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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!



## मुण्डकोपनिषद् Muṇḍakopaniṣad



*Mantra 1.2.12 (contd. From the last issue)*

The nirvikalpa samādhi also is not the solution because it depends upon the condition of the mind. The nature of the mind is to change; so nirvikalpa samādhi also is not going to last. If one wants a non-changing mind, it is better to be a stone. In nirvikalpa samādhi the concept of time is not there. So, one is timeless—but only for a length of time. Really, timelessness is the nature of the vastu. If at all there is mokṣa, it should be centred on the vastu, and is not gained in time to be lost again. That gain is a gain without loss. It is the gain of the vastu that is already free. A gain depending upon some factor is going to be anitya. Now, if there is an uncreated freedom, it should be centred on oneself and it should be there already. Mokṣa should be the very nature of the vastu, the ātman. Then only one can have mokṣa. There is no other mokṣa. The mokṣa that is dependent upon a situation is not mokṣa, because it is created.

If mokṣa is one's nature, one is always free. Then one would be free to have a limited mind, limited senses, everything limited. One is not seeking freedom from a limited mind; one is seeking freedom from being limited. A limited mind is not the problem; 'limited me' is the problem. One is not trying to free oneself from a limited mind, limited set of senses, limited body, limited wealth, or limited relationships. Freedom from being limited confers upon the person the freedom to have limited 'anything'. This is something beautiful. One appreciates that this freedom is possible presumptuously by analysis. That is the parikṣā. If it is a possibility, then it should be uncreated.

Uncreated means it should be 'me'. It is not a created condition of the mind, it is not a created condition of an external situation which again is meant for a created condition of the mind. Even heaven-going is to enjoy with the mind alone. All the time we are working for a created condition of a mind that is conducive. But one should know that the nature of mind is to change. No mind will remain without change. That is the reason why people begin believing that if one stones the mind, one will be OK. So, the practical people go for stoning. Stoning of the mind is not what we are working for.

The problem is not the mind, the problem is just the person who has the sense of bondage. That person happens to be totally free. If the person thinks that all his limitations are true and intrinsic to the self, then one has no freedom. If they are not, then one is already free. Then mokṣa is one's nature. If I do not see myself

free, then the problem is one of ignorance. “Ātman should be seen”,<sup>1</sup> The knower of the ātman crosses sorrow<sup>2</sup>, “The knower of Brahman gains the limitless”,<sup>3</sup>—all these sentences reveal the existence of ignorance about the ātman and its removal as freedom.

We take ātman for granted. We always think we know the ātman and we have only to know everything else. No, ātman has to be known. To keep you going, everything else also has to be known. That is all right, but ātman also has to be known. One has no choice in that. In everything else one can have some choices—one may know a little bit less, a little bit more. There is no question of having complete knowledge of any one thing in the jagat. But, ātman is to be known because knowing that, everything is as well known. That is the original proposition.

Our experience also confirms self-ignorance. Suppose someone asks, “Do you know that you are Brahman?” The response would be, “which Brahman you are talking about?” That is enough to prove the existence of self-ignorance. Using presumption also, we can arrive at the existence of ignorance.

But how does the self-ignorance go? It is preceded by a desire to know. First there is a desire for wealth, there is desire for pleasures and a desire for heaven—which is also pleasure. Then one set of desires is converted into another set. If one analyses these desires, then one understands that one wants freedom from being unhappy, from being limited, from being insecure. So, all desires are converted into one desire, the only one predominant desire—desire for mokṣa.

When the nature of mokṣa is not understood, anything that is out of the ordinary becomes the means for fulfilling one’s desire for mokṣa. Since mokṣa is something uncommon, one goes for anything that does not have normal features. So, another big conversion is necessary here. The desire for mokṣa should be converted into a desire to know, jijñāsā. Then one goes for śravaṇa, listening to śāstra. In fact, the śāstra does not leave one in any doubt. It says, “Ātman has to be known for which one has to listen”.<sup>4</sup>

Vicāra, inquiry goes along with śravaṇa. Even though inquiry is not the pramāṇa, only the words of the Śāstra are the pramāṇa, the inquiry is an aṅga, part, of pramāṇa, in the sense that it helps you eliminate all doubts. A question arises here as to what gives rise to knowledge—inquiry or the words of the śāstra? The words give one the knowledge, not inquiry. If inquiry gives knowledge, then inquiry becomes the pramāṇa. We are not averse to reasoning or to analysis. Inquiry is only to gain the vision of the śruti.

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<sup>१</sup> आत्मा वा अरे द्रष्टव्यः ॥ बृहदारण्यकोपनिषत् चर ॥४ ॥५फ

<sup>२</sup> तरति शोकम् आत्मवित् । छान्दोग्योपनिषत् च७ ।१ ।३

<sup>३</sup> ब्रह्मविद् आप्नोति परम् । तैत्तिरीयपनिषत् चर ॥१फ

श्री रुद्रम्  
Śrī Rudram  
ANUVĀKA 10

**Mantra 2:**

Rṣi – Rudra in the form of Subrahmanya; Chandas – Anuṣṭubh; Devatā – Rudra in the form of Subrahmaṇya.

Dhyāna śloka

द्रुतचामीकरप्रख्यं शक्तिपाणिं षडाननम् ।  
मयूरवाहनारूढं स्कन्दरूपं शिवं स्मरेत् ॥

drutacāmīkaraprakhyam śaktipāṇim ṣaḍānanam ।  
mayūravāhanārūḍhm skandarūpaṁ śivam smaret ॥

May one meditate on Lord Śiva in the form of Subrahmaṇya who is mounted on a peacock, who has six faces, who holds the weapon śakti and who is effulgent as molten gold.

Result for chanting the second mantra: One gains mantra-siddhi by chanting this mantra five thousand times, preceded by one hundred eight times of prāṇāyāma. One gains good progeny, health and wealth.

या ते रुद्र शिवा तनुश्शिवा विश्वाहभेषजी ।  
शिवा रुद्रस्य भेषजं तया नो मृड जीवसे ॥ २ ॥

yā te rudra śivā tanuśśivā viśvāhabheṣajī ।  
śivā rudrasya bheṣajī tayā no mṛḍa jīvase ॥ 2 ॥

yā - which; te – your; rudra – O Lord Rudra!; śivā – auspicious; tanuḥ – body; viśvāhabheṣajī – is like the medicine for all afflictions at all times;

śivā – is of the nature of blessing; rudrasya – of Rudra; bheṣajī – who is of the form of medicine for the disease of saṁsāra; tayā – by that body; naḥ – us; mṛḍa – make happy; jīvase to enable us to live.

O Lord Rudra, auspicious is your form like the medicine to heal all afflictions at all times, an embodiment of blessing, who is the physician to cure the disease of saṁsāra! Bless us with your benevolent form, grant us happiness to enable us to live.

In the beginning the Lord was requested, “May you assume the form which is not frightening.” The same request is made again here. I invoke you now in that body of yours which is śivā, a blessing. By that body of yours may you bless all of us by granting happiness. Jīvase<sup>1</sup> means to live.

The Lord does not have a given body. Being the appropriate material cause, the whole cosmos is his body. As nimitta kāraṇa he is all-knowledge. Therefore, it is said viśvābheṣajī<sup>2</sup> the one who removes all forms of affliction like poverty, disease and so on, at all times, day after day. Even though the local medicine helps one get rid of the disease, the real remedy and physician is Vaidyanātha, the Lord. Therefore, you are the one who has śiva tanuḥ.

Your śivatva, auspiciousness, is not only because you give me desirable results now, but also unseen desirable results later. You are the most auspicious in that you grant mokṣa, freedom. Therefore, you are bheṣajī, the one who is in the form of medicine, brahma-vidhyā. Rudra is the physician for the disease of saṁsāra. Because of this reason, his body is śivā. tayā asmān mṛdaya sukhaya—By that (auspicious form) bless us always with happiness. Here we are invoking the Lord in the form of maṅgaḷa. The Lord’s form is one of blessing because both preyas and śreyas are from him. There is no wishful thinking with respect to the Lord’s blessing us with everything because the Lord is everything.

yā te rudra tanūśśivā |

śivā rudrasya bheṣajī tayā no mṛḍa jīvase

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<sup>1</sup> jīvitum ityarthāḥ tumarthe chandasi se pratyayaḥ

<sup>2</sup> viśveṣu sarveṣu apī ahasu bheṣajī roga-dāridryādeḥ auśadhavat vināśahetuḥ — -one who is the cause of cure of diseases, poverty and so on at all times, like a medicine.

## Long Term Course At Avg: May - June, 2014

The fifth long term course in Vedanta at AVG, Anaikatti, which commenced on May 1, 2014, boasts of a truly global environment, with around 75 students participating from all over India as well as from all over the world. Some of them will attend the first three months of the course. Under the guidance of Pūjya Śrī Svāmi Dayānanda Sarasvati, the 39-month long course is being conducted by Svāmi Sadātmānandā, Svāmi Śaṅkarānandā and Svāmini Āgamānandā.

The events of each day for the next 39 months are designed to instill a Vedic way of life and living. A typical day for a student begins with prayers at the temple between 5.15 a.m. and 6.30 a.m., followed by yoga between 6.45 a.m. and 7.15 a.m. Meditation class is held between 7.15 a.m. and 7.45 a.m.

After breakfast, between 8 a.m. to 8.30 a.m., the first Vedanta class is held between 9 a.m. and 10 a.m. From 10.15 a.m. to 11 a.m., the chanting class is held. There is a tea break at 11 a.m. which is followed by Sanskrit class from 11.25 a.m. to 12.40 p.m. Lunch break will be from 12.45 p.m. to 1.15 p.m.

Between 1.15 p.m. and 3.30 p.m, the students perform Gurukulam seva. After a tea break, the second Vedanta class is held between 4.30 p.m. and 5.30 p.m. Evening prayers are offered at the temple between 6.15 p.m. to 7.15 p.m. After dinner, scheduled between 7.15 p.m. and 8 p.m, the





students assemble at 8 p.m. for an hour long *Satsang* with Pūjya śrī Svāmiji.

Pūjya śrī Svāmiji teaches the essence of Bhagavat Gītā in the morning. Svāmiji also conducts the *Satsang*. Svāmi Sadātmānandā guides the students in meditation and teaches **Tattva Bodhah** in the evening. For **Sanskrit** classes, the students have been divided into three categories based on their previous knowledge of Sanskrit. Svāmi Śaṅkarānanda, Svāmini Āgamānandā and Brahmacharini Medha Michika are the Sanskrit teachers. Svāmini Vedārthānandā and Svāmini Śāradānanda teach how to chant with proper accent and pronunciation. – (IMG.5907, 5925), 5987, 5985,

A summary of the Vedanta classes held during May – June, 2014, is presented below:

**Bhagavat Gītā:** Bhagavat Gītā means the Lord's song. The Gita is divided into three sections; the first section (Chapters 1 to 6) explains about the *Jiva*; the second section (Chapters 7 to 12) explains about *Īśvarā* and the third section (Chapters 13 to 18) explains about the oneness between *Jiva* and *Īśvarā*. The Gita expounds the theme of the source book, the Upanishads. Vedanta is the only *pramana* (means of knowledge) to gain *ātmā jnana*. Gita says that knowing oneself is the same as gaining oneness with *Īśvarā*.

**CHAPTER I: THE TOPIC OF ARJUNA'S SORROW:** *Duryodhanā* usurped the kingdom which rightfully belonged to the *Pāṇḍavās*. Lord Kṛṣṇā went as a messenger of the *Pāṇḍavās* to the *Kauravas* to negotiate a settlement in order to avoid war. However, *Duryodhanā* did not yield and a war became inevitable to establish dharma. Thus, a war between the *Kauravas* and the *Pāṇḍavās* started at Kurukṣetra.



Lord Kṛṣṇā agreed to be Arjuna's charioteer during the war. As the war was about to begin, Arjuna asked Lord Kṛṣṇā to place his chariot at a vantage point. Kṛṣṇā placed it in front of their army, facing *Bhisma* and *Drona*. Seeing the people he had to fight with, **Arjuna** became afflicted with great sorrow: he was **unable to fight against his own kith and kin and his teachers**. So, he declared that he did not desire such a victory nor could he enjoy ruling a kingdom won after killing one's own kith and kin. He sat down on his chariot, overcome with grief.

**CHAPTER II: THE TOPIC OF KNOWLEDGE:** Lord Kṛṣṇā asked Arjuna for the reason behind his sudden shying away and indifference to war. Arjuna replied that he did not want to fight with *Bhisma* and *Drona* who were worthy of his worship. He felt that it was better to live a life of a *bhikshu* (one living on alms) instead. Getting a full grasp of his own helplessness, Arjuna saluted Lord Kṛṣṇā and surrendered to him. **He** asked the Lord to teach him **what *sreyas*** (ultimate goal of life) was. The Lord agreed and thus the teaching of the *Bhagavad gīta* began from Verse 11.

Lord Kṛṣṇā told Arjuna that his grief had no reason. **Ātmā** is not subject to birth or death; *ātmā* is *nitya*. Whenever one thinks that he is a subject, guilt is inevitable; whenever one thinks that he is an object, hurt is inevitable. *Ātmā* is neither the subject nor the object. *Ātmā* is "being" in the form of consciousness and is free from any doership.

One is endowed with choice only over action. Proficiency in action is choosing action in accordance with *dharma*. One can choose to do an action, not to do or to do it differently. **Īśvarā** as *karma-phala-dātā* gives the results taking into various

accounts, mainly his previous and present *karma*. Results can be equal to, or more, or less, or opposite of what one expects. A mature person accepts the results as *prasada* since it comes from *Īśvarā* alone. This attitude is called *samatvam*, born out of understanding. **Performing one's action with an attitude of offering to *Īśvarā* and accepting the result as *Īśvarā prasada* is *karma-yoga*.**

**CHAPTER III: THE TOPIC OF KARMA:** Arjuna's heart was not set on doing his *karma* .i.e.. Fighting the war. He was interested in taking to *Sannyāsa* and thereby seek exclusively *sreyas*, or knowledge for *mokṣa*. He asked Lord Kṛṣṇā why he was being pushed to perform *karma* when gaining knowledge was praised as the only thing that was capable of giving *mokṣa*. It was seemingly conflicting.

Lord Kṛṣṇā replied that a *sannyasi* exclusively pursues knowledge. **A *Karma yogi*, being a *samsari***, pursues knowledge while doing his *karma*, as prescribed by the *sastra*. The Lord explained that *sannyāsa* is of two types: *Vividisa sannyāsa* and *Sarva-karma sannyāsa*. In *vividisa sannyāsa*, the lifestyle of *Sannyāsa* (renunciation) is chosen and one exclusively pursues *ātmā jnana*. *Sarva-karma sannyāsa* is the end that both a *karma yogi* and a *sannyasi* achieves. It is achieved by knowing that *ātmā* is free from *karma*, that *ātmā* does not perform any *karma*. **It is renunciation of all *karma* by understanding.**

A *karma yogi* understands that living life conforming to *dharma* is living a life in tune with *Īśvarā*. His likes and dislikes are neutralized and do not rob the mind of the stability and focus needed to pursue *ātmā jnana*. His **mind becomes contemplative and qualified to receive *ātmā jnana*.**

**CHAPTER IV: TOPIC OF RENUNCIATION OF ACTION THROUGH KNOWLEDGE:** Lord Kṛṣṇā said that he had taught ātma jñān to Vivasvan, the head of the Solar dynasty. Arjuna raised a question here: he asked, when Lord Kṛṣṇā's birth is a recent event, how can it be that he taught Vivasvan? Lord Kṛṣṇā replied that both Arjuna and the Lord had had many earlier births. While the Lord knew them all, Arjuna did not know them. He was not born of *karma-phala*. Whenever *dharma* weakens and *adharmā* gains force, *Īśvarā* appears to re-establish *dharma*.

According to one's own disposition (sātvik rājasik and tāmasik), **one can be classified as belonging to one of the four varṇās**. Although he may be engaged in an occupation different from his disposition, if he follows *dharma*, does his duty and has the attitude of *prasada buddhi*, he is known as a sātvik person. **The real growth of a person is when he consumes less and contributes more.**

One who understands that he is *sat-chit-ananda ātmā* has no doership. When doership is not there and action is performed at the body level, no action is actually done as *ātmā* does not do any action. This is how one can see actionlessness in action. He is no more a samsāri and he will accumulate neither *pāpa* nor *puṇya* by doing any karma.

**CHAPTER V: TOPIC OF RENUNCIATION:** A *karma yogi*, by his attitude, neutralizes his likes and dislikes. By prayer he neutralizes *durita* and earns grace in order to become contemplative. He understands "I am Brahman". Both *vividīṣā sannyāsa* and *karma yoga* are the means to reach the end of *sarva-karma sannyāsa*.

Bhagavan then taught how one can prepare for meditation. One is objective while seeing the sky, mountains and green valley. In a similar manner, one should do practice to become objective in regard to people whom he loves. Once the inhibitions of expectations go, love becomes purified.

**CHAPTER VI: THE TOPIC OF MEDITATION:** The first type of Meditation is thinking about *Īśvarā* with a form. *Puja* can be done mentally by visualization of an altar. Otherwise a mantra, whose meaning is *Īśvarā* with a form, can be chanted mentally.

The second type of meditation is called *nīdidhyāsanam*. It is contemplation on *ātmā* after the study of Vedānta. *Sraavanam* is listening to and studying the *sastra* – the *pramana* for *ātmā jananam*. *Mananam* involves removing the doubts coming from outside the *pramana*. **nīdidhyāsanam** is performed to neutralise unconscious habitual wrong thinking – to remove any *viparita bhavana* that I am not *ātmā*.

One who is able to lift himself by his own efforts is a friend to himself. When he understands that wherever the mind goes, there is *Īśvarā*, his contemplation becomes pleasant. When he sits for *japa*, he gives an auto suggestion: "Whenever my mind moves away, I shall bring it back". By repeated practice and objectivity, he learns to keep the mind focused. His mind will become calm like a lamp protected from the wind.

Arjuna asked what will happen after death to the one who has *śraddha* in the *sastra* but whose effort is inadequate and therefore has not gained *mokṣa* in the present *janma*. Lord Kṛṣṇā replied that in the next *janma*, he will be born in a home where there is wealth, values and Vedic tradition and continue

the pursuit. Or, he will be born in a home of a *karma yogi* who has Sastra jnana. In other words, the progress made in this life is not wasted; in the next life, he starts his spiritual evolution from where he left off.

**CHAPTER VII: TOPIC OF INDIRECT & IMMEDIATE KNOWLEDGE:** When we analyse what is creation, we understand that it is only word and meaning or name and form. This jagat is a creation put together intelligently to serve a purpose. We have three words to describe reality; *satyam* (exists in three periods of time), *anrtam* (false) and *tuccham* (non-existent). There is one more reality “anirvacanīyam”, or *mithyā*, which is not available for categorical presentation and inexplicable. This jagat is *mithyā*. *Mithyā* is one which has no independent being but depends on others for its being.

*Maya* means magic. Previously created objects in the previous creation came to an unmanifest condition. From the unmanifest, this *jagat* becomes manifest. And the one who wields this magic is *Īśvarā* (the *māyāvi*). In the creation, the Creator is in the form of created objects with a name, form and function. All that is here is *īśvarā*.

Bhagavan talks about four types of *bhaktas* (devotees) in all. *ārthaḥ* is the one who prays only when he is in distress. *Arthārthī* is the one who prays for the fulfillment of his desires relating to security and pleasure. *Jijñāsu* is the one who seeks the knowledge of *Īśvarā*. A *jñāni* is the one who recognizes that he is one with *Īśvarā*.

All the four types of devotees are devoted for various reasons: but they all pray to

*Īśvarā* and earn His grace. The *ārthaḥ* grows to become an *arthārthī*. An *Arthārthī* grows to become a *jijñāsu*. And a *jijñāsu*, in turn, grows to become a *Jñāni*. A **Jñāni is the most desired as he recognizes his oneness with *Īśvarā*.**

After many births one may understand that ‘Vāsudevaḥ sarvamiti – that is, “ All that is here is *Īśvarā*” – that *Īśvarā* is all knowledge and is the efficient cause of this universe. The entire universe exists in *Īśvarā*, and He is also the material cause of this universe. But such a wise person is very rare.

**Tatva Bodhaḥ:** It is a prakaraṇa grantha, or introductory text, giving the entire vision of Vedanta. All the technical terms of Vedanta are explained in this book. This book is attributed to Ādi Śaṅkarā and it is in prose form. This book starts with a prayer to the Guru.

#### ANUBANDHA CATHUṢṬAYAM

1. Viṣaya (Subject Matter) - Tattva-Bodhah (knowledge of the truth)
2. Prayojana ( Purpose) - mokṣa
3. Adhikāri (Qualified student) - The one who is desirous of *mokṣa* only-*Mumukshu*
4. sambandha - pratipādaka - pratipādyā Sambandha (Revealer - Revealed connection)

This book guides one about how to do discriminative analysis leading to discriminative knowledge, which serves as the means for gaining freedom to students endowed with four-fold qualifications: *vivekah*, *vairagya*, *samaadi shatga sampattih* and *mumukshutvam*.

## FOUR-FOLD QUALIFICATIONS (SĀDHANA - CATHUṢṬAYAM)

**Vivekḥ** : Discriminative understanding to help differentiate between what is permanent and what is not.

**Vairāgya**: Dispassion for enjoyment of objects, here and in the hereafter.

**Samādhi ṣaḍka sampattiḥ** : Six-fold qualities of *sama*, *dama*, etc

**Mumukṣutvam**: Desire for *mokṣa* alone.

**Vivekaḥ**: The discriminative knowledge that only Brahman ( *Īśvarā*) is permanent and that other than Brahman, everything else is impermanent. Leading a life of *dharma* with an attitude of *karma yoga* renders the mind subtle and pure. And, discernment through life's experiences gives one maturity. The mere company of men with discriminative knowledge can help one set right one's priorities in life.

**Vairāgya**: Having dispassion for the enjoyments of this world as well as *svarga* is *viraagah bhavam*. Suppressing desires is not *vairāgya*. *Vairāgya* is growing out of desires. Objectivity with regard to every object, person and situation – meaning that the person has no binding desires or excessive craving or obsession for anything. When one steps in for a higher pursuit, all other pursuits get dropped.

**SAMĀDHI ṢAḌKA SAMPATTIḤ**: The six-fold wealth are:

- śama - Mastery of the mind
- Dama - Mastery of the sense organs
- Uparama- Doing one's duty
- Titikṣā - Forbearance

e. Śraddhā - Trust in the words of Guru and Sastra

f. Samādhāna - Single-pointed mind  
uparati titikṣā śraddhā samādhāna

**ŚAMA**: Mind is an instrument – a privilege. Only one who has mastery over his mind can pursue anything significant in life.

**DAMA**: It is mastery over the five organs of perception and the five organs of action. This virtue will help one to conserve time and energy wasted over unwanted activities. One can get this virtue by prayer, observing religious austerities and by being in the company of *sattvic* people.

**UPARAMA**: It is the renunciation of all unwanted activities for the single pursuit of gaining *ātmā jnana*. Following this virtue will improve one's self esteem. One who does his own duties with the attitude of *karma yoga* will get this virtue.

**TITIKṢĀ** It is endurance, forbearance, tolerance and putting up with opposite situations like cold and hot; pleasure and pain; and respect and disrespect. This will help one to focus on the pursuit of *mokṣa* without resisting external situations. One can look at every choice-less situation as an opportunity to raise the threshold limit of forbearance.

**SRADDHA**: This refers to the trust in *Īśvarā*. One should have trust in *Īśvarā*, oneself, the Sastra and the Guru. *Sastra* (*pramana* for *ātmā jnana*) is a jewel box whose key (the *sampradaya* of teaching) is with the Guru. Prayer helps in gaining *sraddha*.

**SAMADHANAM:** It is the concentration power or the ability of mind to focus, to dwell on a given subject over a period of time. This concentration power is required to get a deeper understanding of Vedanta. We can get this virtue by getting convinced of its use, practice of *asana*, *pranayama* and meditation, that is, by repeated practice of bringing the mind back to the subject on hand.

**MUMUKSUTVAM:** It is the intense desire for freedom from *samsara*. This desire keeps one motivated in pursuing Vedanta. When one introspects into his or her life experience, he understands that nothing else other than gaining *mokṣa* can liberate.

**TATTVA-VIVEKAH:** The essence of the subject is as follows: *Ātmā* is *satyam* (real). Other than that *ātmā*, everything else is *mithyā* (apparent). *Tattva-vivekah* is the analysis leading to the knowledge of the *Ātmā*, the reality. *Ātmā* (or I, or Self) is *satyam* and enjoys an independent existence. *Mithyā* is that which depends on something else for its existence and it is not available for categorization or definition.

**ĀTMĀ:** *Ātmā* is presented as distinct from gross, subtle and causal bodies. It is distinct from the five *kosas* – layers of personality. It is also seen to be distinct from the three states of experience – waking, dream and deep sleep. It is of the nature of existence, consciousness and fullness.

A cognitive separation or intellectual separation of *ātmā* and *anātmā* is done. A definition of an object should not have the *dosha* (fault(s)) of: *asambhava* (wrong description), *athivyapthi* (not being described exclusively) and *avyapthi* (not being described completely).

*Drg-drsya-viveka* is used in all the 3 methods of analysis – *sarira-thraya-viveka*, *panca-kosa-viveka* and *avastha-traya-viveka*. I am not any one of the *sarira* or *kosa* or *avastha* but *Ātmā*. I am Consciousness, not a part, product or property of the body.

**STHŪLA ŚARĪRAM:** The gross body is made of a particular type of combination of *five* original elements. The gross body is born due to *karma* or invisible result of previous actions. The gross body is the abode for experiencing pleasure, pain, etc. It has six modifications of ‘born’, ‘lives’, ‘grows’, ‘keeps changing’, ‘declines’ and ‘perishes’.

**SŪKṢMA ŚARĪRAM:** The subtle body is made of *five* basic five organs of perception, five organs of action, five *praanas*, mind and intellect.

**KĀRAṆA ŚARĪRAM:** The causal body is the undifferentiated, unmanifest form of categorically indefinable, beginning less ignorance – the cause for the gross and subtle bodies and ignorance of one’s true nature.

*Report by N. Avinashilingam*

## Guru Peyarchi Pūjā at AVG



Guru Peyarchi pūjā was performed in the evening of June 13, 2014, at the AVG Temple, Anaikatti, to invoke the blessings of Guru (Brahhaspati, the presiding deity of planet Jupiter). *Abhisheka* and *pūjā* were performed as per tradition to Lord Medhā Dakṣiṇāmūrti and the worship concluded with *dīparādhana*. The

temple and its precincts were packed with over 500 devotees.

Pūjya Śrī Svāmi Dayānanda sarasvati, in his address earlier, pointed out that Jupiter enters Cancer on this day. Swamiji added that from the day of Guru Peyarchi to the next one year, the period is favourable for spiritual studies.







Guru (or Jupiter) travels 12 years to complete one circle around the sun and comes back to its starting position. Guru moves 360 degrees in 12 years. In two years, it moves to the next sign. This is mainly observed in Tamilnadu.

We worship *Isvara* in the form of Jupiter. Lord Dakshinamurti is the Guru of Gurus. He can do well for us or not so well for us. Hence, we do *pūjā* and earn His grace to overcome obstacles in our study of Vedanta. Lord Dakshinamurti keeps the *asura* "Apasmara" in his

control, under his feet. We require the grace of Dakshinamurti to keep our negative tendencies under control.

Later in the evening, during *satsang*, Sri K.N. Shashikiran and Sri P. Ganesh, famously known as Carnatica Brothers, gave a wonderful Carnatic music concert. The highlight of the concert was the rendition of "Omkara" – their composition on Pujya Sri Swamji.

*Report by N. Avinashilingam*



## Inauguration of Ayurveda Treatment Centre at Anaikatti



Pujya Swami Dayananda Sarasvati has made unparalleled contribution in diverse fields. His latest contribution is the establishment of “Swami Dayananda – Jayavarthanavelu Ayurveda Treatment Centre” named as “ARSHAM” at Anaikatti. The centre is run under the aegis of the “Sruti Seva Trust”.

The centre is located in a serene setting in the midst of a forest-reserve. The philosophy subscribed to is very traditional – undiluted by today’s pressure of time and convenience. The staff led by Dr. Parthasarathy and his wife Dr. Saranya Parthasarathy, rooted in the fundamentals of *Ayurveda Sastra*, serve with a compassionate disposition. Sri S. Narayanan, a student who has completed a long term course in Vedanta at AVG, Anaikatti, (2010-13), is the Manager of the centre.

The centre was formally inaugurated on June 5, 2014, with the performance of the

auspicious *Ganapathy Homam*, *Dhanvantri puja* and *Devi puja*. A *puja* was also performed to the “*dhroni*” – the *ayurveda* treatment table. Presently, outpatients are provided with *ayurveda* oil treatments and consultation. Facilities for the inpatient ward are under construction and are expected to be ready and available by the first week of July 2014.

Those who wish to book in advance for treatment can e mail to: [arshamayurveda@yahoo.com](mailto:arshamayurveda@yahoo.com)

A message of a visitor to the centre, Sri Camelo Iregui from Colombia, South America, reads as follows: “The Ayurveda Treatment Centre which is located in a beautiful and peaceful setting is a place of healing. One can sense this as one walks into the clinic, which is further made clear by Dr. Parthasarathy’s presence, humanness, direct eye contact and medical acumen. The healing process begins.”

*Report by N. Avinashilingam*

## Swami Tannishtanandaji holds a Summer Camp at Puri

Swami Sri Tannishtananda Saraswatiji conducted a five-day spiritual camp at Puri from 6<sup>th</sup> to 10<sup>th</sup> of May 2014. The camp was held at Hariharananda Gurukulam, an international Kriya Yoga Centre, situated 10 km away from Puri. It is a far from hue and cry of the town, a perfectly calm and quiet ashram near sea. In spite of roaring of the waves and murmuring of the leaves, the place is an excellent abode of sages, serenity and silence. The ashram campus is picturesque, surrounded by palm trees, cashew and mango groves.

Around 30 seekers from different Arsha Vidya Swadhyay centres of Orissa attended the camp. Swamiji selected the great Vedic hymn 'Purusha Suktam' and the 25<sup>th</sup> verse of the 7<sup>th</sup> chapter of Gita for vichar. Many

seekers were new this time who were overwhelmed by their camp experience. The camp started with morning meditation at 5.45 a.m. and concluded with a question-answer session at 7.45 p.m.

The residents of the ashram were extremely polite, friendly and accommodative. Swami Suddhanandaji, Samarpananandaji, Nityapremanandaji and Krishnanandaji of the ashram also addressed the campers and blessed them.

On the 10<sup>th</sup> of May, all the participants departed from the ashram, had a darshan of Lord Jagannath at Puri and started their return journey.

*Report by Dr. Usha Rani Dash*



## Srī Svāmi Paramārthānandā talks on Svarūpānusandhāna Aṣṭakam

The following is a summary of talks by Śrī Svāmi Paramārthānandā on 'Svarūpānusandhāna Aṣṭakam' at Coimbatore between April 28, 2014 and May 3, 2014.

Upāsan is meditation on a particular deity, an Iṣṭadevatā or on samaṣṭi īsvarā. Nidhidyāsanam is the meditation on one's own svarūpa, the dwelling upon the teaching that has been clearly understood from the Śāstra and Guru. Upāsana is having bheda-darśanam between the meditator and meditated, whereas nididyāsanam is having abhedadarśanam, where there is no difference between the meditator and meditated, the understanding of the mahāvakyam aham brahma āsmi as a fact.

A goal in general is called a sādhyam. Some of the goals are reached by many means and they are called Aneka-sādhana-sādhyam. Some goals are reached by only a single means and it is called as Eka-sadhana-sādhyam. The gain of this ātmajñānam is in its initially stages aneka-sadhana-sādhyam and later it becomes a eka-sādhana-sādhyam. The initial stage includes the ātmajñānam preparatory steps of gaining viveka, vairagya, samadhi-ṣaṭka-sampatti, and

having an intense desire for mokṣa. These include a karma-yoga lifestyle, which is living a life of yajña dhānam and tapas, along with the worship of devatā and ācārya.

The second stage is the gain of ātmajñānam through the śāstrapramāṇam and Guru, which is said as śravaṇam mananam and nidhidyāsanam. This Pramāṇam is like the mirror, which helps us to see what our eyes cannot see directly. Pramāṇam also when unfolded by a competent teacher reveals one's own nature and with one's buddhi alone this knowledge is grasped.

In the first two ślokās, the successful journey of a spiritual seeker is said, the gain of jñānayogyatā and the gain of Jñānam. Even after the gain of Jñānam, 'Aham Brahma Asmi', the old habits do not go away, that I am insignificant and helpless. These orientations are removed by nidhidhyāsanam. From the feeling I am in the world, one should understand that the world is in me, and I am not affected by anything in the world. This shift of understanding that I am the kāraṇam of the whole Jagat and I don't depend on anything external is only by Power of Knowledge or

nidhidhyāsanam. The following verses talk about the process of nidhidhyāsanam.

The upaniṣad gives the definition of Brahman, through two means, that is, by giving a taṣṭhalakṣaṇam (jagat kāraṇam brahma) and svarūpa lakṣaṇam. By the analysis of Brahman as the kāraṇam and the Jagat as kāryam, we come to understand that Brahman, the kāraṇam is ekam sāram nityam and satyam. This Brahman is my svarūpam and I come to know this by giving up all changing parts in me the annamaya, prāṇmaya, manomaya, vijñānamaya and ānandamaya and by claiming that I am the changeless witness of all the changes and my description becomes the nature of Brahman.

Moreover that Brahman which is described by śruti as ānandasvarūpam, unto which the prapancam resolves, which is different from the jāgrat svapna and suṣupti, which cannot be known through any

pratyakṣādipramāṇam, always of pure nature – this Brahman is ME . This is understood through śravaṇam, mananam and and assimilated through nididhyāsanam.

That Brahman which is different from everything that is objectified, which is evident for a person of discerning mind, by whose ānanda the whole Jagat rejoices, and by knowing which the whole Jagat is known, that which is without any division, which presents itself as all the forms here, whose auspicious nature is known by the meditation of oṅkāra, and which never ceases to exist, is my svarūpa alone .

When a wise person gets immersed in this ocean of ānandam he has niṣṭā, and the entire universe is known as an appearance. A Seeker who studies this aṣṭakam with reverential attitude, with involvement and commitment, transforms himself from a devotee to a deity.

*Report by Lalitha Ramachandran*

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## Sraddanjali to Amma

Pujya Swami Dayananda Sarasvati's *purva asrama* mother, Smt. Valambal Gopala Iyer's death anniversary was observed on June 7, 2014, at the Anaikatti Gurukulam.

*Puja* and *bhiksha* were offered to the heads of religious mutts in and around Coimbatore as well as to the students of the *veda patasala* at the Anaikatti Gurukulam.

Sri M.G.Srinivasan, son of Smt. Valambal Gopala Iyer, and his wife were present at the Gurukulam during the occasion.

*Report by  
N. Avinashilingam*



# Rishikesh Camp IV, 2014

## Swami Paramatmananda Saraswati

### YOGA SŪTRAS, Chapter 2

#### Prārthanā (Prayer)

योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन ।  
योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्चलिरानतोऽस्मि ॥  
*yogena cittasya padena vācāṃ malaṃ śarīrasya  
ca vaidyakena,  
yo'pākarottam pravaram munīnāṃ patañjaliṃ  
prāñcalirānato'smi.*

I bow down unto the sage Patañjali, one of the noblest sages, who removes impurity of the mind by yoga, of speech by grammar, and of health by medicine.

ॐ नमः प्रणवारथय शुद्ध-ज्ञानैक-मूर्त्तये ।  
निर्मनाय प्रशान्ताय दक्षिणामूर्त्तये नमः ॥  
*om namaḥ praṇavārthāya śuddha-jñānaika-  
mūrttaye,  
nirmalāya praśāntāya dakṣiṇāmūrttaye namaḥ.*

Salutations to Lord Dakṣiṇāmurti, who is the essence of Om, who is the very embodiment of pure knowledge and who is ever pure and tranquil.

ॐ शान्तिः शान्तिः शान्तिः ॥  
*Om śantiḥ śantiḥ śantiḥ.*

#### Introductory Talk

#### Swami Paramatmananda Saraswati

So often it is said that Hinduism is a way of life, even our supreme court also says so. And we have the Bhagavadgītā beginning with these words: *Dharmakṣetre kurukṣetre*. This land is called as *dharmakṣetra*, the abode of *dharma*, and we were blessed with its traditions on *adhyātma*, on the nature of

the self. Loosely we can translate *dharmakṣetra* as “spiritual land”.

Here this land was fortunate to have such great *ṛṣis*, seers, who talked about the nature of the self, who talked about the realities. What they talked about has been categorized and called as various schools; they are not even schools, they are a vision or perception about the reality. Therefore, in Sanskrit it is called *darśana*. You might have heard these words: *vedānta darśan*, *nyāya darśan*, *viśiṣṭa advaita darśan*, *sāṅkhya darśan*, *yoga darśan* etc.

We had so many great *ṛṣis* who revealed the truths. One of them was Patañjali *ṛṣi*, whose text we have to study. Patañjali is in a way special because, not only he is known for writing these *yoga sūtras*, but he has done two more great works. There is one *maṅgala śloka* (prayer verse) given to you in that sheet. Please see that *śloka*; we will start our *maṅgalācāraṇam* with that.

*yogena cittasya padena vācāṃ malaṃ śarīrasya  
ca vaidyakena,  
yo apākarottam pravaram munīnāṃ patañjaliṃ  
prāñcalirānato'smi,*

The *anvāya*, word order, is: *patañjaliṃ prāñcaliḥ ānato'smi*. *Ānato'smi*, I have offered my *āṣṭāṅga pranām* (eight-limbed salutation) to Patañjali *muni*, Patañjali *ṛṣi*. Who is he? There is an adjective to that: *munīnāṃ pravaram patañjaliṃ*, the most distinguished one, the most exalted one among the *ṛṣis*, to that Patañjali *ṛṣi*, *āsavantat ānato'smi*, I have done my *āṣṭāṅga pranām*.



Why? What has he done? Why do you call him as a *pravaram muninām*? The first line talked about the three major works or the three major contributions by Patañjali ṛṣi to Hinduism. In the second half of the first line the first word is *malam* and the first word in the second line is *yaḥ apākarot*. *Malam* means impurity, dirt. *Apākarot* means one who removes, who destroys the impurity. By what? Three things it is beginning with *cittasya malam yogena*. That *malam* word goes with all the three. *Cittasya malam yogena*, the impurities of the mind through yoga, he removes. *Vācāḥ malam padena*, the impurities of *vak*, speech, is removed, as Patañjali has written the Mahābhāṣyam on the Pāṇini Sūtras, one of the greatest scholastic works on Sanskrit grammar available. Therefore, he says *vācām malam padena apākarot*, one who removes the impurity of speech through this Mahābhāṣyam, this teaching. Lastly he says *vaidyakena śarīrasya malam*. In *āyurveda*, there is a famous *carak* called *caraksamhita*; that also is written by Patañjali ṛṣi. So he has revealed the Yoga Sūtras, written Mahābhāṣyam on the Pāṇini Sūtras, then *Caraksamhita* on *vaidya śāstra*. To such *muni*, *pravaram muninām*, *ānato'smi*, I offer my salutations.

This text has basically four chapters. The first chapter is called *samādhi pādam*. The second one, which we are going to study, is called *sādhana pādam*. The third one is called *vibhūti* and the fourth one is *kaivalya*.

Patañjali ṛṣi begins the teaching; the first sūtra is *atha yogānuśāsanam*. *Atha*, now, I'm going to present the *upadeśa*, teaching, about yoga. The word *atha* has three meanings, in terms of auspiciousness, in terms of beginning, and in terms of effect, cause-effect relationship. Also in Brahma Sūtra, which begins with *atha*, it has those meanings, but there it also means *anantarya*, after something. That meaning doesn't

apply here. There is a lot of discussion in the beginning. He only says, "Now I am going to teach you what is yoga." In the very next sūtra, he himself defines what yoga is.

*Yogaścitta-vṛtti-nirodhaḥ*. *Cittavṛtti nirodhaḥ*, resolutions of all the *vṛttis* of the mind. Whenever we perceive something, or we get knowledge, or we remember something, the mind undergoes some respective modifications. Those mental modifications are called *vṛttis*. We shall see the definition in that discussion later when we come to it. Each one of us has a number of such *vṛttis* and varieties of *vṛttis*. And the way of thinking being different, the way of appreciating being different, he says *yoga* is when you resolve all the *vṛttis*. Sometimes they use this translation: *yoga* is when you annihilate, when you are free from all kinds of *vṛttis*.

What do I get out of it? Why should I resolve all my *vṛttis*; why should I remove my *vṛttis*? The third sūtra says: *tadā draṣṭuḥ svarūpe'vasthānam*. The *draṣṭa*, the *pramāthā*, *jīva*, this obtaining 'I', abides in his or her own nature. So, the *phala śruti*, the result of the teaching, is given right in the beginning. The *yoga śāstra* is revealed by Patañjali ṛṣi to know oneself. That is why I said it is *adhyātma śāstra*. Here we need to understand *vṛtti nirodhaḥ*, though it is discussed in the fourth chapter. *Nirodha* means restrain, destruction and also annihilation. In the *adhyātma śāstra* followed in India, whenever they talk of destruction of something you should remember that it is only from the point of view of reality. What is the reality of the *vastu*? *Vastu* means an object or thing. When the essence because of which it is, when its reality is appreciated, the *vastu* 'as though' stands destroyed. Like our typical example, pot and clay. You need not destroy that pot *per se*, but when I understand clay plus pot, I

appreciate the pot as its reality, clay. The pot is only a name for which there is a form and its reality is only clay, whether the form pot remains it is clay. Or when I appreciate an ornament as gold plus ornament and look at the ornament as nothing but the expression or manifestation of gold, that means the ornament stands destroyed; the ornament stands annihilated. The reality given to the ornament stands removed; the essence, because of which the ornament seems to be there, remains as the *satya*, the truth.

Here, when Patañjali says *vr̥tti-nirodah*, we shall see in the whole *Sādhana pāda* and more discussion goes there in the first *pāda*, it is not that we need to remove all the *vr̥ttis* physically. And if it was the case, then *draṣṭuḥ avasthānam*, abiding in one's own nature, will not be possible. Who will be there to say that I am *ātmā*, when you are eliminating all the *vr̥ttis*? Elimination of all the *vr̥ttis* is first of all not possible. What they call as *samādhi*, beyond a point is called as *nirvikalpa-samādhi*. That *nirvikalpa-samādhi* can be there for some time. I can remain for a length of time without any thoughts in my mind, but you cannot remain thoughtless permanently. Unless you get into some coma, unless you are fit for some hospital, you cannot remain in that. And if at all someone claims, "I am in an advanced *samādhi*, I can remain permanently thoughtless," it means that person cannot conduct any kind of *vyavahāra*, there can be no day-to-day transactions. That thoughtlessness will never give *mokṣa*. You may spend this life in a state of thoughtlessness, but the next *janma*, birth, will be there. The *karmas* will not be destroyed. And the *aḥaṅkara*, ego, not being destroyed, the *janma* will continue.

So, Patañjali doesn't say we are targeting a state of thoughtlessness. We shall see when we study the *Sādhana pāda*, this thoughtlessness may make the mind quiet

for some time, but the quietude of the mind doesn't mean the person is enlightened. As I had mentioned earlier, as Swamiji would say, formerly the fellow was an agitated idiot, now he's a quiet idiot, but idiot alright, all the way. Idiot means ignorant. Idiot means *jīva*. Who is *jīva*? The *jīva*, *aniśayā śoṣyati mūkyaman*, always has a sense of being helpless, wanting to change, a sense that I am not satisfied with myself. The person may claim that I am not satisfied. One may have dissatisfaction with reference to oneself, and if you live in India you may have dissatisfaction with the political system also, if you have some reasons to be dissatisfied. But, that self-dissatisfaction will not go by removing thoughts. The *jīva* is not destroyed. If it were to go, every day morning the fellow should become enlightened. There are no thoughts in sleep and if he or she becomes enlightened and then during the day becomes ignorant, and again goes at night to *nirvikalpa* and then comes to *savikalpa*, that is not what Patañjali has said. We will see this all in detail.

So, he says *citta-vr̥tti-nirodah*, resolution of all the *vr̥ttis*, knowing the realities of all the *vr̥ttis*. In other words, all the *vr̥ttis* are nothing but superimposition of a name and form, a particular mental modification of a name and form, but all are superimposed upon the same consciousness. That is *draṣṭuḥ svarūpe'vasthānam*. He told about that and the first chapter concludes with *nirbīja-samādhi*. To gain that *samādhi* is an end, a goal of *yoga śāstra*. And who can gain it? Primarily Patañjali *ṛṣi* talked in the first chapter about three *upāyas*, three means. The first he said is *ābhyaśa*. *Ābhyaśa* means some repetition as mentioned in the *śāstra*; we shall see in the *Sādhana pāda*, second chapter, it also comes.

Then he talks about *vairagya*. *Vairagya* is not an action, but *vairagya* is an attitude born out of certain background understanding.

That *vairagya* is discussed in detail. In the first chapter itself he adds one more value, *īśvara praṇidhānam*. *īśvara praṇidhānam* means surrendering to the Lord, we can loosely say. Again it is in the first *sūtra* of this *Sādhana pāda*, second chapter. If one is endowed with these three kinds of means, one can gain *samādhi*. That is called *nirbīja samādhi* in which, Patanjali says, one can assimilate one's own true nature.

Having said that, he goes further to talk about some other means. In *śāstric* language, the first chapter was for the *uttamādhikāri*, the person who is ready. In fact, what he talked about, *samādhi*, abiding in one's self, should be the simplest thing to do. That is how the creation is. Any given *vastu* always stands to be what its own nature is. A simple example is, if you heat up the water, water tends to give up the heat to achieve its own nature, which is the room temperature. And if you put it in the freezer and create an ice cube out of it, it acquires the heat to come to its natural state. It is natural to work for one's own natural state and more so in the case of a human being, the nature being *ānanda svarūpaḥ*. *Ātmā na kadācit aham ma priyaḥ*, I always love to be the pleased self. It should be natural. And then why should I work to gain that self? I love myself to be that.

Concentration, which they talk about in *Yoga śāstra*, also is natural. We don't need to learn how to concentrate. Even a three-year-old baby knows how to concentrate. You look at the teenage boys and girls and the three-year-old baby watching the cartoon movie. The baby is so engrossed that the eyes also don't move. And *pratyahara* takes place, all the *indriyas* being withdrawn. The mother is shouting for something. She calls the child's name, Chintu. He doesn't listen. Tenderness and fondness, don't work. The focus is so much that even when his mother calls he doesn't

listen. Even a three-year old child can memorize. Not memorize, he remembers all the commercials coming before his or her favorite cartoon. *Ekāgram*, single-pointed attention, also is natural. Then, the desire to abide in my *svarūpa* also is natural and that I should abide is also natural. I am *ānanda svarūpaḥ*, my nature is happiness, fullness. How come I am not able to do it?

Patañjali told, there are three or four obstacles. There are three types of *vṛttis*, three types of thought modifications, which 'as though' cause distance, as though keep me away from my own nature. He says, *kṣiptam*, *vikṣiptam*, *mūḍham*. *Kṣiptam* means those disturbances caused by the world outside. Outside includes situations, people, objects, anything. And sometimes outside means the body also, the mind also, psychological disturbances, disturbances born out of memory, some undigested, unassimilated experiences. All this is called *kṣiptam*. Then he says it is natural to be *mūḍham*. *Mūḍham* means laziness, slothfulness, sluggishness. That slothful, sluggish and lazy mind also 'as though' goes away from its own nature. And then he says *vikṣiptam*. Sometimes these obstacles not being so strong, the person is able to abide, able to concentrate, able to see the self, as though, and sometimes not. These are the three main obstacles.

There is incapacity to develop that proper attitude because of lack of background understanding, and in spite of having understanding there is incapacity to have *vairagya*. Why? Because the human being has to deal with two-fold realities. One, I am a cognitive person alright, from birth onwards, but there is emotional reality also within me. There are so many emotions that more often than not create a problem, which takes me away 'as though' from my understanding. So, quite often you find this difference, the person's understanding is one thing and his

or her behavioral pattern is quite different. That is because of the emotive I. Emotions not being processed, emotions not being handled properly, the wisdom 'as though' doesn't seem to help the person.

How can I process that emotive I? How can I handle my emotions? For that person who is not a 'together' person, inside there are two persons. One is a cognitive I and another is an emotive I. There is always a "but..."; "I understand, Swamiji, I am *ānanda*, but..." That's how it starts. "Swamiji, I know I should not get angry, but..." "Swamiji I know I should not worry, but..." That 'but' fellow means there is an 'as though' split within a person, between cognitive I and emotive I. The modern psychology would say the unconscious. We call it *kṣāya* or *saṁskāras*. That has to be processed. In the language of Gītā we say, neutralize the likes and dislikes. If the person has not done that, this *ābhyāsa* is not beneficial. It cannot lead him or her to *mokṣa*, the *phalam*, result, of Yoga Śāstra.

So, Patañjali *ṛṣi* gives more means, *sādhanaṇi*, for the person who is not an *uttamādhikāri*, I will not say *madhyamādhikāri*, average, but one who is not *uttama*, the best qualified. That's the person who needs to work upon himself or herself. And that is why the second chapter is called as *Sādhana pāda*.

With this short introduction we will get into that chapter, because it's a very long chapter. See the first *sūtra*.

tp> SvaXyayeṣṛmi[xanain i<sup>3</sup>yayaeg>, smaixĪavnavR> KleztnUkr[awRí.  
*tapahsvādhyāyēśvarapraṇidhānāni kriyāyogaḥ, samādhībhāvānārthaḥ kleśatanūkarānārthaśca.*

Verse translation: *Kriyā-yoga*, yoga in regard to activity, means prayerful discipline, one's study and surrendering to the Lord. *Kriyā-yoga*, activity when used as a means, is meant for bringing about contemplation

(*samādhi*) resulting in assimilation (of this reality that is the Lord) and for minimizing the afflictions.

See these three things, *tapah*, *svādhyāyah*, *īśvarapraṇidhānāni*, together are called as *kriyāyogaḥ*. Here the word *kriyāyogaḥ* is used in the sense of our famous statement *ṛdham vai ayuḥ*, growth takes you to longevity. The key is 'takes you to longevity'. Similarly, the *kriyā*, action, will take you to *yoga*. *Kriyā* will lead you to *citta-ṛtti-nirodaḥ*. And that *citta-ṛtti-nirodaḥ* will take you to *draṣṭuḥ svarūpe avasthānam*. So, a life of *kriyā*, understand. That means a life of activity, *pravṛtti*. In other words, we shall see in this first *sūtra* itself, *kriyā* is in the sense of karma yoga.

Look at the three things he mentions: *tapah*, *svādhyāyah*, *īśvarapraṇidhānam*. *Tapah* means penance, any kind of religious austerity. You have to add the word. Austerity can be regular also. One can keep on fasting for dieting, but to do *upavāsa*, fasting, is altogether a different thing. So it means religious austerity. Then *svādhyāyah* means *ābhyāsa*, in the sense of repetition of some *śāstras*. And the last one he says is *īśvarapraṇidhāna*.

We should note that *īśvarapraṇidhāna*, as a means, is again mentioned in the second chapter. In the first chapter he gave three *upāyas*, means, as *ābhyāsa*, *vairāgya* and *īśvarapraṇidhānam*. He spent five to six *sūtras* in the first chapter talking about *īśvarapraṇidhānam*. He talks further about *īśvarapraṇidhānam* in the *Sādhana pāda*, the second chapter. He says *kriyāyogaḥ*. *Praṇidhāna* means surrender, or we can say *prakarṣeṇa paṭaṇam ādhānam*. That is devotion, loosely we can say.

Now if you see this *sūtra* carefully, it clearly negates this common statement that we hear: "Vedanta is for the intellectual, *bhakti* is for the devotional, *karma yoga* is for the *rajasic*, restless, and *yoga* is for the good-

for-nothing." Yoga itself involves karma; he says *kriyāyoga*. Yoga itself involves *bhakti*, devotion; he brings in Īśvara, the Lord. And it requires *vastuḥ svarupe avasthānam*; understanding Īśvara requires knowledge also about the nature of the *vastu*, the unchanging reality. Even *sādhana* is understanding all the way. There is nothing to be worked upon. "I am working on my *vairāgya*," some people say. "I am working on *viveka*." What is the *viveka*? It is discriminative knowledge about the real and the unreal. *Vairāgya*, which is the first *sādhana* he talked about, is nothing but an attitude with a background understanding. It may express in a given set of actions. The person may leave or go away, but that is not *vairāgya*. Action or lifestyle is an expression of his or her understanding. So *vairāgya* involves knowledge. *Viveka* also involves knowledge. And the *sādhana catuṣṭaya sampatti*, the wealth of fourfold *sādhana*, is nothing but expression of *viveka-vairāgya*. *Mumukṣā* and *mokṣa*, desire for liberation and liberation, also require understanding. So it is all the way knowing, *jñā*. Even *īśvarapraṇidhānam* requires a little understanding about who the Īśvara is.

In fact the confusion in the world today is because of this non-understanding or misunderstanding of Īśvara. And the irony is that every religion says we are working for world peace. They are the ones who are creating conflicts. During the last Millennium Summit in the United Nations, they had the research people at Harvard University do a study and they came out with very surprising findings. They said that in the last hundred years of the last millennium, 80 percent of all the wars that were fought in the world were religious wars. And all religious leaders say, "We are working for world peace." It is lack of understanding or misunderstanding Īśvara. Even devotion to God also necessitates some understanding. And that is why the

statement that yoga is only for those fellows is absolutely wrong. This belief that intellectuals go to Vedanta, the devotional go to *bhakti*... is wrong; yoga involves *bhakti*. If you just see the *sūtras*, it's so revealing that you cannot have a secular yoga. This is again neo-yogi's problem; keep aside Īśvara and then talk about yoga. Right here in the second *pāda*, in the beginning itself, he talks of *īśvarapraṇidhāna*. And as I said, in the first *pāda*, second *pāda*, third *pāda*, everywhere he has been talking, talking, and defining the nature of Īśvara. Also in the first *pāda* he says *tasya vācakaḥ pranavāda*. So, *omkara* is *vacaka*, a word, for the Lord. Thus, there cannot be secular yoga, nor is there a division that Vedanta is only for intellectuals. Yoga is not something to be done; it is more something to be understood. Let us understand that first. The first *pāda* itself talks about *vairāgya* being attitudes born out of understanding. The actions without the backup of that understanding are not *vairāgya*. That is the *mithyācāra*, acting falsely. One can give up all the things out of frustration also, or out of anger, even out of a sense of failure. There can be so many reasons. That is not *vairāgya*. *Vairāgya* is maturity. So too, *ābhyāsa* was something he had explained. If it was something to be done, he would have simply said, "Do this repetition." But he explains it with almost twenty *sūtras* in the first chapter. Here also he explains *ābhyāsa*. It is something to be understood all the way. Something to be done is only with reference to *āsana-prāṇāyāma*.

He explains other *sādhana*s in this *Sādhana pāda*, this quarter. *Pāda* means quarter, four quarters are there. In the second chapter, he talks about means and there he talks about *niyama niyāmyas*; they are also to be understood. And then there is so-called practice. In fact, the question of practice comes because of that division between the cognitive I and the emotive I. There are habitual errors. That is why the practice is nothing but

bridging the gap and creating a comprehensive I out of the *vyāvahārika aham*, transactional I. I, living in this transactional world, should be one who is composed. That is all the practice is. And thereafter, *pratyāhāra*, *dhāraṇā*, *dhyāna*, *samādhi* is something to be understood.

We shall see one part. Let us look into this first value he mentions, *tapas*. All these, for the want of a better English word I will use the word 'schools', but the right word is *darśanas*. They are called *āstika darśanas* if they accept the Vedas as *pramāṇam*, as a means for self knowledge. Those not accepting Veda as a *pramāṇam*, and the schools started by a given person who gave some *śāstra* on his own, are called *nāstika darśanas*. All of them, all Indian spiritual traditions, have been emphasizing *tapas*. This is the most important value. In fact, Lord Kṛṣṇa goes to the extent of saying *yajño dānam tapaścaiva na tyājyaṁ kāryameva tat*.<sup>1</sup> Including in the teaching of the Gītā, he says this is something to be followed. And some of you I'm sure are studying Vedanta from Swamiji, you know, *tapo brahmeti vidyata*, *upaniṣad vākya* is there. When Bṛghu ṛṣi goes to his father, he says, *tapasā brahmapijjñāsasvā*.<sup>2</sup> You should know Brahman through *tapas*. And there Shankaracharyaji writes, *yāvāt brahmaṇaḥ nirviśeṣam svarūpam na vijñāyate*. Until you come to assimilate or own up your *svarūpa*, *yāvāt ca jijñāsa na nivārtate*. The desire to know, a separation between the knower and known doesn't go away. *Tāvattapa eva te sādhanam*, so until then *tapas* alone is *sādhana*.

Here you can appreciate this by looking at the culture. One of the maximum values that was imbibed by Indian culture, and

which goes against the modern culture, is *tapas*. Nowhere else in the world you will find this *brahmacarya aśrama*. The first quarter of the life, for a person living in this culture, is nothing but a lifestyle of *tapas*. All of us know the stories. Even the king's son, or even the Lord himself when he came in a human form, goes to his *guruji*. *Brahmacarya aśrama* is primarily the quarter of life to study; it is a commitment to study the *śāstra*, the Veda etc. But then study is possible only with *tapas*. Kṛṣṇa himself had accepted *tapas*. And only after the *yajñopravīta*, when the thread is given, he goes to *gurukula*, goes to a teacher. All the vows are there talking about *tapas*. Twenty-five percent of life is nothing but *tapas*. *Vidyātinā cet tapasūkham, sukhartinā upavidyā*, if you want knowledge you should live a life of *tapas*.

*Vānaprastha* is nothing but *tapas* again; it is the third quarter among *brahmacarya*, *gṛhastha*, *vānaprastha*, *sannyāsa*. *Vānaprastha* is retiring from the active life, going to the forest. And we have kings. Dhṛtarāṣṭra was prompted to go to the forest, even though he was blind. And Bhārata, all the history we have. And *sannyāsa aśrama* is nothing but *tapas*. Officially, three-quarters of the life is totally committed to *tapas*. And *gṛhastha aśrama* is the worst *tapas*. With mother-in-law, father-in-law, husband and wife, living with them is *tapas*. Whole life is *tapas*. In Gītā, there are elaborate discussions of types of *tapas* – *śārīraṁ tapas, mānasa tapas, vak tapas* etc.

But basically, when it is religious austerity, it addresses the unconscious aspect. *Tapas* helps one to develop the will power. And since the austerities are centered on, committed to the Lord, and Īśvara being

<sup>1</sup> "An action that is a ritual, charity or religious discipline is not to be given up; that is indeed to be done. Ritual, charity, and religious discipline are indeed purifying for those who are discriminative." Gītā, Ch. 17 - 5

<sup>2</sup> Taittiriya 3.3.1.

*harati pāpani*, remover of negative karma, both types of *pāpa* are removed. The external *pāpas* in terms of unpleasant situations and internal *pāpas* in terms of likes and dislikes, in terms of unconscious. That is what it removes, in other words, *tapas* helps one to develop will power, eliminate this unconscious and *pāpas*, and more so develops an alert living. In *Gītā*, the word the Lord uses is *yuktaḥ*. *Yuktāhāravihārasya yuktaceṣṭasya karmasu, yuktasvapnāvabodhasya yogo bhavati duḥkhaḥ*.<sup>3</sup> *Yuktā* means an alert person. And Hindi *mahatmas* very beautifully say: What is *sādhana* in life? Because *sāvadhāna* is *sādhana*, the only *sādhana* to be done is to be *sāvadhāna*. *Sāvadhāna* means alert. Alert to my process of thinking. Alert to my emotions. Alert to my responses. The whole problem is no doubt, more often than not, certain emotions do cause problem, but more than that the problem is we fail to recognize that I have a problem. It is like this fellow Bulanasadin, who was told by his wife, "One thing I don't like about you, whenever I say something, you always respond with a question." And he immediately shouted, "When did I do that?" He is not ready to accept this and goes out. As Pujya Swamiji would say, to accept this "yes, I am angry; I have this kind of reaction," is the starting point.

So, *tapas* leads to alertness by which one becomes aware about what is going on in terms of the emotional I. So it helps one to develop a will power, it removes *pāpani*, and then develops alertness. This alertness is all the way. In *Gītā*, so much is mentioned, alertness in talking, even in simple *ceṣṭa*, physical movement. Zen

Buddhism talks a lot about it. That you should be conscious as to what are your hand movements, your gestures, everything you command, and more so alertness in talking. Out of these ten sense organs and organs of action, in two cases *Īśvara* has given shutters, okay. There is a shutter in the eyes and a shutter in the mouth. Please pull down the shutters for some time. That is the message.

And the tongue is the only sense organ which is three in one. It's like the offer, if I pay for one, I get three. It gives us *rasanendriya*, *sparsendriya*, as well. There is a taste and touch also. Therefore, you know if tea is hot or cold. And there is *vak*, discipline in talking, and discipline in eating. That discipline *anudvegakaram vākyaṃ satyaṃ priyahitaṃ ca*...<sup>4</sup> etc. discussion that is there in *śāstra* is nothing but *tapas* in day-to-day life. I may have pressure to talk, but I cannot victimize someone just because of my own pressure. We'll see this in *Īśvarapraṇidhānam*. I may have an opinion. All of us are, for that matter, highly opinionated people, but just because I have an opinion, doesn't mean I victimize somebody by expressing my opinion. I need not. So all this is *tapas*. Discipline at all sense organs and organs of action. *Tapas* doesn't mean doing fasting, doing penance and withdrawing for some time, no. You may start with that, but it should reflect in your day to day activity. That is *tapas*.

And then he goes one to describe *svādhyāḥ* and *īśvarapraṇidhānam*. We shall discuss about this in the next class.

*Om pūrṇamadaḥ pūrṇamidam...*

<sup>3</sup> For one who is moderate in eating and other activities, who is mindful in all activities, (and) to one's sleeping and waking hours, (for such a person) meditation becomes the destroyer of sorrow. Bhagavad *Gītā*, Ch. 6 -17.

<sup>4</sup> Speech, which does not cause agitation, which is true, pleasing and beneficial... Bhagavad *Gītā*, Ch. 17-15.



## ARSHA VIDYA GURUKULAM

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### GURUPURNIMA PUJA

We cordially invite you to attend the Gurupurnima Puja to be held at the Gurukulam on Saturday, July 12, 2014

This year we are indeed blessed that Pujya Sri Swami Dayananda Saraswati is present at the Gurukulam on that day. We welcome you to participate in the Guru Puja and receive Guru's blessings.

The Programme for the day will be as follows :

<b>Guru Puja</b>	-	<b>10.45 A.M.</b>
<b>Pujya Sri Swami's Anugraha Bhashanam</b>	-	<b>11.30 A.M.</b>
<b>Maha Prasadam</b>	-	<b>12.30 P.M.</b>

**P.S.** Please send your Puja offering to us on or before 11.07.2014. Use the form given below. Please make your Cheque or DD payable to **Sruti Seva Trust**, Coimbatore.

#### PUJA OFFERING

Enclosed is my offering for the GURUPURNIMA PUJA on 12.06.2014

Name (In BLOCK LETTERS)

Nakshatra

Gotra

1	.....	] <b>Rs.251/-</b>
2	.....	
3	.....	] <b>Rs.251/-</b>
4	.....	

My Address (in BLOCK LETTERS) .....

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

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



### Repainting of Kolams at Meenakshi Temple

MADURAI, INDIA, May 25, 2014 (Times Of India): The frescoes on the roof of Sri Meenakshi Sundareswarar Temple and the kolams (rangoli) patterns on the floor are outstanding works of art. The kolams, drawn by connecting hundreds of thousands of dots, are obviously the outcome of strenuous efforts. Now, efforts are being taken to preserve and repaint the kolams.

A grand kolam connected by a hundred thousand dots is in the corridor near the sanctum sanctorum of Lord Sundareswarar. It was drawn by a group of women about 35 years ago to keep the tradition alive and also as a form of penance. Family members of the original artists are now repainting them and are expected to complete the exercise in a day or two.

Painting of kolams in the temple was started by Lalitha Sankar. She had learned its intricacies from S. V. Thambirasu, a master kolam artist. Lalitha used to draw beautiful kolams on the floor of the temple way back in 1979. Subsequently, a small group of women trained by her managed to draw one hundred thousand kolams in the temple corridors. They were repainted from time to time. Now, Lalitha's daughters-in-law have taken up the task. They first draw the design with chalk and then paint over it. They are guided by older women adept in the art.

Drawing of kolams is an integral part of Indian culture. It is believed kolams bring

prosperity to homes. It is also said the wellbeing of the artist is enhanced when one bends to draw the designs early in the morning.

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### Archaeological Survey of India Team Inspects Jagannath Temple for Quake Damage

BHUBANESWAR, INDIA, May 22, 2014 (Telegraph India): An expert team of the Archaeological Survey of India (ASI) today inspected the 12th century Jagannath temple in Puri to find out whether the earthquake that hit the state yesterday had any impact on the temple. The team visited the temple following a magnitude 5.9 earthquake centered 274 km SE of Konarka, India.

Temple administration sources said a team of engineers, led by the deputy archaeological superintending engineer Tapan Bhattacharya, today inspected the temple. "Keeping in mind the vast structure of the temple, it is difficult to find out minor cracks suddenly and the loosening of plasters of the structures at various points. However, the temple is safe at this moment," said a senior official.

According to the ASI report, the structure is standing on the southeast direction from the garbha griha (sanctum sanctorum) of the main Jagannath temple in which direction a fault line is suspected as several structures were affected in this direction during earlier earthquakes. "It is advisable to regularly monitor and check for any sign of distress on the temple structure," the report said.

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## Sanskrit in Lok Sabha

The oldest language had a presence in the Lok Sabha

today when under the leadership of Foreign Minister Smt. Sushma

Swaraj many Members took oath in Sanskrit. Those were Cabinet

Minister Sushree Uma Bharati from Jhansi, Smt. Sumitra Mahajan

from Indore ( M.P.), Shree. Chandra Prakash Joshi from Chittod

(Rajasthan), Shree. Sunil Singh from Chatara ( Jharkhand )

etc. We are proud of them. Their initiative to boost up the mother

tongue of all Bharatiya languages i.e. Sanskrit is respectable.

We hope the new government will follow the same path & will

make arrangements for the speedy recovery of the divine language

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## Hindu Mandir Priests' Conference Held in May

Source

FAIRFAX, VIRGINIA, June 17, 2014 (World Hindu Council of America): Hindu Mandir Priests' Conference (HMPC) grew out of the Hindu Mandir Executives' Conference (HMEC). The mission of HMEC is to provide leadership to the Hindu-American community by promoting program activities to nourish, protect and sustain Hindu Dharma in North America through Hindu Temples. The 3rd HMPC was hosted by Durga Temple, Fairfax Station, VA, from May 29 - 30, 2014.

Over 30 Pundits and 50 adult and youth delegates, representing more than 25 Mandirs and Hindu organizations, attended this year's

conference. The Theme of the conference was "Role of Temple Priests in 21st Century." The conference was organized into 7 sessions, and the topics were consistent with the HMPC's objective: Sustainability and Advancement of Sanatana Dharma by making the modes of worship meaningful and relevant for the younger generation of Hindus. The seven sessions were: Inaugural Session, Bal Samskaras, Open Forum, Priests-Management-Devotees, Roles of Priests not associated with Mandir and other Topics, Education & Training, and Concluding Session.

Deep Prajjwalan, Sri Ganesha Atharvashirsha by all priests formally opened the conference. The convener, Sant Gupta and the President of Executive Board of Durga Temple, Srilekha Palle delivered the welcome address and conference goals and objectives. Ekatmata Mantra led by Abhaya Asthana followed by Vandana by Durga BalGokulam Children led by Madhuri Prasad set the tone for the rest of conference. Emcee for the evening was Navin Kadakia of Pittsburgh thanked The World Hindu Council of America (VHP of America) for providing the leadership for such an important event.

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