



# *Arsha Vidya Newsletter*

*Rs. 15/-*



**Swami Sadatmanandaji's anugrahana bhashanam  
on Gurupurnima day**



**Please refer to the article on page number 11 Gurupurnima report**

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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!

# Mundaka

## Third Muṇḍaka Section 1

Introducing this section, Śaṅkara says, Brahman, the subject matter of *parā-vidyā*, was clearly presented by the first two *Muṇḍakas*. It was shown that by the knowledge of Brahman the knot of ignorance that is the cause of *samsāra* is totally resolved. For the benefit of those who are not ready for this knowledge, meditation on Om was pointed out through the imagery of a bow and arrow. It is not *antaraṅga-sādhana*, an internal means. It is not adequate, however, to prepare one for this knowledge. Some *bahiraṅga-sādhana*, external means are also necessary. One must live a religious life following ethical values. Religion goes along with a spiritual life.

So, the third and final *Muṇḍaka* is going to talk about the need for values like speaking truth and a disciplined life, so that one's interaction with the external world is proper.<sup>122</sup> These secondary means are helpful to prepare the mind for gaining the knowledge, just as a pot maker needs the help of secondary means like the wheel and the stick.

Another topic of the third *Muṇḍaka* will be ascertaining the nature of Brahman through of different method. The *vastu* is talked about repeatedly through different methods because it is something very difficult to comprehend<sup>123</sup> and one needs to have extensive exposure. Therefore, śruti does this repetition so that the *vastu* is understood through one method or the other. The first mantra is in the form of a *sūtra*, an aphorism, which is going to be elaborately commented upon by the succeeding mantras.

The *śāstra* reveals that all that is here is Brahman. The jagat is Brahman, and the *jīva* who also is looking at the jagat is also Brahman. If both the known and the knower are Brahman, then we have an entirely different type of teaching.<sup>124</sup> Until this knowledge becomes clear, the existence of the *jīva* as a separate entity cannot be dismissed. According to the *śāstra*, the individual is subject to *punya-pāpa*, experience of pleasant and unpleasant situations. In other words, he is a *samsārin*. Some people, therefore, say that the *jīva* should become the *ātman*, which is free from *punya-pāpa*. It is not possible. If the *jīva* has to become that *ātman*, it has to give up the *jīvatvam*, individuality. If *jīvatvam* is real, the *jīva* cannot give it up. So, there is no becoming here, and the *jīva* that one talks about is nothing but *Īśvara*. If one knows *ātman* as Brahman, then one is *Īśvara*; if one does not know, one is a *samsārin*.

There is a very beautiful imagery of two birds presented here. They are perched on a tree, which is another imagery used to explain *samsāra*. *Samsāra* is compared to a tree because it is something that can be felled, which again has the capacity to sustain itself. Even through the trunk goes, still the tree continues because of adventitious roots. One's individuality, through identification with one's own body, is like a tree it can be felled for good, and it can also perpetuate itself. If one body goes, another body will be waiting for the *jīva*. To put an end to this, one has to cut asunder this tree of *samsāra*. The means of felling this *samsāra* is given here.

On this tree of *samsāra*, two birds are perched. One bird flutters around gathering fruits. It gathers *karma-phala* and enjoys it. It is a doer as well as an enjoyer. It is the *jīva* bird. The other bird just witnesses this bird. It blesses this bird by lighting up all its experiences and providing the infrastructure for it to go around and do whatever it wants. It lends its existence and awareness to this bird. That bird is Īśvara. Because the *jīva* bird cannot do anything without the presence of the other bird, it comes back to the tree again. The fluttering bird has to recognize, 'I am in reality the watching bird.' Then it fells the tree of *samsāra* and becomes free from sorrow.

Similarly, two entities are present in this body. One seems to do varieties of things and gather *karma-phala* that is not always enjoyable. Sometimes it is bitter, sometimes sweet and sometimes even rotten, like the bad peanut that spoils the whole day. The other seems to be enjoying without doing anything.

Now, the *śāstra* tells us, if one wants to get rid of *samsāra* and become free, one need not give up this body. Without journeying from this body and without going to heaven, one can still be free. One has to know that one is, in reality, the one who enjoys without doing anything. The non-difference between *jīva* and Īśvara was already shown in the previous section. Here, the *śāstra* presents this imagery only to point out that one need not leave the body in order to gain *mokṣa*. One non-dual *ātman* is presented here as two birds, one watching and the other knocking around, to account for the *jīva* and his release from *jīvatma* by knowledge.

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122 अथ इमानीं तत्सहकारीणि सत्यादि-साधनानि वक्तव्यानीति तदर्थम् उत्तर-ग्रन्थारम्भः ।( मुण्डक भाष्यम् )

123 प्राधान्येन तत्त्व-निर्धारणं च प्राकारान्तरेण क्रि यते अत्यन्त-दुरवगाह्यत्वात् कृतमपि ।( मुण्डक भाष्यम् )

124 Refer to the commentary on *mantra* 2.1.1

To be continue.....

#### Swami Satswarupananda's shifting

Please note that Swami Satswarupananda – who is at present stationed in Pune, will shift permanently from 16<sup>th</sup> July 2017 to Swami Dayananda Ashram, Arsha Vidya Peetam, Purani Jhadi , Muni ki reti, Rishikesh 249 137, Uttarkhand.

Email [dayas1088@gmail.com](mailto:dayas1088@gmail.com) Phone 0135 243 2669 or 243 0769.

Please do not send mail to Pune from 10<sup>th</sup> July 2017.

# The concept of yajña in the Bhagavad Gītā<sup>1</sup>

## Human pursuit

Every human being wants to be happy. One tries to be happy by removing the causes for one's unhappiness. Typically, one does this by rearranging the things around like, house, job, etc. In the context of the Bhagavad Gītā, Arjuna wanted to be happy as well. He believed that the war was the cause for his unhappiness. In general, our conclusion is that the cause of our unhappiness is "out there" and consequently we try to get rid of it. The basic problems of humanity are *śoka* (sadness) and *moha* (delusion). Arjuna had the same. Even though the specific situation that he faced may not be applicable to us, the spirit of the context is no doubt applicable. Gītā helps one to get rid of the *śoka* and *moha*. One may ask as to what the connection between one's desire to be happy and the removal of *śoka* and *moha* is. The answer lies in the fundamental truth about oneself namely, that happiness is one's true nature. Just as when the clouds that cover the sun are removed the sun becomes visible, so too the removal of *śoka* and *moha* helps one to recognize one's true nature. Greed, anger, etc. are nothing but manifestations of the *śoka* and *moha* only. Bhagavad Gita's teaching is to free us from these. When the layers of cloud are removed, the sun becomes more and more visible. Similarly, as layers of *śoka* and *moha* are removed, one discovers gradually the true nature of one's happy self. Thus, one can be one's own witness in every step of the pursuit of happiness validating that one is in the right path to achieve it.

## Doing what is right is a social responsibility

Although Arjuna went to the battlefield to fight, seeing his kith and kin and the revered teachers suddenly had serious misgivings about the war. He was grief stricken on account of the destruction the war will bring. He found himself incapable of overcoming his grief and had no motivation to proceed with the war. In this context, Lord Kṛṣṇa asked Arjuna to perform his duty. It was not the lack of skill that stopped Arjuna from doing his duty. He was overcome with *śoka*. Lord Kṛṣṇa teaches that the way to become free from grief/depression is to do what is right in a given situation. Doing what is right is important for one's own happiness. As a *kṣatriya* (belonging to the warrior class), Arjuna was expected to perform his duty and the people depended on him to do it. The enemies of Arjuna were threatening the social fabric and Arjuna was duty bound to set things right. There must be a basis for people to interact with each other. Honesty, sincerity and trust are essential elements of this interaction. When these are threatened or absent, then people will find it difficult to interact. This will lead to disorder. Therefore, right values, dharma, honesty are required for a society's progress and prosperity. In effect, Arjuna was not fighting for himself, but for the whole society's welfare. Gita verse 3.8 asks us to do our obligatory duties.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्धोदकर्मणः ॥

*niyataṁ kuru karma tvaṁ karma jyāyo hyakarmaṇaḥ |*  
*śarīrayātrāpi ca te na prasiddhyedakarmaṇaḥ || Gītā 3.8*

As a *kṣatriya*, Arjuna had a duty to uphold dharma. But, he was deluded into thinking that the war with his cousins and relatives was unpleasant and hence was the cause of his sorrow. He did not want to fight the war. Lord Kṛṣṇa advises him in this verse *niyatam kuru karma tvam* (Do your duty).

### **Attitude towards duties**

There is no such thing as “pleasant” or “unpleasant”. One must focus on one’s duty. Failure is not the cause of unhappiness. Our thinking that “I failed” is the reason for unhappiness. Our identification with the outcome is the cause for the unhappiness. Instead, one should identify with oneself and focus on the duty. This is nothing but taking responsibility for that one has control over (*Gita 2.47 karmanyevādhikāraṣṭe*). We control the effort and not the outcome and hence we should judge ourselves based on the effort and not based on the outcome. One can aim and release an arrow towards a target. But, once the arrow leaves the bow, we have no control over it. One’s conclusion that “I am a failure” is due to ignorance. Understand that we are the cause of the effort (provisionally, for now. Later on, Gītā teaches that one is not a doer) and not of the outcome. All our situations are given. When one does not judge oneself as a failure, one becomes free from the grips of *śoka*.

When we are presented with the choice to perform, we must do only what is right and not what is convenient. Arjuna wanted to avoid pain by leaving the battlefield. Similarly, we look for a convenient way out to avoid our duties. Overtime, one gets addicted to avoiding pain and seeking pleasure. One’s own nature will make one regret when one avoids one’s duties. In Gita verse 18.60, Lord Kṛṣṇa tells Arjuna “Out of delusion, being definitely bound by your own action, which is born of your natural disposition, you will helplessly do just what you do not wish to do.” The second half of verse 3.8 addresses the disadvantage of not doing one’s duties, which are the right actions. Right action sustains one’s own body and the entire universe.

### **The need to perform duties**

We are what we are because of the continuation of the whole universe. The universe is an interconnected system. While science recognizes that the universe is connected by physical laws, Vedanta states that the moral and spiritual laws also need to be included. In Gītā, Lord Kṛṣṇa states *mayi sarvam idam protam* (All this is woven in Me just as the beads in a string, verse 7.7). Universe is a harmonious/organic whole. It is connected by the principle of cooperation, just as the various parts of our body are interconnected. Modern environmental studies teach us that every creature has a role to play. In effect, everything contributes to what we are.

In the Vedic vision, the whole universe is a manifestation of *Īśvara*. For example, *puruṣa sūktam* paints a symbolic vision of the universe as *Īśvara's* limbs, heads, etc. But, out of our greed/insensitivity, we destroy this order. We have to understand that the universe is not for our exploitation and enjoyment. We must understand that we are part of the whole and everything contributes to everything else. As we are interconnected, each one of our decisions affects others in the society. So, when we find ourselves in a situation, we do what we are supposed to do for the harmony of the society. Therefore, for harmony, each one has to do duties. The elements of the nature perform their duties, and so should we. Every atom and molecule of the universe participates in the cosmic *yajña*. That we offer is important and not what we offer. Veda recognizes this as the spirit of *yajña*.

## **The role of scriptures**

All beings and matter of the universe perform their duties. Except human, nothing else needs to be told of this. We have a “free will” and so quite often we violate it due to our inner pressures. Selfishness in us leads us to *kāma*, *krodha*, *lobha*, etc. (desire, anger, greed, etc). There is a craving to satiate the greed rather than fulfill a need. We seem to cross the boundaries. For example, we tend to eat over and above our physical need. No other creature seems to do that. Therefore, scriptures prescribe “do-s” and “don’t-s” for human beings. Many a time, one may not like one’s duty. For example, one may think that in one’s current duty/job there is no visibility, that this job is no good, etc. But, understanding that one is part of the whole, one must perform the duty with a spirit of happiness and fulfillment.

## **Action has the potential to bind**

An individual is bound by karma. Whenever an action is performed, there will be a *karmaphala* in accordance with the action. The doer is accountable for facing the *karmaphala*. Every situation that one encounters is a result of one’s earlier action/actions. One’s reaction/response of happiness or unhappiness is then driven by one’s expectation of the outcome of an action. When the expectation is met, one is happy. Labeling the outcome as favorable makes one happy and to conclude that one is successful. On the contrary, if the outcome is labelled unfavorable one is unhappy and concludes that one is unsuccessful. Let us examine if such a labeling is a good thing. When “success” happens, one wants to get more and more of it. For example, if it is money, one wants more and more of it. If one has a million, one wants some more millions. If one has a billion, one wants some more billions and so on. We compare ourselves with people of different classes at every level. So, for the same quantum of happiness, whatever generates that, we need more of it. One gets locked in the cycle of chasing more and doing more. One’s inner compulsion takes over and one is unable to exercise one’s “free will”. This is bondage. Even though one may label this compulsion as a drive to succeed, it is essentially bondage. One is unable to enjoy the quietude of the mind. One is constantly seeking approval from others and the need for it keeps growing. In effect, one’s own success leads to sadness and unhappiness. As long as one does not have the freedom to do or not to do, one is essentially in bondage. Every karma/action becomes a seed for another, which in turn can produce either happiness or unhappiness. We are caught in the cycle. In this cycle, we are either concerned about the future or feel sad about the failures of the past. One is not able to live in the moment.

## **How to break this cycle?**

We seem to be caught in the never ending cycle of *duḥkhaṃ...duḥkhaṃ..duḥkhaṃ..Duḥkhaṃ...duḥkhaṃ...Sukhaṃ... duḥkhaṃ* and so on. An examination of our lives show that our actions have led to a series of satisfactory or unsatisfactory outcomes. Is there a way to break this cycle and be happy always? Lord Kṛṣṇa in verse 3.9 of Bhagavad Gītā recommends how the actions should be performed so that this cycle can be broken and produce a series of *sukham*/happiness.

To be continued...

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<sup>1</sup> This article is excerpted from the talks on the subject given by Swami Viditatmananda Saraswati in New Jersey, July 6-8, 2017. It is prepared by Mani Natarajan, Piscataway, New Jersey.

# Understanding the Unconscious<sup>1</sup>

## Swami Dayananda Saraswati

To be objective is what I call intelligent living. I need to be objective in many areas. And it is not enough that I understand this in general, vaguely. I must look deeply into certain areas that need to be understood, ventilated, in order to live a life of objectivity. There is a world available for public appreciation, but I live in my own world of fears, anxieties and projections. Everybody is living in a bubble. We have to prick this bubble and breathe fresh air. Let us understand first the reason for this subjectivity; then we will look into what it takes to be objective.

Ignorance can be one factor involved in subjectivity. Generally, that is the factor we address when we teach Vedanta. We teach 'what is' so that you get clear knowledge with reference to certain realities. This is one thing. There is another factor, which is psychological and cannot be dismissed. Anyone who does not wish to address his or her psychological issues because they are very painful, dismisses the psychological factor as merely psychological. Therefore, we are going to address it.

### **Addressing the psychological factor**

When one is born, there is total helplessness. A human child is not as simple as a calf. A calf is born, it struggles and stands on its four legs. A human baby, perhaps, was very safe and secure only when it was not yet born. The baby's body, connected to the mother, having its own heart, happily moving and floating inside, was totally secure, perhaps for the only period of time in its entire life. It is born to start an independent life. What a start to an independent life! To live independently one must have everything that is necessary. At least one must be able to beg. The newborn baby cannot even beg, but it is starting an independent life. The baby was safe a minute before. It is unsafe now, helpless, totally, since the cord is already snapped. It has to start its journey, an independent journey. Nothing is known. The eyes are still closed, not yet open. It starts its life with absolute trust in the person whose hands pick it up. It is one hundred percent trust. Maybe, vaguely, while prenatal, the baby had heard the voice of the mother. It hears the same voice now. Perhaps there is a small disturbance inside if the voice is different, because the baby is given to somebody else. Only a small disturbance, for it cannot afford to question the person who nourishes it. It has to completely deliver itself to this person because it does not have the wherewithal to survive. As an organism it is programmed to survive; it has got that instinct. It is the only goal in the beginning. There is no other goal. If you were to ask the baby, "What is the goal of life?" and if it could answer, it would say, "I want to survive." It has no other goal. It is not going to say, "I want to become the president of this country." Survival is the organism's untold story. It is the story of every organism.

### **A child's total trust**

The baby is helpless. It cannot even turn, much less does it have any resources to survive. It delivers itself to what I call trust. Do you know what kind of trust? It is total trust. You can have total trust only in someone who is all-knowing. You cannot place absolute trust in a person who is fallible, bound by time, bound by ageing, bound by disease and death. You cannot totally trust that person who can create, but can create only small things, and who also says he cannot do anything else; much less can you trust a person who can create but cannot maintain what he creates. Perhaps a person can create, can keep it going, but cannot withdraw, cannot stop like some people who do not know when to stop talking. Well, that person you cannot trust. One hundred percent trust in such a person is not possible. You can only trust that person who does not have any limitation whatsoever, in terms of knowledge and in terms of *śakti*, power. Whichever way you look at that person, he or she has to have total capacity; that person alone you can totally trust.

However, innocence on the part of the child makes total trust possible. Total trust is necessary for that baby. It cannot afford to distrust; it has got to trust and trust totally. Total trust means trust that the trusted person will nourish, will take care. That person becomes *Īśvara*, God, for that child and on the lap of that person, it relaxes; it goes to sleep. To the voice of the person who rocks the cradle, or on the moving lap, the child goes to sleep because it is safe. In its awareness there is safety because of total trust. Safety comes from trust.

**To be continued...**

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<sup>1</sup> Edited excerpt from *Intelligent Living*, Arsha Vidya Research and Publications, Chennai, 2006

**Our Upcoming Programmes :**

26th November 2017

**27th Anniversary of  
Arsha Vidya Gurukulam**

\*

30th November 2017

**Balalaya - Sthapanam**

(Shifting of Deities from Main Temple in preparation for  
**Kumbhabhishekam** on 17th June, 2018)

## GURU PURNIMA AT AVG

Guru Purnima is the birthday of Vyasacharya, who made invaluable contribution to the world as the compiler of the Vedas, the Mahabharata and the 18 Puraanas and most importantly to Vedanta through the Brahma Sutras. We worship on this day, the Guru Parmpara starting from Lord Dakshinamurthy, Vyasacharya, AdiSankaracharya, Pujya Swamiji and our Acharyas. Just as we invoke Lord Dakshinamurthy in the temple, we invoke all our Acharyas as the altar of worship on this day. We worship the institution of Guru on this day.



Altar

**GURU PUJA:** Guru Purnima was celebrated reverentially in accordance with the time honoured tradition on July 9, 2017 at AVG, Anaikatti. Pujya Swamiji's paduka was kept in the altar the lecture hall. Elaborate shodasa puja was performed. Ashtotranamavali on Guru, Guru Stotram and Sri Dayananda panchakam were chanted.



Purnakumbham for All Acaryas

**ANUGRAHA BHASHANAM:** Swami Sadatmananda delivered the anugraha bhashanam. He elucidated the great contribution of Vyasacharya to the tradition. Guru purnima also indicates the beginning of Chaturmasya when Sannyasins stay at a given place and teach for the next 4 months. He extolled the observance of austerities during these 4 months. He suggested that all spiritual seekers should take a vow to follow a new spiritual practice like japa or to give up some thing for 4 months from this date. If 4 months is too long, it can be observed for 2 months or at least the last 1month. Spiritual practice during this period are considered very efficacious. What we follow for some time will later become our habit.

**PUJYA SWAMIJI'S VIDEO TALK:** Pujya Swamiji told that adhikaritam is the main requisite for Vedanta study. In case there is a defect in the eyes, the object of sight cannot be correctly seen. Similarly if a person is having some inadequacy in adhikaritam, he cannot appreciate the Vedantic teaching fully. In Vedanta, adhikaritam is talked about as preparedness. The quality of a person having certain attitudes or values are recommended rather than as some necessary attributes of the mind.

**PUJA TO GURUKULAM ACHARYAS:**

In the afternoon, the students organized a programme to express their gratitude to all the Acharyas of the long term course. Acharyas of the Gurukulam were welcomed with purnakumba into a specially decorated dias. N. Avinashilingam was the master of ceremony. Prayer was done by Ai Dristi. Traditional pada puja was performed and all upacharas were offered by the students to all the Gurukulam Acharyas. Songs were rendered in the praise of the Guru by students Sreya and Rajagopalan. Students Paulo and R. Akil expressed their gratitude on behalf of all the students for the teaching, grace and affection of the Acharyas.



**Aarati**



**Adi Shankaracarya & Vyasaacharya**



Directed by N. Arthi and S. Jayakumar, the students presented a skit. The theme was Vyasacharya and Sankaracharya visiting buloka on Guru Purnima Day and see the manner of Vedantic teaching. They see the current distortions in the teaching. They finally visit AVG, Anaikatti and were happy to see the traditional teaching. The actors were Shivam, Henrique, Ganapathy, N. Avinashilingam, Manisha, Chakkilam Venkatesh, Subramanian, S. Jayakumar, Jyothi, Thinnapan and

Prema. The Acharyas blessed the students with their anugraha bhashanam. The programme concluded with vote of thanks by Jyoti.

All the students offered Guru Dakshina to the Acharyas and received their blessings.

**-Report by N. Avinashilingam**

**Please see Wrapper 1 Wrapper2 and Wrapper 4 for other photos of this function**



Dr. Srikant Jichkar Memorial  
**ARSHA VIJNANA GURUKULAM**  
Vedapuri, Nagpur

**Report of the inaugural function of the fourth three years residential course on Vedanta and Sanskrit held on June 30, 2017.**

*Om Sri gurubhyo namah!*

By the grace of Pujya Sri Swami Dayananda Saraswati, the fourth three years residential course on Vedanta and Sanskrit was inaugurated on June 30, 2017 at Arsha Vijnana Gurukulam (AVG), Vedapuri, Nagpur.



The day began with special prayers to Sri Siddhi Vinayaka, Mangalambika sameta Sri Vedavedanteshwara, Gitacarya Swami and to Sri Medha Dakshinamurti Swami at the Arsha Vijnana Gurukulam temple complex. The

prayers, presided over by Mataji, Sri Swamini Brahmaprakashananda Saraswati was attended by all the students and Management staff of the Gurukulam. This was followed by paying obeisance to Pujya Sri Swamiji and the *Guru paramparā* at the Lecture hall by Mataji and all the students.

Addressing all the eager new students, Mataji, blessed them with her *āṣīrvacanam*. She said, "Taking the blessings from , *īśvara* in the four forms as Vinayaka, Shiva, Parvati (Shakthi), Krishna and also in the form of Guru Dakshinamurti, we have come together to attend the three years residential course on Vedanta and Sanskrit, a course to gain knowledge of oneself. The only means of this knowledge, *pramāṇa* is the *śāstra pramāṇa*, knowledge in the Vedic scriptures and this is what makes one a student of Vedanta. This knowledge is to be obtained from a *Guru* who is a *sampradāyavit*, the one who unfolds the knowledge in the *śāstra* and knows how to handle this *pramāṇa*; the methodology of unfolding through *śaṅkara bhāṣya*, commentaries on the *upaniṣad*. *Saṁskṛtam* is the language of the *śāstra* and hence one needs to learn it well through the *paṇiṇi vyākaraṇa sūtrās*, Paninian grammar, and keeping all this in view, Pujya Sri Swami Dayananda Saraswati, one such *sampradāyavit* in the *guru śiṣya paramparā*, teacher student lineage, has designed this structured program.

Saluting the entire *paramparā* and our Guru Pujya Sri Swami Dayananda Saraswati, who is always present in this lecture hall in his *arūpa* ,subtle form, we shall now embark on the journey of the discovery of the reality of the Self, *īśvara* and the world and that all is one."

The formal inauguration function was held in the lecture hall at 10AM. The program was compered by Sri Dinesh Gandhi, in-charge, Gurukulam management.

The program began once Mataji, Srimati Rajshree Jichkar (President, Arsha Vijnana Gurukulam, Vedapuri, Nagpur), the Chief Guest Dr. Madhusudan Penna, (Dean, Faculty of Indian Philosophy and Culture, Kalidasa Sanskrit University, Ramtek, Nagpur) and all the students admitted to the three years residential course, the staff and other guests who were present to grace the occasion took their respective seats.

The auspicious occasion began with the invocatory prayers. Susri Sushma Bhargava composed and sang the Saraswati stuti. It was then followed by the chanting of the Shanthi Mantras by Brahmacarini Tilaka. Both are students from the present batch.

President Srimati Rajshree Jichkar, Srimati Rameela Gandhi and Sri Govind Mankar garlanded and welcomed Mataji, Srimati Rajshree Jichkar and the Chief Guest respectively.

Srimati Jichkar then welcomed Mataji, the Chief Guest, all the new students admitted to the course and the guests. Quoting Swami Vivekanada, she fondly recollected the formal President Late Dr.Srikant Jichkar, his vision of the Gurukulam and all the efforts that he put in, with the blessings from Pujya Sri Swamiji and with Mataji as the Chief *ācaryā*, to make his vision a reality in the form of Arsha Vijnana Gurukulam. She requested all the students to enjoy the three years residential program pursuing Vedanta studies under the caring and able guidance of Mataji and wished all the students a comfortable and pleasant stay at the Gurukulam.



Mataji then spoke briefly about the background and history of the Gurukulam and the *paramparā* for the benefit of the Chief Guest, all the other guests and students. She also added that the comprehensive Vedanta and Sanskrit course, as devised by Pujya Swamiji, imparts *ātma jñānam*, Self Knowledge. The *prastānatrayī -upanīṣad*, *śrīmadbhagavadgītā* and *brahmasūtra (catuḥ sūtrī)* is taught through *śaṅkara bhāṣyam* by the *pañkti adhyananam* method, that is, studying in detail, a given text from *maṅgalācaranam*, the beginning, to the last word of

the commentary. To do this, very high proficiency in *saṁskṛtam* needs to be gained very quickly, so *saṁskṛtam* is taught and learned well through Paninian grammar.

She fondly remembered Late Dr. Sriakant Jichkar and his enthusiasm for this knowledge and the Gurukulam. She also remembered Sri Swami Siddhananda Saraswati who would always grace the occasion in each and every function of the Gurukulam. Paying homage to Pujya Sri Swamiji she then invited the Chief Guest Dr Penna to inaugurate the course.

The Chief Guest Dr.Penna then addressed the gathering. He formally announced and inaugurated the fourth three years residential course on Vedanta and Sanskrit. In his inaugural speech he said that he was highly appreciative of the residential program that taught Vedanta -The quintessence of life. He stated the verse from the *bṛhadāraṇyaka upaniṣad*, *ātmā vā are dr̥ṣṭavyaḥ śrotavyo mantavyo nididhyāsitaḥ* and added that unlike the knowledge in the Scriptures obtained by an individual's self-studies through reading books and from other electronic media, the residential program, which involved the in depth study of the Scriptures under the able tutelage, guidance and direct supervision of a Guru like Mataji was highly commendable because the right knowledge ought be passed on to the students, which can then be learned and assimilated well through , *śravaṇam*, *mananam* and *nididhyāsanam*.

Sri Swamini Brahmaprakashananda Saraswati then initiated the students by giving each one of them some of the text books used in the course and then took the stage for the *anugrahabhāṣanam* and for the first Vedanta class. She first blessed and welcomed all the students. She said that all the students are here to gain *ātma jñānam*, to know about the Self, and also to learn all that is necessary to gain that knowledge. Taking the same statement quoted by Dr Penna from the *bṛhadāraṇyaka upaniṣad*, she then elaborated on the importance of *śravaṇam*, live listening and logical enquiry and analysis of the scriptures, *mananam*, understanding after clearing all doubts, and *nididhyāsanam*, assimilation, turn inwards and look inside, the *śāstra pramāṇa*, knowledge in the Vedic scriptures, *sampradāya*, the teaching methodology, the *guru śiṣya paramparā* ,teacher student lineage, and *śraddhā* , complete trust in the *śāstra pramāṇa* and Guru.

Mataji also said that although the core pursuit of this course through *śravaṇam*, *mananam* and *nididhyāsanam*, needs some effort put in by the students, they should always be confident about themselves. She promised all the students that she will hold the hands of each and every student of this course and guide them throughout their stay at the Gurukulam.

Thanking Dr Penna and all the guests who had made the inaugural function a memorable occasion, she once again blessed and wished all the students a comfortable stay at the Gurukulam wherein utmost care was taken to provide a conducive ambiance to make the stay a pleasant and fruitful learning experience.

This inaugural function ended with a sumptuous lunch followed by Bhagavad Gita lessons in the Evening.

-Reported by Srimati. Vijaya Kannu Rao

## EVENTS AT AVG DURING JUNE-JULY 2017

**GROUP OF STUDENTS FROM JAIPUR:** Swami Brahmaparananda and a group of students from Jaipur visited the Gurukulam on June 26, 2017. They stayed at the Gurukulam for two days.

**KUMBHABHISHEKAM ANNIVERSARY:** On July 5, 2017, Kumbhabhishekam anniversary of Sri Jnana Ganapathy, Sri Narmadeswara and Sri Jnaneswari Ambal was celebrated. Early in the morning, kalasa pujas were performed for all the deities. 11 dravya abhisekam was done in all the shrines. Astotra archana was done for all the deities. The celebrations concluded with maha deeparathana.



**GURU PURNIMA:** On July 9, 2017 Guru Purnima was celebrated. Details are given in a separate report.

**FORTHCOMING EVENTS:**

**PUJYA SWAMIJI'S BIRTHDAY:** Samasti Shasranama Arcana August 15, 2017

**GURU PEYARCHI PUJA:** September 2, 2017

**JNANA YAJNA AT COIMBATORE:** Jnana Yajna by Swami Omkarananda at Bharatiya Vidya Bhavan, RS Puram, Coimbatore from Nov 18 to 24, 2017.



**27<sup>TH</sup> ANNIVERSARY OF GURUKULAM:** On Nov 26, 2017

**PREPARATION FOR BALALAYAM:** From Nov 27, 2017

**BALALAYAM OF TEMPLES:** Commencement of Thiruppani towards Mahakumbhabhishekam on Nov 30, 2017.

**MAHAKUMBHABHISHEKAM OF TEMPLES:** On June 17, 2018

**Report by N. Avinashilingam**

## Swami Tannishtananda's Camp

India is a land of rich heritage where culture and tradition, where respecting your elders and your teachers is deep-rooted in every individual who resides in this country. The teachings of our “gurus” are still believed by one and all in this country. Hence, without the teachings of our gurus, it is virtually impossible to see the seven paths of life.

Teaching is done in many ways in this country. Some do it as a form of business, while some use it to spread knowledge about the things written in Vedas, Upanishads, Gita and other holy scriptures of this holy land. Guru Swami Tannistha Nanda Saraswati is one of those people who uses the medium of teaching to spread knowledge about our holy scriptures. Moreover, he is accepted as a spiritual guru in many parts of Odisha.

From 1<sup>st</sup> of June to the 5<sup>th</sup>, we were in Rishikesh where swamiji taught us about the Mundaka Upanishad and Jeevan Mukta Gita. Rishikesh is situated on the banks of river Ganga and swamiji's Dayanand Saraswati ashram is situated right across the river.

The daily routine of the Ashram comprised of getting up at 4:30a.m in the morning and having tea. Then the first session started from 8:30a.m to 9:30a.m of the Mundaka Upanishad. The second session started from 11-12 to 4-5 in the evening of Jeevan Mukta Gita. This continued till 5 days. Moreover, Meditation and Satsang were part of the everyday program.

The 50 participants for this 5 day programme came from various parts of Odisha. The environment and the accommodation provided to us was very good. Everyone who participated in this programme enjoyed themselves to the fullest.



The sound of the Ganga river gushing through was a real joy to watch and the feeling that came to mind at that point of time was that “I have reached the heavens where I am meeting the god almighty”. One of the most amazing things that I saw there was that, people from all over the world come to rishikesh and accept our Indian culture, tradition as their own. They read our holy scriptures and become a part of our rich heritage.



However, the beauty of the river Ganges has been destroyed by the garbage and the waste that is thrown there by people like us. The biggest problem at this time is to get our sacred river clean and this is something we have to do collectively. The only thing that is needed is awareness. Hopefully, people will understand this and do the needful to clean the river Ganga.



## *Arsha Vidya Newsletter*

### **To the existing and new subscribers of Arsha Vidya News Letter**

Many subscribers of this newsletter are getting hard copies regularly. Please renew your subscription regularly. New subscribers may please send your annual subscription of Rs **180** to Arsha Vidya Gurukulam, Anaikatti, Coimbatore 641108.

**Cheque /DD to be drawn in the name of “Sruti Seva Trust”.** Please add bank charges also. All your letters relating to subscription should be marked in the envelope top itself as “Arsha Vidya News Letter”. You may also contact through email [nlquery2014@gmail.com](mailto:nlquery2014@gmail.com). This will enable us to act fast.

**Editor**

# Swami Brahmaparananda Saraswatiji

## Workshop Arsha Vidya Tirtha, Jaipur

### **One Week Workshop on " culture, value education" for young tribal girls - 23 April to 28 April 2017 - Udaipur**

In sequel of such workshop being earlier organized at FSH at Jaipur/Udaipur, a workshop of six days on culture, value- education for tribal girls of Udaipur area was organized at Udaipur FSH. In all 16 students of class X and above (including brother of two girl participants') participated in the program.

**The following subjects were covered during this workshop:**

- **A daily routine from 5 am to 10pm;**
- **Morning Pooja, yogasana, meditation;**
- **Knowledge of Vedic Cultue, Deities, Pauranic/Panchatantra stories;**
- **Importance of hygienic-education and potentials in life;**
- **Developing team spirit and leadership qualities through various games;**
- **Chanting of Mantras, Stotras and Bhajans;**
- **Knowledge of important Indian Festivals, importance of Tradition and Nature/ Ecology in daily life;**
- **How can they contribute to society ensuring self-development by starting Sandhya Gurukulam in their respective areas.**

We also propose to have a follow-up two-day workshop in the last of June or first week of July 2018.

Four volunteers came forward to start *Sandhya Gurukulam* in their respective villages. Several donors came forward to sponsor for food, study materials and, as such, the entire cost was met out by the sponsors. A Shawl as a memento was also give to each participant.

Guru Bhai *Swami Aishwaryanand Ji* (Indore) AND *Swami Muditavadananandaji* (Nadiad-Gujarat) graced the occasion contributing to the entire Workshop. The Centre and participants' are grateful for their presence.

Happy to share few photographs for the workshop.



**Traditional welcome of Swamiji's**



**Dhyanam class**

**-Reported by  
Swami Brahmaparananda Saraswati  
Arsha Vidya Tirtha**



## ARSHA VIDYA GURUKULAM

(SRUTI SEVA TRUST)

ANAIKATTI, COIMBATORE - 641 108

Phone : 0422 - 26 57 001, Mobile : 94426 46701

E-mail : office@arshavidya.in Website : www.arshavidya.in

### SAMAṢṬI SAHASRANĀMA ARCANA

We cordially invite you & welcome you to participate in the **SAMAṢṬI SAHASRANĀMA ARCANA** to Lord Medha Dhakshinamurti at the Gurukulam on the occasion of the Birthday of **Pujyasri Swami Dayananda Saraswati** on Tuesday, August 15, 2017.

The Programme for the day will be as follows :

<b>SAMAṢṬI SAHASRANĀMA ARCANA</b>	<b>9-30 AM</b>
<b>PUJYASRI SWAMIJI'S TALK (VIDEO)</b>	<b>11-45 AM</b>
<b>MAHA PRASADAM</b>	<b>12-45 PM</b>

P. S. Please send your Puja offering Rs. 251/- to reach us on or before 14-08-2017. Use the form given below. Please make your Cheque or DD payable to **Sruti Seva Trust, Coimbatore**.

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Enclosed is my offering for **SAMAṢṬI SAHASRANĀMA ARCANA** on 15-08-2017

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### GURU PEYARCHI PUJA

A special Abhisheka and puja will be performed at the Gurukulam on Saturday, September 2, 2017 on the occasion of **Guru Peyarchi** to invoke the blessings of **Lord Medha Dakshinamurti** for the welfare of all.

We welcome you to participate in the Puja on this day and receive Guru's blessings.

#### PROGRAMME

Abhisheka and Puja	-	10-00 AM
Diparadhana	-	12-15 PM
Prasadam	-	12-45 PM

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You may also be one of the sponsors of the day by offering ₹ 5000/- or more.

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**SWAMI PARAMARTHANANDA'S TRANSCRIBED CLASS NOTES:** Available class notes are Introduction to Vedanta, Tattva Bodha, Bhagavad Gita (3329 pages), Isavasya Upanisad, Kenopanisad, Kathopanisad, Prasna Upanisad, Mundaka Upanisad, Mandukya Upanisad with karika, Taittiriya Upanisad, Aitareya Upanisad, Chandogya Upanisad, Brihadarnyaka Upanisad (1190 pages), Kaivalya Upanisad, Brahma Sutra (1486 pages), Atma Bodha, Vivekachudamani (2038 pages), Panchadasi, Neeti Satakam, Vairagya Satakam, Manisha Panchakam, Upadesha Saara, Saddarsanam, Jayanteya Gita, Jiva Yatra, Advaita Makaranda, Dakshinamurthy Stotram, Drg Drsya Viveka, Naishkarmya Siddhi, Vicharasagaram, Profound Q& A on Vedanta, etc.

There are many more books and articles on Sanskrit Grammar, Indian culture and Spirituality, Chanting, Yoga and Meditation.



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## Swāmi Parāmārthānandājī's talk -grupūrṇimā 2017

In the **bhagavad gītā**, in one particular **ślokā**, the Lord talks about **four types of devotees** -  
**caturvidhā bhajante māṃ janāḥ sukṛtino'rjuna |**

**ārto jijñāsurarthārthī jñānī ca bharatarṣabha || 7-16**

There are four types of devotees, and they are **ārta bhaktaḥ**, **arthārthī bhaktaḥ**, **jijñāsu bhaktaḥ** and **jñānī bhaktaḥ**. **ārta bhaktaḥ** is one who is *a devotee in distress* facing varieties of problems. And he wants to worship god for freedom from his problems. **He is a distressed bhaktā wanting to get freedom from his stress and distress.** Whereas, **arthārthī bhaktaḥ** is one who does not have any particular problem now; but, he is **engaged in various ventures, and in all of them he desperately wants success.** May be an admission in a American university! So, varieties of things a person desires. Whatever he desires is called **arthaḥ**. **arthaḥ** means, wealth also. Or, *anything I desire* is called **arthaḥ**. So, **arthārthī is one who wants success in his seeking.** Both **ārta & arthārthī bhaktās** want to worship god **either to get things or get rid of things.** *In fact throughout our life, we are only busy either getting things or getting rid of things.*

And this **bhaktā** is so obsessed **with his personal needs** of getting and getting rid of things, *he will worship god in any manner, suggested by anyone, at any place!* If one person introduces a temple somewhere in a unique corner, he will go there and he will go to any temple any church any mosque or any place and offer any form of worship. **I want to somehow get what I want. I don't mind any type of pūjā.** Thus, we find **ārta bhaktā** and **arthārthī bhaktā** are obsessed with god worship. They don't want to know **'who this blessed god is'**. **They worship god alright. In any form. But, they are not interested in knowing who this god is.** How many gods are there, whether god is a male or female or formless, all those details they are not interested. *They go by pure faith.* Some god **must be there perhaps.** Because, they are all doing **pūjā**, I also want to do **pūjā**, hoping that my problem will be solved.

Thus, **we have got many worshipers of god who are not interested in the knowledge of god or enquiry in to the nature of god.** And Lord **kṛṣṇā** says, 'among these **ārta** and **arthārthī bhaktās**, some of them - *in due course*, [some of them, not all of them] may get sufficient **puṇyam** so that from **ārta bhakti** and **arthārthī bhakti** they become the third variety, **a rare variety**, called **jijñāsu bhaktā**. First, they want to know, 'is there a god at all?' Right from that, there is a problem; because, modern

science - which is most powerful now - is rejecting the very existence of god. I should know **what is god**. I should know **what is the nature of god**. This desire comes. '**atātho brahma jijñāsā**' [brahma sūtra 1]. It is that word **jijñāsā** that **kr̥ṣṇā** borrows. **jijñāsu bhaktaḥ bhavati**.

And initially, it is a casual desire. It is not very serious. But, after some time, this desire becomes more and more; and it becomes a burning desire. And all forms of books which talk about god realisation in English or in any language - other than Sanskrit; because, we don't know Sanskrit! - in all the languages, all books that are available on god realisation, he reads. He finds that all those books are full of *mystic experiences and mystic visions* of god appearing, giving **darśanam** and disappearing; and miraculous events happening! All these ideas are given in the books of god realisation. Full of mysticism, full of miracles, full of extra-ordinary experiences. But, all of them have got one common statement. They all say, 'you require a **guru** for guidance'. Therefore, this person gets the idea that - '*I want the vision of god*'. Because, by now, the **jijñāsa** has become **tīvra jijñāsa**. So, 'I also want god vision. And so, now I require a **guru**'.

And suppose, because of his extra-ordinary **puṇyam**, he gets a **guru** - looking ordinary or extra-ordinary - whatever the look may be, **suppose** he gets a **guru** who belongs to the **vedic** tradition. **vaidika paramparāgata guruḥ**, which **guru paramparā** we are worshipping on **vyāsa pūjā** day -

**nārāyaṇam padmabhuvam vasiṣṭham śaktim ca tat putra parāśaram ca vyāsam śukam gauḍapādādam mahāntam govinda yogīndra mathāsya śiṣyam I śri śankarācārya mathāsya padmapādādam ca hastāmalakam ca śiṣyam tam toṭakam vārtika kāram anyān asmān gurūn santatam ānato'smi ||**

So, if he finds traditional **guru**, coming in **vaidika paramparā**, he is very, very fortunate. Imagine this disciple approaches such a **guru**. And his expectations are *based on* all the god realisation books he had read. Therefore he thinks, the **guru** will teach him *varieties of meditations*, through which he can have *mysterious experiences; mysterious visions he can get*. Thus, *he goes with an expectation of learning varieties of meditations!* If the **guru** is a traditional **guru**, he *never* talks about meditation. śiṣyā is waiting; waiting with expectation. The guru's first statement is, 'god is the topic of this scriptures. 'god is the topic of this scriptures; therefore, if you have to know god, first you should expose yourself to the teaching of the scriptures'. Thus, a traditional guru always introduces scriptural teaching; never meditation.

All the scriptures are full of **guru-śiṣyā** dialogue; and in all of them, **śiṣyā** approaches the **guru** and surrenders. And the **guru** says, '*let us start learning*'. **arjunā** in the **bhagavad gītā** surrenders to **kṛṣṇā** and says - "**śiṣyaste'haṃ śādhi mām tvām prapannam**" - 'please teach me'. **kaivalya upaniṣad** that we are studying begins - "**adhīhi bhagavan brahmavidyām variṣṭhām sadā sadbhiḥ sevyamānām nigūḍhām**" - 'may you teach'. "**vedāntavijñānasuniścitārthāḥ**". Thus, traditional **guru** talks *only about exposing oneself to the scriptural knowledge* "**śrotavyaḥ mantavyaḥ nididhyāsitavyaḥ**" [bṛhadāraṇyakopaniṣat] - 'may you expose yourself to the teaching' and try to assimilate the Lord, *as revealed by the scriptures*.

**tasmai sa vidvān upasannāya samyak prasānta cittāya śamānvitāya**

**yenākṣaram puruṣam veda satyam provāca tām tattvato brahmavidyām || muṇḍakopaniṣat**

Thus, *all the scriptural words* are those that the **guru systematically taught the disciple**. So, the fundamental difference between a *traditional guru*, belonging to **vedic paramparā**, and any other **guru**, who does not belong to the **paramparā** is **tradition starts with teaching; others start with meditation**. This is one of the fundamental differences.

Once the teaching starts, *all the scriptures reveal god in a particular form*, which is unique to the **prasthānatrayam**. Whether it is the **upaniṣad** or it is the **bhagavad gītā** or it is **brahma sūtram** - which are the fundamental scriptures - a **jijñāsu bhaktā**, [remember the name of the **bhaktā**, a **jijñāsu bhaktā**] should expose to the contents of this teaching. One of the **upaniṣad** [they named as the 'first' **upaniṣad**; it is not the first one; but, generally enumerated as the *first upaniṣad*] is **īśāvāsyā upaniṣad**, which reveals **īśvarā** as - [the very word **īśa** indicates, **īśa** means, Lord] - it gives the first **mantrā** as ::

**īśāvāsyam idam sarvaṃ yatkiñca jagatyām jagat |**

**tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasviddhanam ||**

The 'vision of god' requires the conversion of our attitude towards this universe. The 'vision of god', very important sentence. The vision of god involves conversion of our attitude towards the very world we are experiencing. Or, in short, *everything that we are experiencing*. What is the conversion of the attitude? The **upaniṣad** says, before the scriptural study, we are looking at **everything as world or universe**. You have got **jagat bhāvanā** or **prapañca bhāvanā**. [**bhāvanā** means **Attitude**]. What should you do? You have to replace the **prapañca bhāvanā**, displace the **prapañca bhāvanā** with **īśvara bhāvanā**. That *means* what? **Everything that I am experiencing is none other than īśvarā and īśvarā only!**

**puruṣa evedam sarvam | yadbhūtaṃ yacca bhavyam | utāmṛtatvasyeśānaḥ |** [puruṣa sūktam] **sarvam viṣṇumayam jagat.** In the **viṣṇu sahasranāma**, the first word of **bhagavān** is, **viśvam**. **viśvam** means, what? *The whole universe*. Therefore, in the vision of the **veda**, *that we are looking at the world as a world is a mistake*; but, we have to learn to **look at the very universe as īśvaraḥ**.

Therefore, **īśvara darśanam** is not seeing a '**separate**' **īśvarā**, who is other than the individual and world. **ārta** and **arthārthī bhaktās** think **īśvarā** is a third entity other than **jīva** and **jagat**. There is an *extra-cosmic īśvarā*, which extra-cosmic **īśvarā** I have to see, through mysterious experience. This is the approach of **ārta arthārthī bhaktā**.

But, the **vedic** approach is, **īśvara darśanam** is **seeing the world as īśvarā**. It is not a *separate īśvara darśanam*; but, *learning to see the world itself as īśvarā*. Therefore, when I systematically study the scriptures for a length of time, my idea of 'world' is **replaced** - *whatever I experience is īśvarā*. So, **jīva - jagat - īśvarā** this is the *triangle* that I **imagine**. But, **veda** says, 'there is no **jīva - jagat - īśvarā triangle**. *Triangular format is wrong format*'. And **veda** presents a *new format*, which is the *preliminary binary format* - which is, **dropping the idea of jīva jagat īśvarā**. **Individual, world and god** is a **wrong approach**. Then what? Individual, world and god is **wrong approach**. **It is individual and god alone**. That is the *preliminary or intermediary binary format*.

So, **vedic īśvara darśanam** is, **changing my perspective** and **trying to look at the whole universe with reverence**. That is why in **viṣṇu sahasranāma**, even though we do **pūjā** to the deity, one of the **dhyāna ślokās** - *which is the most popular one* - is,

**bhūḥ pādau yasya nābhirviyadasuranilaścandra sūryau ca netre  
karṇāvāśāḥ śiro dyaurmukhamapi dahano yasya vāsteyamabdhiḥ |**

**bhūḥ pādau** - *the earth is the feet of the Lord*, **candra sūryau ca netre** - *candra and sūrya are the eyes of the Lord*. **yasya nābhiḥ viyat** - *the entire ākāśa is the nābhi of the Lord*, **karṇau āśāḥ** - *all the 10 directions are the ears of the Lord*. So, you can never talk a secret; everywhere god's ears are there! Thus, description of **īśvarā** is, as **viśvarūpa īśvarā**. **īśvarā** is world. World is **īśvarā**! So, drop your obsession with a separate **īśvarā**, other than the world. Once you think of a separate **īśvarā** - other than the world, *you will get in to mysticism, you will get in to miracles*. **veda** does not want us to get obsessed with mysticism and miracles and extraordinary visions. They are not to be obsessed with. What is the pursuit of god? Gradually **learning to respect everything** ...

that I experience. Every man, every animal, every women, every insect, **everything is none other than god**. In **dakṣiṇāmūrti stotram** we read -

**bhūrambhāṃsyānalo'nilo'mbaram aharnātho himāṃsuḥ pumān ityābhāti carācarātmakam idaṃ yasyaiva mūrtyaṣṭakam na anyatkiñcana vidyate vimṛśatāṃ yasmātparasmādvibhoḥ ...**

The **pañca bhūtās** are the five limbs of the Lord; the Sun and all the stars are limbs of the Lord; all planets are limbs of the Lord. Every living being is the limb of the Lord. **yasya eva mūrtya ṣṭakam** - the Lord is called **aṣṭa mūrtyi īśvarā**. Thus, *developing a reverential attitude towards the universe* is **īśvara darśanam**. The eyes are the same; but, **the attitude behind the mind will have to be transformed**. Even in the daily **pūjā**, *which many people do mechanically*, the same idea is conveyed. During every **upacāra**, the **mantrā** chanted is very important, *to be observed carefully* -

**laṃ pṛthivyātmāne gandhān dhārayāmi | haṃ ākāśātmāne puṣpaiḥ pūjayāmi | yaṃ vāyvātmāne dhūpaṃ āghrāpayāmi | raṃ agnyātmāne dīpaṃ darśayāmi | vaṃ amṛtātmāne amṛtaṃ mahānaivedyaṃ nivedayāmi | saṃ sarvātmāne sarvopacārapūjāṃ samarpayāmi**

**laṃ pṛthivyātmāne gandhān dhārayāmi** - even though he applies **candanam** on the idol or photo, he says, **pṛthivyātmāne** - 'oh Lord, you are in the form of **pṛthivī**. *You are the earth*. **haṃ ākāśātmāne puṣpaiḥ pūjayāmi** - thus **ākāśa** is also you; **vāyu** is also you. Thus, **īśvara darśanam** according to **veda** is *attitudinal transformation*. Miracles we need not go in to; we need not debate. Miracles are there, okay. Not there, okay. But, we are *not interested in miracles*. Spiritual progress requires changing our attitude towards the universe. There is no other **īśvara darśanam** that **veda** prescribes, **other than attitudinal transformation**.

This **īśvara darśanam** should lead to internal **sanyāsa**. I will call it, **sanyāsa binary format**. What is the **sanyāsa**? **īśāvāsya upaniṣad** says - "**tena tyaktena bhuñjīthā mā ḡṛdhaḥ kasya svid dhanam**". So, **may you renounce the notion that you are seeing the world. May you replace it with the attitude that you are experiencing god**. When? *All the time*. Not with eyes closed. With all the sense organs open, declare, '**I am experiencing īśvarā all the time**'. The entire human life is the **rarest opportunity** to appreciate the **viśvarūpa īśvarā**, *all the time*. **sandhyāvandana mantrās** declare, "**ā satyena rajasā var-tamāno niveśayann amṛtam martyam ca**" - 'the sun god is coming, let me worship'. Every **paurṇamī** is sacred for me; because, moon god is available as **pūrṇa candraḥ**. **pūrṇa īśvaraḥ** is *always available*.

And once I appreciate '*everything belongs to īśvarā and īśvarā means the totality*', I have to renounce two important things. One is **mamakāra**, *the idea that I am the owner of certain things*. Since everything is **īśvarā**, **everything belongs to īśvarā**. **kasya svid dhanam**? **īśāvāsya** asks the question, '*who is the owner of the wealth?*' It is not a question. It is **ākṣepārthe kim**. 'Who is the owner?' means, **nobody is the owner of anything. Nobody is the controller of anything**. So, I have to renounce the idea of ownership and

controllership. I should remember, **I use everything given by god for a few decades. I am only the user. I am never the owner.** bhagavān is the owner. He has given only for lease. Lease rent we pay is **puṇyam**; because, **manuṣya janma** is due to **puṇyam**. That is why, only you can listen to the talk. Therefore, because of **puṇyam**, **bhagavān** has leased us the human body, in which, **I get an opportunity for enjoying viśvarūpa īśvarā all the time**. In the evening many people go to the beach; but, there also, *they eat popcorn and miss the wonderful ocean, the sky, the stars!* **The whole creation is wonderful**. Our own body is an extra-ordinary body. Instead of appreciating the **viśvarūpa īśvarā**, *I get obsessed with a few things* and develop **mamakāra**, ownership. And *thinking that I can control everything*, I worry about the future.

But, I should remember, 'I can contribute little to the future as a puny little individual; what is going to happen in the future **is decided by īśvarā alone**'. Thus, once I *renounce the idea of ownership and controllership and do whatever I can do in life*, then *future worry* is also not there. Because, **everything is īśvarā**. Future events are also **īśvarā**.

**nāsthā dharme na vasunicaye naiva kāmopabhoge  
yad bhāvyaṃ tad bhavatu bhagavan pūrvakarmānurūpam I  
etatprārthyam mama bahumataṃ janmajanmāntare'pi  
tvatpādāmbhoruhayugatā niścalā bhaktirastu II** [mukundamālā stotram]

'Oh Lord, whatever should happen in the creation according to the **law of karma**, let it all happen. I am ready; because, *all events are nothing but the movements of the Lord alone*'. That is why it is called **naṭarāja nr̥tyam**, the cosmic dance. The whole movement of the universe, the rhythmic movement of the atom, rhythmic movement of the solar system, they are all looked upon as the dance of **īśvarā**. Therefore, I don't have to *close my eyes* for **īśvara darśanam**. I don't require *miracles* for **īśvara darśanam**. I only should change my **bhāvanā**, based on the scriptural teaching. Then, **ownership** is *replaced by usership*; **controllership** is *replaced by contributorship*. Life becomes an enjoyment. Then, the concept of **mokṣa** also will be different.

Now, we don't look upon this creation as god. We look upon this as world. Therefore, we have a negative attitude. Hence, our concept of **mokṣa** is, **running away from the world**. '*Somehow I should die; never to come back here again*'. That means, we **hate the world**; which is, **totally against the vedic vision**. We think, '*we have a world to be hated and we have a god somewhere to be loved*'. We have to **hate the world and run away** from the world; and, we have to **love the god who is somewhere else!** In **vaikuṅṭha** or **kailāsa**, **veda never accepts that**. There is no hateable world and lovable god, as an opposite entity. The world you hate is none other than god. So, **stop hating the world; start revering the world**. **mokṣa** is *freedom from this ignorance*. What ignorance? *The world is to be renounced and I have to run to god!* Run **away from the World and run towards god** - this concept of escapist mokṣa should go away.

**Dropping this ignorance and learning to appreciate the universe in its totality and variety, is binary format, jijñāsu bhaktā's attitude number one.** What is binary format? Don't say, *individual, world and god*. Forget it. Replace it by *individual and god* alone. **There is no such thing called world. "tena tyaktena bhuñjīthā"** - renounce the idea that, '*what I have is a hateable world*'. **Everything is lovable ĩśvarā only! adveṣṭā sarvabhūtānāṃ maitraḥ karuṇa eva ca [gītā 12-13]**

Then, if the **jijñāsu bhaktā** survives, ... because, those who are *obsessed with mysticism and miracles* they will not like this. They *want to experience* some other god, *other than this terrible world*. They want to *mysteriously experience* some god, who will be **āyā rām** and **gayā rām**. They want **āyā rām - gayā rām** god. They will renounce the **vedic** teaching and go in search of **mystic guru**.

But, if the **śiṣya** is able to survive, then the **guru** gives further teaching, *which is more profound*, which I will summarise today, being **gurupūrṇimā** day. This teaching alone we are studying in all the **upaniṣad**. So, when the teaching continues, **bhagavān** gives in the **gītā** a *very beautiful teaching* - from the 7th chapter to the 12th chapter. He says, '**I have got one higher nature and one lower nature**, called **parāprakṛti & aparāprakṛti**. My own [*my own* means, **bhagavān's**] *higher nature is* consciousness principle. **parāprakṛti** is **caitanyam**. And, I have got a *lower nature*, which is called **aparāprakṛti**, which is **matter**'.

Thus, **god consists of consciousness principle and matter principle. brahman and māyā. parāprakṛti and aparāprakṛti**. Everything that you **experience is matter**. Therefore, it comes under the *inferior nature* of god or **aparāprakṛti**. Why inferior? Because, *it is mixed with pleasure and pain*. It is a mixture of opposites. Still, it is also what? It is also **ĩśvarā** only. What **ĩśvarā**? **aparāprakṛti ĩśvarā**. And, *there is a higher nature - parāprakṛti*. That is **brahman**.

And, how to see that **parāprakṛti brahman**? Lord **kṛṣṇā** says -

**bhūmirāpo'nalo vāyuḥ khaṃ mano buddhireva ca I**

**ahañkāra itīyaṃ me bhinnā prakṛtiraṣṭadhā II [7.4]**

**apareyamitastvanyāṃ prakṛtiṃ viddhi me parām I**

**jīvabhūtāṃ mahābāho yayedam dhāryate jagat II [7.5]**

The **parāprakṛti**, *the higher nature*, the consciousness - **is never an object of experience**. It is available in the form of the **very 'you', the experiencer of everything**. Thus, **the ultimate teaching is, the whole material universe, including the body and mind, is aparāprakṛti**, the **māyā** part of **ĩśvarā**; and, 'I', the **consciousness principle, which is not an object of experience, that 'I', the sākṣi caitanyam is, parāprakṛti. Everything is god. What I experience is lower god**; and 'I', the *experiencer* **am the higher god. Everything is god**. **Everything is god**. So, everything is to be revered. And **whatever I experience is the lower god**; it is material & changing. Whereas, 'I', the **experiencer, is the higher god**. This is the **jñānī's binary format**.

'I' am brahman, the parāprakṛti. What I experience in front is māyā, the aparāprakṛti. Both the 'observer' and 'observed' put together is the 'total' īśvarā. 'I' the experiencer am god. Experienced world / matter is god. The experiencer 'I' is consciousness god. Experienced is matter god. So, everything requires *only one attitude*. What is the attitude? Reverence & reverence.

The whole life is a life of worship and reverence. Thus, the traditional vedic paramparā does not involve mysticism. Does not involve miracles. They may be there, they may not be there. We need not be obsessed with them. Those who are interested let them go. But, our approach is what? I am god and whatever I experience is also god. sarvam viṣṇumayam jagat. sarvam śivamayam jagat [let me say both]. Finally, sarvam devīmāyā jagat. [this side I should not leave!] Everything is god. Dayānanda Swāmījī's favourite quote - in Tamil He enjoys saying - "இருப்பதெல்லாம் இறைவனே". This is the wonderful guru paramparā. *Whoever comes to this paramparā is fortunate and it is that paramparā we worship today*. With these words I conclude my talk.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

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**Gurupurnima Pujya at Chennai by Swami Paramarthanandaji**



## Gurupurnima at AVG