
amūrtaḥ - formless ; *sabāhyābhyantaraḥ* - all-pervasive ;
hi - indeed ; *ajaḥ* - unborn ; *aprāṇaḥ* - free from *prāṇa* ;
hi - indeed ; *amanāḥ* - free from mind ; *śubhraḥ* - pure ;
hi - indeed ; *akṣarāt* - than *māyā* ;
parataḥ - which is great ; *paraḥ* - beyond

That Brahman is self-shining, formless, all-pervasive,
unborn, free from the *prāṇa*, free from mind, pure
and which is the truth of *māyā*.

The *śāstra* started with the word '*akṣara-brahma*'. This word is in neuter gender. If one is equated with *akṣara-brahma*, one may not receive it well. So the *śāstra* changes the gender quietly to masculine by using the word

¹¹ यत्सर्वोपाधिभेदवर्जितमक्षरस्यैव स्वरूपमाकाशस्य इव सर्वमूर्तिवर्जितं (मुण्डक भाष्यम्)

'*puruṣa*'. the gender changing is very significant, for it tells us that Brahman has no gender.

Divyaḥ puruṣaḥ : the *puruṣa* is effulgent. *Divyaḥ* means that which is *alaukika*, unlike anything that one knows. In fact, there is only one thing, and that is consciousness. Everything else, including ignorance, is the object of consciousness alone. Therefore, there is no second thing. Anything revealed is *laukika*. *Puruṣa* is the revealing awareness.¹²

Divyaḥ also means *dyotanavān* one who has shine, the consciousness. It means the one who is consciousness. The possessive usage is figurative like the statement — he has a head over his shoulders. It is okay to say that he has a hat on his head. The hat can be removed at any time because it is not part of the person.

But when one says he has head over his shoulders, one cannot remove his head. The use of the sixth case is figurative. The person includes the head. You cannot have the person without the head. So *divyaḥ* means self-revealing consciousness¹³ free of any *upādhi*.

It is *amūrta*, that which has no form. It is the one that reveals all forms. If it has a form, how does one know it has a form? It is not an object to be known. Suppose one says, "I saw a blue light of consciousness in my meditation." That is not *ātman*. *ātman* is the light because of which one sees this blue light. It has no colour or form. Anything that has a form or is a form is revealed. The revealing consciousness has no form; it is *amūrta* and so *divya*.

One cannot say, "What is formless is consciousness." Time has no particular form, much less space has any particular form. It does not mean they are consciousness. Anything that becomes evident to one is not consciousness because it is revealed by consciousness. Space is revealed, and therefore it is not consciousness, in that sense. In the presence of consciousness alone time and space become evident. That consciousness to which they become evident is *amūrta*.

¹² दिवि वा स्वात्मनि भवोऽलैकिको वा । (मुण्डक भाष्यम्)

¹³ दिव्यो द्योतनवान् स्वयंज्योतिष्ट्वान् । (मुण्डक भाष्यम्)

Puruṣaḥ : one who is limitless, full.¹⁴ One does not wait for the 'limitless' in time. Nor does one require to reach out for it in space, because it is available right now here. It is *pūrṇa* because it is *amūrta*. If it is a form, then it has a dimension, and hence it has a location. But it is free from any spatial limitation. *Puruṣa* obtains in the body, but it is not conditioned by the body. It is the limitless 'I'.

Saḥ bāhyābhyantaraḥ : that *puruṣa* is both external and internal. It is both inside and outside with reference to one's physical body. With reference to *puruṣa*, consciousness, there is nothing internal or external, for the body itself exists in consciousness; like from the standpoint of space, there is no inside or outside, everything is within space. From the *puruṣa* both 'inside' and 'outside' emerge, because of the *puruṣa* they exist, and unto that *puruṣa* they resolve. Therefore, it is said to be both internal and external. This is what we call all-pervasive.

Ajaḥ : unborn. When a thing is born, it means, it was not existent before, it has come into existence in some form now. But *puruṣa* has no form; how can it assume 'another' form? So it is *aja*. It has no cause and therefore it is unborn. When there is birth, it means that either it itself is born, or something else causes its birth.¹⁵ *śaṅkara* gives an example¹⁶ like bubbles are born due to air. Unlike that, consciousness is not born because of something else. 'Something else' also is the same consciousness. Could Brahman be born of itself, self-caused like the horn of a cow in contrast to a calf that is born of a cow? By itself also Brahman cannot be born because it is not subject to time.

¹⁴ पुरुषः पूर्णः पुरिशयो वा । (मुण्डक भाष्यम्)

¹⁵ न जायते कुतश्चित् स्वतोऽन्यस्य जन्म-निमित्तस्य चाभावात् । (मुण्डक भाष्यम्)

¹⁶ यथा जलबुद्बुदादेः वाय्वादि । (मुण्डक भाष्यम्)

श्री रुद्रम् Śrī Rudram Mantra 9

Ṛṣi - Bhagavān; Chandas - Tṛṣṭubh; Devatā - Bhagavān;

Dhyāna- śloka

गजचर्मावृततनुं स्फुरत्प्रहरणोज्वलम् ।
सर्वपापहरं ध्यायेद्देवं कुञ्जरभेदिनम् ॥

*gajacarmāvṛtatanuṁ
sphuratpraharaṇojvalam
sarvapāpaharaṁ dhyāyed devaṁ kuñjara-
bhedinam.*

May one meditate upon the Lord whose body is wrapped in elephant skin, who is adorned with shining weapons, who removes all *pāpas* and who killed the powerful elephant (created out of the power of *mantra* to kill him).

Once some brahmins were performing a fire ritual to get more powers. Pārvatī asked Lord Śiva to grant their wishes. Lord Śiva said, “Though I blessed them with powers they are greedy for more. They do not have any *viveka* and *vairāgya*. Pārvatī sympathised with the poor brahmins and told Śiva to make them seekers of knowledge. Śiva agreed. On the way he met Lord Viṣṇu and asked him to accompany him. Lord Śiva planned to assume the form of a *bhikṣu*, mendicant, seeking alms from the wives of the brahmins so that he would charm them and lure them away. Lord Viṣṇu agreed to be the damsel, Mohinī and disturb the brahmins. On seeing the beautiful Mohinī, all the brahmins walked away from the fire ritual following her deep into the forest. And Mohinī disappeared. When the brahmins went home they did not see their wives. With their special powers they saw a *bhikṣu* (who was Śiva) leading their women. They created an elephant and tiger by their *mantra* power to attack the *bhikṣu*. The Lord killed the elephant and wrapped its skin on him. He also killed the tiger. The brahmins realised their limitations and the limitations of more power. They prayed to the Lord for *brahma-vidyā*. Tiger stands for power and elephant for huge ego.

Result for chanting of the ninth *mantra*: One gets a good son, a good daughter, wealth and so on. One gets *mantra-siddhi* by chanting this *mantra* for nine days with five thousand chants per day along with the discipline of one *kr̥cchra*.

परिणो रुद्रस्य हेतिर्वृणक्तु परित्वेषस्य दुर्मतिरद्वयोः ।
 अवस्थिरा मद्भवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृडय ॥९॥
 pariṇō rūdrasyā hetīrṣṇaktu paritveṣasya
 dur-matirāghāyoh, avasthirā
 maghavadbhyastanuṣva mīdhvastokāya
 tanayāya mṛḍaya (9)

parivṛṇaktu - leave; naḥ - us; rudrasya - of Rudra;
 hetih - the destructive weapons; pari - all sides; tveṣasya - of the one who is shining
 in anger; durmatih - the thought of destruction (go away from the Lord); aghāyoh
 - who wants to cause affliction; sthirā - unfailing; maghavadbhyaḥ - for us who are
 worshipping you; avatanuṣva - may you withdraw; mīdhvaḥ - O one who grants
 the boon of the devotees!; tokāya - to our progeny; tanayāya - to our sons; mṛḍaya
 - may you give happiness.

May the destructive weapons of Rudra be kept away from us. Let destructive power
 of the Lord, shining in the thought of destruction, go away from him. O Lord,
 bestower of boons to the devotees! We worship you. May you withdraw the unfailing
 weapons from us who are worshipping you. May you give happiness to our progeny
 and sons.

Hetiḥ ¹³¹ is a weapon that is used to slay. Rudrasya hetih naḥ parivṛṇaktu, may the
 destructive power of Rudra not destroy us. Tveṣasya ¹³² durmatih asmān parivarjayatu,
 may the thought of destruction in the Lord, who is shining in anger, do not harm
 us, let it go away from him. He is aghāyu,¹³³ the one who causes affliction. May his
 hanana-buddhi, the thought to cause affliction not be directed towards us.

What is the weapon for the Lord? he does not require any weapon. Your own karma
 is the weapon to the Lord to give undesirable result, now or later, through a nimitta
 - time (Saturn entering Pisces), a place, person, a truck, two- wheeler and so on.
 All these inflict duḥkha to a person. One does not really know which is going to
 cause what. Therefore the only thing one can do is pray to him. O Lord, our
 omissions and commissions are many; please extend your compassion towards us.

He mīdhvaḥ - O Lord, the one who grants boons to devotees. "O Lord, may you
 withdraw your powerful and mighty weapon. Tava hetih matiṣca sthirā, your weapon
 and thought are unfailing and powerful. Avatanuṣva, may you withdraw." Here you
 are asking the Lord for protection from unknown impending dangers, as weapons
 are spread all over, in the arteries, lungs and so on. The various means of protection
 and cure we have would work when we have the Lord's grace. Maghavadbhyaḥ
 mṛḍaya - For us who worship you, grant happiness. You are the Lord who never
 rejects the one who seeks refuge in you.

¹³¹ hanyate anayā iti hetih - that by which one is killed, any weapon.

¹³² Derived from the root tviṣa dīptau, to shine.

¹³³ aghaṁ pāpaṁ krodha-sādhanatvena icchati iti - one who needs pāpa (of the jīvas)
 as a means to get anger.

The Form and Spirit of Vedic Tradition

Swami Dayananda Saraswati

In every society, the conflict between the current demands and old traditions is a permanent problem. What we have to eliminate and what is to be retained is always a problem. Whether it is a Western European culture, or an Indian villager's culture, this problem is always there. And we find that what we cut down is generally the form. The spirit we cannot cut down.

For instance, when you greeted another person a few years ago in this country, you did not say "Hi!" It was probably "How do you do?" the British way of greeting another person. This "Hi" is a new form. It has nothing to do with the original form "How do you do." But there is a spirit in "Hi." There is camaraderie, a certain welcome and recognition of your presence. And there is a joy expressed. I met you and I am happy. And thus I say, "Hi." In this "Hi," the spirit is the same whether you say, "Howdy" or you say, "How do you do." Whereas the form keeps changing.

However, in changing forms, we should recognize how much to change or how much to retain. In today's urban lifestyle, for example, many forms have changed. The old manner of living is no longer there. And in doing so, we left a lot of things behind.

We assumed new forms and will continue to do so. Forms will keep changing. But in the process, the change of form is sometimes so great that the spirit itself is lost. And without a form, the spirit cannot be recognized.

When a person dies, the soul (spirit) who was occupying a given tenement, called the physical body, has vacated. And the body is no longer a livable (and lovable) body. What is left is to be buried. The spirit is gone and this spiritless form becomes a carcass. Similarly, we have a lot of religious forms that are dead carcasses because there is no spirit instilled in them. If the form itself is not there, where is the question of spirit? If the form is not there, the spirit is gone and if the spirit is not there, the form is dead.

Therefore, you must necessarily have a form with the spirit and the spirit should never change. What does not change – that alone is spirit. A changeable spirit is not a spirit at all. Anything that is based upon a certain eternal fact alone can be retained as the spirit. That spirit alone lasts, while the form keeps changing.

We have changed; even the Swami has changed a lot. I am using a foreign language

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which was not acceptable before. But I am using a foreign tongue because I am able to communicate to you in that language. And thus, I have changed. Also, previously swamis would never leave the country. In earlier days, Hindus never left their country because they had their on religious culture and their daily routines, etc. Also, they thought it was not acceptable to cross the ocean. Times have changed and travel has become different. These are the things that have to change. Whether we like it, they will change. And you find that people also change, but slowly. If the orthodox ones change too slowly, people leave them behind.

People are always dynamic. In fact, our scriptures say that certain things always change. Therefore, whenever you doubt whether a change is worthwhile, you ought to consult a person who is well informed and well rooted in the tradition. The *Taittirīyopaniṣad* says that whenever you have doubt about your conduct in a given situation, such as, “Am I leaving my tradition; am I compromising too much?”, follow an informed man who knows his tradition well. What he does, you follow. And if he is not in the same situation as you are, follow what he says. But make sure that the person whom you follow is dispassionate and is one who doesn't give you advice by which he becomes the beneficiary. If he is the beneficiary, don't take the advice. Those who know and are committed to values are the people you should follow. You can even blindly follow them. In time you will understand. And therefore, it is important to change but at the same time you must see that the change does not destroy the spirit.

In India, we show some forms of respect. For example, we show respect for elders. How? When an elderly person comes, you get up. This is purely a form. Respect is the spirit. The form is getting up. It is something that grows on you, for which you must have a form. If you give up all the forms, where is respect? Even if you give up “Hi,” where is camaraderie? If you give up the form of shaking hands, where is friendship? It will also disappear. People say, “If the spirit is there, the form is not necessary.” I say, if the form is not there, the spirit will die. It will die totally. And if the form alone is there, the spirit also has to be instilled.

We have temples as the forms now. They are necessary. Without a form there cannot be the spirit. You require a temple, a place which stands for the form of religion. But if the spirit is not instilled, this form will become obsolete. The children will not know what this blessed form is all about. They see the alternative forms. And when there are other forms, there is definitely a choice. They will want to know the reason for your choice and you will not be able to explain. Without the spirit, the form will die. All these temples will have no visitors in the next generations. Who will go to these temples unless you instill the spirit?

On the other hand, if there is a form of worship, there is spirit. The form is necessary, but at the same time, it can be an abridged form, a form that is practical. A form that is based on pragmatism will always be there in every society. But each time you have a form, you have to instill the spirit; otherwise it will be a dead form that will be of no use. And therefore, the

spirit is important. In a given form, you can instill the spirit.

One fellow came to me and said, "Swamiji, I hate this fellow in my office." And I asked him why. "Because he got a promotion and afterwards he became too proud. I hate him, Swamiji, and I don't like this hatred because I attend your lectures." So I asked him, "Do you want to remove this hatred?" He said, "Yes." I told him, "Give him a rose daily for 41 days." "What?" "A rose daily for 41 days; give him a rose." "Swamiji, I would like to follow your advice, but how can I give a flower to this fellow? What will he think of me?"

This is another problem. What others will think of me. People even get married because of what others think. People often incur debts because of what others think. Now he asks me, what will the other man think? I say, "Of course it will be awkward for you. I know that well. Therefore, I tell you one thing. You first tell him, 'I met this Swami and I told him that I hate you, really hate you. Then I told the Swami that I want to get rid of this hatred because I don't want to live with hatred. And the Swami asked me to give you this flower. So please accept this flower daily for 41 days.'"

Now who is going to reject your flower? When you are so frank, even an enemy will accept your flower. When you give the flower the first day, it could still be a problem. "How to give a flower to this fellow I hate?" So, you turn your head and give him the flower because your action is only the form, there is no spirit. How can there be a spirit? You hate him from his toenails to his hair. But, giving a flower is

not a symbolic action of one's hatred. When you give a flower, either you love the person, you respect the person, or you are devoted to the person. Giving flowers is definitely not an act of hatred or dislike. It is always an act of love. But when you give the flower, the love or respect is not there, much less devotion or friendship. There is hatred. Therefore, the spirit is not there. Only the act is there.

But you have to do it for a certain number of days, also. That is why I said 41 days. The next four days would be like the first. Then, on the sixth day a smile may appear on his face. What happened? He smiles because you cannot act in this particular form of giving a flower without an element of love. The form instills the spirit. If you keep giving, the spirit is discovered. The 41 days are redundant. Even after 10 days, the hatred can never be in your heart.

What brought that spirit? Love is not something you get by will. You have to provide conditions wherein love will be discovered. You can love anybody. That is the reason why nobody asks you, "Please love me." Love itself is not an action, it is not willed. It is a condition you discover yourself. And you have to provide conditions wherein love will be discovered. It all depends on how you act it out. If you provide conditions that are conducive, love is there. And similarly, spirit is always instilled in a person. It has to be discovered by a person for which he must provide conditions that are conducive. In a hateful condition, how can you discover love? But here is an action of love. Even though there was no spirit, in time you could not perform that action without the spirit. This is because while performing the action,

something happens in your mind. That very act produces a relevant emotion. You understand now, how important it is?

Indians, when they meet each other say, “*namaste*,” and bring both palms together. This is purely a form, but if you look into this form, there is a great spirit there. There is a vision in it. If you know the spirit, the form becomes more meaningful. Otherwise, the form dies and slowly becomes a formal discipline. In *namaste* there are two words, *namaḥte*. *Te*, to you and *namaḥ*—salutations. To you, my salutations. This is verbal, which is also a form. Then, there is a physical form. It must also have some spirit behind it.

What is the spirit? I have these two hands, left is left, right is right. And these two hands are definitely different. One is not the other. But they never fight against each other, because both hands belong to the same fellow. This is why you become such a patient person whenever you bite your tongue. What is your attitude towards your teeth? That is called patience. That is what they call forgiveness. Similarly, you are there and I am here. We are of the same source; there is no real difference. All that is there is one, and two become one. That is what we call *namaste*. On this *namaste*, I can teach the whole Vedānta. In this single word, everything is crystallized. The spirit is lying behind an innocuous action, a commonplace action, which is done by everybody without any knowledge. And thus, *namaste* is not just a form, the spirit is there. If you instill the spirit, the form will live. If you lose the form, you will lose the spirit, too.

The role of *ArshaVidyaGurukulam* is to reinstall the spirit in the existing forms. There are certain forms introduced, others edited, which take into account the current conditions. The forms cannot always be the same. They have to change. There is nothing wrong in changing a form, but everything is lost when, in doing so, we lose the spirit. And therefore, whatever obtaining forms we have or wish to have must be retained. And the spirit, also, has to be introduced, which requires education. This, we require a form as well as well as the spirit.

Today we are laying the foundation, or breaking the ground for a temple. What is a temple? It is a form. But, at the same time it is not a mere dead form because students surround it. It is a *Gurukula* wherein there is teaching. There is the form and there is the spirit. The spirit has to be instilled, which requires a lot of understanding.

When you go into traditional Indian temples, you will find that the sanctum, the main shrine, always remains dark. They methodically create that darkness. It is not that they didn't know how to provide some windows. They in fact create this darkness so that when you enter into the sanctum, you find that it becomes darker and darker. Thus, in the shrine where the Lord is, it is all darkness. In the dark shrine, there is an idol that is carved of stone. In south India, it is a black stone. In fact, it has to be a black stone. According to the scriptures (*śāstra*) it has to be solid silica, a monolithic stone. With regular applications of oil it becomes darker. And so the whole thing is dark. All that is there is one single flame.

As you enter this temple, you pass through the compound which is a miniature world. There, you will find various dance forms and musical instruments sculpted and people with different kinds of physiognomy. As you go inside, you find it becomes darker and darker. And in the darkest place is the Lord. Why? Because we are ignorant of the Lord – especially when our eyes are not trained or educated to see the Lord. Coming from the outside, you don't see the Lord. You stand in front of a black stone that is all dark; you don't see anything there. All that you have is sufficient knowledge, sufficient light, to see that there is a statue, and there is the Lord. The Lord is decked with precious stones. In that flame of the oil lamp all the diamonds, rubies, and emeralds glitter and you know, therefore, the Lord is there. But to know what he is, what is his nature, the light is not enough.

To know that there is a Lord, only our intellect (*buddhi*) is good enough. It is like an oil lamp. To be a believer (*āstika*) you have enough light to know there is the Lord (*Īśvara*). To know what is that Lord, you require better light and that is the light of the burning camphor. When the priest waves the burning camphor (*ārati*), he will ask you to behold the Lord (*darśan*). Then from the feet to the head of the Lord, he will show the burning camphor. In the light of knowledge you see the Lord. There you see the whole form. It is no longer purely a belief; it is like daylight – knowledge. What was a simple belief is converted into a flame of knowledge, into a light of knowledge. That is the spirit. You must instill the spirit; otherwise the form has no

meaning. Camphor is used because it is one substance that completely volatilizes. When it is burned, nothing is left behind. And similarly, when I stand before the Lord, that knowledge of the Lord consumes the very ignorant person that is me. All that is there is one flame of knowledge alone. And that knowledge should be total and should be complete, not leaving any residual ignorance or erroneous notion. Therefore, we burn camphor.

The teaching we are unfolding here is exactly what is necessary because it is a teaching that puts spirit in every form. And only by knowing what is behind a form does it become meaningful. Otherwise it is a dead form.

The Hindu religion is not an organized religion. That is the greatest virtue of this tradition. My father was the organization. My mother was the organization. They gave me what I have. You have what your parents gave you. You cannot change the genius of a culture, of a religion, overnight. It is not possible. And if we change to a hierarchical organization, it becomes power. You require, perhaps, an organized form of delivering this message; that's a different thing. But the spirit is always coming down from person to person. And therefore, this *Gurukula* will be the perpetuating institution of this tradition so that it will retain the spirit as well as the edited form. That is how Hindu religion has been preserved until today and that is how it is going to be preserved.

Saylorsburg, June 1988

How to Teach the Value of the Values to Children Swami Veditatmananda Saraswati's talk to Teachers

at Purna Vidya Teacher's Training Camp, August 2014
Arsha Vidya Gurukulam, Pennsylvania USA

continued.....

Today's generation will want to do things only if they are convinced about it, and not otherwise. This is fair. We were not that generation that we had to be convinced because reverence and respect was there. We heard so many stories from the *Purāṇas* and we never questioned. You should be very careful what you tell your children because first of all when you say something you must be prepared for questions. Before you tell them a story think about what they can ask and be ready with an answer. When the answer is not there, then don't tell them the story.

For example, we can look at the story of Parashurama. His father's name was Sage Jamadagni. One time Sage Jamadagni was very angry with his own wife. She was Purashurama's mother. He was angry for a fault that she had committed which, at that time and for those considered values, must have been a very serious fault. In the morning she used to go to a lake for a bath, but one morning she saw something and her mind was a little polluted. She came back and Jamadagni said to his elder son, "Cut off

her head!" The eldest son said no. The second son said no, and the third son also said no. So, the fourth son is Purashurama. "Cut off her head, Purashurama!" Jamadagni said, and he did. The father was very pleased. He said, "My son, what can I give you?" Purashurama replied, "Bring my mother back." So everything worked out well.

This story will have interpretations, if you go to scholars and ask them perhaps you will find interpretations as to why this was done. It was done, supposedly, for the purification of the mother, whose name was Renuka*. But the child hearing the story, says to mom or dad or teacher, "What? The son chopped off the head of his mother? Is that the right thing to do?" Now what do you answer? So, before you go ahead and tell the stories, better be prepared for a possible question. And avoid saying things which may be hurting them, hurting their sentiments, and which apparently does not make sense. It may make sense in some ways, conveying some spiritual values and so forth, but you do not know and the child is not able to understand that.

*Renuka and the clay pot

Renuka was known for her chastity and devotion to her husband. Such was her faith, that she was able to fetch water from the river in a pot of unbaked clay, with the pot held together only by the strength of her devotion. One day while at the river, a group of *Gandharvas* in a chariot passed by in the sky above. Filled with desire for only a moment, the unbaked pot she held dissolved in the river. Afraid to return to her husband, she waited at the river bank, uncertain of what to do next. Meanwhile, Jamadagni noticed his wife had not returned. Through his yogic powers, he divined all that had taken place and was enraged. The rishi called his eldest son, handed him an axe and asked the boy to kill his mother. Horrified, the boy refused, and so Jamadagni turned him to stone. He then asked each of his sons, and as they refused, one by one, he turned them to stone. Finally only his youngest son, Parashurama, was left. Ever obedient, the boy beheaded his mother. Pleased, Jamadagni then offered two boons to Parashurama. The boy asked that his mother be brought back to life and his brothers be returned from stone to flesh. Impressed by the affection and devotion of his son, Jamadagni granted his request.

<http://en.wikipedia.org/wiki/Parashurama>

These *Purāṇic* stories are the most difficult thing to communicate. I find that every story raises questions. "What! Lord Shiva chopped off the head of Ganesha! His father did that?" These are the questions. These questions didn't occur to me when I was a child. I read the stories and enjoyed them. Today's generation is more perceptive, I guess. For us, Lord Shiva is God. Whatever He does is right. To the child's eyes Lord Shiva is father and Ganesha is son. If I look upon Lord Shiva as God, I can justify it. But if you look at him as father and at Ganesha as son and father is doing this to son, it cannot be justified. For us Parashurama is God, so whatever he does is all right. But for the present day generation, he is son and Renuka is mother. I never thought that the son is doing it; I thought God is doing this. And God is cutting off the head of Ganesha, everything is okay. All's well that ends well; so when everything ended well, it was all right for us.

All I am saying is that communicating with children requires a lot of sensitivity. Only then the child will understand what you are saying. Because what you understand is not exactly what the child will understand from what you said. What confusions can be created in the modern child? What possible questions can there be? So, all these need to be taught when telling these stories and particularly in communicating these values.

As teachers we should be clear about two important things concerning values. One is to understand the value of values, how these values are valuable to us. How non-violence is valuable to us. How truthfulness is valuable to us. How forgiveness is valuable to us. First I should understand how non-violence is valuable to me, because of this very basic consciousness that I want to live and live happily and my neighbor also wants to live and live happily. I do not want my neighbor to do anything that comes in the way of my pursuit of happiness and freedom. And I know that my neighbor does

not want me to come in the way of his or her pursuit of happiness and freedom. This is known, meaning that you are born with this consciousness. And as PujyaSwamiji says, if you did not have this consciousness, it would have been a manufacturing defect because then you would not know. This consciousness forms a norm of how to interact with others. I know that just as I don't want to be hurt, you also don't want to be hurt. And I know, therefore, that when I hurt you deliberately, I am doing something wrong. I am aware of that.

This is not the case with all the living beings by the way. A cat doesn't have that consciousness. There are two parts to the consciousness and a cat has only one part. A cat knows that it does not want to be hurt, but a cat does not know that a mouse also does not want to get hurt. So, a cat has no sense of guilt in making the mouse its breakfast. Therefore, it can survive. A human being cannot survive because every time we violate the values, we feel guilty. And guilt will kill you. You can't survive. So, God has deliberately not given the other half of consciousness to the creatures. Every creature is given only one part of consciousness: that I want to live and live happily. I do not want to be hurt. Every creature has love for life. But they do not know that other creatures also have love for life. Without any hesitation, without any guilt, they can hurt others, because this is the kind of instinct that is planted in them.

They live instinctively, meaning that they do not have a free will. Therefore, they do not have to deliberate before making a choice. What is freewill? Freewill is that because of which we deliberate before we do anything. What is instinctive behavior? No deliberation at all. You just behave, which is what Swamiji would call a one-step response. So, whatever occurs in the mind, you do it. Whatever instinct comes, do it. That is the one-step response.

....To be continued...

Pujya Swamiji's New Year Message to Students at AVG, Saylorburg



This message of Pujya Swami Dayananda Saraswati was video recorded at AVG, Anaikatti and exhibited to students at AVG, Saylorburg on New Year's Day, January 1, 2015.

Happy New Year. Ring in the new. Ring out the old. Past is gone. It is there only in our memory. The future is going to unfold and whatever it is going to unfold, we are ready to receive. **We need to be ready.**

Years of our life help us receive the New Year with a better poise, with a better capacity to understand. **We have better perception - in short.**

We want our desires to be fulfilled in the New Year. From our past experience, we know that all our desires do not get fulfilled – some gets fulfilled some do not. If they do not get fulfilled, they leave the person unhappy.

In the New Year also we will continue to entertain desires, but irrespective of its

getting fulfilled or not we will decide to keep equipoise –in other words **we will manage our desires.**

If fulfilled we are happy. If not, we try to fulfill them. There are so many reasons for the desires not getting fulfilled. In all of them we cannot claim success. Being in the right place at the right time is success. But we do not know what is the right place and right time.

Therefore **we just pray.** Prayer brings about grace as its result. **Earn this grace by prayer, by good deeds and reaching out deeds.** Keep also some grace under your belt.

This year will be meaningful and graceful with prayer. This is my New Year wish.

Happy New Year. May the year give you a lot of grace.

Thank you.

Report by N. Avinashilingam

स्वच्छभारत् Clean India

Swami ParamarthanandaSaraswati's New year talk 2015

First of all, I wish you all a happy, healthy, prosperous and successful new year 2015. Today, I would like to share my thoughts regarding a topic which has been going rounds in the newspaper very often and the topic is "clean India", or "*svaccabharat*", a significant campaign, initiated by our Prime Minister, Mr. Narendra Modi. And I consider that it is very important campaign, which of course requires all our support. And this idea of cleanliness or purity, is something very much in our scriptures. But unfortunately, it is only in the scriptures and we do not seem to be following it and therefore we have to lend a thought in that direction.

In the Vedas also *saucam* is talked with and in Bhagavad Gita, Lord Krishna repeatedly emphasis it. In the 13th chapter, Krishna mentions several spiritual values, *acaryopasanam*, *saucam*, *sthairyam*, *atmavinigrahaha*. And in the 16th chapter, as *daivisampat*, Krishna again reinforces, cleanliness or purity, *tejah*, *ksama*, *dhriti*, *saucam*. And in *astanga-yoga*, *yama* and *niyama* are two set of disciplines, and there also Patanjali maharishi, emphasises this, as the first *niyama* - *saucasantosah*, *svadhyaya*, *isvarapranidanaha*. Thus purity or cleanliness is very important as a spiritual value.

And at this topic of *suddhi*, or *saucam*, is very elaborately discussed in our scriptures at five different levels. And today, I would like to share that topic briefly.

Purity at five layers 1. *Desasuddhih*, 2. *Anna suddhih*, 3. *Dehasuddhih*, 4. *Vaksuddhih* 5. *manassuddhih*.

Each one of the later layer is tougher and very important also, especially for a spiritual seeker. We have to start with the grossest and outer most layer, and gradually we should pay attention to the purity of the subtler layers.

1. "*Desasuddhih*". Here the word "*desa*" means the place where we live. In fact, the conditions of the external world will heavily depend upon the condition of our house. Therefore, we have to start with the place we live, and then the surroundings. And if they are clean, generally, the country will be clean. And when we talk about the cleanliness of the place, it includes, 'orderliness' also. Cleanly disorderliness is not going to work. It should be uncluttered and orderly. We should first know what all the things that are inside the house. Many of us do not know what things are inside. So, as they say, everything has a place and everything in its place - just two rules. If we follow this rule, we are taking care of the first step of "*desasuddhih*", or cleanliness or hygiene.

2. "*Anna suddhih*". The food that we eat must be clean and pure. And in *Chandogya Upanishad*, it is pointed out that whatever food we consume has got three layers- *stula*, *madhyama* and *sukshmaamsas*.

The grossest part of the food, gives us the taste of the food and later it goes as a waste. The medium, middle part of the food caters to physical nourishment and the third layer, only our *sastrastalk* about, (the nutritionists do not talk about that) caters to our *suksmasareeram*, or mind in particular, which forms our personality and character.

And therefore, we have to eat only those foods, which will be good and healthy for our mind also.

*Aharasuddhausatvasuddhih; satvasuddhau
Dhruva smrtih; smriti-lambhesarva
granthinamvopramoksah*

That is why we ban non-vegetarian food as well as liquor, drug etc., because they are not good for spiritual health at all. And our scriptures point out, not only the type of food, but the one who cooks the food and the one who serves the food, the source from where it comes, all of them also contribute to our inner condition. That is why they suggest, "home food is always best".

And if we cannot do all these things, there is a general suggestion. That is, before consuming food, you may offer to the Lord physically. And if you are consuming elsewhere, atleast mentally offer to the Lord.

*Annam brahma; rasovishnuh; bhoktade
vomaheshvarah; evamjnatvati yobhukteanna
dosaihinalipyate*

The food is *Brahma*; the nutrition inside is *Vishnu*; and the one who digests inside our stomach is Lord *Shiva*. Remembering *Brahma*, *Vishnu* and *Shiva*, if you consume *annam*, that *annam* is always pure. Thus, *annasuddhi* is emphasised.

And in the *sandhyavandhanam*, a *prayascitta* prayer is also there – *yaduccistam - abhojyam yadva-duscaritam mama*.

O Lord, whatever I have consumed yesterday, whatever *papam* it brings, I don't know. Let all of them be washed with this prayer. So, this is "*annasuddhih*".

3. "*Dehasuddhih*"- the cleanliness of the body. The medical science is now talking about cleanliness of every part of the body. And a day has been dedicated for hand washing now. They are talking so much about washing the hands, before eating food. Sages were carrying a '*kamandulu*' all the time, "*apa-up- sprasya*" means handwashing must be regularly done.

Similarly "*acamaniyam*" - mouth washing. Not only regular mouth washing, but cleaning the teeth, ears, eyes, stomach etc., are emphasised in olden days. And in *yoga-sastra*, they talk about, "*nadisuddhi*". *Pranayama* is supposed to be a wonderful practice for cleaning the internal physiological system.

4. "*Vaksuddhih*". Our mouth is continuously producing words. These words can make wonderful result or it can destroy relationship; it can destroy a family; it can destroy an organisation, because of wrong words used at wrong time.

Therefore, our scriptures considered, "*vak tapas*", or "*vaksuddhih*", as an important purity for them. And therefore, whenever we talk, they say, watch for quality control. Also one should talk consciously, deliberately. And to control the quality, in the *Bhagavad Gita*, Lord Krishna, gives four parameters:

1. *Anudvegakaram* – make sure that it does not disturb the other people, non-hurtful words, *ahimsa* – quality no. 1, avoid verbal *himsa*.

2. *Satyam*- non-hurtful, truthful, transparent.

3. *Priyam* – peaceful, gentle, pleasant. Even an unpleasant message can be given in a pleasant manner. The adverse impact of an unpleasant content can be diluted, by communicating that content, in a very thoughtful and pleasant manner. Therefore the manner of communication, the tone of communication, the facial expression during communication, the body language during communication; they all can be gentle. That is called *priyam*.

Priyavaakyenapradhaanenasarveytushyanti janthavaha: thasmaathvakthavavakthavyam, vachaneyaaHDRARIDRATHA.

By talking a few pleasant words, everybody will be happy. Then why can't you use some pleasant words? Why should you be stingy? So, gentleness is the third parameter.

4. *Hitam* - The word must be useful. It must take care of interest of all the people

Therefore, *ahimsa, satya, priya, hitavaakyam*, these four parameters, we are supposed to observe, before we utter the word. And if we are careful, we won't have much to talk.

And, this "*vaksuddhih*", is considered extremely important for one's own well being and as well as, well being of the surrounding also. Therefore, in our Scriptures, it is glorified. And the Scriptures point-out, the best ornament for a person is '*vaksuddhih*'. If "*vaksuddhih*" is there, even if no other ornaments are there, that person

will be beautiful person. He will attract all people to himself.

On the other hand, you can think of the reverse, a person has got best dress, the best ornament. Even if all of them are there, if his tongue is lashing, rude, stinging tongue, then, nobody will like to go anywhere near him. After ten minutes conversation, thereafter, if I see that person, I will avoid.

If we are failing in relationship, we have to do introspection. Often, there is a problem for us with regard to our talking. Unfortunately, we never know that we have a bad tongue. The indication is, generally, people avoid me, generally people become hostile towards me. If one or two incidents happens, it might be other's problem, consistently, if it is happening, then I have to introspect and check the quality of my utterings. There are many *slokas* talking about beautiful speech.

And *shudhdhava* is called *Samskrutavak*.

Sloka: Lakshmi vasatheyyigvaagrey; jigvaagrey baandavaa: bandhanamcaivajigvaagreyji gvaagreymaranamdruvam.

Prosperity is at the tip of your tongue. Relationships are decided whether they are there or not by the tip of tongue, words that come out, you will be arrested for wrong words, *maranamdruvam*.

So, this is called *vaksuddhih*.

5. "*Manassuddhih*"- Cleanliness or the purity of the mind is also very elaborately talked about in our scriptures. In Bhagavad Gita, 16th chapter is exclusively dedicated for that, titled, *daiva- asura-vibhaga yoga*. Healthy thoughts are called *devas*, *daivam* and unhealthy thoughts are called *asuravrittaya*. We have to look upon our

mind as a garden and all the healthy thoughts mentioned in 16th Chapter we have to carefully nourish. Then the mind will be like a garden, which will give *aananda* to ourselves. A nice garden at home, will give *aanandha* to others also.

And when we are tending the garden, we have to regularly weed out the wrong plants. Thus manage your mind a garden. Similarly one important topic of 'ragadveshamanagement' as a part of *manassuddhih*, is stressed here in Gita.

Ragah means attachment or liking and *dvesha* means dislike. And if I have to manage my *ragadvesha*, I should understand the ways of *ragadvesha*. So, the scriptures talk about their ways, their nature, their features.

The first point we have to note about *ragadveshais*, we can only try to manage and can never eliminate it. *Ragdvesha* destruction does not exist. Dayananda Swamiji, nicely says, 'even our Gods have preferences. Vigneshwara, for *naivedhyam* wants '*kozhakattai*'. Krishna always likes 'butter'. When Gods themselves have got their own preferences, how can we human beings avoid? Therefore, the first point is, *ragadveshas* cannot be avoided.

In the Gita, Krishna says, *Indriyasindri yartharthey, ragadveshauve vasthithau*. *Raga* and *dvesha* will be there. *Ragadveshas* give happiness, if they are advantageous and give sorrow if they are disadvantageous.

My *ragadvesha* conforming or compliant events will give happiness. I will call

CS – Compliant or conforming situations (which gives happiness) and

NS – Non Compliant nonconforming situations (which gives unhappiness).

This is the second point.

The third point is, in life, events are not going to happen based on my *ragadvesha*. Events are going to be governed by several factors, which are known or unknown. So many events can be CS and many events can be NS also. So, life is a mixture of CS and NS. Therefore life involves continuous confrontation of CS and NS, unpredictable, no advance notice. And people behaviour also is going to be or not going to be based on my *raga* or *dvesha*. Others are not going to behave according to my *ragadvesha*, they will not respect my *ragadvesha*, because their acts and behaviours will be governed by their own *ragadveshas*.

So, all our human interaction will involve lot of NS which are unavoidable and our *ragadveshas* are increasing and becoming finer and finer. You cannot avoid *ragadvesha* and therefore cannot avoid NS also.

The next point is NS will always cause emotional disturbances (ED) in the form of disappointment, irritation, anger, hatred, regret, worry and in the modern word of STRESS.

So, *ragdvesha* (RD) to NS to emotional disturbance, is our daily life. Now and then, we have CS. And during that moment, you smile. So RD, NS and ED are unavoidable. There is no choice.

The next important point, where we have a choice.

From Emotional Disturbance (ED), the next possible stage is Emotional Slavery (ES). This is based on important psychological principle, when any emotion disturbance

like fear, hatred, anger, anxiety or jealousy stays in mind it can grow very fast. Any emotions outside the mind cannot survive like fish out of water. Once emotion becomes very strong, you cannot eliminate it, it stays there and the mind becomes slave of that particular emotion. This emotional slavery is a very serious problem.

Emotional disturbance is unavoidable, it is a minor problem. But emotional disturbance to emotional slavery is a serious problem. Because once emotional slavery comes, my mind is no more available for me. Mind becomes useless. When the mind becomes useless, I become useless. The second problem is mind becomes harmful to me. When there is a stress in the mind for a longer time, we get varieties of health problems. All the problems, which are dormant in the body will grow up. Their cancer is wide spread because, the immunity system is failing because of stress.

Therefore we have to avoid emotional slavery. And it is possible using our free will. We don't have choice in the first three stages – RD to NS to ED, but freewill can function in the fourth stage of the blocking the conversion of ED to ES.

The five methods useful towards this blocking of the conversion of ED to ES are

1. *Vivekha* – remembering ES makes me useless and it is harmful to me. ES doesn't have any advantage and is harmful to me.
2. *Sankalpa*: - A strong auto-suggestion that I will be alert through out the day. ED is going to happen several times but I will be alert of not converting ED to ES.

3. *Pratipakshabhavana* – whenever negative thoughts are continuously going on, I have to use my freewill to generate positive thoughts or neutral diversion thoughts to displace ED. You completely flush ED out by replacing them with your free-will.
4. *Satsangha*: - to have positive thoughts, remember some model people and their teachings, who are embodiment of courage and positive thoughts. Studying of Bhagavad Gita will help to give lot of positive thoughts.
5. *Prarthana* – Pray to the Lord. O Lord, I should have the strength to avoid emotional slavery. Emotional disturbances, I cannot avoid, it is inbuilt. Give me the strength and freewill to avoid emotional slavery. This is called *manassuddhih*.

Manassuddhih means, having only those *ragadveshas* which will not create any emotional slavery. Toxic *ragadveshas* produce ES. Non toxic *ragadveshas* will not produce ES.

Bhagavan Krishna says... "*ragadvesha viyudvaishu, indriyaanindriyais charanatmavisyayi vide atmaprasaada madigachchathi*".

When you have a mind which is well protected by this five point programme, you have got *manassuddhih*. And if you follow this *panchashudhhi*, you can be successful in the material life as well as spiritual life. So, let's follow *svaccabharat* programme.

—Transcribed by
Smt Jayashree Venkat Ravi

Long Term Course at AVG during December 2014 - January 2015

A summary of the Vedanta classes held during December 2014 – January 2015 is presented below:

CLASSES ON GENERAL TOPICS BY PUJYA SWAMI DAYANANDA SARASWATI

Pujya Swami Dayananda Saraswati gave talks on various topics of practical application for the students:

LOVE: The ego born of ignorance, separates the individual from the world which is nothing but Isvara. However ego is not absolute, it can resolve momentarily. In love, there is fusion of the ego with the object of love. This subject-object resolution causes one to experience ananda, which is but an expression of fullness, one's own nature. Love is the dynamic form of ananda or wholeness. Since this ananda is experiential, everyone seeks love.

Someone or something invokes love in you and you are one with it. You love the stars, the blue sky, the mountains, you become one with it. The mountains don't invoke the wanting person in you. You don't want the mountains to be any different.

Since I'm unable to command this experience of oneness, I need someone or something to evoke that love. Through knowledge one can be that person. Or one can act lovingly. Through loving action one can invoke the loving person, a non-demanding ego. One's actions can express love. Through such actions one can discover love. Initially even if it is not there in full measure in a person, he can later discover it.

COMPASSION: Compassion manifests as caring, giving, listening and sharing with all living beings. All living beings undergo pain. A human being is capable of empathizing with other's pain. The response can be of compassion and care. One needs to discover compassion. It helps one to expand oneself to wholeness. In Buddhism this is highly promoted. Ahimsa is based on compassion. Compassion accommodates people's irritant behavior. One can always reach out through giving time, knowledge, material help and kind words.

One, who retains his ego and at the same time has compassion to all living beings, can be said to be a grown up person. He can accommodate other's omissions and commissions. When such a person listens to Vedanta, understanding happens.

MARRIAGE: The individual feels isolated. That ego needs to undergo a fusion with another ego keeping with male/ female design. That resolves separation. Fusion of ego is marriage. Marriage is meant for having children. Father and Mother are associates of Isvara in the child birth. Marriage also helps one gain emotional growth. For the majority, getting married is suitable. For the exceptions, brahmacharya to sannyasa is suitable.

FEAR: A child up to the age of four cannot handle pain. Whenever there a violation of trust by Father or Mother, it goes to the unconscious. The pain is covered. After becoming an adult it comes out. Only with awareness of Isvara as the psychological order, this can be fully resolved.

The secret of dealing with fear is to welcome it. When one experiences fear, he should say "I welcome fear. I am not afraid of fear." It is like magic and fear will go.

SUMMARY OF VIVEKACUDAMANI CLASSES BY SWAMI SADATMANANDA

Swamiji has taught this text with full details in the classes along with a detailed overview of Vedanta sastra. Only a brief summary of the classes is presented below.

ASI PADA ARTHA: Chandogya Upanisad states "tat tvam asi" nine times pointing to oneness of Jiva and Isvara. The vachyartha of Jiva and Isvara, have mutually opposite qualities like the glow-worm and the sun, the well and the ocean, the servant and the King and the atom and the Himalayas. The difference between Jiva and Isvara is only in the upadhi. Jiva's upadhi is panchakosa and Isvara's upadhi is maya. A king has the upadhi of kingdom and a soldier an armour. If the upadhi is removed both of them are nothing but human beings.

The implied meaning of Jiva and Isvara cannot be arrived by jahad lakshana or ajahand lakshana. But it can be arrived at by jahad ajahad laksana or bhaga tyaga laksana. The implied meaning of Jiva and Isvara can be arrived at, only after dismissing the upadhis (attributes) and understanding both of them as chaitanya.

From the statement "This is that Devadatta", we understand that it refers to the same substantive, a person although the place, time and qualities are different. Similarly oneness in the form of consciousness is understood between Jiva and Isvara as revealed by hundreds of mahavakyas. Only this Sat exists. The creation is nothing but super imposition of name, form and function to this Sat.

Dream is a pradhikasika satya or subjective reality, dismissed on waking. Similarly the world called vyavaharika satya or empirical

reality is dismissed from the stand point of paramartika satya or absolute reality.

FRUIT OF KNOWLEDGE: JIVAN MUKTI: Jnani understands himself as limitless consciousness. He is free while living. He has clear understanding of atma and has uninterrupted happiness. For him the world is as good as forgotten. He has no 'I' or 'mine' sense. His body follows just like a shadow.

He is not engaged in brooding of the past, anxiety about the future or obsession for the present. He sees everything as Isvara's order. He sees everything as manifestation of Isvara. In his vision, there are no desirable or undesirable qualities or objects. He has equanimity whether he is worshipped by noble people or criticized by immoral people. A Jnani will not depend upon external situations for happiness and security.

Actions done during dream are falsified on waking up. Similarly after getting Brahma jnana, sancita karma accumulated over millions of earlier births gets dissolved. Space is not tainted by liquor smell in a pot. Similarly agami karma done after Brahma jnana, do not affect the Jnani as he has no doer-ship.

PRARABDHA OF A JIVANMUKTA: From the view of an ajnani, it appears at the empirical (vyavaharika) level that even after jnana, prarabhdha karma continues. An arrow released thinking that the target is tiger, will hit even if it is known to be a cow later.

For a Jnani, from the absolute (paramartika) point of view, there is no prarabhdha., just as there is no connection for the waker with the dream objects after waking up. There is only non-dual Brahman.

THE ESSENCE OF TEACHING: The reality of Jiva and the Jagat is the same non-dual Brahman. They appear as different due to the various names, forms and functions. Abiding in the understanding of non-dual Brahman

is moksha. Sruti is the only pramana with reference to Brahman.

SISHYA'S GRATITUDE: Sishya expresses his gratitude to the Guru, since only due to the Guru's grace he gained atma jnana. He says that he is blessed; he has accomplished what is to be accomplished; he is able to clearly appreciate himself as happiness, i.e. fullness; he has gained his svarajya. He salutes the Guru again and again, due to the deep sense of gratitude.

GURU'S FINAL MESSAGE: The Guru blesses the Sishya and advises him to recognize atma everywhere, see himself as consciousness and enjoy atma ananda.

The Sishya reverentially salutes the Guru and take leave of him. The Guru moves around sanctifying the entire earth by his mere presence and teachings.

CLASSES ON GITA BHASYAM BY SWAMI SADATMANANDA

Bhasyam is a commentary in prose form, where the meaning of a sutra is explained. By extension, similar commentary on Bhagavad Gita and Upanisads are also called bhasyam. In the bhasyam, first a brief explanation is given. Later it explains these words and describes further in detail.

The benefit of this study is that one gets the in depth meaning of the sutras/ mantras/ slokas. How the meaning is extracted is given in the bhasyam. The Vedanta teacher will have the tools of pada sastra (grammar) , vakya sastra (analysis of a sentence) and nyaya sastra (logic) in analyzing the subject. With this methodology any other text on Vedanta can be analysed.

Vedanta is not logical as the teaching is not established just by logic, but Vedanta cannot be dismissed as illogical either.

PRAYER: The dhyana sloka for Gita bhasyam is taken from Brahmanda Purana. It says Lord Narayana is beyond the cause

of the universe and beyond the effect in the form of gross and subtle universe including this world with seven continents.

UPODGHATA BHASYAM: Sri Sankara's introduction bhasyam on Bhagavad Gita called upodghata bhasyam, on Brahadaranyaka Upanisad called sambanda bhasyam and on Brahma Sutra called adhyasa bhasyam are all very popular and profound.

Upodghata bhasyam or introductory analysis of Gita, describes the essence and back ground of the Sastra. It explains the place, basis, purpose, speaker, listener, situation and benefit for the listener.

The introductory bhasyam can be seen as containing four parts; vedaarthasara, gita background explaining the purpose of avatara and the situation that called for the upadesha, the necessity for writing a commentary and finally to present the anubandachatustayam.

VEDA ARTHA SARA: Isvara after creating the world, for its sustenance created Mariichi and other Prajaapatis , who were the progenitors of subsequent lineage of householders, and taught them Vedas. They were taught pravrtti marga so that they can pursue artha and kama in a dharmic way.

Isvara later created Sanaka and other ascetics. They were taught nivrtti marga so that they can pursue moksha, withdrawing from activities of artha and kama.

One sincerely pursuing pravrtti marga will primarily have pleasure and will also get qualification to pursue nivrtti marga. Varna asrama dharma were prescribed to achieve the four purusharthas. If human beings follow dharma as prescribed in the Vedas, all living beings will be cared for.

BACK GROUND OF GITA: When there is a decline in dharma initially, the Brahmanas and Kshatrias can help restore dharma. But when dharma falls more, even the

Brahmanas and Kshatriyas do not follow dharma. Then Isvara incarnates for sustenance of the jagat and for re-establishment of dharma.

PURPOSE OF AVATARA: Isvara assuming the body is called avatara. Lord Vishnu assumed the avatara of Lord Krishna through Devaki and Vasudeva. His avatara was for protection of Brahmin-ness of Brahmins. Keeping maya under control, He appears to be born. He has covering power (avarana) and projecting power (vikshepa) under his control. His nature is timelessness (nithya), pure (suddha), consciousness (buddha) and is free (muktha).

CONTEXT FOR GITA: Lord Krishna taught Arjuna two fold life style of house holder and sannyasi. Arjuna was immersed in sorrow and delusion. He asked for the jnana. Considering that dharma received and practiced by a famous person with noble qualities will attain popularity, the Lord taught him. Veda Vyasa compiled the teaching. The teaching is in the form of dialogue between Lord as the Teacher and Arjuna as a disciple.

PURPOSE OF BHASYAM: Gita is the essence of all Vedas. Its central theme is difficult to comprehend. Existing commentaries at that time contained contradictory ideas. Hence Sri Adi Sankara wrote the brief commentary to ascertain the import of Gita distinctly.

ANUBANDHA CHATUSTAYAM: The purpose of Gita is to give moksha or the highest happiness with complete cessation of samsara or the life of becoming. The purpose is achieved by a life style committed to self knowledge. Sannyasa life style is more conducive to pursue moksha. Sannyasi has already weakened his ego, has more time available and has undistracted mind. Hence he is in a better position to assimilate Brahman.

During Sri Adi Sankara's time, there was a popular 'jnana karma samuchchaya vada'

that action and knowledge should be combined to gain moksha. He dismissed this view. He quotes four verses from Anu Gita (Mahabharata Aswamedika parva) where Lord Krishna says: "Nivrti dharma alone is enough for attainment of Brahman", "A wise person not doing any vedic karma becomes free by his wisdom", "One absorbed in non-dual Brahman becomes free", "Characteristic of jnanam is sannyasa". All these verses confirm that without karma and by jnana alone moksha is gained.

He also quotes the last verse of Bhagawad Gita teaching where Lord Krishna says "Give up identification with all your activities; surrender your individuality by understanding of non-dual Brahman; there will be no sorrow after oneness with Brahman".

Visaya is pravirti lakshana dharma (karma yoga), nivirti lakshana dharma (jnana yoga) and param Brahma. Adikari is a person having a mind purified by karma yoga. Sannyasa life style with commitment to self knowledge is preferable. Sambandha is pradipadya (revealed) and pradipadaka (revealer) sambandha.

ESSENCE OF THE FIRST 57 SLOKAS: Atma is asanga. Due to ignorance of this, one suffers from sambandha bhranthi. One thinks that I belong to them and they belong to me. This causes sneha or attachment. Actual or imaginary separation from them causes sorrow and delusion. Discriminative knowledge is totally over powered. This will make one do what is inappropriate or make one not do what is appropriate leading to punya/ papa. This leads to rebirth. There is perpetuation of samsara.

Arjuna although came for fighting a war for protection of dharma, on seeing his dear and near people on the other side decided not to fight. He preferred to live on alms. His discriminative knowledge was over powered by grief and delusion.

Report by N. Avinashilingam

Pujya Swamiji Launches Website www.arshaavinash.in



Pujya Swamiji with Avinash

With the blessings of **Pujya Swami Dayananda Saraswati, Sri N. Avinashilingam** of Coimbatore has formed a trust named **Arsha Avinash Foundation**. Web site of the foundation is www.arshaavinash.in

The main purpose of the trust is to conduct meetings and publish books on Indian culture, Vedanta and Sanskrit Grammar.

In this website the following **books are available for reading online and downloading:**

1. **Swami Sadatmananda's** Sadana Bodhini
2. **Swami Guruparananda's** 2 books in English on Vedanta and 10 books in Tamil on Vedanta.
3. **Brini Medha Micika's** four sanskrit grammar books
4. **Sri N. Avinashilingam's** books on summary of Tattva Bodha, Vivekachudamani, Gita, Kathopanisad, Brahma Sutra and Gita Bhasyam (Part 1)
5. **Smt. Ponmani Avinashilingam's** book on Stress Management through Yoga

Pujya Swami Dayananda Saraswati launched the web site www.arshaavinash.in on December 31, 2014 at AVG, Anaikatti.

Swami Paramarthananda of Chennai has sent the following **message:** "I am happy to know that Arsha Avinash Foundation, trust has been formed with the objective of publishing books on Indian culture, Vedanta and Sanskrit Grammar. Also, I am glad to know that you are making books available on your website www.arshaavinash.in. I congratulate you for this effort and wish you success in this noble venture."

Benedictive messages have been received from other Swamis and senior disciples of Pujya Swamiji's guru parampara.

This website is available for all the disciples of Pujya Swamiji to publish online their standard books on Indian culture, Vedanta and Sanskrit Grammar. Pujya Swamiji's disciples may inform their website address so that it can be mentioned in the links of this website. Readers are welcome to send their message to this website. E mail contact for this website is arshaavinash@gmail.com



Swami Sudeerananda's Camp at AVG



Camp participants

Swami Sudeerananda did a long term course on Vedanta at AVG, Anaikatti during 1990-93. Since then he has been teaching *Vedanta* and *Sanskrit* at Coimbatore.

He conducted a spiritual camp at Anaikatti between December 21, 2014 and December 27, 2014. Morning meditation class, one *vedanta* class on *Drk Drsya Viveka*, two *Vedanta* classes on *Kaivalya Navaneetham*, one yoga class and evening *satsangh* were the routine everyday. **Brni. Mahalakshmi** conducted Gita chanting class. **Pujya Swami Dayananda Saraswati** addressed the campers on two days. Around 20 persons participated in the camp.

In *Drk Drsya Viveka*, Swamiji explained that I, the witness consciousness the seer (*drk*) and all other things including the body, mind and the material world are seen (*drsya*). The *svaroopa* of the witness is *satyam-jnanam-anantam brahma* and whatever seen is *mitya*.

KaivalyaNavaneethama classical Tamil Vedanta text authored by Sri Tandavaraya Swamigal. Swamiji explained the work

consists of two main sections – Exposition of Truth (*Tatvavilakkapadalam*) and Clarification of doubts (*sandehamtelitalpadalam*).

The first section starts with the four fold qualification required by the seeker, building on to *adhyaropa-apavada* and culminating in with *jiva-ishvara-aikyam* in terms of *maha-vakya* "Tat TvamAsi".

The students thanked Pujya Swamiji and Swami Sudeerananda for the profound teaching received in a pleasant ambience.

Report by N. Avinashilingam



Swami Sudeerananda

Get together of students of AVG, Anaikatti 1995- 98 Batch at Rishikesh



Get together of students of AVG

An informal get together of some of the students of the second three-and-a-half-year residential Vedanta course (at Arsha Vidya Gurukulam Anaikatti 1995- 98) took place at Swami Dayananda Ashram Rishikesh on 22nd, 23rd and 24th of Dec 2014. Twelve of us got together. It was a warm, cordial and friendly occasion. We re-lived our togetherness, which we enjoyed during our course under the Grace of PujyaSwamiji. Our common binding factor was that we are all *shishyas* of Pujya Swamiji.

We could share among us some of our experiences, our activities. We also found some time to discuss some of the issues/ problems we face and we could think of some possible answers/ solutions. We resolved to be of support to each other. It was a fruitful event and we thought of getting together again. During this time we enjoyed warm love and care from our Ashram, in particular from Swami Suddhanandaji. A couple of *Bhandaras* were organized. We returned to our respective places with our hearts full.

Report by Swami Brahmaidyananda

In the December 2014 issue - inside back cover photo caption should read as:
Dr. Rajasekaran , The Vaidya Kula Shresthah Awardee and Pujya Swamiji.
Regret for the error.

Arati of Surabi Saraswati River at Theni



As per Pujya Sri Swamiji's desire "Ganga Arthi" was performed at SurabiSaraswatiriver. He was present through-out the Pujacermany. Swamiji suggested that Ashram to continue to do this aartiregularly, a first of its kind in South India.

It has been decided that every Friday this puja/arthi will be performed, and devotees can sponsor and participate in it.

Feedback from readers for suggestions and improvements are solicited.
Please post your mails to 'avgnl2014@gmail.com'.

Regards,
SNR

Thanksgiving Family Vedanta Course for Adults

Nov - 27-30-2014 AVG SAYLORSBURG PA.



Campers with Swamiji

REPORT

The course started with an Orientation and *Satsang* for adults by Swami Tattvavidanandaji. Swamiji took a few verses from Mundakopanishad explaining *dhyanam*. The verses Swamiji dealt were from **Second Mundaka Canto II -1-4, 8-11**. Swamiji explained how *Upanishad* text differ from other knowledge. He added that there is no other knowledge other than this knowledge. Ultimate reality is one without a second is the knowledge. Upanishad is concerned with man. The knowledge of light of awareness is to be sustained by *dhyanam*. He explained that the *Upanishad* wisdom is the bow, and the arrow is the mind sharpened by *Upasana*, and that mind, (the arrow), held in the bow, (the wisdom of *Upanishad*), has to be shot to the target of knowledge (*akshram* or *OM*).

At the end of each class Swamiji conducted guided meditation. We had a **Music class** by PanditMukesh Desai. The next session was *Bhagavatam* taken by Swami Pratyagbodhanandaji. The verses were taken from *BhagavatMahima*. The verses explain the whole *Bhagavatham*. Here Gokarana teaches his father the ultimate knowledge. He explained how *adhyasa*- mistaking one thing for another -take place. *AdhyathmaVidya* alone removes all grief's. Swamiji added that *seva* and devotion alone will help one to gain knowledge. Evening class was taken by Swami Tattvavidanandaji followed by Swamiji's *Satsang*. Suddhatmachaitanya took **chanting class**.

Thanksgiving Family Vedanta Course For Children

Nov - 27-30-2014 AVG SAYLORSBURG PA.



Children who participated in the camp



Dance by children



Drama by children



Teachers of the children camp

REPORT ON CHILDREN PROGRAM

The children program started with the orientation by Savithri Mani in the Yoga Studio. There were about 90 children in the program. They were divided into groups according to their age. **Vedic Chanting, Vedic Heritage and Sanskrit classes** were handled by Br. Radha and Br. Girija for all the age groups. **Yoga** for all the groups was taken by Lance. Malathi and Babita handled **Vedanta** and **Sanskrit** for Teens. Vasiliki volunteered for camp fire and **Arts and Crafts**. The children enjoyed every moment in the three day camp both by learning and fun. There was a **spectacular cultural show** organised by SavithriMani and ably assisted by Br. Radha and Br. Girija, on the second day of the course. The children exhibited their talents in Chanting, dance and drama. The function came to an end with the Vote of thanks by Suddhatmachaitanya. A **sumptuous food** was provided by chef Ramachandran and his team. The priests in the temple bestowed the Families with **Morning and Evening Arati**

Report by Br Radha and Br Girija



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Mahā Śivarātri Pūjā

We welcome you to participate in the *Mahā Śivarātri pūjā* at the Gurukulam on **Tuesday, February 17, 2015**. We begin with the *Nitya-pūjā* in the morning, which will be followed by *Akhaṇḍa-nāma-japa*, *Ekādaśa-Rudrābhiṣeka* Special Pūjā & *Mahā-ārati* in the evening:

PROGRAMME

<i>Nitya-pūjā</i>	...	5-00 AM
<i>Akhaṇḍa-nāma-japa</i>	...	7-00 AM to 3-00 PM
<i>Ekādaśa-Rudrābhiṣeka</i>	...	4-00 PM
<i>Mahā-ārati</i>	...	7-30 PM*
<i>Mahā Praśadam</i>	...	8-00 PM

- P. 5. Please send your Puja offering to reach us on or before 16-02-2015. Use the form given below. Please make your Cheque or DD payable to **Sruti Seva Trust, Coimbatore**. You may also be one of the sponsors of the day by offering ₹ 5000/- or more.

PŪJĀ OFFERING

Enclosed is my offering for the special Pūjā on the day of Mahā Śivarātri on 17-02-2015

Name (IN BLOCK LETTERS) Nakshatra Gotra

1. } Rs. 251/-
2. }
3. }
4. } Rs. 251/-

My Address (IN BLOCK LETTERS).....

Phone..... Mobile..... E-mail.....

Cheque / DD No..... Bank..... Date.....

Pearls of Wisdom



The innate nature (svaroopa स्वरूपा) of sorrowful person(dukee दुःखी) is Ananda आनन्द

*I see, therefore dvaitam(द्वैतम्) - direct perception based wrong conclusion.
I see, thereforeadvaitam (अद्वैतम्) - sastra and guru upadesa based cognitive knowledge.*



*One can play roles happily if one is not looking for happiness in roles.
If roles are played knowing them to be roles, one cannot hurt or get hurt.*



If you are seeking limitless, you seek limitlessly. One has just to cognitively understand one's own svarooopa is limitless.

Remember that it is you who allows the world to hurt you. I can hurt you only to the extent that you allow me to hurt you. Vedanta goes a step further, it says, 'No one can hurt you'.



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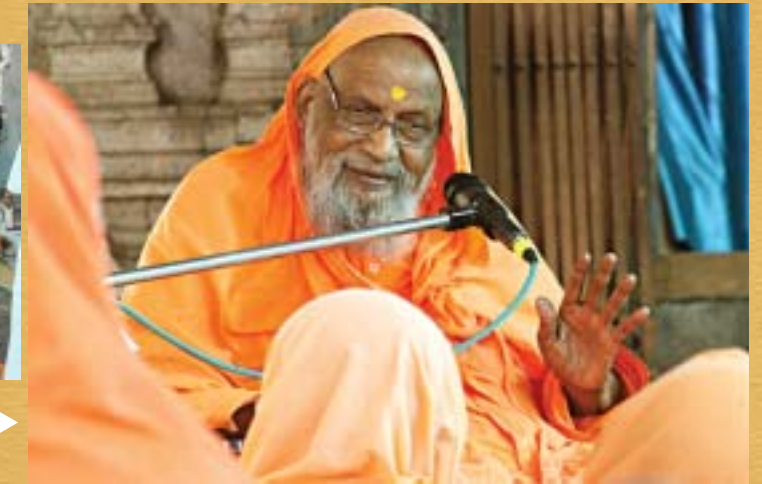
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New Year Puja Under Progress



Pujya Swamiji's Anugraha Bhashanam ▶



HAPPY NEW YEAR 2015



Rangoli — HappyNewYear 2015



Blessings from Acarya Swamiji



Chandan Abhishekam



Milk abhishekam



Aarati



Honey Abhishekam



Lord Dakshinamurti in full grandeur

'Photos by uga / tomoko'