

Sri Brahmavidyanandaji's visit to AVT Jaipur

Arsha Vidya Teertha was sanctified by the visit of the eminent Acarya, Sri Swami Brahmavidyananda Saraswatiji. It was a happy occasion for the Ashrama devotees. He was welcomed with Poorna Kumbha at the City Centre. Sri Swamiji also visited the Chhaatraalaya, to be welcomed by the boys with chants. Swamiji spent the evening with them and told them a beautiful suĀi;tm and expounded its meaning.:

सत्यं माता पिता ज्ञानं धर्मो माता दया सखा ।
शान्तिः पत्नी क्षमा पुत्रः षडेते मम बान्धावाः ॥

These are the six close members of my family:- Truth is Mother and Knowledge, my Father- I must revere them and reflect them in my life, by ever upholding truth and seeking knowledge. Dharma is my brother (born with me, of the same parents) whom I must always love and follow. Compassion is my friend whom I will never leave. I must be wedded to peace, Shantih, for life, for that will bring fulfillment. That will beget Khama, forgiveness - my beloved son!

Swamiji sang a bhajan, took the evening prasadam with them and stayed overnight, joining the boys in the morning Pooja and abhishekam.

Swamiji's Satsanga at the Ashrama was, likewise, very enlightening.

Wisdom says, what is 'Tucchaam', non-existent (like 'human horns'), I must not waste my energies upon. Yet I do! How much I dwell in the bitter experiences of the past and the fantasies of the future.. both non-existent as of now. Take a lesson from the past experience, if any, but leave the useless 'reliving' of the experience! It is good to plan for the future but unwise to worry about it or day-dream all the time. 'Now' is the truth - do what is your duty - now!

He shared what he had found very inspiring as a meditation from the Panchadasi of Sri Vidyananda. He said that it was indeed a very simple way to bring Vedanta into day-to-day life and is enshrined in the 15th Chapter thereof.

There are three Gunas in us, which are manifest in the form of three kinds of Vrttis. The Shanta-vrttis, Ahimsa, Daya, Satyam etc. all born of Sattva-guna. The Ghora-vrttis - desires and fancies, anger, worries, ambitions, competition etc. born of Rajas, 'activity'. And finally Moodha-vrttis, laziness, procrastination, inaction, sloth, excessive sleepiness and the like born of Tamas.

One's Vrttis, thoughts, are like a constantly flowing stream - a 'Sarit'. It could be Shubha Sarit or Ashubha Sarit. Shubha, the

'auspicious' is all the positive vrttis of Daya, Dharma, Kshama, seva, self-restraint and the like - the Shatka-sampatti.... all that results in shubham - Shanti and fulfillment. Ashubha is Jealousy, anger, hatred and the like, which result in 'Ashubha', turbulence. One must gently nudge on the Shubha Sarit and avoid the Ashubha.

One must deal with thoughts, experiences, etc. as one deals with visitors to our home. Most of them are packed off from the drawing room, after 'due' attention or courtesies...with no regret or longing for, once they leave. A few are not even let into one's home, sent off from the gate itself. Very few close ones (family), is entertained in the inner chambers. So too with the Vrttis, should one deal, if peace is sought, and we must escape the stranglehold of Vishayas and Chinta.

A very simple meditation is described to recognise that all that is, is Brahman, Sacchidaananda!

Whenever we encounter any object, animate or inanimate, we recognise that

it exists, and we perceive it. The common fact behind all these diverse perceptions - like the chair is, or stone is, or cow is, or man is or tree is is the 'IS' or 'Isness', the 'SAT'.

When encountering in the world of experience, living beings, from trees to humans - a Cat runs, a bud opens, child plays, bird flies, hunger, thirst...we must recognise that it is expression of consciousness in various degrees, the CHIT".

When there is the recognition of joy, say a person laughing at a joke, or enjoying ice-cream/food, or Cinema, or the beauty of the mountains, a Mother cuddling her baby fondly, a calf jumping and frolicking, children playing.... see that it is the expression of fullness, it is 'ANANDA'.

All that is, this Jagat, is only SAT-CHIT-ANANDA, Brahman! One does not need to set aside any special time for this meditation, it is as fluid as we live, every moment, everywhere... one can effortlessly see....and know.. Sacchidananda

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