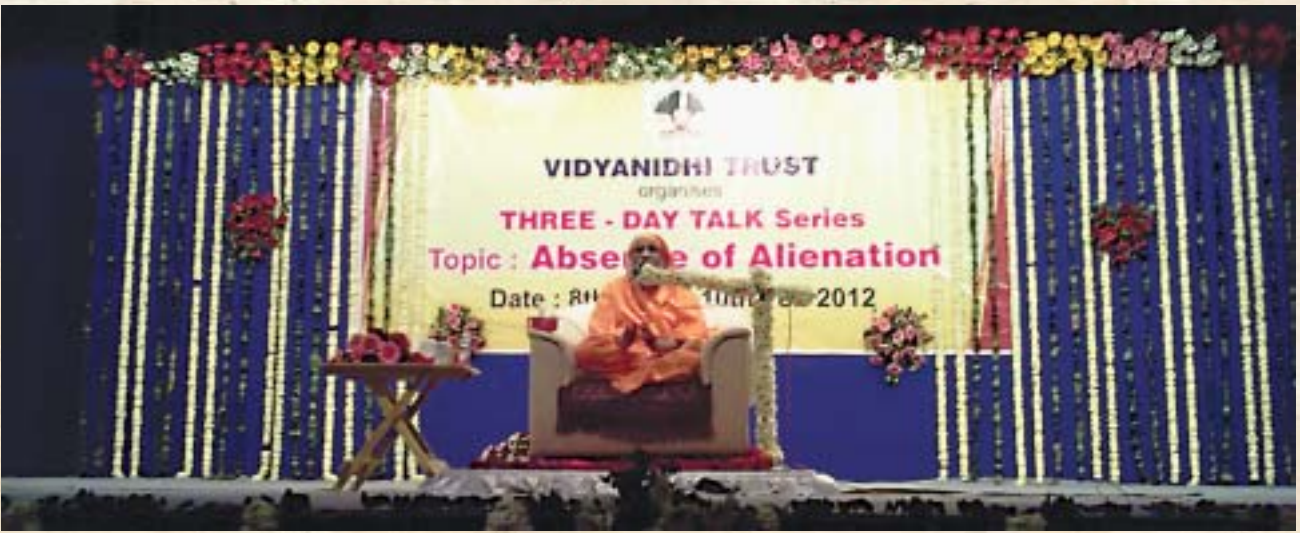




Arsha Vidya Newsletter

Rs. 15/-



"Pujya Swamiji released "Bharatiya Vidya Vikas", a teaching program in Gujarati for school children"



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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!



Muṇḍakopaniṣad Mantrā 3



(continued from the last issue)

Having approached Aṅgiras in this manner, Śaunaka asked a question. What did he ask? He says, “he bhagavaḥ kasminnu vijñāte sarvam idaṁ vijñātaṁ bhavati: Oh, Revered Sir, by knowing which one thing alone, is everything known?” Idaṁ sarvam means this entire jagat, which is in the form of varieties of things, is an object to be known.

Here again Śaṅkara raises a question as to how Śaunaka can ask this question ‘knowing which’, unless such a thing is visible to him. Suppose a fire ritual is going on and there are many cups placed around the fire altar. If ghee is to be poured in one of them, and one does not know in which cup it has to be poured, one may ask, “kasmin nidheyam”, in which vessel does it have to be poured?” The other person may say, “place it in the cup which is on the southern side”. The question is proper here because all the cups are visible, and the questioner wants to know that particular cup in which action is to be done. Only when things are clear, can one ask the question, ‘kasmin, which?’

Similarly, the question ‘what is that one thing knowing which everything is as well known?’ implies that Śaunaka sees many things, and among them there must be one thing, knowing which everything is as well known. How come Śaunaka knows that there is such a thing, knowing which everything is as well known? We do not see such a thing.

The other problem is, if it is one of the many things, then by knowing that one thing, one is not going to know everything else. In our life that is the problem. We always find that by knowing one thing, only one thing is known and that also is not known completely. How much we know of that one thing is a big question mark. How can we know everything that is here in this world? By knowing one thing we do not know anything else. Therefore, how is the question on the part of Śaunaka possible?

Śaṅkara answers the question by saying that Śaunaka had heard¹ about the existence of such a thing from the words of exalted people in the society and their pursuits. He is already a mahāśāla,² a famous householder. That means he had studied the Veda, he had performed the rituals, he had matured in life. So, he knows what he is asking for. He has heard this, ‘If one knows that one thing, everything is known’. It is said in the Sastra also. Taittiriyaopaniṣad (2.1) says, “brahma vid āpnoti param, the knower of Brahman gains

¹ सर्वं यदिदं विज्ञेयं विज्ञातं विशेषेण ज्ञातमवगतं भवतीति एकस्मिन् ज्ञाते सर्वविद् भवतीति शिष्टं प्रवादं श्रुतवान् शौनकः । तद्विशेषं विज्ञातुकाम सन् कस्मिन्विति वितर्कयन् पप्रच्छ । - मुण्डकभाष्यम्

² The word literally means one who has a big establishment for the study of the Vedas, for performing rituals, for distributing food and so on.

what is limitless". Therefore, Śaunaka wants to know that 'one' thing knowing which everything is known.

In the world also we see such a phenomenon³. Suppose there are many ornaments made of gold. We know that all of them are nothing but gold. Ornaments are many and varied, but they are all born of gold which is the material cause of all of them. By knowing the truth of one gold ornament, everything else that is made of gold is as well known. By this, we know that knowing the material cause, all the products of it are as well known.

Similarly, there must be one material cause for the entire universe and knowing that cause everything else becomes as well known. If you know the svarūpa, nature, of the cause, the svarūpa of the effects is as well known because the effects are not separate from the cause. Śaunaka wants to know whether such a cause is there, and if it exists, he wants to know its svarūpa.

It is not that knowing Brahman one will know physics, electronics and so on. The point is that Brahman is satya; everything else is mithyā. Knowing satya and mithyā you become sarvajña, all knowledge. A second thing of the same order of reality as satya not being there, there is nothing else to be known. Therefore, everything is as well known. One becomes sarvajña also for this reason. Knowing that vastu you do not have the conclusion of your being ignorant. The conclusion 'I am ignorant' is swallowed by this knowledge, and therefore, that alone is knowledge. Every other piece of knowledge will keep you ignorant. The conclusion 'I am ignorant' is swallowed by this knowledge, and therefore, that alone is knowledge. Every other piece of knowledge will keep you ignorant. In any piece of knowledge there are pieces that you have to know. Therefore, 'I am ignorant' is always kept alive. This is the only knowledge which knocks off the conclusion 'I am ignorant'. Once that conclusion is gone then everything is as well known, because you are not ignorant any more. A wise person is sarvajña in the sense that he knows, "Every thing that is here is Brahman. I am that Brahman".

To be sarvavit, knower of everything in detail, one has to be Īśvara. He knows everything without the need of antaḥkaraṇa, mind. Knowing through the mind means one has to know in sequence. That is how a human mind functions and gathers knowledge. When one knows one thing, one cannot know another thing simultaneously. So, Īśvara alone is sarvavit. A wise person is not sarvavit. He does not know the details of mithyā things. Being limited from the standpoint of a given upādhi, adjunct, like the mind, he can appreciate Īśvara who is limitless and praise him. Śaṅkara praises Īśvara in different forms through his various hymns. Therefore, Śaunaka's question is tenable.

³ अथवा लोक-सामान्य-दृष्ट्या ज्ञात्वैव पप्रच्छ । सन्ति लोके सुवर्णादि-शकल भेदाः सुवर्णत्वाद्येकत्व-विज्ञायमाना लौकिकैः । तथा किं न्वस्ति सर्वस्य जगद्भद्रस्य एकं करणं यदेकस्मिन् विज्ञाते सर्वं विज्ञातं भवतीति । मुण्डक भाष्यम्

Knowing everything by knowing one thing is possible only in Vedanta because we have two orders of reality. One is satya; the other is that which is non-separate from satya. We have to say 'the other' because it is there. It is called sṛṣṭi, creation, which is the meaning of 'idam sarvam' or 'jagat'. It is something that is useful, but is entirely non-separate from the satya, which is the vastu. The vastu, on the other hand, has nothing to do with the jagat. If you know that vastu, everything being non-separate from that vastu, is as well known.

From this we can make an arthāpatti, presumption, that the above set up is not possible unless the entire jagat is mithyā and Brahman, the satya, is the adhiṣṭhāna, basis for the mithyā and Brahman, the satya, is the adhiṣṭhāna, basis for the mithyā jagat. If Brahman itself had completely undergone a change to become the jagat, then Brahman would not be here any more. All that is here would be the jagat, and we would have to know tht in detail, which is not possible. But that is not the question here. The question is 'What is that vastu knowing which all that is here is known'. Therefore, the vastu is there as it is, and it is to be knbown. If by knowing that vastu this jagat is as well known, then the jagat should not be different from that vastu. From the question we understand that this is the only way to answer it. Every thing that is here has to be that very vastu itself, not separate from it. But the vastu has nothing to do with any of them. So, the vastu remains in its original form in spite of appearing as this jagat. Then by knowing it everything is as well known. Thus we get this answer through arthāpatti.

In the sixth chapter of Chāndogyopaniṣad, there is a similar question⁴. Uddāalaka asks his son Svetaketu, "Hey, did you ask for that knowledge from your teacher knowing which everything is as well known?" Svetaketu was a proud person and he said, "I do not think my teacher knew this". Then he asked his father, "Is there such knowledge?" He is a graduate and a good student, so he doubts the existence of such knowledge. How can there be a discipline of knowledge gaining which everything is as well known? Uddāalaka answers him with the help of certain examples.

He teaches: If you take a clay pot and enquire into what it is, you come to know that the pot is nothing but clay. If you know the clay, then the entire world of earthenware is known. In other words, an effect is not separate from its cause. If you know the cause, the entire effect is as well known. The truth of everything is one cause and a second thing is not there. What you count as second is only a nāma-rūpa, name and form. It is only from the standpoint of nāma-rūpa that we count as one, two, three and so on, but from the standpoint of the vastu, it is always one. Therefore, you have to know that one reality in order to know the entire jagat, if there is such a reality. That reality is unfolded thereafter in the Chāndogyopaniṣad. Here it is differently dealt with.

⁴ yena aśrutaṁ śrutaṁ bhavati amataṁ matam avijñātaṁ vijñātamiti | (Chāndoḷjnopaniṣd 6|1|3)

Śrī Rudram Anuvāka 02

(continued from last issue)

Mantras:

Ṛṣi (second anuvāka mantrās) - Maṇḍūkāḥ; Chandas - Mahā Gāyatrī;
Devatā - Śrī Rudraḥ



Dhyāna-ślokā

मुक्तालङ्कृतसर्वाङ्गमिन्दुगङ्गाधरं हरम् ।
द्यायेत् कल्पतरोर्मूले समासीनं सहोमया ॥

muktālaṅkṛtasarvāṅgamindugaṅgādharam haram ।
dyāyet kalpatarormūle samāsīnaṁ sahomayā ॥

May one meditate upon that Lord whose limbs are adorned with pearls, who wears the moon and Gaṅgā on his crown, who takes away all pāpās and who is seated under the wish-fulfilling tree along with Pārvatī.

There is a verse¹ written by Appayya Dikṣita that talks of how Lord Śiva is able to remove the afflictions of devotees. All that is connected to the Lord is cool—the moon, the river Gaṅgā, the snakes that are all over the Lord, the sandal paste that covers the whole body of the Lord, Haimavatī, the other half of his body, an embodiment of compassion. The Lord's abode is the Himalayas which is also cool. Hence Lord Śiva is associated with all the things that are cool. When such a cool Lord abides in his devotee's heart, how is tāpa, affliction ever possible. Tāpa means two things: heat and affliction. The Lord is one who removes the heat of afflictions.

Result for chanting the mantra of this anuvāka: removal of all forms of inner enemies. And all outside enemies become friends. One gains all forms of wealth including svamitva, self-mastery. Wealth includes the gain of four-fold qualities, sādhanacatuṣṭaya, which are necessary for gaining self-knowledge.

In this anuvāka, the mantras have two namaḥ, one at the beginning and the other at the end of the mantra.

¹ maulau gaṅgāśaśāṅkau karacaraṇatale śītalāṅgāḥ vāme bhāge dayārdrā himagiritanayā candanam sarvagātram itthaṁ śītaṁ prabhūtaṁ tava kanakasabhānātha soḍhum kva śaktiḥ citte nirvedatapte yadi bhavati na te nityavā so madiye ।

नमो हिरण्यबाहवे सेनान्ये दिशां च पतये नमः ॥ १ ॥

namo hiranyabāhave senānye diśāṃ ca pataye namaḥ || 1 ||

nam ḥ - salutation; hiranyabāhave – to the one who has hands shining with golden ornaments; senānye – to the one who leads the armies; diśāṃ – of the quarters; ca – and; pataye – the Lord; namaḥ – salutation.

Salutations to the Lord who has hands shining with golden ornaments, who leads the armies and who is the Lord of all the directions.

In this section, the three aspects of the Lord—the sarvātmatva, being content of everything, sarveśvaratva, having lordship over the entire jagat and sarvāntaryāmitva, being the presiding indweller of everything—are described and the devotee offers salutations to this particular form of the Lord.

Namo hiranyabāhave—Salutation unto him who has hands that are shining, meaning, the one who is shining. The entire body is nothing but effulgent, all-knowledge consciousness.

Senānye² namaḥ—Salutations unto him who leads an army, a commander-in-chief. Which army does he lead? His army consists of all devas, asuras, siddhas, gandharvas and manuṣyās. He is the Lord of all beings, who is not ‘lorded’ by anyone. The ādhipatya, worship, is seen in a presiding deity. Surāṇām adhipatiḥ, the Lord of devas is Indra, but here it refers to sarvasyāpi adhipatiḥ, Lord of all beings.

Diśāṃ ca pataye namaḥ - Unto the Lord of dik, all quarters, my salutation. Various devas preside over different quarters. For instance the east is presided over by Āditya, sun and south by Yama. But here the Lord is spoken of as the Lord of all quarters. This is because he is the Lord of all these gods. Vāyu is the devatā of air, but Vāyu functions because of the command of the Lord³. The Lord is senāpati and dikpati.

नमो वृक्षेभ्यो हरिकेशेभ्यः पशूनां पतये नमः ॥२॥

namo vṛkṣebhyo harikēśebhyaḥ paśūnāṃ pataye namaḥ ||2||

namaḥ - salutation; vṛkṣebhyaḥ – unto the trees; harikēśebhyaḥ – that have green leaves; paśūnāṃ – of the beings; pataye – to the Lord; namaḥ - salutation.

Salutation to the Lord who is in the form of the trees that have fresh green leaves and who is the Lord of all beings.

² senāḥ nayatīti senāniḥ tasmai—one who leads the army is senāni, unto him

³ bhīṣmāt vātaḥ pavate — the wind blows due to the fear of this being – Taittirī yopaniṣad –

Here, vṛkṣa, tree, is ūrdhvamūla⁴, meaning it is a samsāra vṛkṣa, a tree whose root is beyond time and space. You see only the trunk of the tree but not its roots. All that you see is what is available within time and space. The avyakta, unmanifest, is not available for any sense perception. Īśvara is in the form of this tree, which has harita keśa, free foliage like a person has keśa, hair. Chandāmsi yasya parṇāni⁵..the tree of samsāra whose leaves are vedic mantras. The karma khāṇḍa portion of the Vedas keeps this samsārā tree going, like even the leaves sustain the trees. From the earth, the tree gets nourishment through its roots. As the water gets evaporated, the leaves absorb water from the earth through the roots and keep the tree going.

What keeps one's samsāra going? Karma produces result. The result produces a body which again produces karma and the cycle continues. Even in one kalpa, cycle of the manifest world, suppose one gets a chance to get a human form, one performs numerous karmas in that birth. There are various combinations of karmas forming the cause of the birth as a crab, a snail, an octopus and so on. All possible karmas for every life form exist for every jiva and they are like the leaves of the tree. They are revealed through the veda mantras because of which one comes to know these karmas, perform them and get puṇya. It keeps the cycle of birth and death going. There are other laukika karmās also. Both the vaidika and laukika karmas constitute the leaves.

The samsara tree can be felled only by asaṅga śāstra, the sword of knowledge. The tap root of this tree is Brahman. So every manifest form is the Lord alone. If one says, 'I am separate', then alone there is a samsāra tree; otherwise it is only a tree.

Paśūnām pataye namaḥ — Salutations to the one who is the Lord of paśūs. Literally, paśū means an animal; that which has two legs, four legs or more including a centipede. The human body is also included. The body of every animal is basically not different. Animals should get confused when they see a human being. They cannot understand why the two front legs are hanging down. They can get frightened and so they pick up a sense of a source of fear. Either they run away or attack. Therefore, this body has all the propensity of an animal. In fact, any medicine you take is tried on an animal first. If it works, then it should work on a human being.

He is the Lord of the body. This body is a kṣetra⁶ and the one who knows the kṣetra is kṣetrajña, the knower of the body. Lord Kṛṣṇā says in the Bhagavadgītā: kṣetrajñam cāpi mām viddi sarva kṣetreṣu, may you know me as the knower of the body in all the bodies. As kṣetrajña, he is the Lord of all the kṣetras.

⁴ Kaṭhapaniṣad 2|3|1|

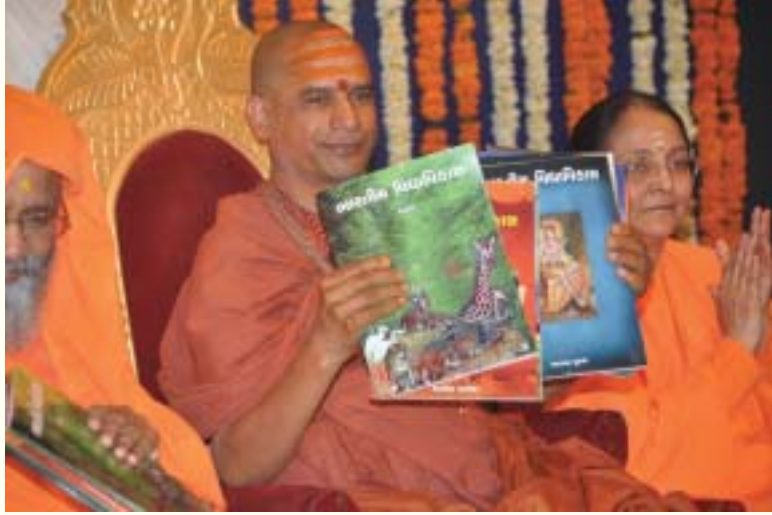
⁵ Bhagavat gītā 15|1

⁶ idam śarriram kaunteya kṣetramityabhidīyate - Bhagavadgītā 13|2

Pujya Swamiji releases “Bharatiya Vidya Vikas”— a teaching program in Gujarati for school children

Ahmedabad, Feb. 7, 2012

Pujya Swamiji released the new teaching program for school children, “Bharatiya Vidya Vikas” in Gujarati on the 7th of February 2012. He also delivered enlightening talks on “Absence of Alienation” from the 8th to the 10th of February 2012.



Swami Tattvanishthanandaji and Swamini Sulabhanandaji, under the banner of Vidyanidhi Trust, had prepared this school children program “Bharatiya Vidya Vikas”, in nine volumes, for students of Class I to IX. The whole teaching program encompassed the total way and view of our Sanatan Dharma, Veda, Value structure and Vedic culture—step by step as child grows. This program enables the child who goes through this program in nine years to know the vastness of our knowledge and culture. It also prepares the child to face this competitive life of business and family.

The four-day program began with Gujarati Bhajans by Sri Hemant Chauhan.

Pujya Swamiji, Swami Sadanandaji, (Representative of Sri Shankaracharya, Sharda Pitham, Dwaraka), Swami Viditatmanandaji, (Adhyatm Vidya Mandir, Ahmedabad) Swami Madhavapriyadasji (Swminarayana Gurukula, Charoli, Ahmedabad), Tattvanishthanandaji and Swamini Sulabhanandaji lighted the lamp.

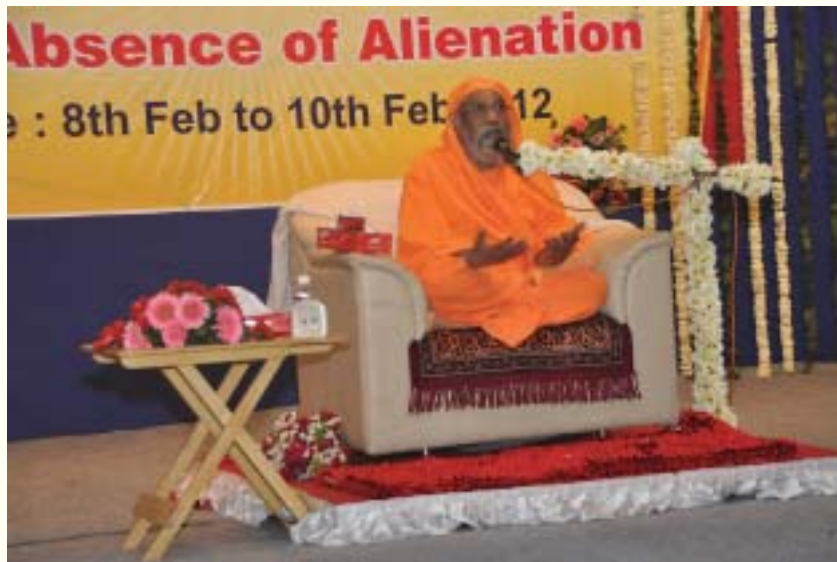
Swamini Sulabhanandaji, in her address, gave a glimpse of the nine volumes and also explained the importance of the teaching program as a part of the school teaching curriculum. She said this was the way they could develop ‘value’ in the mind of every



child studying in the school, and in future, they would have healthy minded citizens who would be proud to be Indians and Hindus.

Swami Sadanandaji and Swami Madhavapriyadasji also praised and talked about the importance of this nine-volume program.





Pujya Swamiji spoke on the topic “Absence of Alienation” on all the three days. gave As usual spell bounded audience with Pujya Swamiji, in his address, gave a new vision, unique thoughts and the solution for the alienation everyone faced though they were in the midst of the crowd. He said in this world all carnivorous animals had only one job to do to live their lives and that was to find its food. But vegetarian animals had two jobs -- one was to find food and the other, to protect themselves from carnivorous animals. But when it came to human beings there were three jobs for everyone. Firstly every one was to find food to survive and to protect oneself from the world and the third job was to protect him or her from oneself!

When any other animal baby was born, it had to get up on its own legs to protect itself and to get mother’s milk. As long as human baby was in mother’s womb, it was connected to the total. When it was born it was being disconnected from the total as the umbilical cord was being snapped off. It started its life with total helplessness. And the Lord compensated this total helplessness with the total trust in the hands that carried it and

took care of it. The one who took care of it was slowly proved to be not secure and trustworthy. So as the child grew, its trust is eroded; total helplessness continued. The Lord has provided a method of to hiding this pain and helplessness all the time during the first few years of life which created heavy unconsciousness. Nobody was free from this unconsciousness and it controlled the person for rest of his/her life.

Pujya Swamiji said, "in human life everyone is endowed with the freewill and so one has to chose the action and decide the course of one's life. There is always a chance to make a wrong choice due to inner pressure of heavy unconscious, total helplessness and insecurity. So a person has to protect oneself from this inner enemy. All this together create a sense of alienation in the mind of every human being".

Pujya Swamiji further said, "that the solution for this is sense of alienation to understand Isvara as a maker and material cause of the entire creation. As a pot is never separate from its material cause, clay, so too this creation is non-separate from Isvara, Isvara being a material cause. There is no time, place or situation where person is separate from Isvara. With this understanding of Isvara one can get over the sense of alienation, for Isvara is always with him. In fact, by studying Vedanta one can see clearly that he or she is non-separate from Isvara".

"The school children program, "Bhartiya Vidya Vikas" is the best way to educate children and those who would go through this entire program would never face this problem of inner enemy and sense of alienation. This is the cultural program to have healthy, sane and mature future citizens of the country. I pray to Lord for the success of this program", he said.

On the evening of the 9th Sriram Parasuram and Anuradha Parsuram touched every person's heart by their melodious voices with Hindi and Sanskrit Bhajans composed by Pujya Swamiji. On the evening of the 10th Ms. Twisha Vyas performed Bharatnatyam dance on Tyagraja's composition on Ramayana episodes and Ms. Krupa Ravi, Ahmedabad performed Bhratanatyam dances on Krishna stotras.

Besides this main program, there were other three programs.

On the 7th there was a 3½ hour non-stop play on the life of Swami Vivakanandaji. This was a part of the 150th Birth centenary celebration, directed by Dr. Vikrambhai Panchal. It was sponsored by Adhyatm Vidya Mandir, Ahmedabad.

On the 9th morning Swamini Suprabhanandaji invited Pujya Swamiji to her Kutia, where there was a pada puja and talks.

On the 10th morning Swami Veditatmanandaji invited Pujya Swamiji to the ashram at Tattvatirtha, Thaltej. After padapuja, Pujya Swamiji addressed the gathering on "You are the problem you are the solution."

Mahāvākya Vicāra: Rishikesh Camps and Events

By Swamini Svatmavidyananda

Introduction

The 2012 winter Vedanta camps commenced in Rishikesh just a few days after Āivarātri. The four week-long camps, each focusing on a mahāvākya from an upaniṣad began on the 24th of February with over 250 students “packed like noodles in the lecture hall,” to quote Pujya Swamiji. People from various countries and age-groups participated. The hall was consistently filled beyond capacity, and eager jiṣāsus crowding the hall did not seem to mind accommodating other campers practically in their laps. This was not all. As there was no room for other attendees, the overflow population of sādhas comprising local sādhus, day-scholars, tourists, and brahmachārins from other āgrams were directed to the old lecture hall upstairs to watch the live class feed projected on a big screen. Groups from Japan and Brazil entertained everyone each evening before satsang by singing bhajans, accompanied by the mandolin and mridaṅgam.

Pujya Swamiji taught three classes per day. The morning and evening classes unfolded the mahāvākyas, while the mid-day class unfolded the Brahmaskhtra, specially given for the long-term course students from Nagpur in Pujya Swamiji’s Satsang room. The rest of the people were able to watch the live-feed of the Brahmaskhtra classes on a screen in the lecture hall. Although these classes were filled with technical and Sanskrit terms, this was not enough to deter people, except the few faint of heart, from attending regularly, and the lecture



hall remained nearly as crowded as during Pujya Swamiji’s live presence.

Beginning and intermediate Sanskrit classes

Beginning and intermediate Sanskrit classes were conducted daily by Swamini Svatmavidyananda and Swamini Ramananda. The presence of people from other countries with absolutely no knowledge of the language necessitated an additional alphabets class taught by Swamini Swatmabodhananda.

“Tat Tvam Asi” was the topic of the first camp. Pujya Swamiji defined the term, mahāvākya, as a sentence revealing the identity of the individual and the Lord. Pujya Swamiji explained that such a sentence or statement is in the form of an equation, with the jīva (the individual) on one side, and Īgvara (the total) on the other. Contrary to the popular belief of there being only four mahāvākyas, Pujya Swamiji clarified that the upaniṣads are filled with mahāvākyas, although the four mahāvākyas,

namely tat tvamasi, prajñanam brahma, ahambrahmāsmi, and ayamātmā brahma, which were the topics for the four camps, are often highlighted as they each belong to one Veda.

To watch Pujya Swamiji in action, a master at his craft, unfold the mahāvākyas week after week is something that bears no comparison. When asked to comment about the Mahābhārata war, Hanumānji said that it was nothing compared to the war between Lord Rāma and Rāvana, which was exactly like...the war between Lord Rāma and Rāvana. Likewise, Pujya Swamiji can only be compared to himself. Only Pujya Swamiji can handle the same topic in a myriad of ways, making the truths of the upaniṣad shine for each and every person present. The introductions to the mahāvākyas were extremely diverse and innovative, while maintaining the general focus on the universal human problem —a sense of smallness and finitude. Pujya Swamiji touched on salient issues to which everyone could easily relate.

A Notion is That Which Cannot be Sustained

One introduction diagnosed the basic human problem as being that of a sense of alienation from the whole, caused by self-ignorance, and emphasized the human need for being connected to the whole. Pujya Swamiji showed how one can discover this connection by the study of the mahāvākya, where the jīva, the individual, is equated with jagatkāram brahma, Īgvara as the cause of the universe. Another introduction focused on notions that one has about the oneself (jīva), about the world (jagat), and about God (Īgvara). Notions have nothing to do with truth, for, as Pujya Swamiji declared, “That which cannot be sustained

is a notion, whereas that which cannot be negated is truth.” Freeing oneself from erroneous notions about the self is mokṣa. In yet another introduction, Pujya Swamiji raised the issue of self doubt as a universal and fundamental human problem. Anything that one assumes to be the nature of the self —happy, sad, etc.— is subject to doubt. Until one encounters Vedānta, one is perpetually in doubt about oneself. All contending philosophies about the self are products of self doubt. The quest for happiness, in which everyone engages, is also due to self-doubt. One cannot accept that one is sad, and one is in doubt about where happiness is located. Pujya Swamiji clearly revealed that happiness is neither a noun nor an adjective, but the very nature of the seeker. Exposure to the mahāvākya is the only way of assimilating this truth, and putting doubts about the self permanently to rest. The magnificent introductions left the audience spell-bound yearning to hear more. Consequently, many who had intended to attend only one camp, extended their stay; a few left to attend to pressing engagements, only to return the following week, including some people from as far as Dubai.

Having outlined the talks in each camp with deft brush strokes of wisdom and humor, Pujya Swamiji then commenced the more detailed and intricate work of preparing the minds of the listeners to appreciate the vision of the mahāvākya. Here again, those who were fortunate enough to be able to participate in more than one camp could clearly see the creativity and ingenuity in Pujya Swamiji’s presentation. Whether he was discussing the gruti as a pramāṇa, a means of knowledge, or the necessity for graddhā, the gāstra came alive and danced in his hands. The term, graddhā, was defined as the ability to trust that the words

of the ġruti — handled by a teacher— have something beneficial to say. In one camp, Pujya Swamiji elaborated on ġraddhā as the regaining of the very trust that was lost by the individual in childhood through the discovery of the fallibility, and the consequent untrustworthiness, of parents and care-givers. When the child is small, it tends to idealize its parents as Gods. The child’s own helplessness and inability are compensated for by total trust in the people that brought it into this world. As the child grows, it begins to discern inconsistency in the words and actions of the parents. It also sees the parents as eminently fallible. Continued fallibility, broken promises, and displays of emotional instability on the part of the care-givers leaves the child disappointed and unable to trust. Consequently, as an adult, also, the person is unable to trust in anything. Pujya Swamiji pointed out that the reason why a growing number of youngsters refuse to get married in contemporary India is because of this lack of trust. When the person encounters the ġāstra from this infrastructure of mistrust, the teachings will not deliver their message. Therefore, trust in the guru and the ġruti-vākyā is a crucial attitude to cultivate, for without the ability to trust the words of the teaching, one tends to look at the guru and the ġāstra with the same suspicion and disenchantment with which one greets other things in life.

In another camp, Swamiji unfolded the meaning of ġraddhā as the dropping of resistance in knowing the truth. This is important because there are no options in knowing. Knowledge is without options, and is as true as the the object it reveals. Ġraddha, therefore, is trusting the pramā᠆a, the œruti as a means of knowledge. Pujya Swamiji also emphasized that as long as various options with regard

to the nature of the self are open to a person, such a person continues to to be ignorant, in spite of listening to the ġāstra for a long time. Ġraddha, therefore, is the closure of all options with regard to self-knowledge, in the mind of the student, other than the committed pursuit of Vedānta. Only then can Vedānta bless the endeavor.

The Entire Jagat is Just Words and Meanings

Week after week, it became abundantly clear that Pujya Swamiji’s repeated unfolding of the vision of the mahāvākyas—that the jīva, the one who suffers from notions of finitude and bondage, is indeed Ġġvara, the cause of the universe— was anything but a repetition. Here again, one could continually delight in the versatility, crystal-like clarity, precision, and creativity in Pujya Swamiji’s thinking and presentation. In one camp, Pujya Swamiji showed how the entire jagat—including one’s body, mind and sense complex— is just words and their meanings. All things in the universe starting from one’s body-mind-sense-complex to galaxies are just words with meanings. When we look into each thing, it is without being; it disappears, like even a shirt, which is nothing but fabric. When we say, “shirt is”, the shirt, in itself, is without being in the sense that there is no independent substance called shirt. It is a name given to a modification of fabric. Again, there is no such thing as fabric—it is but yarn. Yarn resolves into fibers, fibers into molecules, and molecules into particles. We proceed with the enquiry in this way to finally confront the observer of the particle, oneself. This conscious entity, who is conscious of everything from the shirt to the particle does not resolve into anything, for the “I” can never be negated. That which

cannot be negated is satyam. Satyam is not yet another object; it is a term that denotes the truth of oneself, the subject. Satyam has no location, size or form —it is consciousness that is limitless, the name for which is brahman. Brahman means that which is limitlessly big, which has no boundaries. Brahman is âtman, the self, and lends its existence to everything that is described with the word “is.” The “is” in phrases such as “shirt is, fabric is, yarn is, particle is,” belongs not to the thing itself, which is just word and meaning, but to brahman. The jagat shines in borrowed existence, lent by brahman —the name given to the locus of all names and forms, itself free of names and forms.

“Nâmnî nâmnî” is a new phrase coined by Pujya Swamiji, which means, “In the one name resides the existence of all names.” As the pot arises from its cause, clay, is sustained by clay, and returns to clay, so too, the jagat is non-separate from its cause, brahman. One cannot say that the jagat is existent, as its existence belongs to brahman; one cannot say that the jagat is non-existent, as it is available for objectification and transaction. Therefore, one has to understand the reality of the jagat as mithyâ, a term used to denote a reality that is empirical, but which essentially is dependent on something else. Mithyâ is not an object, but a term that denotes the reality of anything that cannot be categorically said to exist, or dismissed as non-existent, like a pot. Whatever the pramât[â], the knower, confronts is mithyâ. This includes everything that can be witnessed both within and without one’s own body-mind-complex. The only thing that the knower cannot confront as an object is oneself, the subject, because the svarkhpa of the knower is satyam, limitless. That is why one needs

a pramât[â], a means of knowledge in the form of the words of the ġruti, from outside oneself to understand the nature of the âtman. Pujya Swamiji said that the abiding confusion about Vedanta is because the terms satyam and mithyâ are not properly understood. People often conclude that mithyâ means delusion or illusion, and therefore, they think that they have to go beyond the mithyâ to reach satyam. Whenever one is looking at mithyâ, one is looking at satyam, as mithyâ cannot exist without satyam. Mithyâ is satyam, but satyam, being independent of everything is not mithyâ.

The Immediate Meaning of the Words “Tvam” and “Tat”

The entire purpose of the teaching of Vedanta is œokaniv[âtti, the removal of samsâra, characterized by sorrow. Like the sage Nârada, who was well-versed in all disciplines of knowledge, but was still subject to sorrow, one can be very knowledgeable about mithyâ without knowing satyam. Nârada approached the teacher Sanat Kumâra for the teaching as he had heard that the knower of the self crosses sorrow. When the teacher asked him what all he knew, Nârada listed practically every discipline of knowledge from the Vedas to the art of warfare. Sanat Kumâra told Nârada that all he knew was “a heap of words” without knowing their content—the one thing, knowing which everything is as well known. Pujya Swamiji emphasized that the removal of sorrow does not take place just by knowing that one is consciousness. One has to understand the nature of this consciousness as both being free of all limitations, and as being manifest as the cause of the universe.

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Samashti Bhandara celebrating the 50th Sannyasa Year of Pujya Swamiji at Dayananda Ashram, Rishikesh



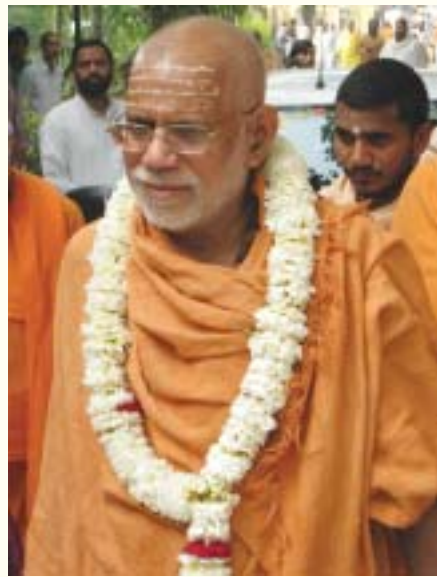
To mark the Golden Jubilee of the year of Sannyasa (1962) of Pujya Swami Dayananda Saraswati, a Samashti Bhandara was held on the 21st of March 2012, at Swami Dayananda Ashram, Rishikesh.

H.H. Maha Mandaleswar Sri Swami Divyananda Saraswati from Kailash Ashram; Mandaleswar Swami Satyamitrananda of Bharat Mandir, Haridwar; Swami Padmanabhananda (Secretary) and Swami Nirliptananda (Vice President) of Divine Life Society all graced the occasion. They spoke eloquently on the meaning and value of Sannyasa Ashrama, and how Pujya Swamiji was a role model of this life.

Around three thousand Sadhus turned up on the occasion which included around 500 from Haridwar. All the staff of Dayananda Ashram worked tirelessly to prepare for the occasion, under the guidance of Swami Suddhananda and Resident Acarya Swami Santatmananda.

The Samashti Bhandara was sponsored by Swamini Atmaprajnananda Saraswati, a student-disciple of Pujya Swamiji.

*Reported by
Swami Santatmananda Saraswati*



Sashtyabdhapurti Celebrations of Swamini Brahma prakasananda at Arsha Vijnana Gurukulam, Vedapuri (Nagpur)

The students, staff and trustees of Arsha Vijnana Gurukulam, Vedapuri (Nagpur) celebrated the Sashtyabdhapurti of our Chief Acarya, Swamini Brahma prakashananda (Mataji) on the 1st and 2nd of January, 2012. On the auspicious occasion of her 60th birthday, friends, relatives and students of Mataji came together to be a part of the two-day event. Pujya Swamiji sent his blessings and a special message which was read out during her felicitation. Swami Siddhananda Saraswati, Ramtek, a senior disciple of Swamiji blessed Mataji on the occasion on behalf of Pujya Swamiji. Swamini Atmaleenananda, Hyderabad and Swami Cidvarupananda, Mysore graced the occasion by their presence.

Students from the previous course at the Gurukulam who were present at the occasion included Br. K. Srinivasan, Delhi, who was the main organizer of the function, Horacio Vajovsky and Sylvia Vajovsky from Argentina, Sri Sravan, Bombay and Dr. Geeta Niley, Nagpur. Mataji's mother and sisters also came to be a part of a celebration.

During the event various pujas and homas were conducted for the general welfare of the Gurukulam and the whole world under the guidance of Dr. Abhiramsundaram. On January 1, 2012, we had a beautiful event of Ekadasa Rudra Japa, Abhisheka and Homa simultaneously.





On January 2, 2012, which was her actual birthday, the remaining homas and pujas were performed. A special felicitation function for Mataji was organized by her current and ex-students in which people paid their respects to Mataji and related some of their experiences with her. The President of Arsha Vijnana Gurukulam, Smt. Rajshri Jichkar and Sri Avinash Pande, M.P., a trustee of the Gurukulam and other trustees also spoke on the occasion. In the end everyone took her blessings and wished her good health and a long life.

Dhruv & Ashoka



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A Well Wisher

Śrī Śaṅkarācārya's Kāśī Pañcakam

With the commentary Tatva Prakāśikā

by

Svāmi Tattvavidānanda Sarasvatī

Verse 4

काश्यां हि काशते काशी काशी सर्वप्रकाशिका ।
सा काशी विदिता येन तेन प्राप्ता हि काशिका ॥
kāśyām hi kāśate kāśī kāśī sarvaprakāśikā ।
sā kāśī viditā yena tena prāptā hi kāśikā ॥

काश्यां kāśyām – in Kāśī हि hi – indeed काशी kāśī – Kasi काशते kāśate – shines,
काशी kāśī - Kāśī, सर्वप्रकाशिका sarvaprakāśikā – illuminates all, सा sā – that, काशी
Kāśī, येन yena – by whomsoever, विदिता viditā – realized, तेन tena – by him, हि
hi - indeed, काशिका kāśikā – Kāśī, प्राप्ता prāptā – gained.

The city of Kāśī is indeed shining in the Awareness that is Atman. That
Kāśī illuminates all. Whosoever realizes that Kāśī indeed gains Kāśī.

Kāśī is the light of lights, the Awareness that is Atman. In the waking state, the
eyesight is light to shapes and colors and the ears are light to sounds. Mind is the
light of all cognitions. But all these lights are illuminated by one light, the light of
Awareness. In the dream state too, the light of Awareness illuminates the mind and
all of its projections. In the sleep state, all lights are gone – no sun, no moon, no
eyesight, no ears, no mind and yet, the absence of all is lighted up by the light of
Awareness. This light of Awareness is Śiva and the body-mind is the city of Kāśī.

The ājñācakra located at the center of the eyebrows, where we apply kuṅkuma, is
the shrine of Lord Śiva. In modern anatomy, it is the locale of the pituitary gland.
It is interesting to note that the ājñācakra is described as a lotus with two petals
and the pituitary has two lobes. The power center is represented as a lotus in the
language of the scriptures. As one focuses the mind in the ājñācakra and merges in
the awareness, one becomes Śiva. Śivo'ham, Śivo'ham, I am Śiva, I am Śiva.

The ājñācakra, the center of awareness, is considered to be the third eye of Lord Śiva. The sight of the two eyes is transient and fickle, and is not there when the eyes are closed, the mind is preoccupied, or in sleep. On the other hand, the third eye, the eye of awareness is nitya, timeless., It shines in all the three states. It is like the sun, which has no day or night. One who knows this Kāśī gains It. One has to meditate by focussing the mind in the center of the eyebrows.

This verse is a meditation verse and we will look into this meditation in detail:

Meditation 1:

Sit comfortably in a stable position. Keep the neck, the back and the head in a straight line. Close the eyes half way and sport a smile on the lips. This inner smile symbolizes samatva, equanimity, towards the opposites of life. Squeeze the eyes once and watch the half closed eyes. Now, try to watch the mind that watches the eyes. Slowly, go behind the mind and watch it. If a thought arises, let it be; don't identify with it, don't judge or evaluate it. If it departs, let it go. Even as you attempt to watch the mind, it becomes quiet. Gradually, there is no mind to watch and you become the watchfulness itself. There is inner silence.

Meditation 2:

Then there is the śāmbhavamudra antarlakṣyam bahirdṛṣṭirñimeṣavarjitā sā mudrā sām̐bhavi, focus is within while the eyes look out without blinking. Open the eyes and blink twice or thrice. Stop blinking and look ahead. Try not to see what is ahead. Focus the attention on the inner. Don't blink as long as you can. You reach a state of awareness, in which there is no seer-seen division. There is only the pure awareness of the being. This divisionless watchfulness is Kāśī. This practice builds the inner awareness and silence. We have to discover the inner silence. If we let the mind chatter non-stop all day, it makes us go crazy. The inner silence is Śiva, the immortal happiness. That is our true nature and we have to discover it.

Meditation 3:

Sit erect keeping the hands in the lap. Close the eyes softly half way. Sport a smile on the lips. Make this smile intrinsic to you. Don't lose it at any time. Watch the eyes. The eyes are half closed. A little movement of the eyes is not uncommon, since the eyesight is known to be cala, unsteady. Keep the pupils in the center. Focus the sight of both the eyes in the center of the eyebrows. As you watch the center of

the eyebrows with the closed eyes, gradually the division between the watcher and the watched resolves in watchfulness. It is the awareness, of nothing in particular. It is Awareness pure, undifferentiated, and focussed on itself. That is the Kāśī. You are not the ego, not the doer, not the mind, and not the body. You are that light of awareness, you are Kāśī. And you are Śiva.

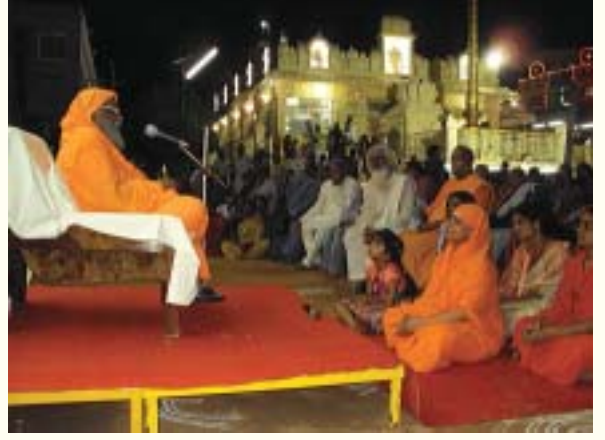
Atman is the changeless, spaceless and timeless Awareness. It is undivided and indivisible. It is not self-consciousness; It is impersonal. It is sat-cit, the awareness of the being. It is fullness in the sense that there is no sense of insufficiency in it. It illuminates the mind and the sense organs and enlivens the body. Be bold and say, 'I am Śiva'. 'Cidānanda rūpaḥ śivo'ham śivo'ham. I am of the nature of Awareness and I am Śiva, the auspicious'.

At the end of meditation, sit at ease for a while keeping the eyes closed and then slowly open the eyes. Each of these meditations can be done for about 15 minutes and practised at least for 41 days. As the mind moves, it creates the content of the waking consciousness. The content is unreal, but appears real due to ignorance. As long as we are interested and attached to the content, we will not be able to discover that it is unreal. Once we discover the inner silence through dispassion towards all contents of the waking consciousness, we need not do anything about that content. It will come and go. It is unreal and there is nothing to be done about it. It will go through its motions as per its own nature. Your home is the inner awareness, not the unreal content, and this is Self-knowledge. And you will know that you are Śiva. This is the real pilgrimage of Kāśī.



Pujya Swamiji at Guntur

Pujya Sri Swami Dayananda Saraswati delivered anugraha bhashanam to the devotees at Sri Venkateswara Swami Temple, Brindavan Gardens, Guntur, A.P., on 17th February 2012. He addressed the audience who had gathered for an on-going discourse on 'Yajnyavalkya Maitreyi Samvaadam' by Swamini Satyavratana Saraswati.



Pujya Sri Swamiji commenced his talk on the verse 'Sada Shiva Samarambham' and went on to highlight the significance of the verse to the audience.

He said, "it would be ideal if all the three viz., Sruti, Smriti and Puranas are in one temple or abode (Alayam). Adi Shankara was such an abode. Moreover, he was the embodiment of Karuna".

He further expounded the significance of Guru Parampara, by which the knowledge is passed down the lineage of traditional Gurus. Just as the holy Ganga flows past various Ghats and people purify themselves by bathing at the Ghats, Acharyas impart spiritual knowledge to seekers to remove the ignorance. "The knowledge Ganga started from Sada Shiva; Veda Vyasa served as a Ghat; it flowed down through Adi Sankara Ghat and this Swamini is the new Ghat", he said and added, "We, the Gurus are only conduits".



He complemented the audience on their good fortune in getting an opportunity to listen to Swamini's talk.

In conclusion, Pujya Sri Swamiji highlighted the mantra "Atmanastu Kaamaaya Sarvam Priyam Bhavati", from Yajnyavalkya Meitreyi Samvada.

“Nourishing the Balance of the Universe” Keynote address by Pujya Sri Swami Dayananda Saraswati

Om. Namaste to everybody.

It was very inspiring to see and hear in various languages, in various forms, the human expression, of his/her devotion to the Lord, to Isvara. I don't know why some people are so committed to destroy these forms. It's a violence against traditions, against cultures, against people, against the core beings of the humanity. When you are born your parentage is given, the place of birth is given, time of birth is given, the body is given, male/female, the environment is given, the scheme of things, the galaxies, systems, forces, laws, contemporary people, life forms, all are given. There is nothing that I, as an individual, can really create as something new. If I can make something, well, the possibility is given. Every software is a possibility. Every hardware is a possibility. It's given. What is given has got to be protected, nourished, not distorted, and that is nourishing, I say. My body doesn't belong to me.

There is a Sanskrit drama in which one's body becomes an object of dispute. Devadatta has his body. He claims, "This is my body." Then, mother has a claim, "I brought this body into this world. I brought this body up. This body belongs to me." The father gets into the box and claims fifty-fifty, "I have my own contribution to this body and therefore I should have fifty

percent of the body." The fellow is married and his wife gets into the box, "I am the better half of this fellow, if not better, at least the other half, I have got a claim over this body." The children are represented by attorneys who claim that the body belongs to these children until, at least, they grow up. The state can get into the box, the employer can get into the box, all the bacteria can get into the box, the potatoes can get into the box, all these cows and goats, and unknown animals, also, can get into the box, claiming this body as their own possession because the claimants have equal right. Therefore, the judge in the case got confused. He decided, "Nobody has a claim over this body, including Mr. Devadatta." Therefore, he said, "I am going to appoint a managing trustee and the managing trustee must be able to know hunger when there is hunger, thirst when there is thirst in this body. If there is a back pain, he should know. The managing trustee should know. If there is a headache, the person should know." All the bacteria became silent. All the people became silent. Nobody came forward. Neither Mr. Devadatta came forward. He thought, "If all these people have a claim over this body, I don't care. This is not my body." Well, the judge said, "Nobody has a claim, no doubt, neither Mr. Devadatta has a claim when all others have a claim, but Devadatta occupies, in the scheme of things, a significant place from

**Key-note address by Pujya Sri Swami Dayananda Saraswati at the Meet of the World Council of Elders of Ancient Traditions & Cultures and International Center for Cultural Studies held at Dev Sanskriti Vishwa Vidhyalaya, Shantikunj, Haridwar, on March 4, 2012".*

where Devadatta is capable of knowing hunger, thirst, any pain occurring in this body. Therefore, in the scheme of things, this trusteeship of Mr. Devadatta, trusteeship for this physical body, is given and he has the significant position. Therefore, I am appointing Mr. Devadatta as the managing trustee of this body.”

The extension of this story is, everyone of us is a managing trustee of what is given. The indigenous cultures, indigenous languages, indigenous forms, religious traditions, are given; they are not created in history. They are given and they need to be protected. We are all managing trustees, understand. We are managing trustees of these colorful cultures, which really enrich the human heritage.

In India we have that kind of freedom to protect; even the intruders we allow them to protect. In fact, India has got a culture in which the majority of the people are Hindus, but they feel they are persecuted by certain other intruding traditions. The only country in the world in which the majority would feel persecuted, in as much as, the majority seems to have a cultural genius to accommodate, it has that openness to accommodate. All the indigenous cultures had that openness. They were so open that now we have to find out where they are. We can meet them only in conferences like this. Very unfortunate. We have allowed ourselves to be wiped out. And we are allowing ourselves to be wiped out. Without being violent, we can raise our voice, in all conferences, in all situations, that we have a right to be what we are. The Sun is Sun, Moon is Moon. The Moon doesn't want to become the Sun, much less the Sun wants to become the Moon, better

they are as they are. Better we are as we are. We don't require to change you. You need not require to change us. May we enjoy what we have and nourish each other the balance, I don't know what is the meaning of this "balance" here, but nourish each other what we have. Devan bhavayatanena dedevah bhavayantu yah; parasparam bhavayantaha sreyah paramavyapsate. It is given. Therefore, you do what is to be done. You are in a position where you need to contribute what is to be done. Be a contributor. What is to be done is your contribution. At any given place and time, the script becomes very evident, "This is what I have to do." Do what is to be done; acknowledge all the forces, all the devas; let the devas do what they have to do; you do what you have to do. You have sreyas only, that is the way to live in harmony with the setup, with the scheme of things; we will say, with Ishvara. All that is here is Ishvara, God. We don't give a location for God, "God is somewhere there." We say all that is here is Ishwara, so when you nourish your culture, your religion, your people, the forces, you nourish yourself in the process and you also make sure that the particular environment is not in any way disturbed by your being here. And make people also understand what this nourishing is. Thank you very much. Om tat sat.

Pujya Swamiji's message on March 4 in Dev Sanskrit Vishwa Vidhyalaya (www.dsvv.ac.in) can be viewed at the link below.

Special Message - Swami Dayanand Saraswati Ji and Ad. Dr. Pranav Pandya Ji (Mar 4, 2012)
<http://www.youtube.com/watch?v=z1AS5Vu7AVQ>

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The mahāvākyas unfold an equation between the jīva, who like Nārada, feels finite, and brahman as Īgvara, the cause of the universe. Like a mathematical equation, the equation between jīva and Īgvara is also a matter of understanding, not belief. If an elementary school teacher were to say to a student, “5 + 4 = 20 “ 11”, the young student might be initially perplexed by the single digits and the plus sign on one side of the equation confronting the double digits and the minus sign on the other side. How can the two sides be identical? A similar question can arise when one looks at the equation “prajñānam brahma,” which means that the one who obtains as the conscious entity that is behind the operation of the sense-organs, the prāṇa, the mind, and is the invariable content of every cognition, is indeed brahman, the cause of the universe. The apparent differences between the jīva, the individual, and Īgvara, the cause of the universe, are obvious. The jīva,, characterized by self-ignorance, identifies with everything finite, such as the body, the states of the mind, etc., and therefore suffers from a notion of bondage. This is known as tvam-pada-vācya, the immediate meaning of the word “I.” By contrast, the tat-pada-vācya, the immediate meaning of the word Īgvara is one who is all-pervasive, almighty, and omniscient. In every camp, Pujya Swamiji stressed the fact that unlike other theologies, the upaniṣad does not present Īgvara as an entity separate from the jagat, situated in a place called heaven. Such beliefs are contrary to reason and common sense, whereby “God,” who is without limits and all pervasive, cannot be separate from everything else, or located in a specific place, much less have a gender. The various laws that comprise this jagat are not mandates, but manifestations of Īgvara. The sun, the moon, the air that we breathe, are all Īgvara. The physiological laws that govern the functioning of the body are also Īgvara. Therefore in the tradition, it is

possible to invoke Īgvara in any form, or as the presiding deity of any law. Even the functions of the body and mind are manifestations of Īgvara —kidneys are Īgvara, pancreas is Īgvara. The psychological order is Īgvara, and the so-called disorder within any one order is also Īgvara, because the so-called disorder in one sphere is an intrinsic part of the manifestation of another order, usually the order of karma. Therefore that which is infallible is Īgvara. Any disturbance in any part of the order can be nullified or mitigated by invoking Īgvara in the form of the devatā, the presiding deity of that particular order. This sophisticated understanding as there being not one or many gods, but all that is there is god is not available in any tradition. Even if some of the indigenous traditions in the past had some understanding of the sacredness of everything, it has been mostly lost as it was not backed by the sampradāya, the teaching tradition.

The tvampadavācya and the tatpadavācya have meanings that are apparently contradictory. The immediate meaning of the word “tvam” yields the helpless, hopeless individual, the jīva, who struggles to be free from a sense of bondage and limitation life after life. The immediate meaning of the word “tat” is the all-powerful and limitless Īgvara, the cause of the universe. How can the two be identical? Just as in the mathematical equation, we have to see past the apparent contradictions of the single and double digits, the plus and minus signs, to arrive at the non-difference between between the two sides of the equation, so too in the mahāvākyā, we have to look at the implied meanings of the words tvam and tat, tvampadalakṣya and tatpadalakṣya, to understand that all that is there is one indivisible brahman, the whole.

The Implied Meaning of the Words “Tvam” and “Tat”

The implied meaning of the word “tvam” is that which is invariable in every

cognition, that because of which the eyes see and the ears hear, that which obtains as the witness of everything, but which itself does not need a witness to establish its existence. This is the self-existent self, the *âtman*, the conscious entity upon which the entire Vedanta *gâstra* is based. The self is not established by a means of knowledge, on the contrary, all means of knowledge can exist because the self is self-evident. The self, as it were, associated with a particular body-mind complex, as though appears limited, but the so-called limitations belong to the *upâdhi*, which is *mithyâ*, and not the *âtman*, the self, which is *satyam*. It is just like how the red cloth placed behind a quartz crystal ball makes the crystal appear to be red, when, in reality, it is not so. The *âtman* is *brahman*, one non-dual consciousness, that obtains as the subject, the witness. If an burning oil lamp is covered by a clay pot with several holes, the single flame appears as many, without really undergoing any change. The one consciousness likewise shines through various cognitions and various bodies, much like the reflection of the sun seen simultaneously in many pots of water.

The implied meaning of the word *tat* is also *brahman*, consciousness, which alone exists limitlessly, and which is nothing but knowledge. Like the individual lends his or her existence to the dream, and the dream is nothing but a manifestation of the individual's knowledge, the *jagat* is a manifestation of *Îgvara*. The dreamer projects the dream by covering the waking state, and undergoes no change whatsoever as a result of the dream. The dream is an model example to help assimilate that the creation is projected exactly like the dream, by veiling the non-dual oneness, without *brahman* undergoing any change. *Brahman* as the cause of the universe is *Îgvara*.

Pujya Swamiji further illustrated this point with the story of the wave and the ocean. An elderly Atlantic wave was very sad. As it lapped helplessly back and forth on the

shore, reminiscing the glorious bygone days when it was a tsunami and a breaker, it noticed a tiny wave nearby that was very cheerful. The Atlantic wave asked, "You seem to be new. Where are you from?" The small wave replied that it was from the Indian ocean. The Atlantic wave persisted, "Why do you look so cheerful?" The Indian wave responded by saying, "Why do you look so sad?" The Atlantic wave then launched into a story of how great it used to be in its erstwhile years, and now it was at the end of its life, a small useless wave biding its time till it was gone. The Indian wave replied by saying the that the Atlantic wave was not a wave at all; in fact, it was the ocean. "What?" said the Atlantic wave astonished. "You cannot say that. That is blasphemy. The ocean is god; I am at best just odd. I came from the ocean so it is the cause, whereas, I exist because of the ocean. The ocean is all, but I am so small." The Indian wave persisted and asked the Atlantic wave, "What are you made up of?" The Atlantic wave replied, "Water." "What is the ocean made up of?" asked the Indian wave. Again the Atlantic wave replied, "Water." "You see," said the Indian wave, "You are the ocean. Ocean *tvamasi*. All of you is water, and the entire ocean is nothing but water. The same water with a name and form is known as the wave, and with another name and form is known as the ocean." The Atlantic wave became enlightened. Both wave-ness and ocean-ness are statuses of water. Water alone, in terms of this example, is *satyam*. Likewise, both *jîva-ness* and *Îgvara-ness* are *mithyâ upâdhis* superimposed as it were on *brahman*. *Brahman* as *jagatkâraGā* is the total, and *brahman* as the self-existent witness obtaining in the body-mind complex comprises the individual. Not knowing this is a costly mistake, as due to this ignorance centered on the self, one takes oneself to be what one is not, and is subject to grief and other afflictions. As Pujya Swamiji put it, "not knowing the infinite is an infinite error."

It is because of this one becomes an infinite seeker, instead of being a seeker of the infinite."

In this way, the precision and clarity of Pujya Swamiji's teaching left nothing to chance. The mahāvākyas came alive in a manner whereby their message was easy to assimilate. Pujya Swamiji focused on healing from a sense of alienation by connecting to Īgvara. He stressed that discovering Īgvara in one's life is an important precursor to assimilating the message of the mahāvākya. Without this crucial step of healing the basic sense of disconnection of the individual from the whole, one's understanding would be half-baked and incomplete.

It was clear from the questions posed to Pujya Swamiji at the nightly satsangs, that it was a seasoned audience, many of whose members had been exposed to Pujya Swamiji's teachings. The satsang questions, for the most part, were of a high caliber. A definite highlight of the satsangs was Pujya Swamiji leading bhajans in his incomparable voice. Much to the delight of all, Swamiji taught "gantākāra bhujagāyanam", among many other bhajans.

Other Highlights and Events

During the camps there were a record number of bhagāras, nearly one every other day. Two students from Brazil, Bruno and Maria were fortunate enough to have their wedding conducted on the banks of the Gaḡā, and blessed by Pujya Swamiji. A traditional vaidya, Dr. Vasudevan, visiting from the Arya Vaidya in Coimbatore delivered an afternoon talk on the basic principles of Ayurvedic healing. Baba Ram Dev visited the ashram one afternoon during the bhagāra, and interacted with some of the students. Drs. Hiren Joshi and Pratima Tolat gave a power point presentation of their work at the

Shyamalaji rural and tribal hospital in Gujarat.

Pujya Swamiji addressed the 5th annual International and Interfaith Conference of the Council of Elders that met in Haridwar in the middle of March. This is a large gathering of indigenous religious leaders, many of whom know Pujya Swamiji, and respect his contributions to the field of interreligious harmony. In his short address, Pujya Swamiji emphasized on the need for coalitions and networking on part of endangered religious leaders and groups, as this was the only way to overcome alienation from oneself, one's cultural and religious heritage. He said that it was through the formation of conscious networks alone that one could resist religious and cultural encroachment on the part of aggressive religions. At Pujya Swamiji's invitation, a group of forty-five delegates from the conference visited the āgram on the last day of the conference. They were primarily Romuvas, who live in Eastern Europe, and claim Hindu heritage. They have been able to keep their practices despite the spread of Christianity. Pujya Swamiji honored them with shawls. The group visited the temple, and participated in the Gaḡā ārti. During satsang time, the delegation members performed some of their ethnic songs to the accompaniment of the "kokles", a Latvian stringed instrument similar to a dulcimer. Their leader later presented Pujya Swamiji with a CD of their songs.

During the camps, Pujya Swamiji released some books. These included the Malayalam translation of the Muḡākopanicād, and two excellently illustrated and designed pkhja books published by the Arsha Vidya Tirtha, Jaipur, entitled "Nama%" and "Pkhja Stuti Ratnam." Pujya Swamiji also released a CD containing a series of talks on the Gurupādukā-stotram given by Swamini Svatmavidyananda.

"Arsha Vidya Tirth students visit Rishikesh"





॥ श्रीशिव-ध्यानम् ॥

ॐ ध्यायेन्नित्यं महेशं रजत-गिरिनिभं चारु-चन्द्रावतंसं
रत्नाकल्पोज्ज्वलाङ्गं परशु-मृग-वराभीति-हस्तं प्रसन्नम्।
पद्मासीनं समन्तात् स्तुतममर-गणैर्व्याघ्रकृत्तिं वसानं
विश्वाद्यं विश्वबीजं निखिल-भयहरं पञ्चवक्त्रं त्रिनेत्रम्॥



॥ श्रीराम-ध्यानम् ॥

ॐ सान्द्रानन्द-पयोद-सौभगतनुं पीताम्बरं सुन्दरं
पाणौ बाण-शरासनं कटिलसत्तूणीरभारं वरम्।
राजीवायत-लोचनं धृतजटा-जूटेन संशोभितं
सीता-लक्ष्मण-संयुतं पथिगतं रामाभिरामं भजे॥

News & Views

Prophet Who Predicted the End of the World in 2011 Apologizes

Religion News Services

USA, March 9, 2012: Radio evangelist Harold Camping has called his erroneous prediction that the world would end last May 21 an “incorrect and sinful statement” and said his ministry is out of the prediction business.

“We have learned the very painful lesson that all of creation is in God’s hands and he will end time in his time, not ours!” reads the statement signed by Camping and his staff and posted on his ministry’s website.

“We must also openly acknowledge that we have no new evidence pointing to another date for the end of the world,” he wrote. “Though many dates are circulating, we have no interest in even considering another date.”

Sewa USA Offers Internship To Experience India From Within

Source

HOUSTON, TEXAS, March 1, 2012 (Sewa USA, Press Release): As more and more American college students are opting to work in India to get a closer look at this emerging giant, Sewa International USA is offering an exciting internship opportunity to experience India from within.

“Yuva (Youth) For Sewa” (YFS), a 10-week long summer internship offered by Sewa, provides students a great opportunity to work in India’s nonprofit sector. Interns will work with some of the highly energetic social service organizations in India.

“YFS started in 2006 and 44 students have served so far in various projects based on their interest and academic training. Health, education, environment and woman and child empowerment are four broad project categories,” Prof. Sreenath, President of Sewa International USA, said

New Jersey Balaji Temple’s Hinduism Summit

Source

BRIDGEWATER, NEW JERSEY, March 8, 2012 (indoamerican-news.com): Recent surveys showed that a majority of Americans are leaning towards Hindu thought. At the same time, a study indicates that over 1/3rd of youth from Hindu families in America may be converting out of Hinduism. While the growing interest in Hinduism is a testimony to Hinduism’s science and universal nature, the counter trend shows ignorance about Hinduism’s uniqueness among many born Hindus.

The Hinduism Summit (Dharmajagruti Sabha), at the Balaji Temple Community Hall in Bridgewater addressed these trends as well as threats to Hinduism from direct assaults, denigration and ‘digestion’.

Some of the speakers were: Hindu activist, Jitendra Oulkar (‘Know denigration: preserve Hinduism’); Shilpa Kudtarkar (‘Spiritual dimension underlying Hindu concepts and issues’); Rajiv Malhotra (‘Breaking India - Western Interventions in Dravidian and Dalit Faultlines’); and Bhavna Shinde Hurley, spokesperson of Forum for Hindu Awakening, whose presentation was on ‘Understanding, living and preserving Hinduism’.

Since the first Hinduism Summit held in July 2009 in Virginia, 12 Hinduism Summits have been held in North America, UK and Australia. For more information, visit: www.hinduawakening.org/

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