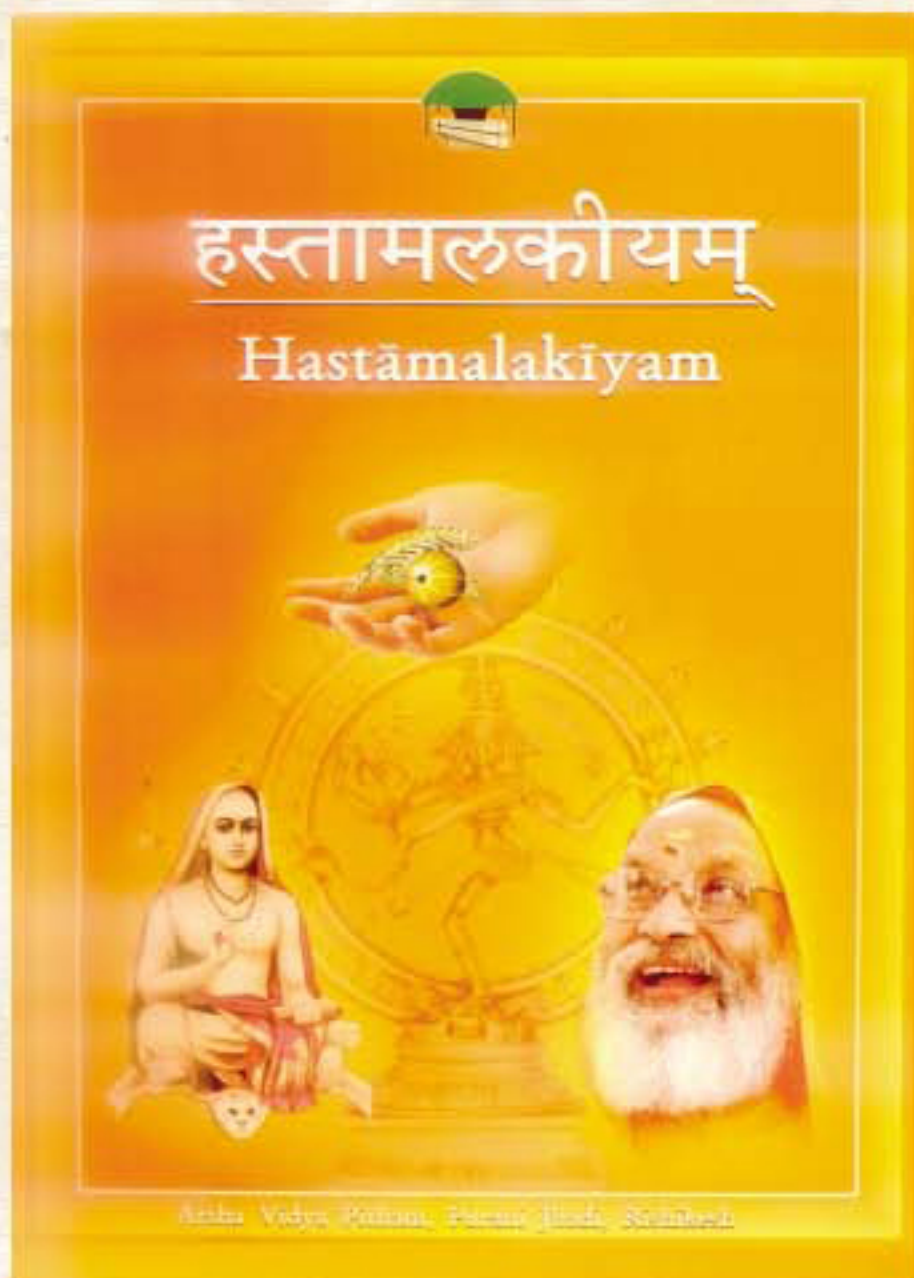




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**Arsha Vidya
Newsletter**

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!

कठोपनिषद् Kāthopaniṣad

(continued from March issue)

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात्।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते। एतद्वै तत् ॥५॥

ya imam madhvadam veda ātmānam jīvamantikāt |
īśānam bhūtabhavyasya na tato vijugupsate | etadvai tat ||5||

He who knows the Self intimately, as non-separate from being a jiva, as the enjoyer of the fruits of his actions and as the Lord of the past, present and future, does not wish to protect himself against anything. This indeed is that.

As even honey is liked by all without exception everyone would like to enjoy the results of his actions. The one who is a prāṇa dhāri and sees oneself to be the enjoyer of fruits of his actions—bhoktāram jīvam—, should recognize himself as the Lord of the past, present and future—bhūta bhavyasya īśānam. The one who thinks that he is a sukhi or a dukhi always has to recognise himself as the Lord of the past, present and future. Such a person is not concerned about projecting body, life or longevity—na vjugupsate—, as he is released from mortality.

Krishna was there in Brindavan; This is parokshagyanam. If you go to goloka Brindavan and see Krishna right in front of you, antikaat, isaanam bhuta bhavyasya. The one who is the Lord of all time – kaalaavachinnam paramesvaram. The one who is conditioned by time: past, present and future, means, he is not independent of time here. He is in the form of very time, space and the whole world and that is Isaana; tam isaanam bhuta bhavyasya isaanam sameepe – in whose presence you sit and thereafterwards no fear for death because death will be afraid of Lord. Death will not come anywhere near, when you are near God. He will not come t all.

Markandeya was the devotee of Lord Siva and Yama came to him because, the time had come. His 16 years were over and Markandeya was to die. When the Lord Yama came, Markandeya was in the temple. He also knew that the day had come

for him and so he went to the temple. Lord Yama wanted to catch him and Markandeya went inside the temple and embraced the Linga. Lord Yama wanted to get his soul and therefore, he threw the pasa around the linga. Linga splits and Lingodbhava, the Lord, who is the Mrtyunjaya came out. His third eye opened and Yama was burnt. and afterwards the Lord revived him. This is the story.

What is said here is because he was close to the Lord, Yama could not get anywhere near. Isvara is non-separate from Jiva. Antikāt means abhedhena That is why Markandeya was not sitting near the Linga. He became one with the Linga. Then only Lord protected him from death. That is Moksha. There is no bheda because he embraced the Lord with no distance at all between him and the Lord, and thereafter, Yama had no access. For him death itself was burnt meaning he went beyond death. He is no more governed by time. He is kālātītaḥ.

After that knowledge, na vijugupsate | na gopāyitum icchati. That person does not desire to protect ātmā any more Why? abhayaprāptatvāt. Here abhaya prāpti is not getting the refuge in Bhagavan. It is abhayasya prāptiḥ or abhedena prāptiḥ or ātmatvena prāptiḥ. Abhayam is that which is free from bhaya. That is advayam, non-dual. Where there is duality, there is fear; where there is no duality, there is abhayam. That abhayam is parabrahma. Therefore, abhayam Brahma prāptiḥ eva abhaya prāptiḥ.

As Markandeya gained eva abhaya prāptiḥ, he had gone out of the hands of time and space and he was not afraid of Lord Yama any more. He is muktaḥ. He is liberated. Sankara explains here— yāvat hi bhayamadhyastaḥ— as long as one who is within the scope of fear, meaning, death, then, he looks upon ātmā as anitya, — anityam ātmānam manyate —bound by time, and therefore, there is always a fear of death.

Therefore, if you are within the fold of fear, then you will look upon ātmā as anityam. Not only that ātmā is anitya, you will look upon the ātmā as having every other limitation. There is always fear—fear of loss of life, fear of loss of health, fear of loss of security – everything. Therefore bhayamadhyasta: ātmānam anityam paricchinna manyate. Ātmā is looked upon by him as anitya— non-eternal parichinna, as limited, wanting. Fear will always be there.

Therefore, I want Bhagavan to protect me. How will He protect me? Already I am protected, and if I go and ask him, protect me, what will he do? He will get only angry. Otherwise, he will think that this person is crazy. Either you become an object of anger or an object of pity. When there is duality, you are already in the hands of Lord Death because duality implies my being separate from everything else; everything separate means all within time frame alone. Things are separate by time, space and quality and each one is separate. You are in the hands of time. Lord Yama is right inside.

Whereas when one knows nityam advaitamātmānam, the non-dual ātmā, which is not bound by time, then what is it that he wants to protect? kim gopāyitum icchati, and then again, kaḥ gopāyitum icchati—Who is the one that he wants to protect? kutaḥ gopāyitum icchati? From what and whom that he wants to protect. What he wants to protect, is the only thing that is available. That is already advaya, non-dual, nitya, eternal, and therefore, there is no question of protecting it from death.

And then again, kuta: from death there is no fear from at all because everything else is me. Lord Yama is myself. All the devas are myself. Therefore, from whom I have to protect myself? Have I to protect myself from Yama, Indra, Varuna, Agni or anybody? I don't require to be protected from any Deva because all the Devas are myself. So Sankara says, nityam advaitam ātmānam vijānāti yadā kim kaḥ kuto vā gopayitum icchet!

Etat vaitat: Naachiketas wanted to know what is above dhrama and adharma. This is that thing. This is the one which is always asti, satyam. Then again he himself said Vishnoh paramam padam; this is that one. Sa paraagati, he pointed out. This is that.

The one who has got vijñāna sarathi reaches advanah pāram āpnoti, the end of the samsara; that is indeed this one. With the chariot one has to reach the other end; the ultimate end is the one. Etat vai tat. This is what is meant by the imagery of chariot etc. This is the place that is to be reached. Even at the level of jiva, the one who obtains in the antaḥkaraṇa is nothing but Parameswara. The one who is upalabdhā, the one who sees, one who hears, one who thinks, one who does that is nothing but this jiva is isvara eva.

(To be continued)

108 Names of śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā

By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.



108 Names of śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā



२३। ओं गङ्गाधवलदिव्याङ्गाय नमः।
गङ्गाया धवलं स्वच्छं दिव्यं अप्राकृतं तेजोमयं वा अङ्गं मूर्तिः यस्य सः। तस्मै नमः।
परमेश्वरस्य यो दिव्यमङ्गलो विग्रहः तस्य शिरसि धृता गङ्गा स्वच्छतामापादयतीत्यर्थः।
अथवा गङ्गेव धवलं स्वयं ध्यातुं पवित्रीकर्तुं क्षमं दिव्यं अङ्गं यस्येति। परमेश्वरः स्वयं जगद्रूपेण विराजते इति
वेदान्तेषु प्रसिद्धमेव खलु। तस्मिन् जगति यत्र ईश्वरीयो महिमा अतिशयेन प्रकटीभवति सा ईश्वरविभूतिरिति कथ्यते।
तासु विभूतिषु सर्वप्रथमो हिमवन्नगः। शिव एव हिमवद्रूपेण उत्तुङ्गशिखरैः विराजते। नगसानुषु एट्टमाना वनराजयः
देवदारवादि वृक्षसंपदा विराजन्तः शिवस्य जटाकलापमनुकुर्वन्ति। तस्माज्जटाकलापसदृशात् शृङ्गाजातात् परितः स्रवन्ती
गङ्गा वनपङ्क्तिभिः हरितां हिमवद्भूमिं धवलीकरोति।

Salutations to the One whose divine form is imbued with the purity of Gaṅgā.

Gaṅgā supported on the head of śivā imparts purity to His divine and auspicious form. This is the meaning. Or, it can mean that His divine form is capable of making the meditator pure, just as Gaṅgā can. Verily, it is well known from the *upanishads* that the Lord is shining in the form of universe. Wherever Lord's power is manifest to an extraordinary degree, it is said to be the glory of the Lord. Among those glories, the glory in the form of the Himalayas is the foremost. Lord śivā alone is manifest in the form of the Himalayas with towering peaks. The mighty forests growing in the mountainous terrain with the trees such as deodar constituting forest wealth look like the budled up matted hair of beautiful śivā. Gaṅgā, flowing all around the mountain peaks that resemble the bundled up matted hair, imparts whiteness to the Himalayas, which are themselves green with multitudinous forests.

२४। ओं गङ्गापङ्किलसज्जटाय नमः।
गङ्गायाः पङ्केन युक्तास्सत्यः मनोहराः जटाः यस्य सः। तस्मै नमः।
वयं यदि हिमालयं भगवतश्शिखररूपेण मनसि पश्यामः तर्हि गङ्गाप्रवाहस्य उभौ जलाद्रौ मनोहरौ तटौ शिवस्य
आर्द्रजटारूपेण द्रष्टुं शक्नुमः।

Salutations to the One whose beautiful matted hair is covered with the mud of Gaṅgā.

If we visualize the Himalayas as the head of the Lord, we can look upon the wet and lovely banks of the Ganges as the wet matted hair of Lord śivā.

२५। ओं गगनाम्बरसंवीताय नमः।

गगनमेव अम्बरं वस्त्रं तेन संवीतः सम्यक् परिवेष्टितः। तस्मै नमः।

भगवान् शिवः दिगम्बरः इति पुराणप्रसिद्धिः। एतद्दिगम्बरत्वं भगवतो याथार्थ्यस्य सूचकमात्रमेव। अद्वयं अखण्डसद्रूपं ब्रह्म मायाशक्तिरसंवलितं सत् यदा जगद्रूपेण आविर्भवति तदा सर्वप्रथमं व्यक्तरूपं कार्यं आकाश इति उपनिषत्प्रतिपादितसृष्टिप्रक्रियायां वर्ण्यते। अरूपस्य भगवतः प्रथमं व्यक्तीकरणं आकाश इति कृत्वा भगवतश्शरीरमाकाश इति श्रुत्या अभिवर्णितम्। तादृशो गम्भीरो विषयः पुराणपरिभाषायां भगवतो दिगम्बरत्वेन वर्णितः। परोक्षप्रिया इव हि देवाः ऐतरेयोपनिषदि तृतीयोऽध्याये इति प्रसिद्धमेव खलु। तस्माद्वा एतस्मादात्मन आकाशस्सम्भूतः २-१ आकाशशरीरं ब्रह्म १०६ इत्येते तैत्तिरीयश्रुती अत्र उदाहर्तव्ये। जगत् आत्मचैतन्ये वस्तुतः असदपि स्तीयते। आत्मा च अनया प्रतीत्या न लिप्यते। एतदेव आत्मनश्शिवस्य दिगम्बरत्वम्।

Salutations to the One who is enveloped by the sky as garment.

That the Lord śivā is naked is renowned in the purāṇās. The naked state of the Lord is only indicative of the true nature of the Lord. Describing the process of creation, it is declared by the upaniṣads that when the non-dual, undifferentiated, Existence-Absolute Brahman in association with Māyāśakti manifests in the form of universe, the first manifest effect is space. As the first manifest form of the formless Lord, space is described as the body of the Lord by the vedās. In the terminology of the purāṇās, such a profound matter is turned into description of the Lord as naked. 'The deities love to keep profound truths hidden in metaphors'. This is renowned statement from the Aitareya upaniṣad (3rd chapter). Space is indeed born from this Ātman (2-1)'. 'Brahman has the space as the body' (1-6). These statements from the Taitirīya upaniṣad may be quoted here. The universe, though unreal in nature, appears in the Consciousness that is ātman. Ātman is not contaminated by this appearance. This alone is the nakedness of śivā that is Ātman.

२६। ओं गगनामुक्तमूर्धजाय नमः।

गगने आकाशे आमुक्ताः मेढरूपेण धृताः मूर्धजाः केशा यस्य सः। तस्मै नमः।

वयं सर्वदा भगवत् उत्संगे साक्षात् भगवति अधिष्ठाने जीवामः। भगवान् अस्मत्पुरतः जगद्रूपेण विभाति। एतत् हृदये विभाव्यते चेत् तदेव विश्वरूपोपासनं भवति। यस्मिन् काले एतत् सत्यं ज्ञायते सः प्रत्येकगभिन्नब्रह्मज्ञानात् अदूरे वर्तते। सर्वाणि कर्माणि सर्वमुपासनमस्मिन्नेव पर्यवस्यन्ति। गगनतले दृश्यमाना मेढ्राः भगवतः जटाजूटायन्ते। जगति नामरूपदृष्टिं विहाय सगुणब्रह्मदृष्टिं कुर्वतः जिज्ञासोः मनः अञ्जसा परिशुध्यति।

Salutations to the One who wears his locks of hair in the form of clouds in the sky.

We are directly in the lap of the Lord, and always live in Him with His support and sustenance. The Lord shines in the form of the world before us. If He is thus contemplated in the heart, it becomes a meditation upon the Lord's cosmic form. The moment this truth is known, one is not far from realizing that one's essential nature is non different from Brahman. All enjoined actions and all forms of meditation culminate in this knowledge alone. The clouds seen in the sky appear like a mass of twisted hair of the Lord. One who gives up seeing the world in terms of diverse names and forms, and instead, sees it as the manifest form of Brahman, such a seeker's mind gets purified ere long.

Pujya Swamiji's Camp at Amboli from March 9 to 13, 2009

Pujya Sri Swami Dayananda Saraswati arrived in Amboli on the 9th of March, 09 after a hectic schedule in Karnataka, just in time to conduct a session on guided meditation for the campers.

Pujya Swamiji explained the meaning of comfort and said the nature of 'I' was wholeness and one could play the various roles his scripts enjoined and realize in and through all experiences that he was the Whole and the comfort that he sought.

In the subsequent sessions, Pujya Swamiji delved deep into the Mahavakya and explained the essential meaning of it in detail.

The climate was moderate for compact 30 member group and they enjoyed the mornings and evenings with the beautiful sunrise and moon rise in the range of mountains surrounding the ashram!

We hope to complete the pending projects of building structures for a generator room, a Laundromat room and an extension for the existing dining facility as desired by Pujya Swamiji.

Seeing the enthusiastic support offered by the campers, we also appeal to the devotees of Pujya Swamiji to help us complete the projects before Pujya Swamiji's next visit.

Report by : Shribanta Giri

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Ramagita Camp of Pujya Swamijee at Dayananda Ashram, Rishikesh

Pujya Swami Dayanandaji took RAMAGITA text in the camp organized at Dayananda Ashram, Rishikesh from the 14th of March to the 28th of March 2009.

RAMAGITA occurs in Uttarakanda of Adhyatma Ramayana., which forms later portion of Brahmanda Purana. As is well known Maharshi Veda Vyasa composed this Purana. So the style of presentation of Ramagita is Puranic.

The consort of Lord Parameshwara, Mother Goddess Parvati, requested him to explain the top secret and glory of Lord Rama. The entire Adhyatma Ramayana is a dialogue between Parameshwara and His consort Parvati. In the fifth chapter of Uttarakanda of this Ramayana, the younger brother of Lord Rama, Shri Lakshman requests him to teach so that he can cross over the shoreless ocean of ignorance. This teaching by Lord Rama to his dear younger brother Shri Lakshman is called RAMAGITA. This teaching is the essence of Vedanta:

रामेणोपनिषत्सिन्धुमुन्मथ्योत्पादितां मुदा
लक्ष्मणायार्पितां गीतासुधां पीत्वामरो भवेत् ॥

Lord Rama by churning the ocean of Upanishads extracted this knowledge and condensed it as Rama Gita.. He gave this knowledge to Lakshmana with pleasure. One may assimilate it and become eternal. (Adhyatma Ramayana, Mahatmya-49).

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Swami Vishnuswarupananda

Arsha Vidya Varidhi, Janaki Bhavan, Plot 5, Bus Stand Road, Ganeshpeth, Nagpur 400 018

There were more than 300 participants for the camp from India and many from different countries of the globe. It was really an international gathering of sort, as people from more than eleven countries were present. There was a big contingent of 27 participants from U.K. under the stewardship of Swamini Atmaprakashanandji. There were 14 persons from Brazil, and others were from France, Germany, Spain, Italy, Japan, China, and Mauritius etc. More than 200 participants were from different states of India.

Rama Gita is primarily a text of Vedanta but it deals with Patanjala Yoga, Sadhana chatusthaya, devotion to Iswara etc. Such an excellent text when it is expounded by Pujya Swamiji, it was a rare treat to listen to it. Further the exposition of Reality or Parmartha Tatva reached the zenith when an expert exponent like Puya Swamiji explained the glory of Lord Rama. It was unique presentation about the essential non-difference between knowledge and bhakti. This removed misconceptions many persons have about exclusiveness of knowledge and bhakti.

Like every good thing comes to an end, the camp ended on 28th March 2009. To participate in the valedictory function was a great treat. There was a sense of contentment among all. Pujya Swamiji made participants from each country to stand-up and all others greeted them with clapping of hands. Pujya swamiji was beaming and shining and so all the participants, more than 300 persons, felt blessed to listen to a great Guru about reality and glory of Lord RAMA.

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Sannyasa Diksha Given by Pujya Swamijee



“Left: Swamini Tatvavidyananda Saraswati (Mahati Chaitanya), Right: Swami Vedanishthananda Saraswati (Br. Vedanishtha Chaitanya)”



Left: Swami Vasudevananda Saraswati (C. Padmanabhan), Middle: Swami Guhatmananda Saraswati (Br. Guhatma Chaitanya), Right: Swami Deveshananda Saraswati (Br. Radhanatha Das)

Pujya Swamijee gave Sannyasa Diksha to two persons on 21st March 2009 namely Mahti Chaitanya and Br. Vedanishtha Chaitanya.

Mahatijee is a graduate of Arsha Vidya Gurukulam Anaikatti and Vedantanishthajee is a graduate from Dayananda Ashram Rishikesh.

The ceremony was solemn and started on the previous day. Swami Vidiatmanandji also came from Ahmedabad to participate in the ceremony. After performing final fire ritual called Viraja Homa, the persons were ready to receive Sannyasa Diksha. Pujya Swamiji gave Sannyas Diksha and Upadesha to the new Sannyasins. Many persons who had taken Sannyas long back also attended this Upadesha ceremony to get fresh insight into reality of things.

Pujya Swamijee gave Sannyasa Diksha to three persons on the 5th of April 2009.

Shri Padmanabhanji is one of the officials of Dayananda Ashram, Rishikesh and is staying in the Ashram for the past about nineteen years.

Br. Guhatma Chaitanya is graduate of Dayananda Ashram, Rishikesh.

Br. Radhanatha Das is from Kailas Ashram and is known to Pujya Swamiji.

The Upadesha of Pujya Swamijee was unique. All the three new Sannyasins and other Sannyasinis present felt blessed by the Upadesha the teaching, of Pujya Swamiji.

Seven-Days Camp of Pujya Swamiji on Hastāmalakīyam at Dayananda Ashram Rishikesh

Pujya Swamiji took Hastāmalakīyam text for the seven days camp from the 31st of March to the 6th of April 2009 at Dayananda Ashram Rishikesh. This text consists of only 14 verses but its content is deep and full of significance. Actually the story of a boy of thirteen becoming ācāryā Hastāmalaka is interesting. As per details given in Śaṅkara digvijaya written by śaṅkarācārya of Shringeri Svāmi Vidhyāranya, when Ādi Śaṅkarācārya was travelling in Karnataka, he meets a dumb boy of thirteen. Śaṅkara asks the boy lovingly:

कस्त्वं शिशो कस्य कुतोऽसि गन्ता
किं नाम ते त्वं कुत आगतोऽसि ।
एतन्मयोक्तं वद चार्भक त्वम्
मत्प्रीत्ये प्रीतिविवर्धनोऽसि ॥

“ Oh boy! Whose child are you, what is your name, from where have you come & where will you go. You are bright and you look attractive and loving to me. Please give reply to me for my pleasure. “

The reply given by the boy to the query of Ācāryā Śaṅkarā in twelve verses is what is known as Hastāmalakīya stotram. He specifically says that I am not jada (an inert object) but am self-aware consciousness. At the end of each of the twelve verses it is said that-

स नित्योपलब्धिः स्वरूपोऽहमात्मा ।

I am that Ātmā whose nature is everlasting knowledge consciousness..

Pujya Swamiji at the outset gave the background of the story and two sets of details available about the incident of the young boy. In his characteristic style, he made the text complete. The text mainly deals with individual or tvaṁ pada. But Pujya Swamiji took diversion and spoke at length about Īśvarā tatva or Tat pada to make the presentation complete.

In this camp there were 250 participants. The participants from abroad were around 40 and the rest were from different States of India.

Pujya Swamiji conducted meditation classes in the morning. He was taking three classes on Vedanta during day and satsang at night. Last three classes were devoted for take home material for the campers. Everybody felt a great sense of participation and fulfillment by attending the camp.

Balasthapana



The painting of the Dakshinamurti temple and Murugan temple towers (vimanas) was completed (Please refer the article <http://www.arshavidya.in/Newsletter/Mar09/vimana-repainting.pdf>) and they were re-consecrated on April 9, 2009 by re-uniting the chit amsha and jada (maya) amshas. Homas were performed on the occasion. We were also blessed to have Pujya Swamiji's presence for the occasion. "

VISHVA HINDU PARISHAD OF AUSTRALIA Incorporated (World Hindu Council, Australia)

(ABN:78862155168,Reg.No:Y2898719,Charity No:C N10709)
GPO Box No 1374,Sydney 2001, Australia

The 2nd Australian Hindu Conference

The 2nd Australian Hindu Conference with the theme *"Sustaining Australia through strengthening bonds amongst communities"* was organized by Vishv Hindu Parishad (VHP) of Australia Inc. The conference was inaugurated by world renowned Hindu teacher and spiritual leader, His Holiness Swami Dayananda Saraswathi by lighting the lamp. The conference was held on 11-12 April 2009 at the University of Western Sydney, Parramatta campus, Sydney. Uncle Max Harrison, the Aboriginal elder, blessed the occasion with Aboriginal blessing. He was impressed by the welcome by the Hindu community and told the audience that he felt being at home.

The conference brought together Hindus in Australia coming from different countries as well as guests from across Australia, Dharma civilization group (Buddhist, Jain, Sikh and Aboriginal) and Australian host community. There were over 250 attendees at this 2-day conference.

Sri Brij Pal Singh, the President of the VHP Australia, welcomed all the delegates. Shri Nikhil Rughani, co-ordinator of Hindu Youth Australia, was the master of ceremony for inauguration ceremony.

Mrs. Akila Ramarathinam, Joint General Secretary of VHP Australia, and coordinator of the 2nd Australian Hindu conference provided an update of VHP activities over the past 12 months. Sydney Veda Patasala, unique project for Veda chanting, was started

in 2008 with 10 students. Veda chanting has been considered as the outstanding oral cultural tradition, and has been declared as World's Intangible Cultural Heritage by UNESCO. Now over 100 students learn the Vedas at 5 Veda Patasalas (schools) in the various suburbs of Sydney. The recital of select mantras (verses) from number of Vedas by students of the Sydney Veda Patasala demonstrated the levels of learning achieved in mere 12 months and less. It also showed Australia's country that supports and nurtures oral traditions of the Vedas that has been recognized by the United Nations as a World Cultural Heritage.

His Holiness Swami Dayananda Saraswathi presented the keynote address of the conference, in which he pointed out that human conscience and values are universal. Swamiji emphasized the message from the Vedas. 'Ahimsa Paramo Dharma' – that non-violence in thought, deed and action – is the highest and most basic of all values and all else are derivatives of this universal value.

Mr Cheenu Srinivasan made presentation that highlighted the fact (based on Australian Census 2006) that among the immigrant community, Hindu community is the third largest faith-based community in Australia. He also highlighted the Hindu contribution in Health, Economy, Education, Social and Cultural aspects. He mentioned how Hindu doctors and nurses are providing services by working for the various hospitals, thereby

The 2nd Australian Hindu Conference



fulfilling the shortage of skills in the health sector. Of the age distribution among Hindu community, majority of people are in the most productive age group (20 – 49 years). In education, it was highlighted that the number of post graduates and doctoral degree holders in Hindu community is at least 9 times when compared to total Australian population, on percentage scale. In social and cultural aspects, it showed evidences of how Hindus have integrated with the Australian society while maintaining the Hindu identity intact.

Hindus are major contributor to Australia's talent pool in: Health Services, Teaching, Research, IT Services, Public Service, Business Services (Accounting, Legal etc). A number of our fellow Hindus won national recognition with Order of Australia Medals, Prime Minister's Science Award etc. In our own way we recognize their contribution to Australia and the country acknowledging their contributions.

Federal Parliamentarians, the Hon Mr. Philip Ruddock and Hon Mr. Laurie Ferguson (Parliamentary Secretary for Multicultural Affairs) addressed the conference. Former Minister for Immigration and Multicultural Affairs, the Hon Mr. Philip Ruddock said that Australia had benefited from diversity in its society and that managing it was not easy and requires good deal of effort with policies and programs. Hon Mr. Laurie Ferguson recalled the address of Swami Vivekananda at the World Conference of Religions in Chicago 1893 and acknowledged Hindu ethos and values. He reaffirmed the Rudd Labor Governments' commitment to multiculturalism.

Other dignitaries who attended the conference were The Hon. Ray Williams MP representing the New South Wales Leader of the Opposition, Hon Mr. Dilip Chopra, Councilor of the Hornsby Shire Council and Professor Michael Adams, Head of the School of Law and Provost of UWS Parramatta.

There were 6 paper presentation sessions and 3 workshops. The workshops focused on issues, which were common to all Hindu organizations, and also to the wider community, such as "Harnessing the dynamic spirit of youth", "Providing social services to Hindu community" and "Networking among Hindu organizations, associations, temples and institutions". The conference papers were presented by highly qualified research scholars, university lecturers of both Hindu and non-Hindu origin. Discussions following the presentations and during the workshops were highly appreciated by the delegates. Although this conference was mainly for the Australian community, there were number of delegates from India, New Zealand, Fiji and South Africa.

With speakers drawn cross wide cross-section of the Dharma traditions – Hindu, Jain, Buddhist,

Sikh – that grew out of the spiritual homeland of India, participants were able to learn the different hues of common culture that binds them all. The session on Spirituality and the Environment heard an impassioned plea from Aboriginal Elder, Uncle Max Harrison to care for the environment. Dr Vasudev Achary implored greater use of solar energy in keeping with the Hindu traditions of caring for Mother Earth and contrasted Hindu teachings to those of the Old Testament that advocated man's subjugation of nature. Dr Rugmini Venketraman stressed the need for proactive partnering with Government agencies in addressing community services.

An highlight of the conference was the powerful dance of the 'Purush Sukta' and Aboriginal

'Dreamtime Spirituality' choreographed by adopted Aboriginal Elders, Kumaran and Jennifer Pather representing the Goomeroi Aboriginal Community of Toomelah. There was standing ovation for this dance and call

for an on-going engagement of the VHP with the Aboriginal communities to both share and learn from each other. In an impromptu and emotional address after the dance, Aboriginal Elder Uncle Max Harrison said, 'There were 9 dancers in the group. This according to our customs means that we have just witnessed another re-birth of our traditional culture'.

In parallel with the conference sessions, the Hindu Youth focused on the issues they face and worked their way out to resounding resolution to host the Hindu Youth Foundation's inaugural conference in April 2010. Other workshops looked into those of temples and associations as well as how to better service the growing needs of the Hindu community and build stronger and sustainable networks.

Dr. Guna Magesan, General Secretary of Hindu Council of New Zealand Inc., presented the closing address on 'Going Forward' while also recapping the path they had taken in New Zealand. Earlier, Swami Vigyanand honoured the Veda Patasala teachers and volunteers for their contribution over the past 12 months.

Brij Pal Singh, VHP Australia President said that 'At time of global financial crises and fears of long recession, we must rediscover our spiritual roots and help each other to sustain us through these difficult times. VHP Australia looks forward to all Hindus and fellow Dharmic traditions in Australia working in harmony with all sections of the wider Australian community and enriching our lives with our shared traditions.'

Finally, Mrs Nalini Sankar, the vice president of the VHP Australia, thanked all the members of the organizing committee for their hard work, the foreign and local delegates for their participation in the conference, sponsors for their financial and in-kind support, media and internet sites for wide publicity, volunteers for their selfless service for the success of the conference.

The 1st Australian Hindu youth conference with the theme "Dynamic Spirit of Youth" was announced to be held in April 2010, and 3rd Australian Hindu conference to be held in April 2011.

Delegates expressed their appreciation at the way the conference was organized with human and personal touch for looking after the needs of the delegates.

The conference organizers were overwhelmed by the response that they received, and it appeared that the conference had caught the imagination of the people. There was an active participation from various government agencies, professionals, university staff, business leaders, Aboriginal elders, and community and youth leaders.

Outcomes of the conference : As result of workshop deliberations, key issues of the Hindu community have been identified. Four new divisions of VHP Australia Inc (Vidya Vihar, Hindu Youth Australia, Hindu Elders Foundation and Hindu Social Services Foundation) were launched as the outcomes of this conference. Many youth, especially women, have volunteered to actively participate and coordinate these programmes. This is indeed good outcome and the conference has given enough confidence to the Hindu community in general, and youth and women in particular.

Vidya Vihar is holistic personality development educational programme. The weekly classes are for children and youth. Hindu Youth Australia was launched to strengthen and unite and to develop leadership among Hindu Youth. Hindu Elders Foundation will be run by the elders for the elders. VHP Australia Inc. will offer them the necessary infrastructure and support. The Hindu Social Services Foundation will work with the community and the government agencies to find solutions to the social issues of Hindu community.

Pujya Swamiji in Japan

The teachings of Pujya Swamiji entered Japan when Br. Chetana went back to Japan after completing the last three-year course on Vedanta at AVG Coimbatore, to share his knowledge with others. Soon he could establish himself as a teacher of Vedanta and the result is evident for all to see when 150 people could sit for a week and listen to Pujya Swamiji when he visited Japan for a camp on Tatvabodha from April 13 to 19.

The hall at Joenji temple in Shinjuku, Tokyo provided the right venue with excellent acoustics and beautiful look. The stage was prepared with minute care and there was no need for Pujya Swamiji to ask a wee bit of alteration. The talks were translated into Japanese by Br.Chetana simultaneously.

The programme began with meditation every day. There were two sessions of teaching in the morning with a lunch break, followed by an evening session and a question and answer in the night. The participants sat through the whole day.



Pujya Swamiji in his inimitable style unfolded the topics on the nature of self, nature of Isvara and the truth of jagat and pointed out that all of them are pervaded by one Satyam and everything else is mithya, drawing its existence from Satyam which is the truth of all the three and which is oneself.

Ashok Restaurant of Bindu and Verma and Khana Peena of Renu and Mahesvari provided the lunch for all the campers and ensured that the participants could continue their stay in the premises for the evening session.

On 16th April Pujya Swamiji visited Uchiku Daibutsu to see the mammoth standing Buddha of 120 metre tall made of bronze weighing 4000 tons. One can go inside Buddha upto 85 metres using an elevator. In the evening talk, Pujya Swamiji released the Japanese version of Stress Free Living. He also committed himself to annual visits covering different areas like Hiroshima and Kyoto.



Next day Pujya Swamiji met the Head of the Joenji Mandir, Shusuke Oikawa and exchanged pleasantries and later in the evening interacted with a senior monk of the temple to know about their tradition, teaching and lifestyle.



On the last day, after lunch, Pujya Swamiji addressed the Indian community in Megro on the occasion of Tamil New Year day. He

exhorted them not to make resolves that cannot be implemented and instead commit



oneself to restraint in words and actions when one is in reaction mode.

Pujya Swamiji left Japan on the 20th morning with people giving a tearful send off, hoping to see Swamiji next year.

A first time listener expressed that he understood the teaching well and was amazed at the clarity of exposition, simplicity and lucidity of delivery.

Report by
Sakshatkrtananda

*Aparokṣa-anubhūti*¹ Introduction

Swami Dayananda Saraswati

What 'is', is *Īśvara*. In the *Vedānta-sāstra* this is presented in a particular way. This *jagat*, world, is non-separate from its cause. This is the subject matter. That means this world is an effect, not separate from its cause, and by saying it is an effect, we can provisionally say that it is 'created'.

Creation implies a certain putting together. Any product, which is produced to serve a certain purpose, was conceived first as a possibility, then brought to the planning table, and then elaborately planned and produced. Like a car. It presupposes knowledge. That is what we call creation—something that presupposes knowledge. Here we are talking of all that is here—what is already given, and all the possibilities. Even my mind is given. A scientist is able to figure out a lot of things because his mind is given, and the topics are also given. Nothing new created; it is either manifest or not yet manifest.

A child is born; it is intelligently put together. There are cells, organs, etc., all organized into a highly complex creation, which grows to completion over a period of time. We say that any creation presupposes knowledge; did the mother have this knowledge? Did she know anything about the body? Even if she knew anatomy, did she know how to put this all together? In fact, nothing much is known about the body even now; it is still being studied. The study material, the body, is available, the faculty to know is available; everything is given and it presupposes knowledge. Whose knowledge? The father didn't have the knowledge, nor did the mother. Our stand is that any product that is intelligently put together presupposes knowledge. This has to be upheld. How will we do that? When we are talking of all the possibilities, the whole scheme, including our faculty to know, no one has any knowledge. It is all given. Whether a human being is able to produce something, or an animal is able to produce something, it is already given. The capacity to know, and to do are given, so there is no one

¹ Excerpt from classes on *Aparokṣānubhūti* in Saylorsburg, 2006, transcribed and edited by Swamini Srividyananda.

here to claim authorship of anything. Therefore, the entire scheme of things being so intelligently put together presupposes all knowledge.

Here Vedānta tells us that there is an all-knowing cause of this scheme, this *jagat*. That alone was there before. This entire *jagat* was there before it came into being, and was non-separate from the cause. How? Whatever is here, what we call *jagat*, was there before, not in this form, but in an unmanifest form—like a tree in the seed. It is there in an unmanifest form, and in time it will manifest. This is how we assimilate this fact revealed by the Upaniṣad². Therefore, there is really no creation. It is not that a non-existent *jagat* came into being. An existent *jagat* alone came into being. Something existent in an unmanifest form can become manifest. Like the tree in an undifferentiated form in a seed, becomes differentiated. The undifferentiated gets differentiated, or the unmanifest becomes manifest. Since there is a difference between undifferentiated and differentiated we can use the word ‘creation’, but it is definitely not the creation of the monotheist. People who talk about the Big Bang also talk about the unmanifest becoming manifest; they talk in particular and we talk in general, because we are dealing with realities. The undifferentiated differentiates, and that differentiated form is called a created form. The undifferentiated was not separate from the cause, so the differentiated is not going to be separate from the cause either.

Between the cause and effect there is non-separation. The effect is the cause, but the cause is not the effect. With this, you have an entirely different vision, a vision that does not conform to our usual understanding of cause and effect. Our usual understanding is that the maker cause is different from the material cause. When you say that a given person made a given thing, the person is different from what is made, and from the material with which it is made. If the effect is different from the maker, naturally, the material of which the effect is made will be different from the maker. Why? Because the effect can never be separate from the material from which it is made. Like the pot is the effect, the potter is the maker, and clay, the material, is never separate from the effect, the pot. If the pot is away from the potter, it is clear that the potter made the pot out of clay which is separate from him.

The reality is that a series of names is our so-called reality. You are wearing a shirt. Where is this shirt? Let us look for it. The whole thing is fabric. Where is

² sadeva saumya idam agra āsit, ChU 6.

the shirt? It is not sitting on the fabric; it is not inside the fabric; it is not outside of the fabric. But then, there is a shirt. I can't say it is fabric. If it is fabric, then 'shirt' and 'fabric' will be synonyms, and wherever there is fabric there should be a shirt. That is not true. What shall we do? "Swamiji, I am wearing the meaning/object of the word shirt." Where is the meaning? There is only fabric. "Swamiji, when I hear the word 'shirt' even though I get the meaning, I can't get the meaning of the word 'shirt' without seeing the meaning of the word 'fabric' also. I have to see the meanings of both words." You are seeing the meaning of the word 'shirt' as an attribute of the meaning of the word 'fabric'. What is the shirt you are wearing? The shirt is a word, the meaning of which is an attribute of the meaning of the word 'fabric'. Every time you see the shirt you see the fabric. You can't even think of a shirt without thinking of some fabric. Therefore the meaning of the word 'shirt' is an attribute of the fabric. Once you say it is an attribute, can you see the shirtness in fabric? Wherever there is fabric can you see shirtness? No, the shirtness is an attribute of a non-shirt. That is the only interesting thing in the world. There is nothing else.

The meaning of the word 'shirt' is an attribute of a non-shirt, whether it is jute or cotton or paper. How can a shirt be an attribute of a non-shirt? That is how it is. Everything is like that. So there is no shirt as such. I can't dismiss it, because when I see a shirt there is meaning transpiring in my head. Along with that comes the meaning of the word fabric also. Therefore, should I take this as two things or one? There is a shirt, and at the same time, there transpires the meaning of fabric also. The shirt and fabric together form one object, which means that one should be an attribute and the other should be the substantive. The substantive is fabric, which is non-shirt. The attribute is 'superimposed', so we call it *mithyā*. Non-shirt is the truth of the shirt, without which there is no shirt. Fabric has no attribute of shirtness; it is free from that attribute. But does it have the attribute of fabric? No, fabric is also a word, the meaning of which is an attribute of a non-fabric called yarn. The yarn is an attribute of non-yarn called fibers. Fibers are attributes of non-fibers, called molecules. Molecules are attributes of non-molecules, called atoms. Atoms are attributes of non-atoms, called particles. When you come to particles, perception becomes useless. It has gone to the level of concepts. All concepts are cognitions. An electron-cognition is non-separate from the electron. The electron is an attribute of a non-electron. Up to that I can go. Consciousness, the observer of the electron-cognition is also

observer-consciousness. So the observer, also, is an attribute of a non-observer. That is what is called *nirguṇa*—free from any attribute.

The whole *jagat* is an attribute of non-*jagat*. Space, time, subject, object—all are attributes of a non-*jagat*. The *mithyātvā* of the *jagat* starts with a shirt. If you look at the five elements which comprise our model of the *jagat*, you find that they are attributes of non-*jagat*, which is the 'beingness' of the *jagat*. This is called *sat*, Brahman.

These attributes are all a series of words, which are nothing but knowledge. So a shirt is just knowledge. That is all. It is only a word. There is no substance. 'Fabric' is also a word; there is no substance. The form has a meaning, so you can't dismiss it as non-existent, but you can't accept it as existent either. Only a series of words is there. Your body is also a series of words. And in every word, which is knowledge, the presence is knowledge as such. A word means there is knowledge and where there is knowledge there is the presence of consciousness. There is consciousness all the way. All-knowledge, one consciousness; one all-knowledge, the same consciousness. The entire *jagat* known and unknown is what 'is'—all-knowledge, which is one consciousness. Being consciousness, it is not separate from you. And it is all-knowledge, so we have to understand what it is that makes this consciousness all-knowledge. Then, what consciousness is another unfoldment.

Before its differentiation this *jagat*, which includes your body-mind-sense complex and everything known and unknown, was *sat*. One thing existed, called *sat*, that which exists. All this was there, non-separate from *sat*; that means it was *sat*. Then why not say that there was only *sat*? What is it that was non-separate from *sat*? There is something that we are talking about as non-separate. If it is non-separate it is only one thing. Why should you say this was there before, and from that this came? That means there is something besides *sat*, because something came.

That which exists cannot come because it exists already, and what exists, in reality, doesn't go either. Our orientation is that anything that exists in time may not exist later, but the Upanisad's vision of existence is that it doesn't go. If that is what it is, we need not talk about it. Whatever we are talking about here is neither non-existent nor existent. It was in this form, and from there it came into

being as it is now. You can't say that it is existent and you can't dismiss it as non-existent. It doesn't subject itself for any categorical appreciation, so we can't talk about it in categorical terms. This is *anirvacanīya*. This is what we are dealing with in our day to day life.

That is why, if anyone asks me my views about the President of America, I have nothing categorical to say. It is always *anirvacanīya*. Every individual person is *anirvacanīya*. This is why any concept of good and evil is wrong, and any type of judgment about anyone is wrong because nothing is available for categorical judgment. To be sane is to be objective. To be objective is to give up this categorical division because that is how the *jagat* is.

When we are talking of *jagat*, we must understand that this is true for every *nāma-rūpa*. Look at an electron—you cannot say whether it is a wave or particle. It tells you its non-categorical nature. It has a dual behavior, 'existing' at the border. You can't categorically say anything about it. This is the reality of what we call *jagat*—shirt, wall, floor, ceiling, hall are *jagat*. What is a hall? Minus the ceiling, floor, and walls there is no hall. A floor is a non-hall, a ceiling is a non-hall. All the materials are non-halls, and even if you put all of them in one place, it doesn't make a hall. Hall is *nāma*, only a name.

Everything is an attribute of what it is not. The whole *jagat* is an attribute of non-*jagat*, and this non-*jagat* is *sat*. The attribute doesn't have a being, and therefore it cannot be separate from this being *sat*—like the shirt has no being without fabric. The being of the shirt is the being of the fabric. In fact, the being of the shirt is Brahman, *sat*; that is the reality. Don't look for a hierarchy. Everything is 'non' therefore the being of the shirt is *sat* otherwise called Brahman. Anything that you speak of as 'is', like "space is" that 'is', is *sat*. Space is a value addition, without addition, because it has no being of its own. Being plus being alone is addition. That is the magic.

This being, *sat*, is that which is self-existent, which doesn't require anything else to reveal itself. If that which exists has to be revealed by me, then who is the 'me' revealing me? The revealing me, the revealing self, is *sat*. The *sat* is self-revealing. Understand this very clearly. Whatever reveals anything is revealing. What reveals me for you is self-revealing. What reveals everything is the light of

consciousness and it is self-revealing. This revealing consciousness is *satyam*. Therefore *cit* is *sat*, *sat* is *cit*.

The entire *jagat* is an attribute of non-*jagat*, *sat*, which is consciousness, *cit*. Space, time, galaxies, micro and macro objects—everything here is an attribute to non-*jagat*, which is, therefore, limitless space-wise, time-wise, object-wise. This is what we mean by limitless. Limitless is there in your shirt. The shirt 'is', is limitless consciousness. The fabric 'is', the yarn 'is', is limitless consciousness. The 'is', is limitless consciousness. When you say, "That is, this is," the one who is saying this is included, because we are talking about limitless consciousness. Subject/object is limitless consciousness.

I, you, he, she, it, this, that are all but limitless consciousness. So this value addition is not a real addition. It is not one plus one making two. This is an addition of one plus one amounting to one. One clay plus one million clay pots is equal to one clay. There is no addition or subtraction. This is what we mean by the mantra *pūrṇamadaḥ pūrṇamidam*. The cause is *pūrṇam*, limitless; the effect is limitless. From the cause, which is limitless, came the effect, which is limitless, because the effect is non-separate from the limitless. You understand the effect as non-separate from the limitless cause, then what remains is limitless. What 'is', is limitless.

This addition in terms of its reality is understood as *mithyā*. It is very important to have that word, a word that reveals your understanding. Your shirt is understood by you in terms of its reality as *mithyā*. *Satyam* is the being of the shirt. If you say that the shirt 'is', that 'is' is *satyam*. The shirt 'is' means shirt consciousness is. That consciousness 'is', is *satyam*. The shirt is *mithyā*.

The word *mithyā* is not a word for another item in the the *jagat*. Shirt is a name, *nāma*, for which there is a form, *rūpa*; it is a noun which we can talk about by giving it a name. That is the *jagat*—*nāma/rūpa*. *Mithyā* is not *nāma/rūpa*; it is a word revealing your understanding of the reality of the *jagat*. It is a reality word. A shirt you can wear; *mithyā* you cannot do anything with. Water is *mithyā*; you can drink water. A pot is *mithyā*; you can use it. *Mithyā* cannot be used. It is your understanding of what you deal with. This also is not understood. The word *mithyā* is a word that reveals pure understanding. If you don't understand it,

then that word has no meaning. Its meaning is your understanding of the world, *jagat*, in terms of its reality. When we say *jagat*, it means that nothing is left out.

How do you define *mithyā*? The Upaniṣad tells us that it is that which doesn't have a being other than its *adhiṣṭhāna*, its content. The shirt has no being without the fabric, so here the fabric is the *adhiṣṭhāna* and shirt is the *nāma/rūpa*. Shirt is a name that has its own meaning, called *rūpa*. This includes function, and everything else. This *nāma/rūpa* has no being except the being of its *adhiṣṭhāna*, which for the shirt is the fabric. What is *mithyā* is a seeming attribute of something else. So the shirt is a seeming attribute of fabric, because the fabric is not a shirt. It has the seeming attribute of shirt, because I can take it as fabric. It is like saying, "Touch wood."

I understand when I say "Touch wood" that the table I touch is a seeming attribute of wood. That is why I leave the table completely out of my vision and touch the wood. I don't search for the wood in the table. The table is wood; any part of the table is wood. I want you to see how the change takes place in your head. When you touch wood you touch the table, but you leave the table alone. The shift in your vision doesn't take time. That is knowledge. Your shirt is *Brahman*. When you say, "The shirt 'is'," the 'is' is *Brahman*. 'Is' first, and then shirt. Shirt consciousness is; consciousness is; add the shirt, that is called *mithyā*, non-separate from consciousness, *adhiṣṭhāna-ananyat*.

There is another type of *mithyā*. When you mistake an object for another object, like a sea shell for a silver coin, the coin perception makes you go after the object. But it turns out that what you went after doesn't deserve your pursuit. You wouldn't have done it if you had seen it as a shell. This pursuit on your part was evoked by a perception which proved to be false. You are disappointed. It is like mirage water—you are walking in the desert, you see an oasis, and you are inspired. You run towards it and discover that it is not an oasis, but a mirage. This is also a misperception that causes you to pursue. Then there are causes for you to run away, like seeing a shadow as a person, or taking a wooden elephant for a real elephant, and our usual rope-snake. The objects that evoked your pursuit or retreat are both false. They are *mithyā*, false.

Here also, there is *adhiṣṭhāna-ananyat*; the coin is the shell; it does not exist without the shell. But the moment I see the shell, the coin goes. The moment I see

the rope the snake resolves. So the coin and the snake are *mithyā*. But the moment I see the fabric, the shirt doesn't go. I can buy a readymade shirt and wear it. In fact when I bought the shirt I bought it as a cotton shirt. Not only do I know the *adhiṣṭhāna* as fabric, I go a little further and know that it is cotton. Therefore with knowledge of its *adhiṣṭhāna*, I am wearing the shirt. This is a different type of *mithyā*. Why is this different? I know that water is H₂O, but it doesn't disappear into atoms in my hand. I drink it knowing that it is H₂O. This *mithyā* is different because it is understandable *mithyā*. This is an intriguing *mithyā*, an enigmatic *mithyā*. You don't know what it is about.

If you go by the definition of *adhiṣṭhāna-ananyat*, both the shirt and the coin are *mithyā*. Without the *adhiṣṭhāna*, neither have being. Without fabric, the *adhiṣṭhāna*, there is no shirt. The shirt is not based on fabric, nor is it located on fabric; the shirt is fabric. Therefore, it is better that we use the technical word, *adhiṣṭhāna*, without translating it. There is no equivalent to certain words. Without *adhiṣṭhāna* the shirt doesn't exist and the coin doesn't exist. Where you see the coin, there is the shell. The whole coin is shell; the whole shirt is fabric. But when I see the truth of the coin, and recognize the *adhiṣṭhāna*, the shell, the *mithyā* coin resolves. It goes into the *adhiṣṭhāna*. In the wake of knowledge of the *adhiṣṭhāna* the *mithyā* coin is gone. That is not the case with the shirt. I took the fabric to the tailor with the knowledge that it is fabric and had a shirt made. The knowledge of the fabric, the *adhiṣṭhāna* of the shirt, does not in any way displace or resolve the shirt.

Thus, there are two types of *mithyā*. One is there only because I see it. The other is there whether I see it or not.

If you don't see a planet, that doesn't mean it doesn't exist. One doesn't see the cancerous growth in the early stages, but it does exist. The whole life is full of "I wish I had known." All failures are because of what you don't see. Every accident is because of what you don't see. In fact, the whole future you don't see, but whether you see it or don't see it, it exists. All discoveries are of what existed already. Therefore, things exist whether I know them or don't know them. A lot of people in the world don't know much about anatomy, but all the organs exist—and function also.

This *mithyā* is a different type of *mithyā*. Each one is *nāma/rūpa*, because it exists depending upon something else. All are just names all the way. When I see a

shell as a coin, I can say I am responsible for the coin in as much as my perception was of a coin, so there was a coin. When my perception was of a shell, the coin disappeared. Here, seeing was creating. There was nothing more than seeing.

In a dream I do the same thing. I create a world. Before the dream I slept, and in that sleep there was no encounter with the world. Then there was thought of the sun and I saw the sun. The thought of the sun and the sight of the sun were simultaneous. There, thinking is seeing and seeing is thinking. Also, when I saw the sun, time/space came along with it, because they are inseparable. This is called *sṛṣṭi*. I think of varieties of things and everything I think of is the dream creation, *sṛṣṭi*. I think, therefore I see. I can understand this *mithyā*. The sun is, space is, time is—and the 'is', is consciousness. Sun consciousness is, with the sun being an addition without addition. There was nothing more than my thought of the sun. My thought was the creation—my personal thought; it had nothing to do with anybody else.

I created a lot of people in the dream, and each one had a contention about the world I created. It is all me, my dream world. One limitless consciousness is. I wake up, and there is no sun. It is midnight. All the people are gone. Where did they go? They collapsed into me; collapsed into the limitless consciousness in the form of this world, the waking consciousness, the waker's consciousness. This also is *mithyā*. One *mithyā* resolves into another *mithyā*, like the shirt resolves into fabric and the fabric into something else. The coin resolves into a shell and the shell into something else.

But the shell *mithyā* is different from the coin *mithyā*. The dream *mithyā* is different from the objects that I come to know through valid means of knowledge. They are all objects of knowledge. Whether I know them or not, they exist. I have to know to appreciate their existence.

That I can project a world in the dream is because I am endowed with a *śakti*, a power. That *sat cit ānanda*, consciousness is—is limitless. Whatever you think of is *sat cit ānanda*. The entire dream is *sat cit ānanda*. But I have a power which is also that *sat cit ānanda*. There is some power that functions without disturbing *sat cit ānanda*, and without being independent of *sat cit ānanda*.

The entire waking world is not separate from *sat cit ānanda*. A power to project that world is not going to be different from *sat cit ānanda*. It seems to have a causal power to become the world—time, space everything. In fact it is that order that obtains in the waker's world, imprinted as memories, along with some *śakti*, which becomes responsible for the entire dream world. There is an order in the *jagat* and that order was perceived by me as a waker. Therefore this *jagat* which I experience through valid means of knowledge gives rise to knowledge and memory which are again responsible for the dream world or for errors in the waking world. There is no knowledge without error, and correction of the error is also possible. Therefore the very faculty to project the *jagat* is given. The possibility of a dream is given; the faculty to know is given; memory is given; the power to create is given. Therefore there is *śṛṣṭi*.

I see one thing, one limitless consciousness which is *satyam* and the *jagat* is non-separate from this limitless consciousness. It can be in a causal form or it can be in a manifest form. In the causal form it is undifferentiated, and what we call creation, the *jagat*, is only the differentiation. Whether it is undifferentiated or differentiated it is *sat cit ānanda brahman* limitless.

This *anirvācanīya mithyā* I can neither take as *satyam* nor dismiss it as non-existent. It includes my physical body, the physical world and its constituents, forces, various laws and orders. There is a biological order, a physiological order, and a psychological order. All the orders implicate in the causal level manifest. The Upaniṣad tells, this is *karma kārya*, the effect is non-separate from the cause. The cause being what it is, this *satyam*, *sadvastu* must have all the software and hardware—if there is any hardware. If you look at each word—shirt, fabric, yarn—there is nothing tangible. This is what you are wearing. This is magic. What magic! If someone wants magic, he requires to be educated in simple physics. In fact any discipline of knowledge is enough. You see only magic. Magic means *māyā*. *Māyā* does not mean delusion or illusion—it is magic.

The *śakti*, the power, is also *mithyā*. Like the word '*śakti*' itself is *mithyā*. If you take the word apart there is no word. It is *mithyā*. *Śa* is not *śakti*, *ka* is not *śakti*, *ti* is not *śakti*. They are all non-*śakti*. Then there is no *śakti*. The word itself is like that. It is all *mithyā*. And what produces the sound is another *mithyā*. If you analyze all this, any inner tightness will get loosened. We have some categorical understanding which leads to the conclusion that the world is too much for me.

When you look into it, 'me' falls apart, the world falls apart; it is all spinning particles and yet there is an order, an intricate order. This is just magic.

I say the order is magic because it is available for some understanding, some provisional understanding until you look into the reality. With some understanding, you contain it and deal with it. There is some predictability. This is the magic. The cause has this knowledge; it is magic. As I told you, *sat cit ānanda* is non-*jagat*. You must remember this very well. This is called transcendental, like 'touch wood.' When you say "Touch wood," you transcend the table. This *sat cit ānanda* which is non-*jagat* has the knowledge of *jagat* before creation. 'Creation' is yet to come. It is all software. With this knowledge alone we say *sat* is *Īśvara*. *Īśvara* means all-knowledge, all-*śakti*.

The dream is our model for this. Your knowledge alone is the dream world. There is nothing more than your knowledge. That 'is', is consciousness. It is whole, *ananta* subject/object all. That is possible because there is a given body-mind-sense complex. That is why you are endowed with that power. If your shirt is silken, it is because the cause is silk. As you have the power to create the dream and that power reveals the power of the cause, so too for the entire *jagat*, the power itself reveals the power of the cause. All-knowledge *sat cit ānanda* — plus, without 'plus' it is all-knowledge. This 'plus' is a *śakti*; let us call that *śakti māyā*. It is plus without plus.

We are not proposing anything to believe here. We are seeing a world, and what we are seeing alone we are talking about. Not anything beyond that. What we see reveals a *śakti*. *Īśvara* with his *śakti* of *māyā* manifests in the form of all that is here³. He is not sitting anywhere. Who is to sit where? It is all *sat cit ānanda*. Everything, the whole *jagat* is 'sitting' on *sat cit ānanda*. Every speck is *sat cit ānanda*. Therefore, what we call *Īśvara* is all-knowledge. You can call it anything—*nimitta-kāraṇa*, efficient cause; *upādāna-kāraṇa*, material cause; secondary causes, auxiliary causes. Whatever you add, there is only one cause, *sat cit ānanda*, plus whatever accounts for the *jagat*. Thus what we call *Īśvara* is nothing but all-knowledge with the power to manifest itself in the form of the *jagat*.

³ *indro māyābhiḥ pururūpa īyate*

What is here is only knowledge. As in a dream all that is there is you knowledge, Īśvara's knowledge is all that is here. Pure knowledge. That is the reason why you find, upon inquiry, that you have only the word and its meaning. There is nothing more, nothing tangible. 'Shirt' is a word depending upon fabric and its meaning; itself depending upon yarn and its meaning, and that itself depending upon molecules and their meaning. Word and its meaning—that is all.

You can have few more words—biological, physiological, anatomical, psychological, *dharma*, *karma*, forces—and their meaning. That is what Bhagavān is, words and their meaning. This is Īśvara. All that is here is Īśvara, who is, in terms of truth, *sat cit ānanda*. Being you—there is no other *sat cit ānanda* available—we can say *tattvamasi*, you are that *sat cit ānanda*. This is Vedānta.



**Tamil New Year Day Puja at
AVG, Coimbatore**

Adi Śaṅkarācārya - Satsang with Sri Swami Veditatmananda Saraswati At Arsha Vidya Gurukulam, Saylorsburg

Adi Śaṅkarācārya was a wise man, a great teacher, devotee and karma yogi. He appeared in India about 1200 to 1500 years ago at a time when the people were mired in confusions and misconceptions obtaining about religion and the scriptures. There were many schools of philosophy prevalent at that time and the common man was unclear about the teachings of the scriptures. There were also many distortions in the interpretations of the various rituals and stipulations of the scriptures, and the people were distressed by the many practices that involved the sacrifice of animals etc. Thus, at the time that Adi Śaṅkarācārya appeared, a desperate situation obtained for the spiritual seeker and the confusion and desperation within, manifested in the behavior and conduct of the people.

Śrī Śaṅkarācārya is said to be an incarnation of Lord Śiva because in the short span of his life of 32 years his accomplishment was so phenomenal. Pandit Jawaharlal Nehru said of him, that what Śrī Śaṅkarācārya accomplished in one short life is much more than what many people would accomplish in many life times. While there are many legends about Śrī Śaṅkarācārya, as is the case with most of the ancient sages of India, there are not many historical facts available to us. We can only learn about him through his works.

Śrī Śaṅkarācārya's most important work is, of course, his commentaries upon the Upaniṣads, the Brahma Sūtra and the Bhagavad Gītā. This provided access to the knowledge contained in these basic texts of our culture. Until then, the teachings of the scriptures were not available to the common man because there would not be many

teachers who could unfold what the scriptures had to say. Śrī Śaṅkarācārya was a great teacher, who traveled along the entire country as many as three times, teaching the truths of the scriptures to the people. He conducted debates with learned people wherever necessary, in order to make them appreciate the true vision of the scriptures. Many of his opponents subsequently became his disciples. Thus, he had a large following in India among kings and scholars as well as ordinary people. Śrī Śaṅkarācārya can be credited with reviving the Vedic culture and Hindu tradition. If not for him, India would perhaps be different from what it is today.

Legend has it that he knew his native language, Malayalam, by the time he was two, and Sanskrit, by the age of three. By the age of five, he knew the Vedas, and completed all his studies at the gurukulam when he was seven. He took *sannyāsa* at the age of eight and by the time he was twelve, he had completed the study of all the scriptures like the Brahma Sūtras and the Upaniṣads. Between the ages of 12 and 16, he traveled, wrote his commentaries, and taught his disciples. His life was supposed to end at 16, but it is believed that he was given another 16 years to live by the great sage Veda Vyāsa. Bhagavān Vyāsa is supposed to have come to Śrī Śaṅkarācārya in the guise of an old Brahmin and at the end of a lengthy debate blessed him with another 16 years of life. Sage Vyāsa apparently urged him to go around the country and spread the knowledge and therefore, the last 16 years of Śrī Śaṅkarācārya's life were spent in spreading this knowledge throughout India ¹.

¹ Based on an Introduction to Bhaja Govindam. Transcribed and edited by KK Davey and Jayshree Ramkrishnan.

Massive Turnout at Hindu rally

MANGALORE: *Anti-Hindu forces trying to weaken dharma through terrorism and religious conversions, have no place in the country, declared the seers here on Sunday.*

Dharma Rakshana Vedike convener Shree Rajashekaranda Swamiji of Vajradehi Mutt administered oath to the 70,000-strong gathering at the Hindu Samajotsava 2009,* organised by the Dharma Rakshana Vedike at Nehru Maidan, *pledged to oppose terrorism, religious conversions, untouchability and foster brotherhood among Hindus to realise the 'Hindu Samrajya.' Seers at the venue without mincing words urged the Hindus to vote for those political parties which fight for their rights.*

Gurudevananda Swamiji of Odiyoor Mutt asked Hindus to flex their muscles through such samajotsavas to prove their vigilance. Ramananda Swamiji of Kolya Mutt said that India's identity as a 'Hindu country' should be protected. Mohandas Swamiji of Manila Mutt regretted that Hindus were refugees in their own country. Vidyaprasanna Swamiji of Subramanya temple and Yoganandaswamy of Nithyananda Ashram urged the youths to shoulder the responsibility of protecting the Hindu culture.

Dharmapalnath Swamiji of Anegundi Mutt said: *****The massive convention is a warning bell to anti-Hindus.***** In a colourful example, he said just as residents wear cotton clothes in desert-like conditions and woollen in cold places, the Hindu dharma must be accepted by others for peaceful co-existence.

'Govt must commemorate 500-years of Vijayanagar empire'

Shree Vishwesha Teertha Swamiji of Pejavar Mutt compared the convention to a 'Vishwaroopa Darshana'. He clarified that the convention was not against minorities or politicians and urged the politicians not to divide the society as Hindus and minorities.

VHP general secretary Surendra Kumar Jain said that those who continue to insult Hindus and their deities have no place not only in Mangalore but also in India. *****This Samajotsava is a strong message to anti-Hindu forces opposing the Act which ban cow slaughter and declaring Rama Sethu as a national monument,***** Jain said.

*****Terrorism is the biggest threat to India. Just as Shivaji fought Atankavadhis, the Vijayanagara empire waged a relentless campaign against the Jehadis,***** he said.

He further said that this year being the 500th year of Vijayanagar empire, the state government must publicise the empire's message state-wide and the VHP would spread it in the remaining parts of the country. *He lashed out at the secularists who coined the word 'Hindu athankavadi' in a bid to secure the Muslim votes.*

Shree Swasthi Charukeerthi Bhattarak Swamiji of Moodbidri Jain Mutt and Sadhvi Mathanandamaye also spoke. VHP leader Prof M B Puranik welcomed the gathering.

Advocate P P Hegde who had filed a case against Union Minister Renuka Chowdhury, was welcomed in public by Shree Rajashekaranda Swamiji.

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Rāmagītā



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