



Arsha Vidya Newsletter

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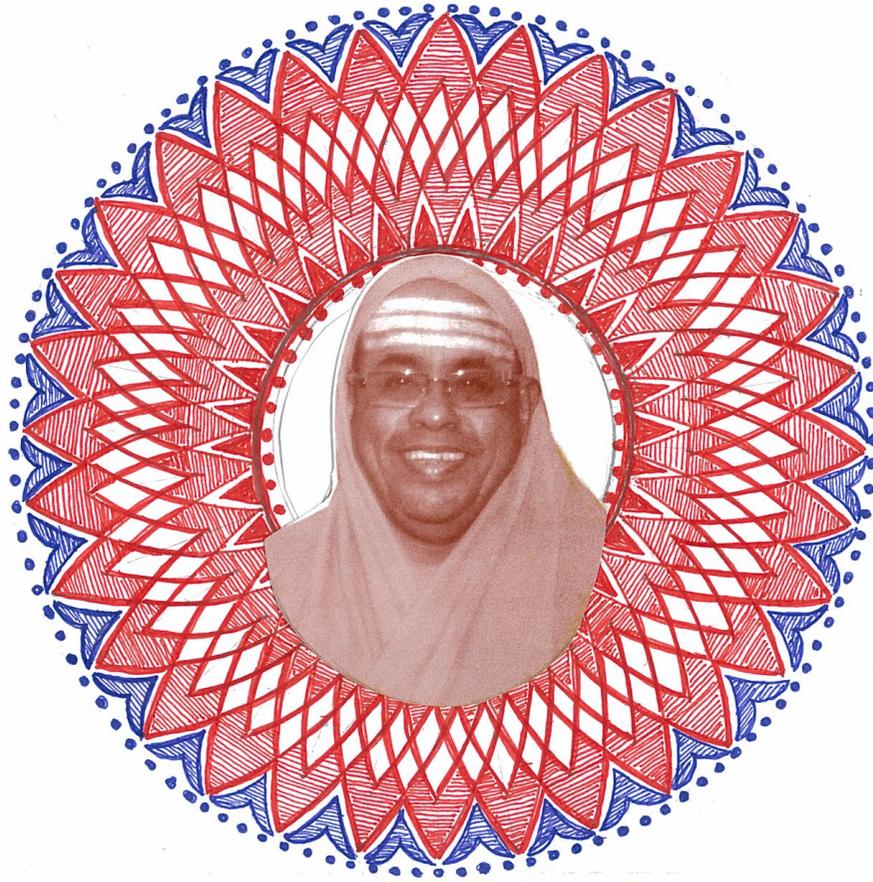


Swami Paramarthanandaji's Yajna at Bharatiya Vidya Bhavan, Coimbatore

PARAMANS

TO

H*H*SWAMI PARAMARTHANANDA



-by Meena Hariharan

Arsha Vidya Pitham
Swami Dayananda Ashram
Sri Gangadhareswar Trust
Purani Jhadi, Rishikesh
Pin 249 201, Uttarakhanda
Ph.0135-2431769
Fax: 0135 2430769
Website: www.dayananda.org
Email: dayas1088@gmail.com

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Arsha Vijnana Gurukulam
72, Bharat Nagar
Amaravathi Road, Nagpur
Maharashtra 410 033
Phone: 91-0712-2523768
Email: brahmapra@gmail.com

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Arsha Vidya Gurukulam
Institute of Vedanta and Sanskrit
P.O. Box No.1059
Saylorsburg, PA, 18353, USA
Tel: 570-992-2339
Fax: 570-992-7150
570-992-9617
Web Site : <http://www.arshavidhya.org>
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Arsha Vidya Gurukulam

Institute of Vedanta and Sanskrit
Sruti Seva Trust
Anaikatti P.O., Coimbatore 641108
Tel. 0422-2657001
Fax 91-0422-2657002
Web Site <http://www.arshavidya.in>
Email: office@arshavidya.in

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Mundakopanishad

The *Mundakoupaniṣad* is now complete. The teacher seems to feel that he has taught enough after seeing the student's situation. Very rarely, is it due to the teacher's situation. The student will never say, 'it is enough,' but the teacher says, 'enough.' Looking at the response of a student to the teaching, an adept teacher will be able to figure out whether the student understands or not. He can find out when the student seems to be relaxed, when he gets tense and so on. In a crucial topic, if he is relaxed, then he must understand. When one starts teaching, one understands all these things.

Here, Śaunaka seems to understand, and the teacher now is in a mood to conclude. In conclusion, generally, either one sums up what one has said, or presents the result of knowledge and praises the result. It is called *phala-śruti*. At the end there is always *phala-śruti*. After summing up, the *phala-śruti* is given here. There is also some description about the one who gains this knowledge. The first *mantra* says that a *mumukṣu* can gain *mokṣa* by worshipping the *ātmajñā*. As one wants, so one gets.

Mantra 3.2.1

स वेदैतत् परमं ब्रह्म धाम
यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामाः
ते शुक्रमेतदतिवर्त्तन्ति धीराः ॥३.२.१॥

*sa vedaitat paramam brahma dhāma
yatra viśvam nihitam bhāti śubhram.
upāsate puruṣam ye hyakāmāḥ
te śukrametadativarttanti dhīrāḥ (3.2.1)*

saḥ -- that person; *veda*-- knows; *etat* -- this;
brahma -- Brahman; *paramam* -- the greatest;
dhāma -- the abode; *yatra* -- in which;
viśvam -- the entire world; *nihitam* -- is placed;
śubhram-- bright; *bhāti* -- is self-revealing; *te* -- those;
dhīrāḥ -- discriminative people;
hi akāmāḥ -- free from seeking limited ends;
ye -- who; *upāsate* -- worship; *puruṣam* -- the knower of *ātman*; *ativarttanti* -- cross; *etat* -- this; *śukram* -- repeated births

The knower of *ātman* knows this Brahman which is the greatest abode, in which the entire world is placed, and which is self-revealing. Those who are discriminative and are free from seeking limited ends, who worship the knower of *ātman*, cross this *samsāra* of repeated births.

Sa etat brahma veda: that knower of *ātman* knows this Brahman. What does he know about Brahman? He knows Brahman as *paramam dhāma*, the greatest abode, gaining which one never comes back. It is the abode gaining which there is nothing more to gain. It is the ultimate destination which is one's home, where one is relaxed for good, and where all one's desires are as good as fulfilled.

Brahman is the greatest abode because it *yatra viśvaṃ nihitam*, where the entire *jagat* is placed. It is never away from the *jagat*. *Yat śubhram bhāti* : it reveals itself all the time as pure consciousness. When you are seeing, hearing, smelling, tasting, touching, doing or experiencing anything, it reveals itself as the seer, hearer, smeller, taster, toucher, doer or experiencer. Or, it reveals itself as what is seen, heard, smelled, tasted, touched, done, and experience. But still, it is *śubhram*, untouched by anything. The word '*bhāti*' gives this *mantra* the meaning of a *mahā-vākya*. *Bhāti* here means Brahman shines. *Ātman* alone, however, shines by itself, while everything else shines after it. It means Brahman and *ātman* are identical.

Further, *ye akāmāḥ:* those who have no desire for any *loka* or any objects in a *loka* ¹⁸⁰ For a seeker, *kāmas* are the problem. A person seeking fulfilment of *kāmas* is chasing, fighting with shadows. There is no *puruṣārtha-niścaya*, clarity with reference to what one wants in life. Once the desire for *mokṣa* is there, then that person begins living his or her life.

Te pusuṣam upāsate: such people approach the *ātmajñā* and worship him. Either they listen to him and gain this knowledge, or they worship him to gain the eligibility for this knowledge. They seek his grace, not for some job promotion or a trip to heaven, but for gaining *mokṣa*. They find in him something that makes him what he is. They ask him for that knowledge. One may not get it even if one is worshipping him daily, doing varieties of service, unless one asks for it. He will not teach if he sees that one is interested in limited ends. Those who seek knowledge are called *dhīrāḥ*, discriminative. The blessing of the wise person for them is in the form of teaching.

Te śukram etad ativarttanti: they cross the seed that causes birth. They no longer become the product of a seed. It is a very nice way of saying that they cross *saṃsāra*. If a *mumukṣu* goes to an *ātmajñā* he is released. It is a bold statement. The *śāstra* is very definite about it, which is why the *Chāndogyaopaniṣad* says, "The one who has a teacher knows."¹⁸¹ The teacher will take care of all the requirements. All that the seeker needs is the capacity to discern. Then there is no let or hindrance in gaining the knowledge. So if one is desirous of *mokṣa*, one should seek the guidance and blessings of the *ātmajñā*.

The primary means for *mokṣa* is *jijñāsā*, the desire to know. The desire for freedom has to get converted into a desire for knowledge by a process of discriminative inquiry about the various means and ends. There is no accidental *mokṣa*. You cannot stumble upon yourself; you have to choose *mokṣa*. You are already free, and so you have to choose to know this fact. Your choice of *mokṣa* is not based upon any reasoning expect that there is no other real human end. All that can be gained by any other pursuit is included in any other pursuit. This kind of *viveka* is necessary for choosing *mokṣa*. It will take care of everything else.

180 ह्यकामाः विभूति-तृष्णा-विर्जिताः मुमुक्षवः सन्तः । (मुण्डक भाष्यम्)

181 आचार्यवान् पुरुषो वेद (छन्दोज्योपनिषत् 6.14.2)

Retreats offered by AVG Anaikatti

The following are the Vedanta retreats planned. Additional retreats on Astrology, Sanskrit and Ayurveda are likely to be announced later. Every Vedanta retreat will feature temple puja, meditation, classes on vedanta, satsang (Question and answer sessions). Chanting, yoga and sanskrit classes may also be included. Participation in Gurukula seva during the camp as needed will be appreciated.

| Retreat Id | Retreat Dates | Retreat Name | Retreat Description |
|------------|--|---------------------------------|--|
| R18-07 | 8:00PM Saturday, 21 st Jul, to 12:30PM Saturday, 28 th Jul | Gurupurnima retreat | 7 day Gurupurnima retreat with Swami Sadatmananda who will teach the Dakshinamurti stotram & Swami Shankarananda who will dwell on the Kaivalyopanisad vakya "shraddha- bhakti-dhyana-yogaad avehi" |
| R18-08 | 8:00PM Sunday, 29 th Jul, to 12:30PM Saturday, 4 th Aug | Kaivalyopanisad retreat (Tamil) | A six day Tamil Vedanta retreat on Kaivalyopanisad with Swamini Brahmaleenananda. |
| R18-09 | 8:00PM Saturday, 11 th Aug to 12:30PM Saturday, 18 th Aug | Independence day retreat | 7 day Independence day retreat on Brahma Vidya with Swami Shankarananda based on the second Mundaka of Mundakopanisad. In addition, participate in the Dakshinamurti mula-mantra japa on Pujya Swamiji's birthday. |
| R18-10 | 8:00PM Saturday, 1 st Sep to 12:30PM Saturday, 8 th Sep | Janmashtami retreat | 7 day Janmashtami retreat on Prashnopanishat and Narayanashtaka with Swami Sadatmananda. |
| R18-11 | 8:00PM Saturday, 1 st Dec to 12:30PM Saturday, 15 th Dec | Mundakopanisad retreat | 14 day Mundakopanisad retreat with Swami Shankarananda covering the third Mundaka in detail and summarizing the entire Upanisad. |
| R18-12 | 8:00PM Saturday, 22 nd Dec to 12:30PM Tuesday, 1 st Jan | Christmas and New year retreat | 9 day retreat on Self Inquiry with Swami Shankarananda. This will be based on Svarupanusandhana-ashtakam. The retreat will conclude at Lunch time on 31 st . Dec. When registering please indicate if you plan to stay an extra day and start the New-year with the blessings of Dakshinamurti. |

END OF COURSE TALK BY SWAMI DAYANADA

Arsha Vidya Gurukulam July 22,1982

Swamiji's Survival Kit

The following consists of excerpts of the talks given to us by Swamiji at the close of the first course at Arsha Vidya Gurukulam, in December, 1989

I am different now. This can bring judgment from others and loneliness into my life in the world. To counteract these, *I can create a world for myself through teaching so that I will have people of like mind to talk to.*

Inner freedom is not psychological. Freedom is not psychology. Psychology keeps me from stepping out of my mind and looking at it objectively. The psychological person is a bundle of judgments and conclusions I have made about myself based on others' judgments. Now it is a habit. But I need not be bound by my own thoughts. I can meet myself and others anew each day. That is where my freshness and love shine through. That is where I am able to enjoy a mind untethered by the past. *I do not have to look on myself psychologically; I can look on myself as Brahman.*

Do I judge myself? When I don't judge myself, I don't judge others. When I judge a person, I am not dealing with the person, but with my own judgments of them. I never see the whole person, so I can't judge them. *I refuse to judge myself or others no matter what happens.*

Am I wearing Ninja armor? I don't need it anymore. A saint goes to meet the wolves and all the other Ninjas bare-handed, with innocence. The silkworm thinks it spins its cocoon for safety, but that cocoon becomes its death-trap. So, too, every child builds a wall of protection around itself. If it is not taken down when the danger is over, the child's growth will be stunted and it will become a Ninja. *These walls must be mercilessly broken; I don't need them anymore and they are getting in my way.*

There is benefit in starting and ending my day with contemplation. And I can steal a few minutes for myself each day whenever possible. *Nididhyasana* is to eliminate any doubts about

the knowledge I have gained. There is no problem in my *jnanam*; the problem is the psychological self with its insecurities centered on I. In order to negate this *viparita bhavana*, I spend time every day in *nididhyasana*. *I am not meditating for the sake of jnanam or moksa, but to bring my mind back to what I know, to break the habit of limited vision.*

Teaching is for my own clarity; it is a *sadhana*. I will learn about my own and others' minds. And if I can teach a thing, I will know it very well until I have mastered it. The answers I give others must also satisfy me. That is how the knowledge becomes mine. And that knowledge will be useful to me in day-to-day situations. *Teaching is called Brahma-jnana-abhyasa, practice of the knowledge of Brahman.*

When I get upset, it reveals a rule I have made for myself about myself and the world. I can let go of the rule. Atma is above rules. That does not mean I should live licentiously. As I live the values, what was previously a *sadhana* becomes an ornament for me. Then I am totally free. This happens naturally as I stay alert and become conscious of where I was previously unconscious. *I master what I am conscious of* and then there is no problem because what has been unconscious has been brought up and can be dealt with. Surfacing takes its own time.

Must I worry about tomorrow? I only need to do what I can and remember that, somehow, everything will be taken care of. I need not have the pressure of my futuristic ideals. I can deal with problems as I deal with hunger or headaches. *There is an order I can surrender to because I have a place in that order.*

Sri Gurubhyo Namah
Harih OM!

As given by Swamini Vilasananda

Freedom

Camp by Swami Sadatmanandaji at Anaikatti asram from March 2018

The word freedom has two parts- 'free' and 'dom'. 'dom' means status or condition. Like wisdom is a state of being wise. Similarly freedom means the state of being free. The word freedom is a relative word unlike 'black', 'white', etc. Like when we say- this person is married. Or he is a brother. Means he is married to someone or he is brother to someone. Similarly you cannot use the word freedom without a context. There are various types of freedom talked about. One is physical freedom which means freedom of movement. Like I may have a disease which creates physical bondage. When the disease is cured, there is physical freedom. Or I was physically tied and then released. Then there is social freedom where I am not discriminated against because of gender, caste, etc. There is political freedom where every citizen has the right to vote and participate in the process of government. So word freedom is used in different contexts. We use it even in our day to day transactions. We say –*"I am busy now but hope to be free later when this assignment is over"*. So any time I use the word freedom it implies one particular bondage from which I am free. People have different kinds of idea of bondage in their mind. Based on that they will be using the expression *"I will be free."* If you have taken a loan, you will say - *"I will be free from loan in 3 years"*. Depending on what is considered to be bondage, your freedom will be decided in your mind. So we use the word freedom in the context of some bondage.

Now question is what is this bondage?

We use this word but we don't give thought to what it is. Bondage is that which is undesirable to you, unacceptable to you and you find yourself with it.

So both these conditions should be there for something to be considered as bondage. Eg . Eating every day is not bondage. It is something which is acceptable to you. If something is acceptable to you and it is there with you, it is not a bondage. A particular disease is undesirable to you but you don't have it so it will not be considered bondage by you. So if something is a bondage to me, it will have these two conditions – It should be unacceptable to me and it is there with me. Thus, Bondage is that which I find myself with and is unacceptable to me.

What is the bondage from which I want to be free?

We think so many things as bondage and we want to be free from them. But being free from all those things which you think of generally as bondage is not the ultimate freedom. Because even if you become free from the situation from which you want to be free, you don't find yourself to be completely free. Like you feel after your exams you will be free. But after the exams you are not completely free. You have now got the responsibility of finding a job. You are tied up again. So all those freedoms which you keep talking about, even if you get them you don't find yourself to be completely free.

Vedanta talks about that ultimate freedom having gained which, you don't have to work for any other freedom. Conversely if you have not got that freedom, then all other freedom will not make you free completely. Ultimate freedom is that attaining which you don't have to work for anything else and without gaining which you will not be completely free. When that freedom comes even apparent bondage, those things which I was calling bondage before are no longer bondage. Everything including my body becomes a luxury for me.

If they are there fine, if not there also I am fine. Modern civilization converts luxuries into necessities. Like earlier, cellphone was a luxury, now it is a necessity. Whereas Vedanta is converting all so called necessities into luxuries including your own physical body. If it is there you are comfortable, if it is likely to go away, you are not afraid. That is ultimate freedom which makes you free from all struggles to be free. That ultimate freedom we will look into.

What is that bondage from which Vedanta helps us to be free ?

Vedanta is a means of knowledge which gives me the knowledge of making me free. This is provisional understanding of Vedanta. That Vedanta is talking about fundamental bondage. This can be seen in various ways. One of the ways to look at this fundamental bondage is –**Self-non-acceptance**. I am not totally acceptable to myself. At experiential level this is a fundamental bondage. Because of this I struggle to be somebody. All the time people are also asking you –“*what are you doing*”? So I study hard, become a graduate, post graduate. Then I struggle to get a job. People don't like me to be without a job because you are nobody without it. Even if i have a job i am not satisfied with what i have. So with reference to the job I have I am not acceptable. Next question - why are you not married? I am not accepted remaining unmarried. Then comes having children which is the beginning of another story. So I am always struggling to become somebody because I am not acceptable to myself. There is nothing wrong in getting married, having children. But we are just discussing the basis behind all that we do and that basis is: “ I am not acceptable as I am.” That governs my life. Since I am not acceptable to myself, I seek acceptance in vicarious ways. I seek acceptance of myself through others. I think that if others accept me, I must be acceptable. This is how I try to seek self-acceptance which I am not able to get on my own. That is why I look for big achievements so that I can be acceptable to significant near and dear ones. This is what I have observed. Like when my brother got good results, my father congratulated him. I also want to be appreciated like that. So my struggle for self-acceptance brings in competition. Wherever there is competition, possibility of losing is there. So there is fear, insecurity, anxiety. This is called samsara. Samsara is the struggle to become somebody for self-acceptance. You want to be accepted in your eyes or at least in somebody's eyes. So I am seeking acceptance from others because of which there is so much struggle to achieve something and there is jealousy, competition, insecurity, controlling tendency. In spite of doing all this, I don't have complete self-acceptance. Because their value system changes. My near and dear ones even if they accept me, my judgment about myself does not let me accept myself. I feel he/she does not accept me fully. He accepts me once in a while or he does not like me as much as he likes the other person or he is simply saying that and does not really mean it. So I have a judgment about his/her judgment about me. I judge that he/she judges me to be unacceptable. That is how struggle remains. So self-non-acceptance is the bondage which everybody has. This is one way of looking at bondage. This bondage is centered on 'I' i.e., non-acceptance of myself. It can be called spiritual bondage. Spiritual means related to spirit which is the self. Self Non acceptance is spiritual bondage.

Another way to look at this spiritual bondage is **my dependence on the world to be happy, peaceful and secure**. The world has to behave in a particular manner, then only I can be happy. This is centered on I. Similarly I can have peace if my parents, in-laws, spouse, etc. are happy. This dependence on the world consisting of objects, people and situations is spiritual bondage. Another way of looking at spiritual bondage is **my sense of helplessness** I feel helpless with regard to so many things connected to my spouse, my children, government, my own body and my own mind. This helplessness is there with everybody.

Even the president of the United States will have this sense of helplessness. Whatever position you may have, your sense of helplessness does not go away. I want to do something and I cannot do it. So there is a sense of helplessness.

These are some of the ways we can see spiritual bondage. Anybody who has not attained this ultimate freedom, will have this bondage. All these bondages have their basis in one thing- **sense of limitedness**. I am limited in terms of time because I am mortal, limited in terms of my resources in the form of money, etc. Limited in terms of knowledge. Everybody has some areas of ignorance. You know a little bit of Sanskrit or physics. But you cannot say I don't have any ignorance in these fields.

Many years back, the physicist declared that we have only a few more things to figure out , then we can close down the physics dept. But now the vastness of knowledge in physics is found to be so much that they have to branch it out. So even with regard to knowledge also I feel limited. However big I am considered in society, I feel I am a limited individual. So fundamentally speaking the sense of limitation is the bondage. If we analyze then we find that whatever we consider to be bondage, its root is in the sense of limitation you feels about yourself. If you don't feel this sense of limitation, then Vedanta is not required for you.

But if you experience bondage, then this is the cause. This sense of limitation can go only when I become limitless. Thinking that I will become limitless, I add so many things to myself. I try to gather so many things - money, relationships, power, etc. Thinking that if I have this I will be alright. But this approach has not succeeded and cannot succeed because mathematically we are wrong. Any finite number plus any other finite number, will be finite only. I find myself to be finite and even I add any number of finite things, I cannot become infinite. Not knowing this fact, I try to add so many things thinking that by adding those things I will be limitless. In fact we can learn from the experience of others. If someone can learn from the experience of others, they are mature. If someone cannot learn from one's own experience, then he is immature. So some people are immature in this area because they do not learn looking at others. They see that a given person added so many things, but did he get that sense of limitlessness? Did his life reflect that limitlessness ? The answer we get is "no".

If you ask the person how are you? Generally he will say fine because that is etiquette. It is said that – "*When how are you is the question, don't complain your indigestion*". But if you talk with him for some more time, he will start telling you all his problems. Thus the fact that I am feeling a sense of limitation and in spite of my struggle I have not attained freedom from sense of limitation is evident from my continuous struggle. At the same time I cannot give up my pursuit for seeking freedom from limitation. Because once in a while we do have a glimpse of being free from limitation. When there is a happy experience, or you see a beautiful natural scene, at that time your sense of limitation is suspended momentarily. At that moment, you are no longer a demanding person. Even in deep sleep you are free from the sense of limitation. You like sleep and natural scenes because it gives glimpse of yourself being free from sense of limitation. It is not the nature you like, but the pleased self, invoked by nature is what you like. Once you have experienced your height, you cannot settle for anything else. That is the observation we have. A musician when he has gone for a very high pitch once, even though he goes high enough, he cannot settle for that because he knows he can go to a higher pitch.

Similarly, once in a while experientially we have this sense of freedom. Therefore we cannot give up this pursuit. If that experience was not there at all, then we might have settled for less. But at the same time this experience is not good enough to make me free from the conclusion I have about myself. It is a very peculiar situation. I have a conclusion that I am limited which makes me struggle to be free from limitation. Momentarily I have the experience of being free from limitation, but at the same time that experience does not make me change the conclusion about myself. This is because in certain situations experience is not good enough to bring change. Experience is not a complete knowledge. Experience gives *samanya jnanam*-general knowledge. But it does not give complete knowledge. Your wrong conclusion cannot be corrected merely by experience. Your search for limitlessness continues, in spite of your experience of being free from limitations once in a while. Like you search for a book or an object, but don't find it because you have a particular idea about how the book is or object is. So experience itself does not teach you, unless you make special efforts to learn from experience. Otherwise all old people should be wise, mature.

But we see some people remain immature even when they are 80 years. For example several times this experience is there that money does not give complete security. Even then, how come one did not learn from his experience that in spite of having money insecurity continued? That is why they say – History gets repeated by itself because people don't learn from history. If they had learned, it would not have got repeated. So experience itself does not teach but it can become the basis for learning, if you have the mind to learn. Here also we do have experience of being free from limitation. But that experience does not become the basis to remove my ignorance about my being limitless. My search for limitlessness continues. I struggle to gather so many things, but it does not work. At the same time, I cannot give up this struggle. But there must be a solution for this problem of sense of limitation, because this desire to be free from limitation is a natural desire. We see the provision for the satisfaction of any natural desire. Like there is a desire for thirst, which is satisfied by drinking water which is available. That gives me hope. The desire to be free from limitation is a natural desire and it must have a solution. The desire for freedom is a natural desire because it is universal. Everyone has this desire irrespective of country, gender, age etc.. In this situation Vedanta comes and tells that being unacceptable, helpless is a mistake, an error, a wrong conclusion. Missing the fact and taking something else to be the fact is a mistake. You have missed the fact about yourself and are taking something else to be the fact about yourself. That is the mistake you are committing about yourself and because of that you struggle. But in reality you are free from all limitations. You are acceptable. This is what Vedanta tells me.

What is Vedanta?

Vedanta is the end portion of the *vedas*. *Veda* is a body of knowledge in the form of words. The first portion of *vedas* is called *karma-kanda* and the end portion of *veda* is called *vedanta*. *Vedanta* tells me that my struggle to be free from limitation is because of a mistake about myself. I have concluded myself to be limited and therefore I am trying to be free from limitation. Vedanta says that really you are not unacceptable, you are not helpless, you are not ignorant. But my experience shows something different. Now there is a contradiction between what Vedanta says and my experience. Therefore the vision of the self on the part of Vedanta and the idea of the self on my part must be different. Because in my understanding I am limited and about the same 'I' Vedanta says it is limitless. So about one and the same "I" there are two conclusions. There is some discrepancy and this discrepancy needs to be resolved. Therefore I have to understand how Vedanta is telling me that I am free from limitations. That is where start, the enquiry into the self. *Vedanta* says – You are seeing yourself to be limited because you do not know what really you are.

Therefore your need to know the self through inquiry. It means I need to do self-inquiry. Self-enquiry does not mean the enquiry by the self but enquiry into the nature of the self is self-enquiry. Any enquiry has to be done with the help of appropriate means of knowledge. Here the appropriate means of knowledge for knowing the self cannot be the eyes, etc., cannot be inference, etc. Therefore we have to go to an appropriate means of knowledge

I have to become limitless. To become limitless, I struggle to add so many things to myself. But it is not happening and it cannot happen because finite + finite is finite alone. At the same time I am not able to give up this struggle, so there must be a way out. And occasionally I have this experience of limitless. Therefore only possibility left is maybe I am limitless, but I do not know how. That is possible because we have the experience of something being with us and not knowing it is there. Pujya Swamiji gives the example of glasses. Glasses are with us, but we are searching. We have similar experience with keys being with us and we are searching. Such situations are there. So when such situations are there, when something is already there with us and we are missing them, then attainment of that missing thing is not by any action. It is only by recognising the fact that it is with me. That is why in *sastra* we talk about two types of attainment –

i) *apraptyasya praptih* - *praptih* is attainment. The attainment of the unattained and that is by action. Like I don't have money so I can do action and attain it. Or I want to attain particular weight. Right now that particular weight is not attained, but by exercise, etc. one can attain it. So most of the things are falling in this category. So we do some action and attain it. *Apraptyasya praptih karmana eva*.

ii) *praptyasya praptih* – attainment of the attained. Something is already attained but I think, it is not attained. That attainment is only by knowledge. Similarly this *purvatvam* that I am seeking in my life through all struggles, maybe it is *praptyasya praptih*. It cannot be *apraptya* because it cannot be attained by any effort, any achievement which can result only in limited result. If I am really finite, then no amount of effort will make me limitless. So the possibility is maybe I am limitless and I don't really know I am limitless. So let me know who am I. If you just ask the question who am I, the answer is not going to come. Because whatever I know about myself is not showing I am limitless. So as Pujya Swamiji says, if you keep asking yourself the question who am I, then one day you will get the answer-“ *You are an idiot* “. Therefore simply asking yourself who am I without appropriate means of knowledge, this answer is not going to come based on the knowledge you have. If you have the knowledge of the self, then you don't have to ask this question. Any knowledge comes by using appropriate means of knowledge. To know the colour of the clip or to hear sound, you have to use appropriate sense organs which are the means of knowledge. But these sense organs cannot give you knowledge of the self. In fact sense organs cannot see themselves so how can they see the self behind them ? I can hear about the self, but I cannot hear the self. There is a difference. Similarly I cannot see , touch, etc the self. So *pratyakshadi pramanam* are not appropriate means of knowledge to know the self.

Another means of knowledge is *anumanam* - inference. That also cannot be valid means of knowledge because inference is based on perceptual data. Like a classic *anumanam* is – “There is fire on the mountain, because I see smoke”. Both fire and smoke are available for perception. Hence their concomitance can be known thro' inference. I have seen fire and smoke somewhere together, so I can infer - *where there is smoke, there is fire*. So *anumanam* is possible only where there is perception. Since self is not available for perception, the self cannot be even inferred. Therefore inference is also not valid means for self-knowledge. Generally we use these two types of means of knowledge- *pratyaksha* and *anumanam* – and both are not valid with regard to self-knowledge.

So what is the way out? Our attention is drawn to one more means of knowledge available to us – *sabda pramanam*. Many times we get the knowledge in the form of words. Like on radio we hear the news that the PM inaugurated this particular institute or someone tells you there is a beautiful *asram* in the Himalayas called Narayana asram. Ears heard the sound, but the words reveal the meaning. Like the word *gha, ta* is heard. But the knowledge – *tatra ghatah asti* – is got by *sabda-pramanam*. But generally words give me indirect knowledge. But sometimes you may get direct knowledge. Like I introduce this person to you at this *asram*- This is Mrs Girija. This is direct knowledge of the person in front of you whom you did not know, but have heard of.

Sometimes there is a very peculiar situation. To explain this situation there is a story of 10 boys who went on a pilgrimage. They crossed the river. Having crossed the river, the leader of the group wanted to make sure all have come. He counted – 1,2,3,4.....where is the 10th man? *dashmah nashtah*. Somebody comes and tells them – “*You are the 10th man*”. Here the means of knowledge is *sabdah* which gives the knowledge of the missing person. When I see a clip, I get direct knowledge. When I infer fire from smoke, it is indirect knowledge. Now the knowledge of myself is not direct knowledge like that of a clip nor indirect knowledge like that of fire. But the knowledge of the self is like the knowledge of the 10th man and is called *aparoksha jnanam*- immediate knowledge. So *sabda pramanam* can give indirect knowledge or direct knowledge or immediate knowledge. Only the word of an *apta-purushah* – a well-informed person alone can give immediate knowledge. In spiritual context we call that person a guru. So guru is a person whose words give me knowledge about myself. Regarding the self, direct perception is not possible because self is not in front of the sense organs. Indirect knowledge is not possible because the self is not away from me. So only possibility is the knowledge thro’ words of a person who knows the self. If he does not know the self, his words cannot become *pramanam*. So the person whose words are means of knowledge about the self is called *apta-purushah* or guru.

Now the question will be, if I cannot know the self by myself using direct or indirect means, how can the guru know? The only way is he came to know from his/her guru. So there is a lineage of teacher and student. Then the question is- who is the first teacher? We answer this question by a counter-question. You are the son or daughter of your parents. They were also connected in this way to their parents. Then who were the first parents? Whoever is the first father, is the first teacher. The first father we provisionally call *Ishvara*, since we have not yet understood who *Ishvara* is. That *Ishvara* who is the first father and mother is the first teacher. So *Ishvara* is the initiator of the lineage of the link of teacher and student and the last lineage of the link initiated by the Lord is one’s own teacher. That is why we chant- *sadashiva samarambhamasmadacarya paryantam.....*and also present the lineage of teachers tracing back to *parmatma - narayana padmabhuvam vashishtam.....*

This teaching initiated by the Lord is called *vedas*. *Vedas* has got two parts- *veda-purva-bhaga* which is the first part and *Vedanta* which is the last part of the *vedas*. The first portion of the *vedas* is dealing with certain actions, certain meditations which can be used for various results. *Vedanta* is dealing with the reality – the truth of the individual, this world and the creator of this world.

One important thing is that the subject matter of *vedas* is not scientific. *Vedas* are not talking about something which is scientific. Many people have got a craze to say our *vedas* are scientific. We are not apologetic about it that *vedas* are not scientific. Of course one has to understand what is meant by science. If you understand science as valid system of knowledge then of course *vedas* are like science.

But that is not the common definition of science. Science is a system of exploration where repetitions are required and which is available for logicality. Vedas are not like that. Subject matter of *vedas* are not scientific. It is not even logical. But it is also not illogical. It is neither proved by logic nor disproved by logic. It is alogical. Means not available for logic to prove it or disprove it. This should be understood clearly. Vedas talk about various karmas to give different results. The connection between the karma and the result cannot be proved logically nor can we disprove it as illogical. Like the result of doing *putra-kameshti-yajna* is a son. Also Vedas talk about *svarga* and how to reach there. We can neither prove nor disprove it logically. So subject matter of *vedas* is not scientific, not does it need to be scientific. But *vedas* does talk about scientific things. The velocity of light is given in a mantra in *rig-veda* in a particular way. Even such descriptions which talk about scientific truths does not make the *veda* scientific. That is not the subject matter of *vedas*. Like in my talk, I may give you the recipe for idlis. But my talk was not meant for that. It was just an example or glorification. Similarly there in *rig-veda*, the velocity of light is given to show the greatness of the sun. But if this mantra is recited and you understand the greatness of the sun, then you will get *adrshita punyam*. For that *vedas* are *pramanam*. Vedas give high specialised knowledge. They do not have *tatparyam* to reveal something which can be figured out by human intellect. Vedas may talk about it, but that is not the *tatparyam* of the *vedas*. Like I want to communicate about the self, but I talk about so many things. All of them are the tools to reveal the self. So we have to get out of the pressure to prove *vedas* are scientific. In fact if science can reveal, why do we need *vedas* and if *vedas* are contradicting science, *vedas* will be dismissed. So *vedas* are neither scientific nor logical. They are logical. Also *vedas* is not a philosophy. Philosophy is a view based on intellectual speculation. Though the word ‘philo’ and ‘sophie’ means love for knowledge, we don’t call students of Vedanta as philosophers. Love can imply commitment. So commitment to knowledge can also be called philosophy. But generally philosophy is used in the sense of speculation done by individual or group of individuals. Like we have philosophy of Aristotle. But *vedanta* is not Sankaracarya’s philosophy. Vedanta is a means of knowledge revealing what really I am. Many also say *vedanta* is theory and yoga is practice. Vedanta is neither of them. It is a valid means of knowledge. Like your eyes when it sees an object does not theorise or practise the object. It just reveals the object. Similarly Vedanta is a means of knowledge with regard to the self.

What is the subject matter of *vedanta*?

Vedanta starts the subject of the self with these two words- *drk* (experiencer=seer) and *drsya* (object of experience=seen). *Vedanta* says all the things in the world can be brought under these two categories - the seer and the seen. Everything comes under these two - *drk-drsyau dvau padarthau sthah*. In the vision of Vedanta there is a confusion regarding the knower and the known. Even though we seem to be very clear that I am the knower and everything is known. This I (*drk*) is called *atma* in Sanskrit. Everything else other than I, is *anatma*. I have clarity that this book is different from me. Even with regard to near and dear ones I have clarity. Like I am *drk* and my spouse is *drsya*. That is why I buy two tickets for us when I travel. But when it comes to the body, the problem starts. Because we use the expression- ‘*I am fat, I am dark*’- when it is the body which is fat or dark. We have other complexes- ‘*I am old*’. People do not like to reveal their age. So we have this conclusion that I am as good as this body. Sometimes I use this expression – “my body”. I am aware of this body, but I consider it to be me. Here Vedanta is saying that why don’t you see this fact that like the clip you are aware of, whatever you are aware of, you are not that. Similarly this body is available for your objectification. I am aware of this body, so I am different from this body. This is where *viveka* starts.

In Bhagavad Gita chapter 13 Bhagavan starts the teaching with this *viveka – idam sariram kaunteya, kshetram ityabhidhiyate*, O son of Kunti. This body is to be known as the field (and you are the knower of the field). Since you are aware of this physical body, you are not this body. If I own up this wisdom which is only the starting point of *Vedanta*, my life will be simplified. There will not be any complexes based on this body. Like I know well- my dress is orange I am not orange. So even if someone calls me orange, I won't feel bad. Based on nationality, social status, gender one is indian -foreigner, brahmin-non brahmin, male-female. All these are superimposed on the self. I who am illumining this body is neither male nor female. If this is understood well than complexes based on gender will not be there. It is just based on physical difference. So first lesson Vedanta gives is that you are not this physical body. You are someone who is pervading this body, illumining this body, aware of this body, but not limited by this body. So the self is not some mystical entity. I am someone who is aware of this body.

Like light is pervading this clip, but light is not limited by this clip. I am present in every part of this body, but not limited by this body. This is called *annamaya-kosha viveka*. Something which provides basis for committing a mistake is *kosha*. So body is the basis for making a mistake and it is product of food. From the first level of *annamaya-kosha viveka* itself, there is relief. So much simplification in life.

Then *Vedanta* says what about your sense organs? You say- I am seeing, I am hearing.....Based on these organs so much complex is there. People don't feel bad to have glasses, if their eyes are not seeing properly. Have glasses is no problem, in fact it is fashionable and looks scholarly. Idea is there no complex with regard to glasses. But people have a complex with regard to hearing aid. Even when they are old, they don't want to wear it. It shows identification with sense organs. I am these ears. *Sastra* says that you are someone who are aware of your ears, of your eyes. Even the ophthalmologist asks you with which lasses can see better. So idea is - you are someone who is aware of your eyes, aware of your ears, nose, etc. Being aware of them, I am not limited by them. They are object of my knowledge. This is one complex.

Bigger complex is the mind. Based on the mind we have these complexes- I am short tempered, emotional....All these are the conditions of the mind. I am aware of my mind. I know best whether I am really affectionate or not. I am someone who is aware of the condition of the mind. I am the illuminator of the mind. I am not the mind. If I assimilate this, most of my problems are gone. All our struggles are because of that. Based on the mind I make some conclusion. I say-“ *I am never understood by anyone. I am always misunderstood* “. We have so many such complexes. Vedanta helps you to see that like the objects outside, like the body and the sense organs, mind is also available for your objectification. Mind is very intimate to me, but still I do not miss the fact that it is not me. Thus Vedanta reveals this fact that I am different from and not limited by body-senses and mind.

Then, who am I ?

I am the awarer of all of them. But my being aware of all of them is my referential introduction. In fact I am the content of the awarer/knower. Which is consciousness. I am awareness which is consciousness which is the content of knower, one who is aware of everything. This word awareness or consciousness is used in different connotations. I am present in every part of this body, but not limited by this body. So I first understand, what awareness does not mean in this context.

Sense of limitation can be a mistake due to the ignorance of the self. And self-ignorance can be removed by knowledge of the self. For any knowledge we need a *pramanam*-means of knowledge. *Pratyaksha* or direct perception or inference will not help me get the self-knowledge because they are appropriate means of knowledge. So only means available is *sabda pramanam*. *Sabda eva pramanam* – means of knowledge in the form of words. *Sabda* are of two types- *laukika* and *vaidika sabda*. *Laukika sabda* will not help to know the self because it is based on *pratyaksha* and *anumanam*. Like I describe an *asram* in the Himalayas. That description is based on *pratyaksha pramanam*. So *laukika sabdas* are based on other *pramanams*. The self is not available for perception anytime. Therefore *laukika sabda* will not work. Only the words of a person who has understood the self very well with the help of guru is the valid means of knowledge for the self. *Sastra* which is dealing with self-knowledge is called Vedanta. Finally, this lineage of teacher and student is traced back to the Lord. And the words of the Lord which is called *vedas* is *pramanam* for the self. That part of *vedas* which is dealing with the self-knowledge is called *Vedanta*. So *Vedanta* which is the end portion of *vedas* is the means of knowledge for the self.

Question is- How do you prove that Vedanta is the means of knowledge for the self ?

We don't have to prove this. Any means of knowledge is a means of knowledge can be established only by using it. Like eyes help me to see colour can be proved only by using the eyes to see colour. The validity of the means of knowledge comes from the means of knowledge itself. That is how the epistemological order is. So if you want to know if *vedanta* is a *pramanam* or not, you have to use Vedanta. That is why Vedanta cannot be forced on anyone. If you don't accept Vedanta as a means of knowledge, you will not know whether it is a means of knowledge. With reference to eyes and ears we do not get a doubt because they are my own. But with regard to Vedanta which is coming from outside, we get a doubt. But the order of *pramanam* is such that you can know something is a *pramanam* only by using it. You may say- there is risk involved that I may not get the knowledge. We take so many risks in life, so we take one more risk. *Vedanta* is revealing the self by using *drk-drsya viveka*. It starts by saying that there are two types of entities- *aham* (self) and *idam* (this) i.e, knower and known. Everything you are confronting is known. Body is also *drsya*. I pervade this body, illumine this body but I am not limited to this body. Many people think that *Vedanta* is creating disconnect between me and the body, *Vedanta* is taking us out of this practical world. This is incorrect. Vedanta says you are very much there inside the body, but you are not limited to this body. There is objectivity about the body. You are seeing the body and its limitations and accepting its limitations and positive qualities. Body is useful, but body has limitations and I am okay with that. Appreciating the limitations of the body, the utility of the body without making any judgements based on the condition of the body, is called objectivity about the body. It is the first lesson of *Vedanta*. If the first lesson is assimilated well, there is so much relief.

Then comes the sense organs, then the mind. Mind has so many emotions. I illumine all these emotions. I am not anyone of these emotions. Anger is there in the mind. I illumine the anger. Therefore I am not angry or jealous. Jealousy is happening in the mind. I am not jealousy. Jealousy disappears. Sadness is there in the mind. I am the illuminator of sadness, hurt. Memory also is not me. Memory is the cause for all judgements we have. I have a memory of being misunderstood, So I say I am always misunderstood. This memory becomes the basis of judgement about myself. That memory also is something I am aware of. Some memory disappears in course of time. Some memory comes and goes. Many people have complex about having poor memory. They feel- "I don't remember anything". But once you know, I am one who is aware of, who is the illuminator of the coming and going of memory, then I am free from memory. Thus Vedanta makes us relaxed in all respects.

I am aware even of the knowledge and ignorance that my *buddhi* has. One has to be objective that *buddhi* has some knowledge and does not have some knowledge. Many people have a complex about not knowing English. Ignorance is the first step of learning. So learn English. But do not have complex about what the *buddhi* does not know because I am not the *buddhi*. That is the objectivity Vedanta gives with respect to *buddhi* also.

Then who are you? I am the awarer, knower, experiencer, with reference to all things you are aware of and without reference to all things, you are the content of awarer which is called awareness. Like the sun is the illuminator of all planets - *prakasaka*. But without the reference of all planets, you cannot call sun illuminator. It will be called illumination – *prakasha svarupa*. Similarly I am awarer, knower, etc with reference to things I am aware of. Without reference of all of them I a content of everything called awareness, otherwise called consciousness. Awareness or Consciousness is that because of which the mind is aware of various objects, mind is capable of objectifying various things. Because of which the body, mind sense organs are all sentient, that principle is called consciousness and that is what really I am. All other things I talk about myself is only a mix-up. Essentially in reality I am consciousness making everything conscious.

What is consciousness?

The word awareness or consciousness is generally used in the sense of being well-informed. Like political awareness means being informed about political affairs, social awareness is being informed about social issues in society, economical awareness is being aware of the financial affairs of the country. There awareness is used in the sense of being informed. It is a quality of a mass of people, of society. But here when we use the word consciousness it is not in the sense of being informed. In fact the word awareness does not imply a quality, but an entity which is the reality of everything, which is making the body-mind and senses conscious. Like a tree is a tree because of treeness. Similarly body, etc become conscious because of this reality and therefore it is called consciousness. Consciousness is not a quality of a thing nor of the body, nor the mind. Consciousness is an independent reality. In science, consciousness is considered to be an epiphenomenon of the brain. It is an incidental thing happening in the brain but does not contribute to the main process. This is a provisional understanding. Science has not understood so much about consciousness. That is not the understanding we are talking about. Even though the word 'ness' is used, which indicates a quality, like richness, kindness. But here consciousness is not a quality. It is not even a part of the body, sense or the mind. It is not a particular happening of the body etc. It is the true nature of me the individual. In other words what essentially I am is consciousness. What essentially I am is not limited to this body or mind. It is obtaining in all the minds, all the bodies. In fact the very space in which everything is contained is containing consciousness. There is no space outside consciousness. Space is something I am aware of. And the illumined factor which illumines space will pervade the illumined space. Like illumined book is not outside illuminator light. Consciousness is not limited by space. Similarly time is also contained in the same consciousness. I am someone who is aware of time. So time is also object of me, consciousness. Therefore I consciousness is not limited by time. So time-wise I am limitless and even space-wise I consciousness am limitless. Even with regard to ignorance, I am not the one who has ignorance. I am aware of both ignorance and knowledge. Therefore I am neither ignorance nor knowledge. Once I know this, then the complex born of them goes. In fact if you are frank about ignorance, people don't disrespect you. It is unnecessary fear. Truth is I am free from knowledge or ignorance of the intellect. It does not make any difference to me the consciousness. I am neither *buddhu* nor *buddha*. I am the illuminator of both of them.

So I have this understanding that I am free from all complexes. Ignorance does not limit me, neither space nor time limits me. I have no problem of self non-acceptance because I am completely acceptable to myself. I have no limitations at all. Therefore the problem of self non-acceptance goes away. The sense of helplessness goes away because nothing to be achieved by doing anything. Thus there is the understanding that I am consciousness and the limitations which belongs to the body-mind complex does not get transferred on me and therefore I am self. This is the teaching of Vedanta of the true nature of myself. Technically this is called *tvam padartha vicara*. This is an important part of *vedantic* teaching, but not complete teaching. Some more is required to complete it.

During the analysis we said that I am this body different from body, senses and mind. I am consciousness who am illuminating all of them. But now what is the relationship between the world which is objectified and the consciousness. What is the status of the world because you cannot dismiss it since it is there. So now I have to explain 'what is the status of this world'.

For that *Vedanta* introduces another topic - the analysis of the word 'tat- that' referring to the Lord. In that enquiry, *Vedanta* first says that this world which includes my body-mind sense complex is intelligently put together. Therefore world is a creation and every creation has to have a cause. The cause is of two types- maker and material. Most of the religions talk about only one type of cause and that is the maker. They say that God is maker of this world. But all of them are silent on material cause of this world. Where did god get the material to create the world? This question is not addressed by other theologians. *Vedanta* addresses it. The material cause and maker of this world is one and the same entity and that entity is introduced in *Vedanta* as *brahman* or *Isvara*. Who is *Isvara*? The maker and material of this world is *Isvara*. *Vedanta* goes further and says that generally maker and material are different. Like to make pot, the pot maker is the maker and clay is the material. Or table for which maker is carpenter and material is wood. But sometimes there can be the situation where, the maker and material can be the same. Like spider is the maker and material for the web OR your dream world for which you are the material and maker. Another thing we observe is that any effect will be pervaded by the material cause. Like clay pervades all pots. Wood pervades all furniture. Similarly the maker and material called *Isvara* will be pervading the entire world. That is why, for us, *Isvara* is not an entity sitting in heaven. The entire creation is pervaded by *Isvara*. That is why Hindus are accused of having many Gods. The truth is there are not many Gods, not even there is one god. But we say there is only God. Even the word God should be understood. God is not the one who is sitting somewhere and controlling everything. God is both maker and material. That is the only reality.

Then question is raised- I should see God everywhere. I see table, chair, etc. but I don't see God. How to appreciate *Isvara* is every-where? *Sastra* gives the ways to appreciate *Isvara*. We will talk of two ways-

- i) **Appreciating *Isvara* as the order** which makes things the way they are. This book is there in the form of a book because of a particular order, order means a set of laws which makes things the way they are. Because of the laws two papers can be glued together. When the object falls down, it implies physical order. The factor which connects two situations is because of order. Because of order situation A is resulting in situation B. Like situation A in the form of dropping the object is connected because of order to situation B in the form of falling on the ground. That because of which things behaves the way they behave is called order. Order is of various kinds –

* physical order Like objects fall when dropped, All the planets are moving around the sun because of physical order.

* physiological order – food eaten is converted into energy.

* psychological order- If I have a particular background, I will behave in a particular way. If I am hurt repeatedly, I have a tendency to hurt others. If I have been exploited, then I will not be able to trust others.

* Epistemological order - I am able to speak , that also is order and that you can hear is also order and because of the words heard , understanding is taking place, that is epistemological order The discipline of knowledge dealing with understanding is epistemological order.

So I can appreciate the all-pervasiveness of *Isvara* by seeing the order in every situation. This is a beautiful way of appreciating *Isvara*. Order makes the things, people the way they are. My spouse is the way he/she is because of order. I am the way I am as an individual, is because of this order. This particular understanding that everybody including me is in order will help us to accept people as they are. Generally we ask this question – how come he /she is like that? That creates difficulty in accepting the person. But once I understand the behaviour of the person is in order, then it is relatively easy to accept the person. This is how we see in our life? If an adult makes a noise here, then we get angry with him. But if a baby makes a noise, then we don't get angry with the baby. Because we have this understanding that baby does not know and will behave that way only. So our acceptance of the child is easy because we take it to be in order. Somebody is shouting in the hospital. When you come to know he is shouting because he has very intense pain, then you don't get angry, you accept it. So now you understand that every behaviour has got some background which creates that behaviour and that is the psychological order. Then our acceptance of people is easy. Also even my acceptance of myself as an individual in the relative sense will also be easy, when I understand that my behaviour is also in order. Many people have guilt about how they treated their parents, etc. But now they can validate themselves that in that situation, with that background, this is how I could be. I can accept myself. My behaviour is not outside the order. In fact anybody's behaviour is not outside the order.

A common question asked is- does this mean we should not punish offenders? Answer is- yes you do. Because the punishment is also a part of the order. But you won't hate the person who did wrong. You act to maintain social harmony, but you don't hate the person. You do what is to be done without having any hatred towards others. You even do not hate yourself for what you have done because my expression, my responses are in order. This is how you appreciate *Isvara's* presence in all situations. You don't require a particular situation to appreciate *Isvara*. You see *Isvara* as the order making the things the way they are, making the people the way they are. Then appreciation of *Isvara* is there all the time.

i) Another way of appreciating *Isvara* – ***Isvara is of the nature of existence. Sat brahma.***

The book is, mind is, clock is. Existence 'is' which is common everywhere is an expression of *Isvara*.

So I appreciate the all-pervasiveness of *Isvara* as Existence. For that you don't require a particular place, time or object. Wherever you are, you can appreciate *Isvara* as Existence.

That is how I appreciate *Isvara* which is the material and maker as all-pervasive.

The question is – whenever I appreciate existence, it is always with some name and form. I say- book is. So I appreciate existence with the name book and form book. Existence always seems to be with some *rupa, rasa, gandha*, etc. How to appreciate pure existence?

Our *Sastra* says that we should do this **thought experiment**. You imagine that eyes are not there. Then form and colours will not be established. Still existence will be there in the form of *sabda*, *sparsha*, *gandha*. Sound also you negate, still existence is there. Now all the attributes are negated, will there be existence or not? It seems like there is no existence. But no. Existence is still there in the form of 'I' who is negating everything. So pure existence will be culminating into 'I' the knower who is essentially awareness. So Isvara who is existence is non-separate from 'I' the consciousness. So the truth behind the world in the form of existence and the truth behind consciousness is one and the same. This fact is revealed by a particular sentence- *tat-tvam asi* – that Isvara you are. That is the equation which reveals the truth behind the individual and the total.

For this we give the example of wave and ocean. The truth behind the individual wave and the truth behind the total ocean is water. From the standpoint of water wave and ocean are the same. Similarly from the standpoint of existence-consciousness I and the Lord are one and the same. I can say- I am Isvara. I am *brahman*. This is the vision of Vedanta. I the consciousness is the truth of everything. Nothing is away from me. Therefore there is no sense of limitation. In the vision of wholeness my sense of limitation is resolved. I am completely acceptable to myself, because nothing is lacking in me. I am limitless existence consciousness.

Someone may say that this is too heavy for me. But this alone will give me ultimate freedom. For ultimate freedom this vision of myself being reality of everything is alone the means. There is no other means. But to have the means for ultimate freedom, I need to have relative freedom. To make more money, I need to have some money. Similarly ultimate freedom can be owned up through this knowledge, only if the person has some relative freedom.

to be continued...

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SWAMI PARAMARTHANANDA'S YAGNA INAUGURATION FUNCTION

Coimbatore Vedanta Students always eagerly look forward to Swami Paramarthananda's annual *jnana-yagna*. Swamiji captivates the students with his spiritual downpour. The added bonus is the heavy rains he brings to Coimbatore city which makes the city, poor man's Ooty.

Arsha Vidya Gurukulam, Anaikatti and Bharatiya Vidya Bhavan, Coimbatore Kendra organised a *jnana-yagna* during April 29 to May 5, 2018. Swami Paramarthananda continued from previous year the Vedanta Dindima in the mornings and Uddhava Gita Chapter 3 in the evenings.

During the inaugural function MsAparna rendered the prayer song and Sri C.R. Suryanarayanan, Secretary, BVB gave the welcome address and also garlanded Swamiji. Swami Sadatmananda and Swami Shankarananda and other Swamijis and Swaminis of AVG were present.

Swami Paramarthananda briefly introduced Uddhava Gita. Bhagavatam contains 12 *Skandhas* (sections). The 11th *Skandha* contains spiritual teaching. Uddhava Gita appears in 11th *Skandha*. The original dialogue is between Sage Suka and King Parikshit. Sage Suka recounts dialogue of Lord Krishna and Uddhava in the eleventh *skandha*, where again appears the dialogue between Dattatreya Avadhuta and King Yadu. Summary of the seven day talk is covered by a separate article in this issue.



More photos on Wrapper3

-Report by N. Avinashilingam

YAGNA REPORT

Held at Bharatiya Vidya Bhavan, Coimbatore April 29-May 5 2018

Transcribed talk of Swami Paramarthananda

UDDHAVA GITA: Third Chapter was continued in this year's *yajna*. In the second chapter, when Uddhava surrendered to Lord Krishna and asked him to show him the path of moksha, Lord Krishna advised him that one who knows *atma-tatvam*, having controlled one's mind and senses is verily liberated. In order to achieve this one primarily has to strive. Also one can learn ephemerality of the world and one's own body and possession from the very world itself. Lord in that connection quoted the teaching of Dattatreya Avadhuta to King Yadu.

The Avadhuta told that he is roaming around having himself learnt wisdom from 24 Gurus. First he lists all the twenty-four gurus and later explains what aspect/characteristic he learned from each of them. In the second chapter the teaching from 8 Gurus - earth, air, sky, water, fire, moon, sun and pigeon are explained. In the third chapter teaching from 9 Gurus – python, sea, moth, bee, elephant, honey-gatherer, deer, fish and Pingala, a courtesan are explained.

Python (*ajakara*) takes the food that comes its way without exerting for it. It takes the food, whether it is tasty, adequate or not. Similarly a Sannyasi who has taken the vow of *ajakara vritti* should remain without food, if food does not come his way. Even if his organs are intact he should not go out for food.

The **ocean** is ever full and never crosses its limit. Similarly the depth of knowledge of a *sannyasi* is unfathomable. *Sannyasi* abides in the Lord and is free from turbulence although he goes through various experiences due to *prarabdha*.

One should not be enchanted by the sense organs and get destroyed. **Moth** attracted by bright colour of light falls into fire /oil and is destroyed. One should not be tempted by women, gold, ornaments and clothes. One should see how Mahatmas live without requiring anything for happiness.

Another life style of a *Sanyasi* is *madhukara-vritti*. Like **bees** (*madhukara*), Sannyasi should take small quantity of food from several houses. Unlike bees *Sannyasi* should not hoard. He should not even keep the food for next meal. Having hoarded the honey in its store, bees gets destroyed by the honey-gatherer.

Another way of looking at the *madhukara-vritti* is *Sannyasi* should learn many *Sastras* from different Gurus.

The **elephant** is caught through its attachment for the sense of touch of she-elephant. Sanyasi has to tread a path of at most caution with regard to *tvak-indriya* (skin).

Next guru is *madhuhah* (honey-gatherer). Bee collects honey with very hard work and stores it in its honey-comb, but the honey-gatherer effortlessly robs away. House holders do hard work to collect food. Sannyasi like honey-gatherer collects food effortlessly.

A **deer** is enchanted by the hunter's music and is caught. Yati should not get enchanted by music, lest he will carried away from his goal. Rishyashringa is an example.

One should not fall a prey to the sense of taste and be destroyed like a **fish** caught in the hook. One who has not controlled the tongue is not victorious even if he has controlled the other four sense organs. Also one's speech should be non-hurtful, truthful, pleasant and useful to the listener.

The story of a courtesan Pingala was told in detail. Given to bad conduct she learnt how her pursuit was totally useless. Suddenly the wisdom dawned on her. She regretted that she had so far not chosen the Lord, but worldly objects. The Lord is a friend and well wisher of all people and is in the form of the Self. One can be always associated with the Lord like Goddess Lakshmi. Worldly objects and people perish in due course. The painful experiences made Pingala turn from worldly objects to the Lord. Detachment and contentment made her peaceful. Having complete faith in the Lord as the ultimate goal, she became totally content and satisfied. She had no anxiety, stress or expectation. Freedom from expectation is the greatest happiness.

Mental renunciation of four things is required for spiritual success. Taking the body as me, claiming few things or people as mine, binding likes and dislikes are to be given up. The objects of the world have the limitations of being mixed with pain, causing discontentment and causing dependence. One should understand that the world is a means and the Lord is the end.

VEDANTA DINDIMA:

Morning discourse on the text Vedanta Dindimah was continued from 61st *sloka* onwards. Vedanta Dindima is considered as a work for contemplation (*nididhyasana*).

The world has Experiencability, Transactability and Utility (here after referred as **ETU**), but it has no dependability. The world is only of name and form and has no independent existence. It changes continuously. Amidst the changing name and form (*mitya*) only Brahman is *satyam* and hence *nityam*. *Satyam* and *mithya* always exist together. Where world exist, there Brahman exist.

Sat-cit-ananda at microcosm is called *Jiva*. *Sat-cit-ananda* at macrocosm is called *Isvara* or Brahman. There is no difference between *Jiva* and *Ishvara* in terms of existence (*sat*) Essentially they are one and same. Brahman is original consciousness (*cit*). Mind is reflected consciousness. There is no difference between *Jiva* and Brahman in terms of consciousness (*cit*). *Bimbananda* of Brahman is original happiness. *Jiva's Pratibimbananda* is reflected fractional experiential happiness of *bimbananda*. There is no difference between *Jiva* and *Brahman* in terms of *ananda*.

Mitya world has ETU. Waking world is non-existent for a dreamer and vice-versa. Hence ETU is not proof for reality. Waking world and dream world are equally unreal. Brahman alone is real. For transaction sake we have name. Every individual is in reality *atma* alone. World has only apparent reality like a magic show. World has no absolute reality- *atyanta-satyam*. Neither it is totally non-existence (*tuccham*) like rabbit's horn. It is in between and hence termed *mitya*. *Mithya* cannot be categorised as existing or non-existing. It is experiencable, but not explainable. Perceiving duality (of the world) is not a problem. But taking duality as real is a problem.

Obsession with mere religious karma cannot give liberation. Liberation is a cognitive process of knowing oneself as *satyam-janam-anantam-brahman*. Towards this one need to get required *adhikaritam*, which can be achieved by performance of *nitya naimittika karma* and *panchamaha yagna* in the spirit of *karma-yoga*. Having achieved the required *adhikaritam* and having taught by a competent guru one's *ajnanam* centered on oneself goes away giving rise to *jnanam* or *moksha* or liberation.

There is no effort required for knowing the tenth man. Similarly no effort is required for claiming that I am Brahman. We need not do anything to make the crystal colourless. Only understanding that it is intrinsically colourless is required.

For getting worldly security and happiness so much effort is required. On the other hand, *atma-ananda* is effortless. Hence one should turn one's attention towards moksa. From the time one get up until going to bed, one's predominant thought should be moksa.

The five kosas have ETU. But it is only *mitya*. I, the *atma*, am the witness of the five *kosas*. Searching for the tenth man is not useful. Understanding that I am the tenth man is useful. I should understand that the seeker is the sought.

The inner reality of all the nine factors of the *jiva* is *atma*. In *Jnani's* vision all the nine factors are *mitya*. He negate all the nine factors and remain as *atma*.

As in dream world in waking world also, *atma* alone appears as subject, object and instrument. *Brahma-atma* is the cause and content of the world. The world is born of Brahman and resolves back to Brahman.

When I know *atma-tatvam*, the mission of this birth is accomplished. After that I do not do any activity for fulfilment. Whatever done is out of fulfilment.

Brahman is the support of the world. By discovering that I am Brahman, I can claim that I am the support of the world.

During day time stars become insignificant. Similarly for a *Jnani prarabda-karma* becomes insignificant and he does not feel its burden. In the vision of a *Jnani*, life is a magic or drama.

Sun is not affected by the impurities of the mirror in which it is reflected. Similarly the original consciousness is not affected by the impurities in the reflected consciousness. *Jnani* is not affected by whatever happens to the body, mind and sense complex.

The drum beat of Vedanta wakes up a person from the delusion of 'me and mine'. By the grace of Lord Dakshinamurti let the followers of *Veda* come and listen to the drum beat of *Vedanta*. The drum beat destroys all counter arguments against *Vedanta*.

Report by N. Avinashilingam

To the existing and new subscribers of Arsha Vidya News Letter

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This will enable us to act fast.

Editor.

Residential Retreat on Self-Knowledge

at AVG, Coimbatore

Arsha Vidya Gurukulam, Anaikatti, Coimbatore organized a seven day residential retreat on *ātma vidyā* with Swami Shankarananda ji. About 20 participants from different parts of the globe attended the retreat. The topic of the retreat *ātma vidyā* was based on the first *mundakā* of the *munḍakōpaniṣad*. The day would begin with a meditation session guided by Swamiji. Early morning meditation sessions prepared students to get into the right frame of mind and be receptive to the teachings during the day. Participants had varying exposure to *vēdāntā* studies but Swamiji effortlessly ensured that the complex subject matter was explained with simple examples that everyone can relate to easily despite their diverse backgrounds. Every night there was a Satsang where Swamiji answered questions and clarified doubts of participants related to the day's classes as well as broad questions pertaining to spiritual pursuit and knowledge.

The *vēdāntā* studies were very carefully planned to ensure that the participants get enough time to absorb and assimilate the content before new gems of knowledge are shared in the following class. The classes were interspersed with Sanskrit classes and Shloka chanting classes which were widely enjoyed and appreciated by all participants.

Most participants were new to the *dēvanāgarī* script and benefitted immensely from the introductory sessions conducted by Br. Laxmi Narayan Caitanya. On the last day, participants also learnt about *māhēśvara sūtrāni*, which are a brilliant way of grouping letters in the Sanskrit grammar initiated by Panini. As a result, participants were left adequately motivated to pursue further studies in Sanskrit language.

The shloka classes were taken by Br. Kumar Caitanya who successfully led the participants to chant daily prayers and verses from 16th chapter of *Bhagavad Gita*, so much so that at the end of the retreat an American participant with minimal exposure to Sanskrit and *dēvanāgarī* script managed to recite the shlokas along with the rest.

While it was a third or the fourth time that most participants were attending AVG retreats, there were some who were experiencing the exchange of spiritual knowledge amidst pristine and serene environs of Anaikatti and Nilgiri mountains for the first time. The morning and evening prayers at the temple, the voluntary service at book stores and during meal times, the opportunity to meditate at Puja Swamiji's sannidhi enriched their overall experience with fond memories and a firm resolve to come back at the first opportune moment. One participants summarized her experience by saying, "these seven days have been the most blessed days of my life. I have got direction and guidance to pursue spiritual knowledge and study *vēdāntā* in true spirit of *paramaparā*".

IS THE 'DESIRE' DESIRABLE

(SWAMI SHUDDHABODHANANDA SARASWATI)

.....Continued from previous issue

Disciple: Yes *guro*, but if I am not impertinent, may I ask another question?

Guru : Go ahead.

Disciple: It is true that the desire is a produced entity whereas *saguna-brahma* or *Isvara* is the Creator. Therefore we are told that *Bhagavan's* statement 'I am *kaama*' does not mean an equation in the form of '*Isvara* is equal to *kaama*'. But the *sruti* itself tells us in the form of an equation: '*Sarvam Brahman*' (Everything is Brahman). Is there not a contradiction?

Guru : My dear, both these statements are from two different standpoints. The statement from the *Gita* takes for granted the *Isvara*, *jagat* and everything that is there in it at the level of *vyavahara* to describe *Isvara's* glories which are useful to *mumukshus* and devotees in their *saadhanaa*. But the *sruti* declarations such as *sarvam Brahma*' is only to reveal the immanent (*sarvavyapi*) nature of Brahman as the basis (*adhithana*) of the entire *adhyasta jagat*. The *jagat* has no independent existence apart from Brahman. Such *sruti* statements do not intend to confer the status of *nirvikari* (changeless) Brahman on the *vikari* (ever-changing) *jagat*. The *samanadhikaranya* (juxtaposition) '*sarvam Brahma*' is used only for the sake of dissolving Creation (*prapancha-pravilapanartham*) (*Br.Su.bh.1-3-1*). The principle is: though the *jagat* is non-different (*ananya*) from Brahman on account of the cause-effect relation between the two, the true nature of *jagat* is Brahman but the true nature of Brahman is not *jagat* (*Br.Su.bh.2-1-9*). Thus the equation '*Sarvam Brahma*' holds good but not '*Isvara is kaama*'. It is just like the nature of the mistaken silver (*rajata*) in the place of sea-shell (*shukti*) is the shell, but the nature of shell is not the silver.

Oh disciple, are you convinced by now that desires are not desirable for a *mumukshu*?

Disciple: Yes *guro*, but I find that it is very difficult to control desires because senses (*indriyas*) run to the sense-objects forcefully.

Guru : You are right. There is a reason for that. The bodies of all *jivas* are meant in general to undergo the *bhoga* (enjoyment and suffering) according to one's *karmaphalas*. It requires the contact of *indriyas* with the external *vishayas*. Therefore *Isvara* has created *indriyas* extrovert (*paraanchi*) by their nature. But sensing the danger of *jivas* being immersed in *samsara* for ever, *Isvara* has provided a provision of withdrawing the mind and the *indriyas* from the sense-objects and make them introvert by *viveka* and *vairagya* to gain the *atmajnana* (*Kathopanishad, 2-1-1*). Therefore a *mumukshu* has to take a right about-turn from extrovertedness to develop *vairagya*. But *vairagya* is possible only when the *viveka* is highly mature. *Viveka* dawns only when *durita-kshaya* (ending of past sins) takes place. It depends on discharging one's duties in dedication to *Isvara* as enjoined by the scriptures. This shows that gaining *atmajnana* is certainly difficult. It is not that easy as picking up informations from Vedantic texts and parroting them. It needs perseverance with perfect eligibility until the *aparoksha Brahmajnana* is gained.

Disciple: Revered *guro*. One main question still lingers. How does desire or extrovertedness obstruct the pursuit of gaining *atmajnana* because of which *Bhagavan* Krishna totally condemns it?

NATURE OF ATMAJNANA AND ITS PREREQUISITE

Guru : This question originates from the non-understanding of the exact nature of *atmajnana*, how can it be gained, and what is its most essential prerequisite. In the case of *pratyaksha* (direct perceptual knowledge) and *atmajnana* / *Bhrahmajnana*, an *antahkarana-vritti* (thought) totally conforming to the entity to be known which can serve as its replica is indispensable. Such a *vritti* with respect to *vishayas* is called *vishayakara-vritti* (*vritti* having the form of sense-object) or in general *tattadakara-vritti* (*vritti* having the form of the entity to be known). In the case of *atmajnana* / *Bhrahmajnana* such *vritti* is called *atmakara* or *Brahmakara* or *akhandakara*. *Atma* / Brahman has no *akara* (form), but its nature is *atyanta* (completely) *nirmala* (pure-free from all the *drishya jagat* that is *adhyasta* / superimposed on it), *svaccha* (clear – completely unconnected to the virtues and vices of all *drishyas* illumined by it) and *sukshma* (subtle / *nirguna* / free from all attributes). But *Ishvara* has created the *buddhi* (*antahkarana*) capable of assuming the exact nature of *atma-chaitanya* free from all that is superimposed on it. This needs an *antahkarana* which is totally introvert and not at all extrovert or preoccupied in the *drishyas* on account of desires, sense-objects and *karmas* thereof. In short without such *vritti* the *avidya* of *atma* and its effect the *jagat* cannot be ended. Thus, knowing *atma* is to end the *adhyasa* of ignorance (*avidya*) with its effect the *drishya jagat* (*Bhashya*, B.G. 18-50 and *Br. U.* 1-4-10). The following quotes will corroborate this fact. If an individual gains *tattvajnana* (*atmajnana*), then itself his desires cease. *Tattvajnana* and desires cannot co-exist like 'light and darkness'. (*Yogavaasishtha*, *Ni.U.* 37-30).

Sureshvaracharya highlights the above fact in *Panchikarana-vartika*: 'A *jnani* whose mind is absorbed steadfastly in *atma* does not perceive the *drishya-jagat*'.

Sage Ashtavakra warns : 'Oh Son! You may learn or even teach different *shaastras* many a times. Nevertheless, your mind will not get absorbed in *atma* unless you withdraw from all *drishyas*'. (*Ashtavakra-gita* 16-1).

Mumukshus should know very clearly why the mind or *antahkarana* totally free from the experiences of *drishyas* or preoccupation in them alone can know *atma*. Consider an example. Suppose there is a person who does not know that the sugar is sweet. He is given a pinch of sugar. But to know it, he has to be aware of that sweetness exactly as it is through a *vritti* corresponding to sweetness for which he has to taste it. If he is aware of its sweetness because of tasting and yet knows not that it is sugar, it needs to be introduced by a person who knows the sugar, by saying: 'what you have tasted now is sugar'. Thereby he gains its knowledge. The same is the case with the knowledge of *atma* ('I') which is *aparoksha* (*svaprakasha*, *svayamjyoti*, self-evident).

Atma is simultaneously *anubhava-svarupa* (self-experiencing principle), *jnapti-svarupa* (self-knowing principle) and *cit-svarupa* (self-awareness principle). These are not three distinct natures of *atma* but one and the same nature, expressed differently. We are experiencing or are aware of *atma* moment by moment as 'I', but erroneously. We do not know it exactly in its true nature of being totally free from all the features of *adhyasta* (superimposed) *drishyas* which comprise the calamitous *samsara*.

Vedanta describes the means by which all the *adhyasta drishyas* on 'I' (*atma*) can be ended wherein the seeker becomes aware of *atma* exactly what it is in its real nature free from *sukha-dukhatmaka samsara*. This is called *shodhita (nirupadhika) tvam pada* (the 'you' in '*tat tvam asi*' 'you are Brahman/*tat*'). Let us remember that in the state of ignorance, *atma* ('I') is available as *anubhava-svarupa* with *upadhis* i.e. it is *sopadhika anubhava-svarupa*. But when *atma* is made *shodhita (nirupadhika) tvam pada* by ending the *adhyasta drashyas*, it remains as *nirupadhika anubhava-svarupa*. Its nature of being self-experiencing principle (*anubhava-svarupa*) does not become extinct in any state of *antahkarana*. *Atma* does not cease to be *anubhava* (experience) by itself in any state whether it is *sopadhika* (with *upadhis*) or *nirupadhika* (free from *upadhis*). The accomplishment of *shodhita tvam pada* wherein one is aware of one's *nirupadhika* nature is the first step in gaining *Brahmajnana* because that itself is Brahman. *Shodhita tvam* itself as *Brahman* is indicated by the *pramana* such as '*tat tvam asi mahavakya*'. Then what remains is described synonymously by the phrases such as *anubhava-svarupa, jnapti-svarupa* or *cit-svarupa* (self-evident) *atma* identical with *Brahman*. That is *aparoksha atmajnana*, that is *aparoksha Bhrahmajnana* which is self-experiencing without *triputi*. Anything short of it is only *paroksha-jnana*, which cannot end ignorance or liberate. It is incapable of ending the pursuit of *sukha-prapti* and *dukha-nivritti* which is the *sine qua non* of *samsara*. *Bhashyakara* points out in *adhyasabhashya* that the actions of a *paroksha-jnani* is similar to that of cattle etc. (*pashu aadibhihi avisheshaat*).

The *mumukshus* must bear in mind that *mahavakya pramana* such as '*tat tvam asi*' will not operate unless one is directly (*aparokshatayaa*) aware of or experiences *shodhita tvam* as (*nirupadhika I / atma*) or what is called *nirupadhika anubhava-svarupa atma* free from the features of *samsara* in contrast to the *sopadhika anubhava-svarupa atma* experienced with all *samsara* comprising *sukha dukha* (joys and sorrows) in the state of ignorance. To say that such experience of *shodhita (nirupadhika) tvam pada* is not necessary because *atma* is *anubhava-svarupa* does not end the problem of sorrowful *samsara*. The *anubhava-svarupa atma* alone brings invariably the calamitous *samsara* presented to us by inert *antahkarana-vrittis* (called *avidya-pratyayas*) in the ambit of our experience. The *samsara*, bondage, transmigration etc. are exclusively our problems and not that of *atma*. *Atma* has none of them nor *moksha*. It is always in its *Paramaananda svarupa* whether *mithya* Creation is present or absent. Even attaching a label that the *samsara* is '*mithya*' (false) because the *sruti-pramana* says so is not a solution. It does not end the *samsara*. If *adhyasta samsara* is *anubhava-siddha* for the *jiva*, its absence also in the self-evident *atma* should be equally *anubhava-siddha*. That is precisely what the *shodhita-tvam pada* accomplishes. It reveals to us directly (*aparokshataya*) the *nirupadhika anubhava-svarupa atma* free from even the *triputi*. The *sruti* provides the means to gain it. That is why *bhashyakara* emphasizes that to gain the knowledge, 'I am Brahman' (*Aham Brahma asmi*) the entire *adhyasa* beginning from self-ignorance onwards has to be ended (*Br. U. bh. 1-4-10, B.G. bh. 18-50*). Vedanta is not a lip-service or some psychological consolation. *Sutrashashya* makes it very clear when it describes the finale of *Brahmajnana* in its statement: '*Anubhavaavasaanatvaat Brahmajnanasya – अनुभाववसानत्वात् ब्रह्मज्ञानस्य* (*Br.Su. Bh. 1-1-2*). That is where the role of *sadhana-catushtaya, suddha-antahkarana, citta naishchalya, sarvakarma sannnyasa* etc. to be eligible to gain *atmajnana* becomes meaningful. This should make it clear that the Vedantic pursuit is not an academic study. Moreover without the *aparoksha anubhava* of *shodhita (nirupadhika) tvam* (you) i.e. 'I' in its true nature, the *mahavakya* will be akin to introducing a person to a schizophrenic whose basic perception of the person being introduced is already distorted.

The equation of the *mahavakya* points out that *tat* and *tvam* are identical. This will hold good only if there is awareness of *tvam* (you, i.e. 'I') exactly in its true nature totally free from the features of *samsara* including all the *upadhis*. The *tvam* (you i.e. 'I') as experienced now as *samsari* identified with *upadhis* cannot by itself be the *nirupadhika tat pada* – Brahman. In the absence of *shodhita tvam* the *sruti-pramana* will fail to produce *atmajnana*.

An extrovert (*bahirmukha*) mind cannot accomplish *shodhita (nirupadhika) tvam pada*. Therefore a totally introvert (*antarmukha*) pure mind is indispensable. This requires a total abstinence from desires, *vishayaasakti* (love for sense-objects), *karmas*, sense-indulgence or anything else that demands the mental pre-occupation. That is why Vedanta insists on the eligibility in terms of *sadhana-catushtaya*, *shuddha antahkarana*, *citta naishchlyya*, *amaanitva* etc. The *Mundakopanishad* (3-2-4) clearly declares that *atma* cannot be gained by *tapas* (knowledge) that is *alinga* (devoid of *sannyasa*). The eligibility to take to *sannyasa* and the conduct of *sannyasis* as envisaged by the *sruti* are such that by strict adherence to them a *sannyasi* alone can command a totally introvert mind necessary to gain *atmajnana* and *nishtha* (steadfastness) therein. Perfect *vairagya*, no *vishayaasakti*, total freedom from *karmas*, no possessions (*aparigraha*), having well developed *antahkarana-shuddhi*, *shama*, *dama* etc., living in solitary place, total *shraddha* in *Isvara* for the sustenance of his body, no talk of worldly things or *anatma* (*Mu.U.2-2-5*), and strict adherence to the conduct of *Sannyasis* make him totally introvert. By the mention of *sannyasa (alinga)*, the *sruti* does not mean just the external marks. There must be total commitment to gain *atmajnana*. It cannot be a part-time pursuit. *Mundaka sruti* expresses this fact in its statement : 'The person who longs for (*vrunute*) gaining *atma* by all means, to him alone *atma* reveals (*vivrunute*) its true nature' (*Mu.U. 3-2-3*). It is well-known that desires invariably prompt the extrovertedness of the mind. Therefore desires cannot co-exist with the introvert mind which is so indispensable to gain *atmajnana* and *nishtha* in it. Desires and introvert mind are like light and darkness.

Oh disciple, is it clear to you by now as to how desire obstructs the pursuit of gaining *atmajnana* and why *Bhagavan* condemns it so vehemently?

Disciple: Yes, revered *guro*. Now I can see very clearly why the desire is not desirable to a *mumukshu*.

Om Namo Gurubhyah.

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cordially invites you to the

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of

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and

Sri Kalyana Subrahmanya Swami

temples in the Gurukulam

on

17th June 2018

under the guidance of

Pujyasri Omkarananda Mahaswamigal



Purvanga (Preliminary) Puja : 13th June - 14th June, 2018

Main Puja & Mahakumbhabhishekam : 15th June - 17th June, 2018