



Arsha Vidya Newsletter

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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

Mantra 2.2.9 continued from previous issue

Kṣīyante ca asya karmāṇi: for this person, who has come to recognize Brahman, all the karmas get exhausted at one stroke. There are three types of karmas talked about in the *śāstra*.

Sañcita-karmas: These are karmas standing in the account of the *jīva* which are yet to fructify. For these karmas to fructify, the *jīva* has to assume different types of bodies. In a given birth only a set of karmas can be exhausted. There are different sets of karmas that assemble themselves differently to give rise to varieties of experiences. Those experiences can be gathered only when there are appropriate embodiments. Endless births are necessary for the *Sañcita-karmas* to exhaust themselves. They will come to fruition later.

Prārabdha-karmas: These are karmas that are already *ārabdha*, started. They have already begun to fructify in the form of the experiences in this birth.

Āgāmi-karmas: Karmas gathered in this birth both before and after self-knowledge are known as *āgāmi-karmas*. These karmas will fructify later. You perform various actions even after knowledge, but because you no longer have the notion of doership, you do not reap the results of those actions. Yet, those actions produce *puṇya* and *pāpas*. These *puṇyas* and *pāpas*, earned by the wise person's actions, go to others - *puṇya* to those people who serve the wise person and *pāpa* to those who abuse him or her. The karmas done by the wise person in this life before knowledge will have the same status as *Sañcita-karmas*.

Since ātman is Brahman and Brahman's nature is *akartṛ*, non-doer, I was *akartṛ* all the time. I gathered karmas in the past due to taking myself to be a *kartṛ*, out of ignorance.

With reference to these three types of karmas, Śaṅkara says, " *Sañcita-karmas* get destroyed when knowledge takes place because the *kartṛtva*, doership, goes away. Since ātman is Brahman and Brahman's nature is *akartṛ*, non-doer, I was *akartṛ* all the time. I gathered karmas in the past due to taking myself to be a *kartṛ*, out of ignorance. The *Sañcita-karmas* now just evaporate since they are notional, arising from ignorance that is no more. It is like a dreamer's action for which the waker is not accountable.

Āgāmi-karmas do not accrue to the *jñānin* because he has no notion of doership. The results of karmas done so far in this life get destroyed due to absence of a claimant. Even though the *jñānin* performs actions, he is not affected by *puṇya* and *pāpas*. Only *drṣṭa-phala*, seen result, will be there for the karmas that he does. Thus, for a *jñānin* there are no new or old karmas.

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Only the *prārabdha-karmas* that cause this body and sustain it, remain.¹⁰⁸ Thank God for this! Otherwise, no one will want to acquire the knowledge of Brahman. This physical body, which came into being with the fructification of *prārabdha-karma*, is the creation of *Īśvara*. It came into being according to the order that is *Īśvara*, and in keeping with that order the physical body has to run through the whole span of *prārabdha-karma*. One has to go through the allotted experiences of pleasure and pain, and thereby, exhaust the *prārabdha-karmas*.

The enlightened *ahaṅkāra* continues to exist, performing an empirical function. Even one's psychological past is there, with its own empiricity. Past memories are there, even for a *jñānin*. It is *sahaja*, innate. It is not born of one's imagination, so it will not disappear with knowledge.

The enlightened *ahaṅkāra* continues to exist, performing an empirical function. Even one's psychological past is there, with its own empiricity. Past memories are there, even for a *jñānin*. It is *sahaja*, innate. It is not born of one's imagination, so it will not disappear with knowledge. The body continues to be there, like the bandage on the tenth man's head. When a group of ten students of a guru were on an outing, the leader of the group counted them after crossing a river to make sure that no one is lost. He counted nine and found that the tenth man was missing. He was furious with himself because he undertook this trip disobeying his guru. He could not excuse himself, so he hit his head on the nearest tree. His forehead was bleeding and bandage was put around it. All the students were grieving. When a passer-by found out the cause of their grief, he told them that the tenth man was not lost. He showed that the one who counted was the tenth man. The leader got enlightened-- 'I am the tenth man.' But the bandage continues to be there even after discovery. It is called *prārabdha-karma*.

There are several examples to help us understand the continuance of *prārabdha-karmas*. It is like the wheel of the potter that continues to move as long as the momentum lasts even after the pot is shaped, or like the released arrow that continues to travel until it completes its trajectory. Another example is that one has to digest what one has eaten, though one could have avoided eating before and one can avoid further eating.

This body is the creation of *Īśvara* and it should be allowed to run its course. If it is created by the *jīva* it will go away with knowledge, just like a rope-snake that will disappear in the wake of the knowledge that it is a rope. The snake is called *arthādhyāsa*, error of object.¹⁰⁹ The body which is *Īśvara*'s creation is *jñānādhyāsa*, error of knowledge.¹¹⁰ Even after knowing that the sun does not move, the sun will be seen rising and setting. One may give reasons for this perception, but the perception will remain. Similarly, the physical body will continue as long as the *prārabdha-karmas* last.

If it is created by the *jīva* it will go away with knowledge, just like a rope-snake that will disappear in the wake of the knowledge that it is a rope. The snake is called *arthādhyāsa*, error of object.¹⁰⁹ The body which is *Īśvara*'s creation is *jñānādhyāsa*, error of knowledge.¹¹⁰ Even after knowing that the sun does not move, the sun will be seen rising and setting.

When we say that the body is *Īśvara's* creation, it is not given by him according to his whims and fancies, but is in keeping with the law of karma.

One cannot say that a given body is not good. If one say so, one is saying that *Īśvara* is not good. It is our judgment. If one submits to *prārabdha*, one submits to *Īśvara*. Even though one has will, that will itself is surrendered to the *prārabdha*, and it works according to the *prārabdha*.

One cannot say that a given body is not good. If one say so, one is saying that *Īśvara* is not good. It is our judgment. If one submits to *prārabdha*, one submits to *Īśvara*. Even though one has will, that will itself is surrendered to the *prārabdha*, and it works according to the *prārabdha*. The *prārabdha* fulfils itself either by creating a desire in the wise person to do something, or creating a desire in others who are connected to him or her.¹¹¹ It may also produce a result which was not the desire of anyone, like a disease that just happens. Knowledge destroys *prārabdha* in one way, and that is by making the person see that he or she is not subject to *prārabdha*. Only due to *upādhi* do we say that the person continues to be in the body. The enlightened person is free enough to have a limited body, limited mind, limited set of senses and so on. He is like an actor who is free to assume any role including the one involving begging.

Knowledge destroys *prārabdha* in one way, and that is by making the person see that he or she is not subject to *prārabdha*. Only due to *upādhi* do we say that the person continues to be in the body. The enlightened person is free enough to have a limited body, limited mind, limited set of senses and so on. He is like an actor who is free to assume any role including the one involving begging.

In the wake of knowledge, nothing else goes except the ignorance-born notions, 'I am the doer, I am the enjoyer.' If the *prārabdha* also goes away, there will not be a teacher or student or a teaching tradition or *mokṣa*!

108 न तु एतज्जन्मारम्भकाणि प्रवृत्त-फलत्वात् । (मुण्डक भाष्यम्)

109 One object is mistaken for another object, like a rope mistaken for a snake, this is *arthādhyāsa*. If one sees the rope, the snake will disappear.

110 Suppose something that one sees is perceptually right, but factually wrong, and one makes the error of taking it to be true, it is called *jñānādhyāsa*. It is like taking the perception of the sun rising in the eastern sky as factual. By correcting the error here, the perception does not go away.

111 इच्छाऽनिच्छा परेच्छा च प्रारब्धं त्रिविधं स्मृतम् । । (पञ्चदशी 7.152)

...to be continued

Swami Paramarthananda Saraswati's Talk

Transcription of the same given to Long Term Vedanta Course students at Arsha Vidya Gurukulam at Coimbatore on 28th April 2016

...continued from previous issue

Thus अहम् ब्रह्मास्मि is अपरोक्षज्ञानम् अपरोक्षज्ञानम् is received at the time of महावाक्यविचारः itself. But that अपरोक्षज्ञानम् is सप्रतिबन्धक अपरोक्षज्ञानम् . It is अपरोक्षज्ञानम् but it is obstructed अपरोक्षज्ञानम् and therefore, incapable of delivering the goods.

Now the question is what are the obstacles? This also you know. I am only thinking aloud in front of you. The प्रतिबन्धकाः are two-fold. I am just presenting in a simpler manner. It is presented as three-fold also or two-fold also. I will give you the two-fold version. They are called संशयः – doubt in the message of the शास्त्र – “I am not convinced”. शास्त्र says अहम् ब्रह्मास्मि, poor गुरु shouts अहम् ब्रह्मास्मि and therefore, I will say “अहम् ब्रह्मास्मि” but always put it in inverted commas - disclaimer. “अहम् ब्रह्मास्मि”, so says the Guru. “अहम् ब्रह्मास्मि”, so says the शास्त्र. That means what? I am not sure about it. This संशयः is obstacle number 1. A doubtful knowledge is as good as ignorance. Therefore, ignorance keeps me in संसारा. Doubtful knowledge also preserves the संसारा. It is a preservative – of what? – not ज्ञानम्, but संसारा.

Therefore, “I may be ब्रह्मन्” will not work. And this संशयः itself, they divide into interpretational doubt or logical doubt. Doubt with regard to the interpretation of the शास्त्र. Because the same उपनिषद्, विशिष्टाद्वैतिन्स also interpret and after दश उपनिषद् विचार, Ramanujacharya says you are never ब्रह्मन्. You would have heard Murari joke from Swamiji. I don't want to waste your time. They say it is a sacrilege to say ‘सोऽहं ब्रह्मन्’ you have to always say ‘दासोऽहं’. They also study प्रस्थानत्रय, गीता, उपनिषद् and the same ब्रह्म सूत्र and they also use तर्क, मीमांसा, व्याकरण - all of them and they come to this conclusion. Madhvacharya also does the same analysis. They say 12 different commentaries are there for the same ब्रह्म सूत्र arriving at 12 different conclusions. And therefore, an intellectual may wonder, “if different interpretations are possible, how can I be sure whether this one is the right one? Perhaps this is one of the views. How can I say this is THE teaching”. This is called interpretational doubt – प्रमाण असंभावना, it is called.

Or I might not have interpretational doubt – that will come more when you study Sanskrit grammar. Otherwise we are safe. It seems - just one example - they say नित्य सर्वगतस्थाणुः – do you know how विशिष्टाद्वैतं interprets? – नित्यः सर्वगतस्थः अणुः - कर्मधारय . सर्वगतश्च असौ अणुश्च सर्वगतस्थाणुः. Therefore, who is जीव? अणुः and how many जीवाः are there? Infinite जीवाः are there. Each jIv is a prma[u. And who is God? All pervading. And who are us? inTy> svRgtSw> – we are atoms lodged in all pervading परमात्मा. Who says? भगवान् कृष्ण tells in गीता. Therefore, they study the same गीता, split the words differently and if we begin to wonder, then our knowledge may come to a question mark. So this is called मीमांसा विषयक । तात्पर्य निश्चय विषयक संशयः.

And the next doubt is logical doubt. Because we have a बुद्धि - I suppose - and we have a functioning बुद्धि and the बुद्धिहृत्'s job is always to come up with questions. "How can I accept that the world is in me when all the time my experience is that I am in the world? How Vedanta reverses?"

So the fundamental question is whether "I am in the world or the world is in me". Only one doubt. No other doubt. Only one question. As Swamiji says after 9 days नवाह, he says I have only one doubt. Three words I heard. राम, रावण and राक्षस. Three रास. Only small doubt is whether राम is राक्षस or रावण is राक्षस, only that I have a doubt. No other doubt. Then what did the उपन्यासक say? Neither of them is रास. I chose you as my disciple and therefore, I am रास, he said. So similarly here also Vedanta makes an un-followable statement, you are not stuck in the world but the world is stuck in you. How can I assimilate that? Thus we have a logical question. All these are consequential questions, which will affect the basic message. They must be answered. There are so many other questions, which may not affect the fundamental teaching. In a particular mantra, there may be a compound, the word ज्ञानम् or any other word. A particular word how Shankaracharya derived, I may not know it. So that particular thing may not affect the fundamental teaching. But whatever is a consequential doubt, that will have to be addressed. Otherwise my knowledge will be shaky like they use the word स्थाणुनिखनन न्याय. You would have seen this. When you fix two poles for the clothes' line and you fix the pole and make sure the pole itself is firm because otherwise you know the consequence. If the pole is not firm, you wash all your clothes taking so many hours and all bright white also and you just put for drying and one small wind, the whole thing fall down. So you want to make sure whether the pole will be shaken or not. Similarly whether my ज्ञानम् will be shaken by any doubt or not, I have to ask and answer. This is called संशयप्रतिबन्ध निवृत्तिः. Both श्रवणं and मननं are meant for the removal of these doubts only. And in all advanced Vedantik works they raise this question as put forth by other दर्शनम्s also. साङ्ख्य पूर्वपक्ष, नैयायिक पूर्वपक्ष, मीमांसा पूर्वपक्ष, all of them are answered, all for संशयनिवृत्तिः.

And then the second obstacle is called विपर्ययः or विपरीत भावना. विपर्ययः means habitual thought pattern. The habitual thought is "I am an individual जीव" which I called जीवभावः. And this जीवभावः is entrenched so much because we have been entertaining this for several जन्माs and not just in this जन्मा. Therefore, it is so deeply entrenched that when the Vedantik ब्रह्म भावः is revealed, it will not be allowed to settle in. And, therefore, I have to reinforce this ब्रह्म भावः by dwelling upon the teaching. All the descriptions of ब्रह्मन् given in the शास्त्र, I have to bring into the mind. Giving exclusive time, I have to dwell upon the ब्रह्मन् description and see that not as the descriptions of ब्रह्मन् but that they are descriptions of me.

So what is सत्यम् ज्ञानम् अनन्तम्? Immediately we will blurt out that is ब्रह्मन्. That is not ज्ञानम्. What is सत्यम् ज्ञानमनन्तम्? The answer should be 'it is me'. Similarly all descriptions, as even I read or I hear, I should feel that they are descriptions of me, myself. Wherever the word आत्मा and descriptions come, wherever the word ब्रह्मन् and descriptions come, I should feel they are all talking about me. I should look upon Vedanta as my autobiography.

In fact when you say a Guru is a श्रोत्रिय ब्रह्मनिष्ठा गुरुः, what we mean is a गुरु who teaches Vedanta as his own biography. अनन्यप्रोक्ते गतिरत्र नास्ति अणीयान्- ह्यतर्क्यमनुप्रमाणात्. This will not come just by निवृत्ति alone or just by मननं alone. Our intellect always imagines that descriptions belong to some आत्मा or some ब्रह्मन्. Therefore, convert the word ब्रह्मन् and आत्मा into 'अहम्'. That is why Pujya Swamiji says that 'निधिध्यासनम्' is meditation on the meditator. Meditation on the meditator is निधिध्यासनम् in which I don't think of महावाक्य but the conclusion already arrived at, in which I have no doubt. निधिध्यासनम् will work only when I am free from doubts. Otherwise in निधिध्यासनम् I will say चिदानन्दरूपं शिवोऽहं शिवोऽहं. Then another corner of brain says 'who knows?'. चिदानन्दरूपं शिवोऽहं शिवोऽहं - Who knows?. So, therefore, निधिध्यासनम् can never work if the knowledge is संशय प्रतिबन्धक ज्ञानम्. No संशय should be there when you practice inixXyasnm!.

Then what is purpose of निधिध्यासनम्? The new perspective of myself must become well entrenched not only in the conscious mind but also in the sub-conscious mind. And therefore, अभ्यसेत् निधिध्यासनम् also, which requires exclusive time as Krishna tells in the Bhagawad Gita शुचौ देशे प्रतिष्ठाप्य etc. They are, exclusively finding time for looking upon myself as ān! with the help of शास्त्रचक्षुः. Like watching certain movies with a special 3-D goggles. निधिध्यासनम् is, I look at myself with the goggle of शास्त्र. शास्त्रचक्षुर्निरीक्षेत.

And as even as I invoke my ब्रह्मभावः .भावः means the state or status, the जीवभावः gets displaced because ब्रह्मभावः and जीवभावः are diagonally opposite attributes, they cannot co-exist in one locus. You know the law – opposite attributes cannot co-exist in one and the same locus at the same time and the same place. Therefore, ब्रह्मभावः and जीवभावः are diagonally opposite. As even I bring in my ब्रह्मभावः through निधिध्यासनम्, it will displace the जीवभावः. So this is the निधिध्यासनम् to remove the habitual प्रतिबन्ध. Īavna means jlvĪavna. ivprIt means which is contrary to the Vedantik teaching. So habitual contrary attitude towards myself, which is called जीवभाव विपरीत भावना, it has to be displaced.

And then Shankaracharya says that the removal of जीवभावः by this निधिध्यासनम् may not be sufficient because it is only an indirect method. Because, I am not directly pushing the जीवभावः. I am only bringing in ब्रह्मभावः and through that indirectly pushing. And therefore निधिध्यासनम् may not be sufficient. Therefore, the advice, शमादि सहितः ॥

Separately also you have to learn to push the जीवभावः because it is so deeply entrenched. Because the mind has got the habitual thinking as Arjuna complained in the 6th Chapter of the Gita – do you remember –

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ॥

हे कृष्ण your teaching is very beautiful. You are the greatest teacher in the world because you are साक्षात् नारायण. But the problem is that I remember the teaching within the confines of the lecture hall. The moment the chappal is on, the teaching is gone. तस्याहं नप्रपश्यामि चञ्चलत्वात् स्थिराम् स्थितिं ॥

Because जीवभावः is so entrenched that it stifles the ब्रह्म ज्ञानम् that I have received. And, therefore, we have to exclusively practice शमः. And what is the definition of शमः in तत्त्व बोधः? What is the definition of शमः? We are supposed to know these things by heart. At least minimum तत्त्व बोधः must be by-heart. शमः कः ? मनो निग्रहः – mental discipline is शमः because mind is the greatest obstacle in reaping the benefit of my knowledge. And Krishna says this is universal problem

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याहं निग्रहं मन्ये वायोरपि सुदुष्करम् ॥

It is extremely difficult and you cannot ignore this mental problem. If you ignore this mental problem, you won't get the benefit of this knowledge.

In माण्डुक्य कारिका also you will see गौड़पाद emphasises

मनसो निग्रहायत्तमभयं सर्वयोगिनाम् ।

दुःखक्षयः प्रबोधोश्चाप्यक्षया शान्तिरेव च ॥

If you want real peace, joy, fearlessness etc. all these benefits of knowledge you can reap only if you have mastered your mind. Otherwise involuntary thoughts will be continuously assailing the mind and any involuntary thought can get converted into worry, fear – “what will I do after the course?” And in our course Pujya Swamiji used to tell “don't worry, after the course I will take care of you. If you want a job, I will get. If you want to get married I will get a girl also. So just don't think of the future”. It is very very difficult. Therefore, involuntary thought getting converted into emotional disturbances is a very big problem. Learning to handle the involuntary thoughts is शमः. And I must be able to say no to those thoughts and order them out when I want. It is like some people who take a house for rent. Then vacating them is a very big problem in India. They will become the owners of the house. Similarly the involuntary thoughts enter my mind and they remain stay put and when I want to drive them away, they don't go. Thus mind instead of करणं becomes कर्त्ता and I instead of कर्त्ता ends up करणं. Like people taking dog for a walk and the dog is so big that after sometime the dog will be taking them for the walk. As long as mind management and thought management is not accomplished reasonably well, knowledge cannot give the expected result. Therefore, अहङ्कारवृत्तिः, ममकारवृत्तिः, रागवृत्तिः, द्वेषवृत्तिः these four are जीवभावः. And by seeing ईश्वरा's order, to use Pujya Swamiji's expression, “everything is ईश्वरा, everything happens according to ईश्वरा's order, and whatever happens is well and good”. Unless we are willing to accept that, these emotional disturbances will stifle the knowledge and will not allow the knowledge to get converted into जीवन् मुक्तिः. Therefore, शमः is something to be separately practiced which is called मनो निग्रहः in the माण्डुक्य कारिका and in the 6th chapter Krishna says

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते.

So thus through श्रवणं, मननं and निधिच्यासनम् repetition and by reinforcing शमः, we can convert ज्ञानम् into दृढज्ञानम् and reap the full benefit of ज्ञानम् called जीवन् मुक्तिः. With these words I would like to conclude my few words.

Satsang with Sri Swami Veditatmananda PRATAḤ SMARAṆAM

...continued from previous issue

The non-Self is able to reveal objects only due to the presence of the Self

Vāco vibhānti nikhilā yadanugraheṇa. Yadanugraheṇa, by whose grace, nikhilā vāco vibhānti, all these words manifest, is speech also manifest. What makes speech function? Again, the Kenopaniṣad [1-5], says,

यद्वाचाऽनभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५ ॥

yadvācā'nabhyuditaṁ yena vāgabhyudyate,
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate.

“Brahman is that very (consciousness) which one does not know with the mind and by which (consciousness), they say, the mind is known” – (Thus) you understand. This (deity), which (people) meditate upon, is not (brahman).

Speech reveals words, and through words, speech reveals various objects and ideas. The Self is that which cannot be revealed by speech, but that because of which speech reveals. It is that which cannot be seen by the eye, but because of which the eyes see. It is that which cannot be thought of by the mind, but because of which the mind thinks. The mind does not have the capacity to think on its own; it is only because of the grace of the consciousness imparted by the Self that the mind is able to think. It is due to grace of the consciousness imparted by the Self that the eyes, ears, and other organs of perception can illumine objects. It is by the grace of the consciousness imparted by the Self that the vital airs function. Therefore, the Self is beyond the reach of the non-Self. The non-Self cannot illumine the Self; in addition, the non-Self is able to reveal the objects only because of the presence of the Self.

Vāco vibhānti nikhilā yadanugraheṇa, by whose grace or in whose presence nikhilā vāca, all this speech, in fact, reveals the objects. That is, in His presence, the mind, organs of perception, and organs of action function, but He is beyond the reach of the mind, organs perception, and organs of action. This is said in order to help us gain the knowledge of the Self. In order to gain knowledge of an object, we use our organs of perception. When we see or hear, we feel or experience, or when we visualize with our minds, we feel we know the object. Thus, our knowledge is through our organs of perception and the mind.

To know a clock, which is in front of me, I require my eyes. The clock does not have the capacity to reveal itself unless my eyes illumine it. The furniture in a dark room does not have the capacity to reveal itself, unless it is illumined by a lamp. It is inert and needs another source to illumine it. So also, the objects of the world are inert and require the organs of perception to illumine them. The organs of perception require the light of the mind, which, in turn, requires the light of Consciousness to illumine them. In Vedantic terminology, all of these are inert, jada; that is, they require the light of Consciousness for their revelation.

But Consciousness itself, being self-effulgent and self illumining, does not require the eyes and ears to illumine it. For example, in a dark room, we require a lamp to illumine the furniture to know that the furniture is; the furniture cannot make itself known. But we don't need another lamp to know that this lamp is; the lamp reveals itself. Similarly, we require the organs of perception and the mind to know the objects of the world because they cannot reveal themselves

It is necessary to quieten the organs of perception and the mind to recognize the Self even though the Self is self-effulgent

We all shine in the light of Consciousness, but do we need the mind to reveal the Consciousness? No. Consciousness is self-shining. It does not require the mind or the sense organs to reveal it. They shine because of the Consciousness, while Consciousness shines in its own light. It shines and everything shines after it. Therefore, the activity of the organs of perception should be dropped in order to know the Self. Don't try to 'perceive' the Self because it is beyond the organs of perception. Don't try to see the Self; don't try to touch the Self; don't try to smell the Self, and don't try to taste the Self. We have a tendency to grasp all things through our organs of perception or action; don't try to do that. Don't try to visualize with the mind because it is because of 'that' that the mind visualizes. When all the attempts on the part of the organs of perception and mind are stopped, we recognize the Self, which always shines. We recognize the Self as the self-shining Consciousness. In fact, It shines even as the mind and the sense organs function. However, because of the clutter of many things in the mind, we do not recognize it. To recognize the Self, it becomes necessary to make our mind and organs of perception quiet. Therefore, we try to make our sense organs quiet in meditation. In meditation, there is nothing to be seen, heard, or touched. You tell the mind also to be quiet, with nothing to be visualized or thought of. Then, what remains is the unadulterated Consciousness, and that is what you are. You are that even when the mind is functioning. It is not that the Consciousness becomes evident only when the mind is not functioning. When the mind is functioning, we confuse the mind with Consciousness. Therefore, it is necessary to quieten the organs of perception and the mind to recognize that Self or the Consciousness is self-shining. Hence, the Self is said to be manasā vacasāmagamyam, that which is beyond the reach of the mind and the sense organs, and moreover, vāco vibhānti nikhilā yadanugraheṇa, that by whose grace the mind and the sense organs perform their functions. Then, how do the Upanishads teach of this Self?

The Upanishads describe the Self through a process of negation since It is devoid of attributes and limitations

Yam neti neti vacanirnigamā avocuḥ. Nigamā is the Vedas or Upanishads. Avocuḥ means describes. The Upanishads describe the Self in terms of neti neti or not this, not this. The Upanishads describe the Self through the process of negation. That is, what you visualize is not the Self. The one who objectifies is the Self, but not the object that is objectified. All the attributes and qualifications are negated. The self or Consciousness is unqualified. It is free of all attributes and limitations. The ultimate truth or the ultimate reality, which we may call brahman, Self, ātmā, paramātmā, īśvara, Rāma or Krishna, is devoid of all attributes and limitations. An attribute automatically means a limitation; it excludes some other attribute. For example, when we say a particular person is great, the greatness, which is an attribute, implies that he is not little. Or, when we say that a particular flower is red, we mean that it is not green or yellow; it limits the flower to redness and excludes everything else. Any entity that posses an attribute or qualification is limited because it is confined only to that and can be nothing else. But the ultimate truth is that which cannot exclude anything.

Truth is that which includes everything. If God is in heaven, it means that He is not on the earth. Different religious sects describe their gods as being in different heavens. Some say that their god is in Vaikunta, while others say that their god is in a place beyond Vaikunta. Almost everyone, except the Vedāntins, talks about heavens. In India, most people are Dvaitins. The followers of Lord Nārāyaṇa call their heavens Vaikunta; the followers of Lord Śiva call it Kailāsa, and the followers of Lord Krishna call it Gokula. That is where their god is and you will go there if you are devoted to that particular god. But the point is that if Lord Krishna is confined to Gokula, he is not here on this earth. However wonderful and divine that god is, as long as he is confined to a place, so long is he not in any other place. That is why we say that nothing can be outside the purview of God; otherwise, God becomes limited. In order for God or Truth to be limitless, It must be all-inclusive. There can be nothing that can be apart from the Truth or God. Even hell cannot be apart from God; neither can evil be independent of It. Therefore, we say that God is apart from both dharma and adharma, virtue and vice. If God is only good, He is not bad; that means there is something that is excluded from God and therefore, God becomes limited. We say God is beyond both good and bad. He includes both and He is, yet, beyond both, just as the actor plays both the beggar as well as the king, while he is himself neither beggar nor king. Therefore, the actor pervades and also transcends both roles. Therefore, the Truth is both immanent as well as transcendent. In these verses, the teacher describes the Truth, which transcends all limitations, attributes, and conditions.

The implied meaning of the words of the scriptures, not their literal meaning describe the Self

A word can only describe that which is limited. Whatever word you use, ātmā or brahman, it really cannot describe brahman because every word describes a certain concept. A word is a sound symbol for describing a concept. When we say 'clock', the clock is a concept. Similarly, the word 'pot' is a concept. The concept is the form and the word is the name; they are the name and form. All words describe concepts, which are limited. Thus, the words 'God', 'ātmā', or 'brahman' cannot really describe the Self.

What is ātmā? You could say that ātmā is the 'I'. However, describing it as 'I' is also not sufficient because 'I' excludes 'you'. When we say brahman is great, we exclude that which is small. The description of one concept always excludes another concept. Thus, the word 'God' cannot describe what we want to describe. Nigamā avocuḥ, the scriptures talk about it. The scriptures say that God is beyond words; yet, the scriptures consist of only words. The Upanishads say that God or brahman is beyond words, and this statement itself is said in words. If words can never describe the Truth or brahman, does it mean that we will never know the Truth? Vedāntins say that the Truth or brahman cannot be the vācyārtha, the literal meaning conveyed by words, but are the lakṣyārtha, the implied meaning of the words.

The words are like the pole used in a pole vault. The pole is used to vault over a high bar, as high as eight or nine feet. One has to necessarily let go of the pole to cross the bar. If one holds on to the pole, one will not be able to cross the bar; on the other hand, if one does not use the pole, one will not be able to rise as high as one needs to. The pole itself is used to transcend the pole. Similarly, in describing brahman words are used to transcend words. If you use the words properly, they will enable you to transcend the words. Therefore, the teachers communicate with us through the words and we have to understand their lakṣyārtha, not their vācyārtha.

Neti neti, it is not this, it is not this. What is negated is the vācyārtha, the literal meaning of the words. All the attributes are negated in brahman. The Self or 'I' is free from all attributes and qualifications. Everything in this world has qualities. Is it not so? 'I', the knower is always different from the known. For example, the knower of a pot is different from the pot. All attributes are known to us. Therefore, 'I', the Self must be free of all the attributes because all attributes are known to me.

Pujya Swami Dayanandaji tells this story of a person who once came to him and complained, "I am restless, I am agitated." Swamiji said, "You are all silence." "But Swamiji, I tell you I am restless and agitated." Swamiji told him again that he was all silence. The person got more and more agitated as Swamiji kept telling him that he was all silence. Finally, Swamiji asked him, "How do you know you are agitated?" "I can see that my mind is agitated." "Okay, your mind may be agitated. Now, you are the knower of the agitation in your mind. The knower is always different from the known. Therefore, as the one who knows of the agitation in your mind, you are indeed free of the agitation. Otherwise, you would not know of the agitation."

You can know the movement of a train, only when you are standing on a platform that does not move. If you are in a moving train adjacent to another train, which is also moving at the same speed, you will not see the movement of your train. To notice a movement, you have to be free of the movement. To notice an agitation, you should be free from that agitation. To notice a change, you have to be apart from that change. To know an attribute, you have to be free of that attribute. Therefore, who is the Self? Who is the 'I'? What is Consciousness? It is devoid of all limitations, attributes, qualifications, and conditions. It is the one which illumines all the attributes, conditions, and qualifications.

The scriptures reject the many ideas that arise in our minds: I am tall; neti, you are not. I am fat; neti, you are not. I am short; neti, you are not. I am a woman; neti, you are not. I am a man; neti, you are not. I am good; neti, you are not. I am bad; neti, you are not. I am a doer; neti, you are not. I am a non-doer; neti, you are not.

Each one of these qualifications is negated because each of these ideas arises when we identify with one or the other aspect of our personalities. It is the body or mind, which performs various actions in identification with the 'I am'. When the body is not acting, I say I am not acting. But the Self is devoid of the idea of acting; acting or not acting belongs only to the non-Self, matter. Not doing anything is also an attribute of the body and the mind. The Self, 'I', is beyond the idea of doing and not doing, right and wrong, good and evil, dharma and adharma. The Self, which is beyond all pairs of opposites, is attribute-less. It is self-shining; therefore, you don't need the sense organs or mind to illumine the Self. It is beyond all limitations, self-existing, self-shining, and because of which everything is illumined. You don't have to make any effort to reach, know, or experience it. You are That. You don't have to experience yourself because you are. The question of experiencing comes only when there is something other than you. You cannot be an object of your own experience. You don't need to experience because you are what you are trying to be. Just be; because that is your nature.

Tam devadevamajamacyutamāhuragryam. Deva means god, the shining one. Devadevam is the God of gods, the illuminator of all shining ones. The sun is a deva or devatā. Other devas include the moon, fire etc. Brahman is called devadeva, the one who also illuminates all the devatās, deities. The sun and the moon shine in the light of the Consciousness; they are not self-effulgent. Ajam is birth-less, and acyutam is changeless. Agryam is the foremost, the first one, the one who is the cause the substratum; he is there even when nothing else is¹.

...to be continued

¹ Transcribed by Richa Choudhry and edited by Krishnakumar (KK) S. Davey and Jayshree Ramakrishnan.



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Editor

ON THE WINGS OF DEATH

Swami Shuddhabodhananda Saraswati

BIRTH AND DEATH

Birth and death are the two unavoidable painful events in everyone's life. Though the birth of a child may be rejoiced by the relatives, it is certainly painful to the newly arriving entity. It is clear from the invariable crying of a newly born child. Everyone enters this world with a confirmed irrevocable return ticket to depart from here. It is irrevocable because it cannot be cancelled unlike other confirmed return tickets. Only the solace is that the return date is not disclosed by Parameshvara. Otherwise the person will be jeevanmrita – dead even while living! Such a departure of the individual entity jiva leaving behind the present physical body is called death. At that time the subtle body of the individual accompanied by a few other necessary factors departs and travels to the next body and enters it. Such an entry is the new birth of that jiva. The Brihadaranyakopanishad, Jyotirbrahmana and Saareerakabrahmana (4-3-34 to 4-4-6) describe in detail this transmigration. The Chhandogyopanishad (5-10) also describes it. This is to inculcate vairagya in the mind of a mumukṣu by highlighting the unavoidable pain involved in the birth and death.

WHILE ON THE VERGE OF DEATH

The Upanishad gives the illustration of a jiva (atma endowed with ignorance) returning from the dream state to the waking to describe paralokagamana (transmigration). Like going from dream to the waking, the jiva goes from this body to another loka (field of experience) (Br.U.4-3-34). The jiva leaves behind all that is done and experienced in the dream there itself and enters the waking. Similarly, leaving behind everything done and gained in this world, the jiva goes to another loka. A lesson can be taken from this. People earn puṇya to go to heavenly lokas hereafter, but none earns pāpa (sin) to go to hell. Sinful actions are indulged in to amass quicker gains here in this loka. All such things obtained remain here only, but the papa travels with the jiva to another loka. Therefore a viveki should desist from sinful deeds.

The departure of the jiva from the present embodiment is best illustrated by a heavily loaded cart starting its journey on a village rugged road (Br. U.4-3-35). A cart loaded with many things driven by a sentient entity (such as bull) goes making noises because of heavy weight. Similarly the vijñanamaya jiva (i.e. the entity endowed with the subtle body) abiding in the present physical body inhabited (or illumined) by the self-luminous chaitanya, departs with expiration making sounds of hiccup etc.

People who shift their residence from one place to the other, transport their goods to the new one. In olden days, a cart was the vehicle. At death the subtle body overloaded with the goods of karmaphalas, upasanaphalas and vaasanas is the cart. While waking from the dream, the things of dream are left behind but their impressions (samskaras) are brought in the waking. Similarly while leaving the existing body the home, wealth, properties (which are actually not proper ties for mukukshu) are left behind whereas the load of their vasanas accompanies further.

Vasanas, karmaphalas and upasanaphalas serve as the prompting factor of transmigration. The cart is directed by its cartman to the destination. So also the self-luminous chaitanya (Paramatma) leads the jiva to its next destined body.

Atma is all pervasive. Such an entity cannot have departure or arrival. How can atma leave a body and take to another one? Yes, in reality atma cannot travel. But it appears as though endowed with upādhi after its reflection in it (upādhi). It is similar to the reflection (appearance) of the sun in a vessel etc. filled up with water. Atma has no connection with the upādhi on its own. When a water-vessel moves the movement of reflection in it gives a false appearance as if the sun moves. Similarly when the subtle body separated from the gross one travels, chidābhāsa (reflection of atma- chaitanya) in it moves. This is mistaken as the travel of atma. When the person was alive, the chidābhāsa in his subtle body only used to keep him sentient. At death, the subtle body leaves the gross one. As a result the chidābhāsa in that gross body stops. This is what lay people describe as the atma has left the body. In reality there is no travel or arrival for the ever all pervasive atma.

Here is a piece of information which all are supposed to know and remembering which they should develop vairāgya (dispassion). A great sorrow befalls the person who is on the verge of death when the vital parts of the body are being extracted by the vital air (prāna) in the form of udāna-vāyu. Its function is to eject the subtle body from the gross one. From the groaning etc. of a dying person it is very clear that the process of death is an agonizing state. So is the birth. In between some tinsels of joy accompanied by more sorrows may be available. In this repeated cycle of transmigration, one's sense of commerce has to be used to find out if purchasing of paltry fleeting pleasures at the cost of enormous sorrows is justifiable. It is easy to ape the majority and get drifted along the sense pleasures coveted by the masses. But it needs courage to find out the transient and sorrowful state of samsāra in its right perspective. Only a rare few can do it (Kt.U.2-1-1).

When the body gets emaciated by disease or old age the subtle body is thrown away from all limbs like a fruit such as mango etc. from its stalk. The said śruti (Br. U. 4-3-36) gives the examples of three types of fruits. A mango even if raw can fall when struck by a stick. So also a healthy person can die on account of striking by weapons etc. The second is that of a wild fig (called oudumbara). It falls naturally when ripe since its bond with the stalk gets loosened. Similarly the old age naturally loosens the bond of subtle body with the gross one resulting in death. The fruit of ashvattha (pippala) tree is the third example. Its fruits fall off even by the impact of a strong wind. Likewise a person can die on account of being struck by lightning, earthquake, cycle, tidal waves etc.

The route adopted by the jiva or the subtle body while departing from the gross body after getting separated from the vital parts is described by the śruti as 'pratinyaayam' (through the reverse route of entry). The jiva having emerged from its place in the heart during the sleep gains the waking state through the route of nerves (naadis). But at the time of death, it goes back in the heart in the reverse order through the route of nerves. Unlike such movements earlier to travel from one state of consciousness to one of the other two, the present entry in the heart through the nerves is only to proceed further to the next body after death. The purpose of such final entry of jiva in the heart (the seat of antaḥkarana) is described as 'praanaaya eva' means 'to sustain the vital airs (prana) in the next gross body where it is going to take birth. (Br. U. 4-3-36).

It is well known that the jiva takes the new body for undergoing bhoga (enjoying and suffering) of bhogya (objects of enjoyment or suffering). The jiva on the verge of dying is obviously weak. Such an entity unable to work cannot procure objects of pleasure and suffering for which purpose the new body is being assumed. There is no room for such a doubt. The karmaphalas of the departing jiva acquire the objects of experience beforehand. The Śruti (the Veda) gives an illustration of a king. Suppose a king is on his way to visit a particular place in his kingdom. The officers, village-leaders etc. who are hired servants of the king and receive benefits from him, wait for his arrival by keeping food, drinks and accommodation etc. ready. Similarly the parents and the other relatives of the newly arriving child wait with its requirements. It is interesting to note that the Śruti refers to the new entity to be born as 'Brahman' only to remind us that the jiva is nothing but Brahman in reality. Only due to ignorance and consequent upādhis Brahman appears as a sansari jiva.

After the death, atma (jiva) travels endowed with the upādhi of prāna. The word prāna literally means vital airs. It is used for indriyas (senses) also because they subsist on prāna. But here the word prāna signifies the entire subtle body. The ignorant person on the verge of death, having got intense weakness in the body becomes unconscious as it were. Then the senses such as eyes etc. reach that entity (i.e. jiva) in hridayam (heart) in the sense buddhi abiding therein. It is well-known that the jiva is atma conditioned by buddhi (vijñānamayah). The eyes etc. indicate all sense organs, organs of actions besides faculties of thinking and knowing. All these along with vital airs during the waking state are stationed in their respective places and are actively engaged in their functions. This is described as if a fishnet is operated to catch the fish. The jiva spreads its net to catch the sense objects and accomplish actions. At the time of death the network is being withdrawn totally in one's buddhi (subtle body) to take with oneself to the next body.

The faculties of perception, action and thinking etc. operating through their corresponding organs and others derive their powers to functions from their presiding deities such as the sun, moon, Indra etc. These deities enable their counterparts in the body to function by lending the required powers to them. This phenomenon is regulated by the prarabdha-karmas of jivas. Once that is over, the body that was useful for bhoga (enjoyment or suffering) is no more so. As a result when this body is on the verge of being dropped, these powers in the organs etc. return and merge in their main deities. The perception, actions and thinking etc. in the dying body stops, though indriyas (senses) etc. are still with the jiva. It is like the electrical gadgets stopping their functions when the power of supply is cut off (Br. U. 4-4-1). For example, the sun the presiding deity of eyes, who used to favour (the eyes) earlier while living for the sake of bhoga abandons them at the time of death. As a result the ocular power aspect belonging to (āḍityāṁsha) abiding in the eyes leaves them and merges in its source of the sun. Then the jiva is unable to see the form. This is true for all functionaries such as sense-organs, organs of action. This is a universally known fact. People say that this dying person does not see, hear etc. At that time all these faculties become one with the subtle body.

ACTUAL TAKE OFF BY THE JIVA

The dying person is not conscious of anything from the external world. Then how can that jiva know about its future body to take off from here and reach the next destination.

According to the laws of Ishvara by prarabdha karma there is a glow of cognition at the tip of specific nerve which gives it a clue about the future body and loka by the projection of vasanas. This phenomenon is called 'pradyota' (light). It is like the dreamer seeing the dream world though totally unaware of one's waking. Guided by such direction the jiva having identified with the future body takes off from the present one. The gate of exit from this body is determined by the lokas to be reached. Higher lokas are reached through the brahma-randhra (aperture in the head), eyes, ears etc. as the case may be. As for other lokas, the other parts in body are used as a way of exit. It is determined by one's karmaphalas. Thus the jiva gets pradyota just before departing and departs along with the main pranas and the senses. It becomes savijnana immediately after the departure. Pradyota (the knowledge of the next body) was given to tell from which particular nerve to depart. Immediately after the departure, once again the necessary knowledge (called vijnana) is imparted to reach the destined loka. (Br. U. 4-4-2).

The śruti does not give all these details for people to chalk out their travel plan by choosing the desired body and the loka. The entity on the verge of death is almost unconscious. There is no free will at that time. These both types of knowledge are programmed by the results of individual's karmas and upasanas in accordance with the laws of Ishvara. The śruti cautions all to be careful and selective now itself as directed by the scriptures while deciding what to do and think repeatedly (i.e. upasanas). The present karmas etc. determine your future. Either get the direct self-knowledge for ever, never to return or at least pray to Ishvara sincerely to give you jnana and vairagya. The Kenopanishad warns everyone: If you directly know atma during this sojourn on earth, it is well done. If not, great calamity (of transmigration) awaits you (Ke. U. 2-5). Therefore do not be complacent with little smoothly running life. The mother śruti warns because these topics are beyond the purview of human intellect on their own(i.e. apourusheya).

THE ENTITIES THAT ACCOMPANY JIVA

The śruti further adds that the result of vidya (upasana) and karma besides the impressions (samskaras) in the antaḥkarana in the form of vasanas called purvaprajnaa accompany the jiva travelling to the next loka (Br. U. 4-4-2). These three serve as the cause of the future birth and bhogya (objects of enjoyment and suffering) etc. available therein. Vidya (upasana) and karma include both enjoined (vihita) and forbidden (nishiddha). Seeing a nude woman, thinking of it and indulging in pornography is an example of prohibited upasana. Vidya decides the specific types (species) of the next body. Then karma serves as the cause of proficient or deficient features of that body. But purvaprajna ((vasana) manages (carries out) the two (vidya and karma). Purvaprajnaa is prominent among them because that alone is capable of carrying out the other two. Therefore, importance should be given to develop good vasanas (samskaras). Five gross elements that go into the constitution of the future body also accompany.

THE MODE HOW JIVA REACHES THE NEXT BODY

A leech having reached the tip of a straw takes the support of the next straw and then only withdraws its remaining part from the previous one. So does the jiva, The śruti says very clearly that like a leech, atma (jiva) leaves the earlier body only after fixing the next one accurately. It remembers the next body in the sense it knows clearly it as depicted by the vasanas that reveal the next body.

THE MATERIAL CAUSE OF THE FUTURE BODY

The Śruti describes the material cause of the future body with an illustration of a goldsmith (Br. U. 4-4-4). The goldsmith makes new ornaments by melting the earlier one. The basis material gold is the same for both the earlier and the present ornament though their forms are different. As for the new body of the jiva the gross (panchikrita) five elements used for the earlier body alone serve as the seed though it has further growth by other conducive factors. The travelling subtle body is covered by the portions of grossified five elements from the earlier body. They are minute because of being very little in measure and so are not visible. The new body created by those five elements is further nourished by the sperm (virya) of the father, the ovum (shonita) of the mother besides all nourishing factors such as food, drink etc. The travelling subtle body of the jiva coupled with vidya (upasana), karma and purvaprajna (vasanas) covered by the constituent gross five elements is like the seed whereas the sperm etc. are necessary supplementary factors for it to grow. It is like a seed growing into a big tree. The soil, manure, water, the sunlight etc. are necessary. But the seed is the original locus. The reason why the Śruti gives the illustration of a goldsmith is because he uses the same gold that constituted the old ornament to make the new one. Here also a portion of the gross five elements of previous body go into the constitution of new one. When the earlier ornament is melted, its shape gets destroyed. Then a new shape is given. In the case of jiva, the old shape is left behind as a corpse. The sperm and ovum of parents cast the shape of new body. The portion of five gross elements (bhutamsha) of earlier body represent the gold. The actual body is in the place of ornament. Thus the subtle body covered by bhutamsha travels to take the next body. The transmigration is not only revealed by the Śruti, but also discussed and established accordingly in the Brahmasutras, 'Tadantarapratipatti (3-1-1 to 7)' adhikarana. One thing is certain that the topic of transmigration is objectively non-verifiable by the common masses (except in the case of some prodigies though found rarely). One has to depend on the Veda which is the highest means of knowledge (pramana) in the case of apourusheya (beyond the purview of human intellect) things. There is no room here for free thinking or fallacious arguments. Any number of decrees passed to abolish the phenomenon of transmigration are ridiculous, absurd and display the petty mind of those who indulge in such things for their selfish ends. It cannot alter the truth.

...to be continued

ARSHA VIDYA PITHAM

*Swami Dayananda Ashram is pleased to announce 3 Camps by
Swami Tattvavidananda Saraswati, & Swami Santatmananda Saraswati
at Swami Dayananda Ashram, Rishikesh*

	FROM	TO	TOPIC
CAMP NO. 1 (10 DAYS)	01-03-2017	10-03-2017	1. Upadesha Sahashri-II, by- Swami Tattvavidananda ji 2. Atmabodha, by- Swami Santatmanandaji
CAMP NO.2 (10 DAYS)	13-03-2017	22-03-2017	1. Viveka Cudamani-by-Swami Tattvavidananda ji 2. Drg Drisya Viveka- By- Swami Santatmanandaji
CAMP-3 (10 Days)	25/03/2017	03/04/2017	1. Upadesa Sara-I- by Swami Tattvavidanandaji 2. B.Gita Chapter-II, By- Swami Santatmanandaji

- Those who are interested in attending the camp are requested to apply on or before 30 Nov, 2016.
- Kindly find the online application form at our website www.dayananda.org
- For further enquiries please send an email to dayanandacamps2014@gmail.com or call us at +91-135-2430769 between 08:00 to 12:00 & 15:00 -19:00 Hrs only.

Instructions to fill the online form:

- Go to www.dayananda.org
 - Click on the link Online Application 2017/Registration
 - Fill all Mandatory fields
 - Click on Submit and go to your mail and activate the registration
- (Note that the activation mail could be delivered at your spam folder)
- Go to www.dayananda.org and Click on the link Online Application 2017/Login
 - Login and select the course as per your choice.

**Acharya
Swami Santatmananda**



Hindu Dharma Achara Sabha

(The voice of collective consciousness)

Dt 28-02-2017

Your Holiness

My Pranams !!

Sensitive awareness and meaningful living, protecting the needs and requirements of all organisms is necessary for a human being to live a symbiotic life. Life is symbiotic and we have to respect all the elements of nature. The disrespect or tampering with the natural ecological flow will not only harm other living beings, it harms us also. We cannot live holistically by disturbing or tampering them.

What is GM Seeds ?

A new biotechnology has been developed to intrinsically change the genetic compositions of naturally existing seeds / plants. This technology mixes up genes of some insects / some other plants with the genes of a given seeds and thereby yielding to permanent intrinsic change in the genetic composition of a given seed.

Few multinational companies (Monsato etc.), who are into this technology claim to enhance the quantity and quality of a given variety. However, though their claims and intensions appear to be whelming, other two possibilities are highly detrimental to humanity and to the nation.

[→2]

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H.H. Swami Dayananda Saraswati Ji



Hindu Dharma Achara Sabha

(The voice of collective consciousness)

03-03-2017

Your Holiness

My Pranams !!

During the last Acharya Sabha meeting (February 2016, Goa), Sabha had passed resolution regarding protection of “Deshi (indigenous) Cows”. We had forwarded our resolutions to the government. Subsequently, in our meetings with the authorities, our demands were further pursued.

The issue is very complex. The Hindus living in rural as well as urban areas had “Bhavna”. Urbanite Hindus had necessary economic resources to bear the losses, but did not have the required spatial infrastructure to keep cows. Whereas, Hindus living in Rural areas, have “Bhavana” and the necessary spatial infrastructure but not economic resources. Maintaining a “Desi Cow” was not economically viable—least profitable. Hence they did not keep cows, instead kept ‘buffalos’ and ‘Jersey Cows’

I am happy to inform that government has taken strategic initiative for promoting Deshi Gau Mata. The Prime Minister, about a couple of months ago, inaugurated a new unit of Amul Dairy and launched “Amul Deshi Dudh” – A2 milk – milk from Gujarat indigenous ‘Kankrej’ cows. The Jersey milk is sold at Rs. 44/ litre. This new Amul Deshi milk will be sold at Rs 70 per litre. Thus cowherds/farmers will get more money and keeping “Desi Cow” will become economically viable. Within a short span of one month, the demand for “deshi dudh-A-2 milk” has gone upto 10,000 litres per day.

This “Deshi Dudh-A-2 milk” is now available at all the metros of Gujarat. All the dairies of Gujarat are considering to market this milk throughout Gujarat.

I request Your Holiness to motivate the respective state governments to start new dairy unit exclusively selling Deshi Gau milk.

Pranams

Swami Paramatmananda Saraswati

: Chairman :

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: Founder Convener :

H.H. Swami Dayananda Saraswati Ji

SUMEDHA-2016-17



SUMEDHA-2016, a Self-Development Contest for the students of standard 6 to 10, this year we introduced in 87 schools (in which 44 Government run Zilla Parishad High Schools) of five districts of Telangana State. The Contest was based on 'AtmaVikasam' telugu booklet published by the Ramakrishna Math, Hyderabad.

SUMEDHA-2016 was conducted in three different levels.

Level-1

Interacted with more than 40,000 students at different schools while introducing the 'AtmaVikasam' booklet, in which 15,590 students participated in Contest.

Level-2

A program was conducted on prize distribution day; where a talk on Personality Development was focussed and the toppers from the school gave a minute talk about their experience. From all different schools, 1,167 students have awarded.





Level-3

At Siddipet, Vikarabad and Medchal towns a follow up one-day/half-day programs were conducted for the toppers. SUMEDHA schools in which around 750 students took part. Swami Shitikantanandaji of Ramakrishna Math, Hyderabad and Sri Krishna Sagar Rao (Personality Development and Strategy Management Trainer) from Hyderabad motivated the Students with their wonderful talks. Lunch and snacks were provided to the students during the programme.

Strength of SUMEDHA-2016

Arsha Dharma Seva Trust, Bangaluru and Ramakrishna Math, Hyderabad were the main supporters for the successful completion of SUMEDHA-2016 apart from few others from different places had contributed.

BOOK RELEASE

BRAHMASUTRA- SHANKARABHASHYAM

TRANSLATION AND COMMENTARY BY SWAMI SHUDDHABODHANANDA SARASWATI

Sri Swami Shuddhabodhananda Saraswati released on 26th Feb., 2017, the book Brahmāsutra Shankarabhashyam (chatussutri) with translation and commentary (in English) authored by him. Sri Swamiji spoke on the occasion as follows.

Brahmāsutra analytically establishes the exact and authentic nature of Brahman, the means to gain Brahmajñana and the result of such knowledge. It is out of the three canonical texts of Vedānta, as it satisfies the doubting and questioning human mind. In the English Vedāntic literature to date, topics of vital importance such as the exact nature of aparoksha-jñana, moksha, the nature of Vedānta pramāna, when pramāna fails to function etc. are rarely described. On the contrary, several wrong notions about these are found freely floating around on mere hearsay. The lacuna is made good by this commentary, which is an outcome of thorough research.

The translation is fluent and the commentary is exhaustive. With the addition of multiple index both novice and the advanced students of Vedānta can get benefited by this book alike. Even the Vedāntic teachers will find it very useful and highly revealing. They can be more authentic and precise in their teaching. The unique characteristics of this commentary is that it is totally based on the solid foundation of unshakable śāstra-pramāna. There is nothing said on hearsay. An elaborate discussion on the exact nature of the direct Brahmajñana / Atmajñana is one of the special features of the commentary.

Unfortunately nowadays, there is a lot of confusion and lack of clarity in Vedāntic teaching and more so on the nature of aparoksha atmajñana. Due to their ignorance, some people unknowingly advocate a purva-paksha (contrary view) having its basis in purvamīmāṃsā as the Vedāntic doctrine and profess that the actual doctrine is wrong. As a result, we have two streams of thoughts in the modern Vedāntic teaching. Some claim that the experience of atma is indispensable in gaining self-knowledge without explaining its precise nature and the role, whereas the others refute it outright.

Now who can give a verdict? If we conclude something based on the observations of our limited intellect, it is bound to be pouruṣheya - a product of human conjecture. The best way is to explore the śāstra-pramāna and find out if this controversy is discussed anywhere conclusively in Vedāntic lore. Actually, this is an age-old dispute and not a modern one. Acknowledged Vedāntic masters have specifically addressed this dispute with a clear verdict. They point out that there is a clear cut difference in the mode of gaining (or imparting) knowledge in purvamīmāṃsā (karmakāṇḍa) and uttaramīmāṃsā (jñānakāṇḍa) even though the same Veda is the pramāna for both. As a result the nature of knowledge differs drastically in the case of purvamīmāṃsā and in the case of Vedānta. This commentary had discussed this topic at length.

The authenticity of the tenets established in this text are duly corroborated without any exception by śāstra-pramāna such as Upanishads, Mandukya karika, Bhagavad-Gita, Ribhugita, Prasthanatrayi-bhashya, Yogavasishtha, Panchapadika, Vivarana-prameya-sangraha and some other standard Vedāntic prakarana-granthas. To disprove any of the doctrines appearing in this commentary, the corroborative śāstra-pramāna with its source or author will have to be refuted. Taking recourse to rambling semantics, pitching our puny intellect against the scriptural masters

beginning from Lord Shiva, Lord Krishna, sages Vasishtha and Ribhu, Gaudapadacharya, Bhashyakara, Sureswaracharya, Padmapadacharya, Vidyaranya Muni etc. will amount to a rank hubris on our part. It is highly desirable that we verify the correctness of the tenets established in the book, with an open unbiased mind.

I consider myself thrice blessed because Bhagavan chose these hands of mine to complete this book. There is nothing in this commentary based on speculative logic or outside the purview of scriptures. Let me make it very clear that I am merely a compiler and not a commentator though in vyavahara my name has to appear as a commentator. The guidance and inspiration are from HIM (Bhagavan) and the labour of love is mine. I will be very happy if maximum mumukshus take optimum advantage of this unique book.

Let me conclude my observation by quoting an exhortation by Sri Appayya Dixit, a famous Vedantic Master and a great devotee. He says: Aksharaani Pareekshyantaam, Ambaraadambarena Kim? ("Please examine the contents of the writings. What purpose can be served by a display of external pomp?")

On this occasion I would also like to announce that acceding to the requests from different quarters, henceforth my teachings will be available on:

https://www.youtube.com/channel/UCXdkWrxk_jfyHUZvkkDCLdw.

For further details refer to the website.



Swamiji and class

Copies of the book are available with the publisher: Sri Visweswar Trust, Mumbai, sssbvt@gmail.com ; <https://rubhuvasishtha.wordpress.com/> ; Tel +91 993 090 2115

Books are also available with:

1)Swami Dayananda Ashram, Rishikesh, Uttaranchal 249 201, India

Email: ashrambookstore@yahoo.com

Tel: +91 135 2430769 / 2431769

1)Arsha Vidya Gurukulam, Anaikatti PO, Coimbatore 641 108 India

Email: office@asravidya.in

Tel: +91 422 2657001

Report by Sudhakar Shanbhag

॥दयानन्दपञ्चकम्॥ ||dayAnandapa~nchakam||

शिष्यानां मानसोल्लासशशास्त्रानां च आलयम्।
महाप्रभावज्ञानज्ञः, दयानन्दं नमामि तम् ॥ १ ॥

शिष्यवत्सलवाक्प्रियः, आर्षविद्याविभूषणः।
सामगानप्रियो धर्मः, दयानन्दं नमामि तम् ॥ २ ॥

गीतास्फीतसरित्पूरः, सर्वानुदीक्षितः भद्रः।
तुरीयः सत्त्वधीः साक्षी, दयानन्दं नमामि तम् ॥ ३ ॥

कलाप्रचारकः पुण्यः, शिवस्तोता धीविग्रहः।
कविर्जगद्रूपद्रष्टा, दयानन्दं नमामि तम् ॥ ४ ॥

दयानन्दस्वरूपाय, ज्ञानयज्ञतत्पराय।
ज्ञानदात्रे अद्वैतप्रकाशकाय नमो नमः ॥ ५ ॥

य इदं प्रयतो भूत्वा, पञ्चकं पठते नरः।
शारदायाः प्रसादेन, प्राप्नुवन्ति मनोगतम् ॥ ६ ॥

॥इति स्वामीदयानन्दसरस्वतीशिष्यराजेशर्बेजवालकृत्दयानन्दपञ्चकं समाप्तम्॥

1. I bow down to that Swami Dayananda, who is the cause of delight for the disciples and also a great influence upon them, an abode of scriptures, and being the knower, is himself of the nature of knowledge.

2. I offer my salutations to that Swami Dayananda, the embodiment of dharma, whose affection towards the disciples is like that of an affectionate parent, who is himself dear to Goddess Sarasvati, adorns Arsha Vidya Gurukulam and rejoices in the Sama mantras sung.

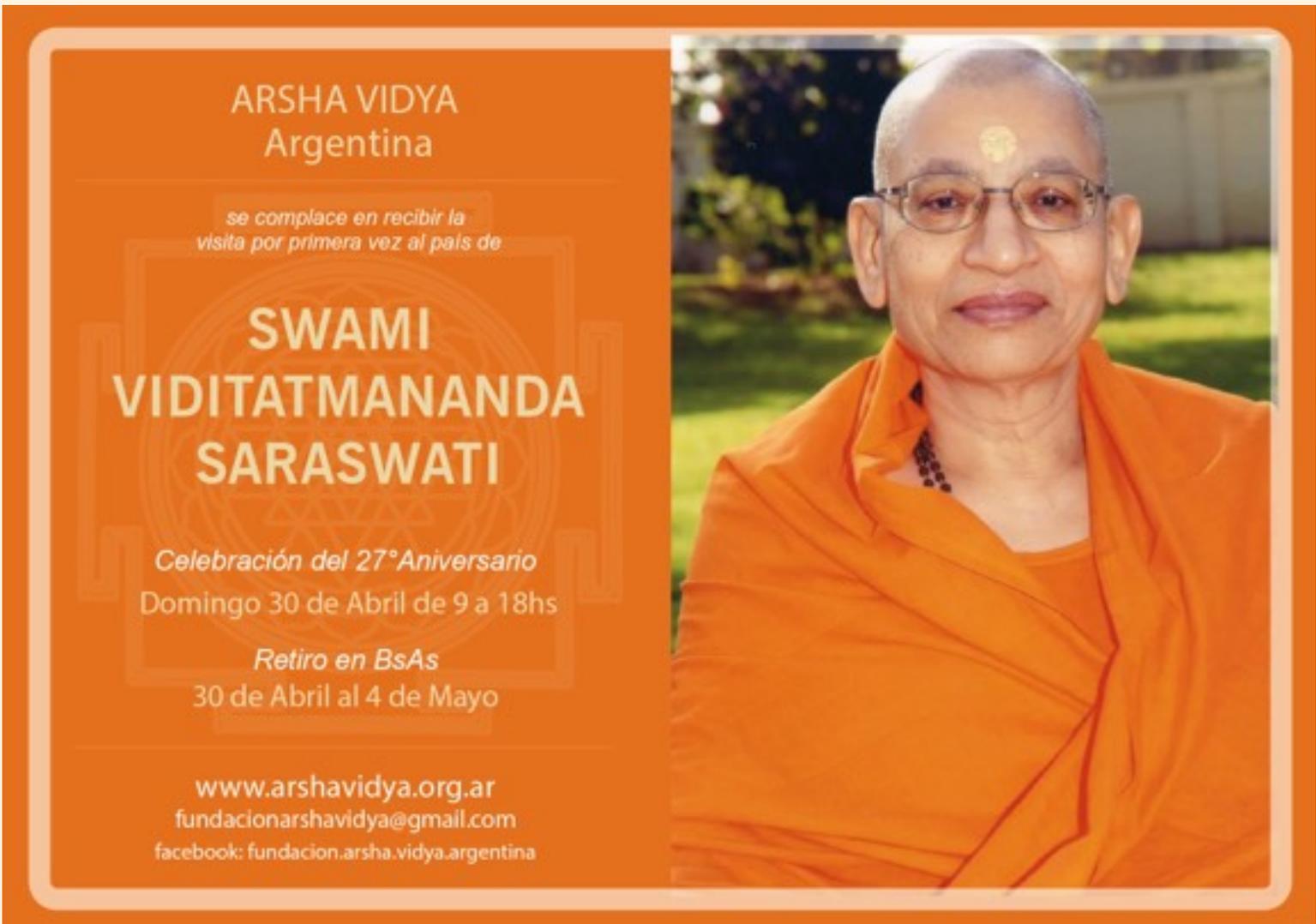
3. My obeisance to that Swami Dayananda, an expert [in Vedanta], endowed with a pure mind, who is [like an ocean] filled with the river of Gita [knowledge], well-versed in all sacred scriptures, a witnessing Self that makes all quarters whole, called the fourth.

4. I adore that Swami Dayananda, who propagates the classical art forms, who is auspicious, a devotee of Dakshinamurti, whose form itself is of knowledge, and being the wise one, sees the real essence of the world.

5. My reverence to that Swami Dayananda, who is the embodiment of compassion and happiness, whose highest commitment is to knowledge, who reveals the non-dual nature of oneself by imparting knowledge.

6. Whosoever chants this pentad of verses being endowed with piety, all his righteous desires are fulfilled by the grace of Goddess Sarasvati.

Sloka by Rajesh and English translation by SriPraveen Bhatt



ARSHA VIDYA
Argentina

*se complace en recibir la
visita por primera vez al país de*

**SWAMI
VIDITATMANANDA
SARASWATI**

*Celebración del 27° Aniversario
Domingo 30 de Abril de 9 a 18hs*

*Retiro en BsAs
30 de Abril al 4 de Mayo*

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Sannyasa Deeksha at Arsha Vidya Pitham,

Swami Dayananda Ashram, Rishikesh

On Mahashivaratri (24.02.2017) Sannyasa Deeksha was ordained at Swami Dayananda Ashram, Rishikesh by Swami Tattvavidananda Saraswati and Swami Sakshatkritananda Saraswati to the following students:

- Swamini Atmaratananda Saraswati who was known as Rama Sithamraju.
- Swami Pratyakatmananda Saraswati who was known as Anand Chaitanya. The above were students of Pujya Swami Dayananda Saraswati at AVG, Coimbatore 2010-2013.
- Swami Bhaskarananda Saraswati, who was known as Br. Bhaskar, student of Swami Santatmananda Saraswati at Arsha Vidya Pitham, Rishikesh 2013-2016
- Swami Abhayananda Saraswati, who was known as Narasimham Garudadri, Student of Swami Tattvavidananda Saraswati.
- Swami Jagadatmananda Saraswati, who was known as Sri Jagannathan.

Sannyasa Rituals and Viraja Homa were followed on the previous day of Mahashivaratri and a Pada Pooja to Pujya Swamiji was also offered immediately after the sannyasa Deeksha.



From left to right
swami Pratyakatmananda, Swami Baskarananda, Swami Abhayananda, Swamini Atmaratananda, Swami Jagadatmananda.

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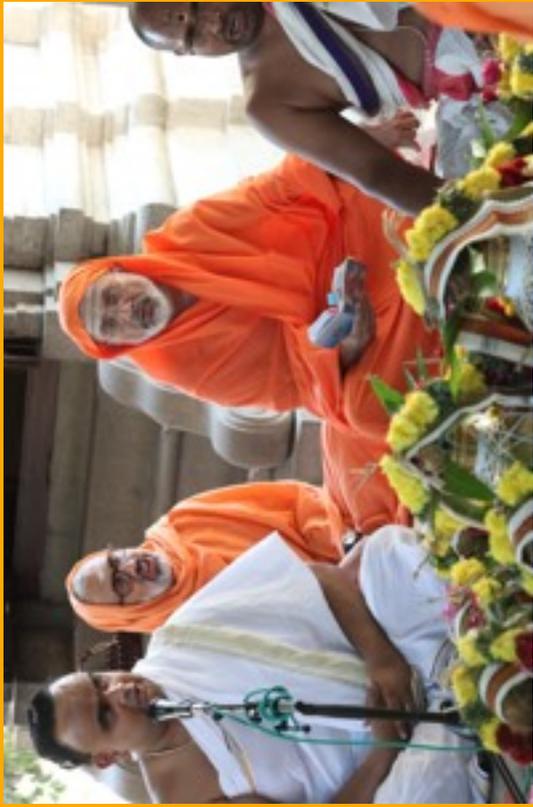
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Anaikatti Gurukulam observed Maha Sivaratri as per time honoured tradition with Akhandanama Japa, Ekadasa Rudra Abhisheka, Maha Arati and Ratri Puja

Report by N. Avinashilingam

Photo by Uga/Tomoko



विद्ययाविनयसम्पन्नाः