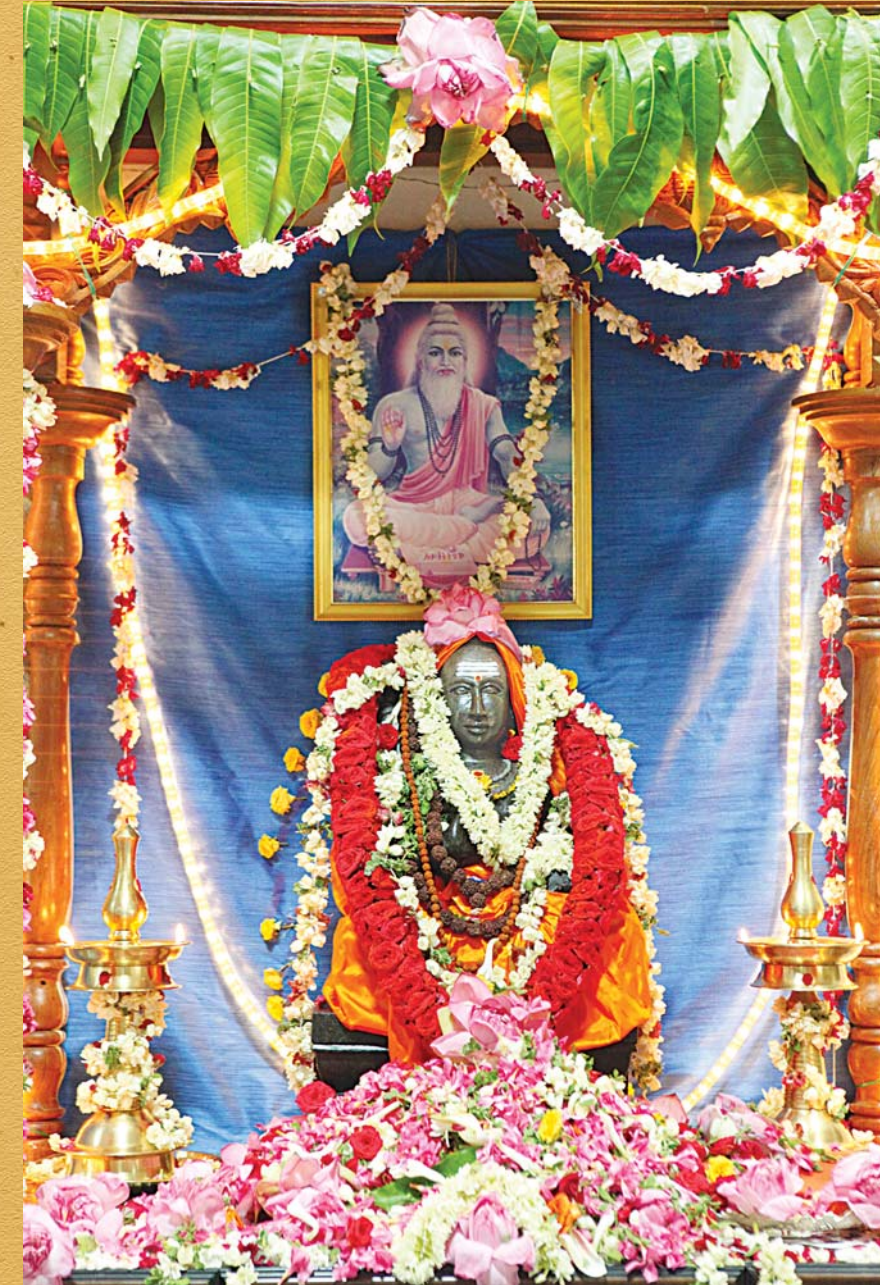


Arsha Vidya Newsletter

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*Arsha Vidya
Newsletter*

In fearless voice may
we proclaim

The Rishi's message
from all house-tops

And bring the men
of different claim

To a fold of Love
where oneness lasts!

Second Muṇḍaka

Section 1

Mantra 4

The *śāstra* unfolds the nature of the *ātman* as *nirvikalpa*, that which is free from the knower-known-knowledge division, as *amūrtaḥ*, formless, as *śuddha caitanya*, pure consciousness and so on. It is the only way to recognise what is non-dual. You also have to recognise that ‘everything else’ is the same *ātman*, but of a different order of reality. Initially you dismiss the *jagat* to discover the truth. Therefore, you bring it back and redefine it to understand it as something non-separate from the truth. In fact, the entire *jagat* is indeed that Brahman only. Anything that is here is a *viśeṣa*, a seeming attribute for Brahman, because there is nothing that is separate from Brahman. Here, some people commit the mistake of taking them as real attributes for Brahman. They are only incidental attributes.

The teacher here continues to say that everything is this Brahman alone, and now he discusses it in detail. Why does it have to be told in detail? Śaṅkara answers that a subject matter that is first presented in brief and then in detail is easy to understand. First, you grasp in a nutshell what is presented briefly. Then, in the details you understand all the implications that are involved. It is the style of teaching.²⁸

From the *akṣaram brahma* endowed with the *māyā upādhi*, *hiranyagarbha* was born. Brahman viewed from the standpoint of the subtle universe is called *hiranyagarbha*. From that *hiranyagarbha* the physical world is born. The same Brahman viewed from the standpoint of the physical universe is called *virām*. Even though between the *akṣara* and the *virām*, *hiranyagarbha* is there, yet the *virām* is born of *akṣaram brahma* alone.²⁹ The one who appears in many forms is called *virām*. This *virām* is presented here in a poetic form because you cannot cover the entire physical universe.

²⁸ संक्षेपतः परविद्या-विषयम् अक्षरं निर्विशेषं पुरुषं सत्यं दिव्यो ह्यमूर्तः इत्यादिना मन्त्रेण उक्त्वा पुनस्तदेव सविशेषं विस्तरेण वख्व्यमिति प्रवृत्ते संक्षेपभविस्तरस्त्रो हि पदार्थः सुखाधिगम्यो भवति सूत्रभाष्योस्त्रिवदिति । (मुण्डक भाष्यम्)

²⁹ योऽपि प्रथमजातु प्राणाद् हिरण्यगर्भाज्जायते अण्डस्यान्तर्विराट् सः तत्वान्तरितत्वेन लक्ष्यमाणोऽपि एतस्मादेव पुरुषाज्जायते एतन्मयश्च इत्येतदर्थमाह । (मुण्डक भाष्यम्)

Virām is a person. Then he must have a body with head, mind, senses, *prāṇa* and so on. The *śruti* herself talks about *virām* in his cosmic form. Even though it is purely for visualisation, the idea here is that this *jagat* is non-separate from *Īśvara*. The following *mantra* makes it very clear.

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ ।
दिशः श्रोत्रे वाग्विवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्य
पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ २. १. ४ ॥

agnirmūrdhā cakṣuṣī candrasūryau
diśaḥ śrotre vāgvivṛtāśca vedāḥ.
vāyuh prāṇo hṛdayam viśvamasya
padbhyām pṛthivī hyeṣa sarvabhūtāntarātmā. (2.1.4)

eṣaḥ - this (*virām*); *sarvabhūtāntarātmā* - self of all beings;
hi- indeed; *etasmāt* - of this (Brahman); *jāyate* - is born;
asya - his; *mūrdhā* - head; *agniḥ* - heaven; *cakṣuṣī* - eyes;
candrasūryau - are the moon and the sun;
śrotre - ears; *diśaḥ* - quarters; *vāk* - his speech;
vivṛtāḥ - well-known; *vedāḥ* - Vedas; *prāṇaḥ* - *prāṇa*;
vāyuh - the air; *hṛdayam* - mind; *viśvaḥ* - the world; *ca* - and;
padbhyām - his feet are; *pṛthivī* - earth

This *virām* who is the self of all beings, is indeed born of Brahman. His head is heaven; his eyes are the sun and the moon; his ears are the quarters; his organ of speech is the well-known Vedas; his *prāṇa* is air; his mind is the world and his feet are the earth.

Agnirmūrdhā : the head is heaven. *Agni* here does not mean the fire that we know. In a particular form of meditation called *paścāgni-vidyā*, heaven is looked upon as *agni*. Here the word '*agni*' means the effulgent heavenly world.³⁰ The head of *Īśvara* in his cosmic form is heaven. Standing on the earth when we look at *Īśvara*, heaven is his head. It means no world is beyond him. All the *locas* above form his head.

Cakṣuṣī candra-sūryau : his eyes are the moon and the sun. we require a pair of eyes to perceive colour and form properly. During the day we see in the light of the sun, and during the night we see in the light of the moon. The sun and the moon are *Īśvara*'s infrastructure for our eyes

³⁰ असौ वाव लोको गौतमाग्निः (छन्दोग्योपनिषत् 5.4.1) इति श्रुतेः। (मुण्डक श्राव्यम्)

to function. These two luminaries on which our eyes depend for sight are the Lord's eyes.

Diśaḥ śrotre : his ears are the quarters. *Diśaḥ* means all the four quarters – east, west, north and south. They represent the space. The sound is attributed to space. Our ears depend upon space to hear any sound, and therefore, the quarters representing space are his ears.

Vāg vivṛtāśca vedāḥ : the four Vedas are his speech. *Vivṛtāḥ* means well-known.³¹ It qualifies the word '*vedāḥ*'. The Vedas are well-known as scriptures that reveal various means and ends. The Vedas are his words.

Vāyuḥ prāṇaḥ : the air is his *prāṇa*. He does not have nostrils and lungs, rather, the air on which our *prāṇa* depends upon is his *prāṇa*. The cosmic factors on which the individual's senses depend upon are Īśvara's instruments. This is how it is to be understood.

Hṛdayam viśvam asya: his mind is the world. The world is called *viśva*, that which is known through different types of cognition. The world of names and forms is understood in our minds only. At a given time we can think of one object, but for the Lord, the entire *viśva* is his mind, his knowledge. Śaṅkara gives here.³² a beautiful explanation. In deep sleep there is no *viśva*; it has resolved in the mind. When the mind is active, *viśva* is there and, therefore, this *viśva* is the manifestation of the mind alone. The entire *viśva* is the Lord's mind, his knowledge. *Padbhyāṁ pṛthivī* : his feet alone are earth. The earth which supports one's feet is his feet. My God, this is God! This is 'you'!

That *virām* alone is *sarva-bhūtāntarātmā*, the self in all beings. Not only is he the whole creation, he is the *caiyanya* behind the whole creation. He is, indeed, in all beings as seer, hearer, thinker and knower, and he is the basis of all beings. There is nothing outside this *puruṣa*. Therefore, any *upādhi* is non-separate from the *puruṣa*. The *puruṣa* is *satya* and the *upādhi* is *mithyā*. We have to separately state this all the time.

³¹ विवृता उद्घाटिताः प्रसिद्धाः । (मुण्डक श्राव्यम्)

³² सर्वं ह्यन्तः-करण-विकारमेव जगन्मन्स्येव सुषुप्ते प्रलय-दर्शनात् ।
जागरितेऽपि तत एव अग्नि-विस्फुलिङ्गवद् विप्रतिष्ठानात् । (मुण्डक श्राव्यम्)

श्री रुद्रम् Śrī Rudram

Mantras 5 to 7

R̥ṣi - Durvāsā; Chandas - Anuṣṭubh; Devatā - Śrī Rudraḥ

Result for the chanting of the fifth, sixth and seventh *mantras*: These three *mantras* take away the inner enemies. One gains *puraścaraṇa-siddhi* by chanting these *mantras* five thousand times after observing the fasting discipline of *cāndrāyaṇa*.

ये वृक्षेषु सस्पर्जरा नीलग्रीवा विलोहिताः ॥५॥
ये भूतानामधिपतयो विशिखासः कपर्दिनः ॥६॥
ये अन्नेषु विविध्यन्ति पात्रेषु पिबतो जनान् ॥७॥

ye vṛkṣeṣu śaspiñjarā nīlāgrīvā vilohitāḥ (5)
ye bhūtānāmadhipatayo viśikhāsaḥ kapardinaḥ (6)
ye anneṣu vividhyanti pātreṣu pibato janān (7)

ye vṛkṣeṣu - those who are in the trees;
śaspiñjarāḥ - having the colour of tender grass;
nīlāgrīvāḥ - those who have blue neck;
vilohitāḥ - those who are red in colour; *ye* - those;
bhūtānām - of beings; *adhipatayaḥ* - who are the presiding deities;
viśikhāsaḥ - those who are without hair on the head;
kapardinaḥ - those with matted hair; *ye* - those;
anneṣu - (who are present) in food; *vividhyanti* - cause harm;
pātreṣu - in vessels; *pibataḥ* - who drink; *janān* - people

(We make the bows of) those Rudras who are in trees (as presiding deities) having the colour of tender grass, who have blue neck and who are red in colour, (as ones with untied bow-stings kept far away). (We make the bows of) those who are the presiding deities of beings, those who are without hair on the head and those with matted hair, (as ones with untied bow-stings kept far away). (We

make the bows of) those who cause harm through their presence in food and those who cause harm to the people who drink from vessels, (as ones with untied bow-strings kept far away).

Ye vṛkṣeṣu saspiñajarāḥ - those who are in trees having the colour of tender grass. Earlier when Rudra was presented, words like *saspiñajara* were used but in the singular. Now referring to Parameśvara they are used again in the plural, meaning these *devatās* are not independent, they are Parameśvara alone. All the *devatās* are non-separate from the Lord. They do have certain individuality and at the same time they have universality. For instance, you can take the genetic evolution from the causal state. This genetic code has universality as well as individuality. Again, there is a male genetic code and a female genetic code and each evolves into an individual person. The *devatās* are also individuals, even though non-separate from the total Parameśvara.

When you join a medical college, you are asked to dissect a frog. You learn about anatomy through this frog. Later you learn about human anatomy through dissection of a human dead body. That knowledge is extended to all the human bodies. The individual and total keep on dividing themselves as such. The *sūtrātmā* is *samaṣṭi prāṇa* but as *prāṇa* in an individual it is *vyāṣṭi*. It is common to all living beings. Anything that is alive breathes. Within the human species, there are differences such as male, female and so on. Furthermore, every male is different from every other male. Again, as an individual you have your own *prārabdha*, your own likes and dislikes, even if you are one of the twin. There is total as well as individual.

Śruti does not want to establish many *devatās*. It wants to establish only one Rudra. He is present in all the trees blessing us and also harming us. Therefore we say they help us and harm us. As long as they help, we have nothing to pray for. But our own *karmaphala* attracts the harm they can do to us; therefore we pray. Nobody goes to the Lord out of fear, but out of trust, *śraddhā* in the efficacy of prayer. If our own *karmaphala* is against us, we should create a new *karmaphala* that will help us. Some of these *devatās* are *saspiñajarāḥ*, having the colour of tender grass,

while some other *devatās* are *vilohitāḥ*, red in colour. It means are they come in various form to bless us, to age us. *Teṣāṁ dhanvāni sahasrayojane avatanmasi*—We make their bows as ones with untied bow-strings and kept far away, through our salutation and praise.

Ye bhūtānām adhipatayaḥ These are presiding deities of beings. Through them, let there be no harm to us. Place, time, air, fire, water and earth can harm as much as they can also bless us. We want more blessing and less pain. Therefore with trust and prayers, we go to the *devatās* for their blessing.

*Viśikhāsaḥ*¹³⁸ *kapardinaḥ* Some *devatās* are without or with different styles of hair on the head and some are with matted hair. Or, *devatās* with different rays of effulgence are *viśikhāsaḥ*. They can bless you and they can harm you as well. Prayer is for blessing.

Ye anneṣu janān vividhyanti The *devatās* who cause harm through their presence in food. these *devatās* exist in food, in the form of allergies, bacteria and so on. What is an allergy? Pure *devatās*! Allergy means *prārabdha* and *prārabdha* is connected to *devatās*. Creating all kinds of problems, they remain in the food and that is why you cannot handle them. Thus *annadoṣa* being there, every day we pray to Rudra and then eat. Everything edible can be identified either as *vāyu* or *pitta* or *kapha*. The whole edible world is divided into these three groups. Then what will you get to eat? One has to pray to the Lord and convert the whole thing into *prasāda* and eat.

Pātreṣu pibataḥ janān vividhyanti The *devatās* who cause harm to those who are drinking, through their presence in the vessels. *Pātra* is the vessel in which you drink. In the vessels, *devatās* are in the hidden form. They can bless or hurt you through what you drink. Just because it is white, it is not milk. *Teṣāṁ dhanvāni sahasrayojane avatanmasi* -We loosen their bow-stings and the bows are kept far away, through our salutation and praise.

¹³⁸ 'vi' in *viśikhāsaḥ* can mean *vinā*, without or *vicitra*, variety.

The Psychology In Vedanta

"An Interview with Swami Dayananda" 1

(The first part of this article appeared in April 2015 issue. This is its continuation.)

Q. (a) What is meant by bondage or self-ignorance and what is the root cause for this? (Include an explanation of *anyonyādhyāsa* or mutual super imposition)

Q. (b) Can you explain why the condition of living in the state of bondage leads to causing emotional pain and suffering?

Swamiji: Whatever I don't want to have, but I can't get rid of is bondage. In Sanskrit, it is called *bandha* or *bandhana*. It is derived from the Sanskrit root word, *bandh*, to bind. The bondage itself is *bandha*. It means you are bound. One cannot extricate oneself from certain things, which he or she wants to get rid of. What is it that one does not want? Pain and sorrow, limitation, fear, old age and being subject to disease and mortality are just a few things that most of us do not want.

When one doesn't love certain things or doesn't like certain things, but cannot get rid of them, they become bondage for the person. It is that wanting to get out of something and not being able to. I want to get out of this struggle to become happy but I cannot rid myself of the struggle. I want to be free from insecurity, but I find myself helplessly insecure. That's bondage. Being insecure is bondage. Being bound by time is bondage. Being bound by various limitations is bondage. Who is it that feels

this bondage? Vedanta discusses it this way. The physical body does not feel the bondage. Neither does the mind. The mind is a *kāraṇa*; it is simply a means or instrument.

The person or the ego feels the bondage. No matter who the person is, wherever there is "I" sense, there is a sense of bondage also. That I want to be different from being what I am is bondage. In Vedanta, we say that a life of becoming is a life of bondage. In one word, we call it *saṁsāra*. "I am a *saṁsārin*" means *I am not acceptable to myself as I am now*. That is *saṁsāra*. A *saṁsārin* is the one who has *saṁsāra*. This is the one who appears to become a *saṁsārin* because—*he or she wants to become*.

I cannot but struggle to become because I am not acceptable to myself as I am. I struggle to become that person in whom I can be free, meaning in whom I find total acceptance, complete acceptability. Suppose I become that person in terms of wealth, in terms of health or in terms of any accomplishment that I gain. Then afterwards, once again, I want to become. Thus, I am always in the process of becoming. That is *saṁsāra*.

This ongoing act of becoming itself reveals that there is no way of becoming free. You don't *become* free, because the very fact that you want to become reveals that you are

not free. The attempt to become free is a denial of freedom, according to Vedanta, because it betrays a self non-acceptance. We can say that this is the *original sin* or the original problem. That constant wanting to become or needing to become somebody else is the original problem. And in that somebody else, I expect to see myself as a free person, free from want, who won't need to become any more. Suppose one has pursued a life of becoming for forty years. The remaining 40 or 50 years I may have is not going to be any different. The recognition of this is what is sometimes called the *middle age crisis*.

So freedom from this constant attempt to become; from becoming itself, is called *mokṣa*. One eventually comes to recognize that freedom from becoming cannot come by becoming. How can I become free from being a limited person when I am limited as far as I can see? All the features about myself are found wanting. If I look at myself, an individual ego, it is like a compartment. It is an advocate of a lot of things. The ego itself doesn't exist. When you look at yourself from one standpoint or the other, you become wanting. From the physical body standpoint in terms of health, in terms of strength, in terms of height, I am found wanting. In terms of pervasiveness, time or mortality (being subject to old age and death), I am wanting.

Then in terms of mind, if I look at myself emotion-wise, I cannot always command a cheerful mind; thus wanting. In terms of knowledge, I am always wanting. In terms of my capacity to remember, I'm again wanting. What I want to recollect doesn't come. The moment the situation is not there and I need not recollect anymore, or the person is gone and I don't need to remember his name, then it comes, thus

wanting. And the storing capacity also is wanting. Everything is wanting. Certain memories that I don't want to have keep appearing. So what I don't want to have also is there, thus, *I am wanting* in terms of the need to remove it.

So it appears that any way I look at myself, I am found wanting. In terms of my own partial viewpoint, I see myself as wanting. I always wish that I had not done a few things because I feel guilty of commission. Perhaps I had hurt someone. Then I wish I had done a few things I had omitted, that could have made the situation better. Vedanta talks about that. *kimahamsadhunākaravamkim ahampāpamakaravamiti*. Why didn't I do the right thing? Why did I do the wrong thing? This is there in everybody. There is guilt. Also, there are so many hurts. Why did others not do the right thing? Why did that person do this to me? Why did this person not do this for me? So, in terms of hurt, I am wanting.

In terms of guilt, I am wanting—wanting in the sense that I wish I had no guilt. I wish I had no hurt. So this wanting all the way is what the ego is. Looking at oneself as a daughter, son, mother, father, again I am found wanting. I wish my mother was a little different, my father was a little different, and so here I'm wanting. Money-wise and relationship-wise, I see myself wanting, always wanting. But this wanting person doesn't like to be wanting. It is not natural. Why? Because I cannot have a sense of want centered on my self and totally accept myself at the same time. It is not possible.

In the reality of being a *wanting* person, there is a denial of self-acceptance. Therefore, I feel I have to fix up this

situation of being a wanting person by fixing up so many things. I have to fix up my mother. I have to fix up my father. I have to fix up the world. How? This is what we are doing. We try to fix up the world, fix up countries, fix up people. Can we finally fix all these things up? No doubt, we have to do certain things, but nothing seems to really stay fixed up. What we do leads to another situation, which again continues to need fixing and so on.

So it's a continuous process going on and it's never-ending. Individually speaking, I see myself in a non-winning situation. Struggle alone is necessary, but without an end to the struggle, it's not a struggle worth making. When I am very sure that there is no end to the struggle, then why should I struggle? But can I give up this struggle? No, because I cannot accept myself, so I cannot but struggle, and I begin to see the uselessness of the struggle. So one is just getting on with one's life and not really living life fully. When one just gets on with one's life, it's kind of a half-life in the sense that people become emotionally numb. Why? Because the human freedom of expression, the freedom to grow, the freedom to express one's fullness seems thwarted. There is a kind of dumbness (something hidden, not known) and thus an emotional numbness to the situations.

So there is a struggle without meaning. This is the bondage. Afterwards, there are the hopes, the occasional happiness—the paperback promise. The paperback books you read talk about the human potential and all of that. These are written by the self-made people who offer you some hope. Then afterwards you discover the new-age promises. Yoga, alfalfa and so many things, all promise something different. We want to start somewhere again anew. So we

begin to notice and look into the self-help groups and various kinds of alternative type things, etc.

Vedanta recognizes the struggle here as meaningful. It is not a meaningless struggle. It has a meaning. What is the meaning? That *the struggle is meaningless* is the meaning. That is the meaning of the struggle. Now, please look into the other option open to you. Either you struggle, which is meaningless, or without struggle, you should solve the problem. If without struggle, you have to solve the problem, it can only be a problem of ignorance, self-ignorance.

Therefore, one has got to look into and understand what the self is. Maybe the self is not the one that you think you are. The self that you know is just a composite. In terms of seeing, in terms of hearing, it is a seer, a hearer. Minus or stripped of all that please see the self. Without being a seer, without being a hearer, without being a son, without being a daughter, is there a self? A basic self must necessarily be there. Perhaps that is the self that you come across when you are happy. Otherwise, in spite of all this struggling life, one cannot find oneself happy, even occasionally. The fact that one is happy occasionally itself proves that in order to be happy I need not struggle. Maybe that self that obtains when I am happy is the truth of the self, the self of which I have experience but no knowledge. So maybe there is a cognitive pursuit open to me, a pursuit of recognizing what I am.

Vedanta offers a solution to the problem, saying that there is *no absolutely real* problem. In terms of relations, or relatively, we address problems of maturity. But one assumes there is a problem of essential self-

limitation, and then goes about trying to solve it. That assumption is wrong. If the assumption is wrong, then you have to re-shuffle your thinking and re-examine yourself. You have to inquire into what is the very core of yourself. Is it possible that I am always a changing self or can my self be unchanging at all times?

Therefore, this “Who am I” question, becomes very, very significant. How am I going to look at myself? What is the means of looking at myself? In this process, the whole Vedanta teaching becomes a means of knowledge. In the vision of Vedanta, *you are the whole*. In that you have the big picture—the vision of a free, stable and unchanging self. That I am the whole is the solution. If I am the problem, the problem is one of being confused about myself. If I feel split into so many parts, then seeing the fact that ‘I am whole’ should necessarily be the solution. All the parts should fall in place by recognizing one homogeneous whole. If I am not acceptable to myself, and the self is by nature acceptable, then I have to discover that I am acceptable to myself. The self that is not different than the whole is acceptable because it cannot be better than it is.

Nobody really needs to fix up the self. Though one has been trying to fix up the self all along, it is already free. If this is true, it means I have to completely relook at myself. In this process, there is necessarily a complete shift of emphasis. When such a shift takes place, with reference to the entire unconscious also, there is more trust in oneself. There is more trust in the bigger picture. You relax, and when you relax, the unconscious can release all the unresolved problems. If there are problems, the person can go on to understand and resolve things that help

him or her mature emotionally. Therefore, support systems, prayer, and therapy all become useful for further clarity. In this way, even therapy becomes a means or *sādhana* for gaining self-knowledge. A relative degree of emotional maturity and stability should be there for gaining more clarity in self-knowledge. In fact, when you have the bigger picture, it’s not only much easier, but essential for the growth of the person.

Once there is such a thing as self-ignorance, there will be self-confusion also. The self is self-evident. Therefore, “I am” is self-evident. That *I am wanting* is a conclusion, a wrong conclusion in fact. But I have no other way of taking myself. What else will I take myself for? I can’t take myself to be anything else other than my body, which I am intimately connected to. So, my body-mind-sense complex becomes me. And that is limited. This is what we call superimposition. Here, the self is “misstaken” for the body-mind-sense complex. That the body-mind-sense complex is myself is okay. You can say that from a standpoint. Suppose you say, “I am forty years old, fifty years old”. Then you are referring to yourself from a standpoint, which is fine. If somebody says “I am an engineer, I am a doctor”, that’s fine from that standpoint.

But then, what is I? That’s the problem. Here we have a mutual superimposition. In Sanskrit, it is called (*anyonya-adhyāsa*). The self (*ātman*) is taken to be the body-mind-sense complex. The body-mind-sense complex is taken to be the *ātman*. When two things are mixed up, and each is taken to be the other, this is recognized as a mutual super-imposition or *anyonya-adhyāsa*.

B is A. A is not B. That is Vedanta. The seer is “I”, but I am not the seer. If I am the seer,

I will be seeing all the time. I am the hearer, with reference to hearing, seer with reference to seeing, knower with reference to knowing. But I, myself, am just a being, a simple conscious being. Then what is that being? Here is where Vedanta becomes a means of knowledge. If the true nature of the "I", the person, or the being is not known, I will be wanting. I will be subject to all the pains and changes of mortality, etc. Then the unconscious will remain with all the unresolved emotions. Even for a normal unconscious, (not highly loaded), assuming the child grew up in a functional home and the childhood evolved normally without any serious problems, still there are unconscious needs. Then the conscious waking life is full of failures, disappointments, regrets, guilt, and hurt. So many things are involved, and therefore, emotional problems are unavoidable in human life.

In fact, this emotional life is the price you pay for freedom from the problem of emotion. If one has a certain emotional pain, one should learn from it. The learning should be uplifting. If I learn something from it, that's the price I pay for what I have learned. Otherwise, I am stuck with only pain now, pain from the past, fear of pain in the future, and I do not learn anything from it. Emotional pain leads you to something. It takes you somewhere. Therefore, we don't want to bypass emotions or the emotional life.

At a time when emotions have a secret to give, we should take them very seriously, but not give them more reality than they deserve. We don't dismiss them as nothing, nor do we take them as everything. They lead you to something, something more

profound. So emotional pain is there and, even physical pain is there drawing your attention. Suppose physically some part of the body is giving you pain, it demands your attention. So too, emotional pain draws your attention and you have to learn from it. What does it convey to me? It all leads you to *mokṣa*, really speaking, or to freedom.

Any enquiring person comes with a background in terms of a culture and education. That background seems to be a very important factor because it helps to give the person a direction and makes him or her available for a given enquiry. If what one seeks is available in the culture itself, then that is very good.

One knows exactly what to seek. Like here, in the American culture, therapy is well known. Therapy is available, and it doesn't carry much stigma. Once you know there is such help available, then you seek help. If somebody is suffering from alcoholism, and there is such a thing as AA support groups available, one can seek help right there. So if, in a culture, this kind of spiritual truth or pursuit is available, people will be naturally given to that pursuit. Emotional problems can lead to that. In American culture, during the 1960's and 70's, there was a kind of discovery or enquiry with respect to a more meaningful spiritual pursuit. Many people wrote off the hippies as idiots or radicals, but it was not an ordinary thing. There was an awareness of something more fundamental, more basic. Whenever such a thing happens, it looks very drastic, but it brought about a certain change in the awareness of the society.

Long Term Course at AVG During April - May 2015

A summary of the Vedanta classes held during April-May 2015 is presented below:

CLASSES ON GENERAL TOPICS BY PUJYA SWAMI DAYANANDA SARASWATI

Pujya Swami Dayananda Saraswati gave insightful talks on various topics requested by the students:

BEING AN INSTRUMENT OF ISVARA:

Flute in the hands of Lord Krishna produces enchanting music. Without the flute, there's no music, but Krishna is the producer of the music. Flute remains just an instrument.

Similarly one can surrender totally without the sense of doer-ship just like an instrument in the hands of *Ishvara* and relax. *Ishvara* is the real author of the end result. This attitude makes one's life enjoyable to oneself and others. The understanding that results happen as the manifestation of *Ishvara's* order, (as per Law of Karma), enable one to accept all situations with equanimity (as *Ishvaraprasada*).

COMMITMENT TO VEDANTA:

Commitment to Vedanta implies that one is committed to oneself. Commitment means that it is not open to choice, there is single pointedness.

When one is happy, one does not want the situation to be different. One is not a wanting person. If one is unhappy, it implies that this world is not adequate enough to make one happy, and he/she continues to be a wanting person. *Viveka* is discerning that the problem is not what I miss but that I miss. Vedanta teaches that "I am satisfaction. Satisfaction is not an

object but the subject." Then why am I not satisfied all the time? Something is stopping it. One doesn't know what it is. Not knowing oneself, one becomes committed to knowing oneself.

ASSIMILATION OF VEDANTA: A

psycho-therapist tells his client that his feelings and emotions are valid as per his given background. Vedanta is a super therapist. It tells that in the absolute level there is no duality. The world is *mithya*. Assimilation of Vedanta is going against this orientation of duality. It is the understanding that all that is here is one non-dual Brahman.

FREEDOM IN ACTION: All actions are result oriented. There is pressure to achieve the desired result. But the results depend upon *Ishvarain* the form of the order of *Karma*. If one has the capacity to take the results in the form they come, more or less with the same response, then there is freedom in action. The results are taken as *prasada* coming directly from *Ishvara* with readiness and prayerfulness.

STRESS FREE LIVING: This world is a manifestation of *Ishvara*. Everyone is connected to other individuals. In dealing with different people the roles and script are dynamic. One has to play roles as father, mother, brother, sister, son, daughter, employer, employee, etc. One understands that these are one's roles only. The one who is mature, does his *svakarma* cheerfully. When one understands that he merely plays roles in this world, he has stress free living.

BEING A CONTRIBUTOR: The growth of a person is measured by how much one

contributes. A fully grown person is the one who consumes the least and contributes the maximum. In Indian culture, renunciation is the ideal. Mahatma Gandhi understood that the Indian genius is in consuming the least. Hence he was a successful leader.

LIFE OF LEAST DISTURBANCE: One should remain undisturbed and also not disturb others. One should have sensitivity to one's surroundings and environment. This sensitivity also becomes a liability and one feels helpless and disturbed. Being disturbed one disturbs others. As a community, society, family and individual we disturb others. We have to reinforce ourselves to remain undisturbed and at the same time remain sensitive. Those exposed to Vedanta teaching can do that.

PRAYER: A seeker asks for grace, purity of mind, power to manage likes and dislikes, power to manage emotional outbursts like anger and jealousy and manage unconscious emotions. He prays for happiness of all living beings. Prayer is three fold of mental worship, chant and physical worship. Prayer helps to neutralize *duritas* or unpleasant situations that unfold and positively earn grace. Before prayer one can declare the *sankalpa* i.e. for what result one does the prayer.

PRAYERFULNESS: One recognizes *Ishvara* as the order and as one who manifests as this universe. He understands that everything including the body, mind and material wealth, are all given by *Ishvara*. There is no room for arrogance. Prayerfulness is the attitude that pervades breathing, thinking, while playing various roles in life and while doing one's own duty. The attitude is that all actions one does are *puja* to *Ishvara*.

IMPORTANCE OF PRAYER: Prayer is based on one's *sraddha*. In prayer free will is totally free because the result is not

immediate generally. One needs grace to be in the right place at the right time. The side effect is that one feels good due to exercising free will, as it is meant to be.

ROLE PLAY AS A DEVOTEE: Understanding *Ishvara* is restricted by the ego. Ego wants to survive. It fights until it has no chance to win. *Ahankara* can be enlightened understanding that I am *sat chit ananda*. It can continue to complete the *prarabdha karma*.

BRINGING ISVARA IN ONE'S LIFE: *Ishvara* is the maker and material of this universe. Whatever one sees is one aspect of *Ishvara*. One can *Ishvarise* one's emotions as there is leisure. But it is difficult to *Ishvarise* one's pain and illness. The unfavourable situations that unfold are due to the order of *Karma*. There is *Ishvara* when one opens the eye. There is *Ishvara* when one closes the eye. There is nothing but *Ishvara*.

SENSE OF ALIENATION FROM THE WHOLE: If an Indian child grows up in America, the home is like India and outside the home everything is America. The child experiences a sense of cultural, linguistic and ethnic alienation. This alienation cannot be solved by a Therapist. The solution is there only at the absolute level in Vedanta. At every stage, at every turn, in every move and in any focus there is a connection. When one understands that *Ishvara* is this connection, there is no more alienation.

WELCOMING EMOTIONS: One has emotions of fear, anger, jealousy and hatred. When one cannot avoid them, better welcome them without labeling them as 'negative emotions'. By welcoming them one takes away the strength of those emotions. It works. As one grows up likes and dislikes change. In fulfilling one's likes and dislikes let dharma, common sense and wisdom rule. One ought to be objective.

REACHING OUT ACTION: It is natural for a living being to seek security. *Moksha*

is freedom from insecurity. We have to address the incapacity to give. We should start giving small things in terms of time, materials and knowledge. Later giving becomes bigger and bigger. In Indian culture renunciation is a big thing. By reaching out action we become bigger than the universe because universe is *mithya*.

CLASSES ON GITA BHASYAM BY SWAMI SADATMANANDA

Swamiji has taught this text in full detail in the classes. A brief summary of the classes is presented below.

CHAPTER 2: Having explained from the *paramartika* stand-point, Lord Krishna explains why there is no reason for sorrow for Arjuna at the empirical level (from sloka 2.31 to 2.47) from *svadharma* point (*karmayoga* attitude) and also purely from pragmatic point of war.

Lord Krishna then pointed out how *karmayoga* attitude is superior to mere *karma*.

CLASSES ON KATHOPANISAD BHASYAM BY SWAMI SADATMANANDA

CHAPTER I VALLI II

Naciketas requested for self knowledge as his third boon. Lord Yama tried to tempt Naciketas with material wealth. As he rejected the offer, Lord Yama was satisfied that Naciketas was qualified to receive self knowledge.

Lord Yama told that human beings have two different pursuits of *sreyas* and *preyas*. The one who chooses *sreyas* or spiritual goal attains good and auspicious end. The one who chooses *preyas* or material goal is deprived of the highest goal. The intelligent person chooses *sreyas* like a swan which separates milk from water. The dull witted

person chooses *preyas* for the sake of acquiring and preserving progeny and wealth.

Lord Yama praised Naciketas for discarding the pleasant and attractive objects and also not accepting to receive the ritual to gain wealth. There are two different goals, of ignorance and knowledge. Naciketas was a true seeker of knowledge and numerous sense objects could not distract him.

The deluded ones are in deep ignorance, but consider themselves to be wise and learned and wander all over like the blind led by the blind. They come to the control of death again and again.

The self is not available even for listening for many people. Even after listening, many people do not understand this self. The teacher of this self is rare. One who understands this self being instructed by a competent teacher is also rare. The self is understood when taught by a competent teacher.

Lord Yama praised that Naciketas for his fortitude towards attaining self-knowledge and he may have more qualified students like Naciketas. Lord Yama told that when he was a human being earlier, he knew that permanent end cannot be attained by impermanent means. Yet he performed Naciketa fire ritual and attained the relatively permanent position of Lord Yama. He praised Naciketas for his dispassion and firmly rejecting the vast, adorable and glorious position of Hiranyagarbha with all its incidental pleasures.

Atma is located in the cave of intellect, is difficult to understand. A competent seeker is able to know that by fixing his mind on *atma*. A *Jnani* transcends both elation and depression.

Report by N. Avinashilingam

Shankara Jayanti at AVG

Pooja



PujyaSwamiji
in meditative
mood



Photos by uga/ tomoko

Kandaswamy Pillai



Shri Kandaswami Pillai was a trustee of SrutiSeva Trust. He passed away on 27th February 2015. He was an active participant and organizer in Chennai and Tirunelveli. He organized the Acharya Sabha Inaugural Meet at Chennai in an admirable manner. All the important years in my life, I could count on him for any work to be accomplished. I had been with him all the way as he was with me in all phases of my life. He and his family has been very close to me. He will ever be with us.

Dayananda

Summer Camp for School Children at Coimbatore



'Participants and Teachers'



Story Time



Special Fan - Sanskrit Skit

Arsha Vidya Gurukulam Anaikatti, Suguna International School and Arsha Avinash Foundation conducted a summer camp for school children to impart values, Indian culture, fine arts and Sanskrit study. It was held from April 15, 2015 to April 21, 2015 at Suguna International School, Tatabad, Coimbatore. The camp was organised by **Smt. Lalitha Ramachandran** along with **Brni S. Radha** and **Brni S. Girija**.



Swatch Bharat



Tu..Tu..Tuu.. Bangada



Bharata Desa Hitaaya..



Feed-Back from Parent

The camp commenced with prayer. **Smt. Sunita Santaram** inaugurated the camp and gave the inaugural address on April 15, 2015.

Smt. Suguna taught **spoken Sanskrit** to the students. The students were taught so well that they enacted a Sanskrit skit on the valedictory day.

The next programme was by **Smt. Lavanya Prasad**, a wonderful and **innovative story teller** who made the teaching of values simple by narrating stories and by demonstration. To cite a few topics taught were, **Speak the truth, Living in harmony and How to host a guest?** Her dramatic skills and the sound of animals mimicked like “ *thacku thack, thacku thack*” was reverberating in the minds of the participants.

Brni S. Radha and Brni S. Girija taught **sloka chanting and doing puja**. The children were taught to draw **rangoli (kolam)**. The children were taught the **Punjabi dance, bhangara**. It was choreographed by **Smt. Lavanya Prasad and Smt. Sriranjani Ramesh**.

Smt. Sriranjani Ramesh taught the children theme song of **AIM for Seva**, written by **Pujya Swami Dayananda Saraswati**.

The theme of the camp “*Swachcha Bharat*” was brought out in the form of a **drama** enacted by the children in English. The students were guided by Smt. Lavanya Prasad and Smt. Sriranjani Ramesh.

Two guest speakers gave talks. **Sri Mohan Kumar** gave a wonderful demonstration on **disaster management** and how to protect oneself from earth quake. **Sri Ganesh** spoke on **body language and communication skills**.

On the valedictory day, the children demonstrated what all they learnt during the camp. Parents of two children , who spoke during the valedictory function told that the children have learnt a lot with fun during the camp and they feel sad that there is no camp on the next day.

To sum up, **the children learnt a lot about Indian culture in a week with fun.**

Report by S. Radha, S. Girija and Sasikala Jayakumar

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5, Devadi Steet, Mylapore, Chennai 400004

Order in the Universe

by Melkote Ramaswamy*

The Hindu tradition permits its devotees to worship in many ways. This is a result of vision and wisdom of our ancient rishis who were trying to accommodate a diverse spectrum of maturity levels.

Hindus can choose to worship from an array of *ishtadevatas*—each representing some aspect of one and only God. We also have the choice of praying to God with form (*sakaara*) or without form (*niraakara*) or to one with attributes (*saguna*) or without attributes (*nirguna*). Further, one may worship God in the form of Earth, Fire, Space, Air or Water. In South India there are temples dedicated to each of these: at Chidambaram for Space; at Arunachalam for Fire; at Kancheepuram for Earth; at Kalahasti for Air and at Jambukeswaran for Water.

There are several other subtle manifestations of God. It doesn't take much to realize and recognize that the world around us in all its ramifications is simply given to us—the sun, the moon, the stars, the mountains, the rivers, the oceans, the vegetation, the forests, animals, birds. We had absolutely no hand in creating any of these.

In a sense, these are all God-given gifts to us. If we accept this premise, we can recognize the hand of the Lord in myriad other ways. One such is Order. The Sun always rises in the East and sets in the West, the moon goes around the earth, and all the planets merrily revolve around the Sun without ever colliding with each other following what physicists and astronomers call Kepler's laws and exerting gravitational forces. There is a certain rhythm/regularity in the occurrence of seasons. No wonder, one can

create a hundred year calendar and almanac with so much certainty. Solar and lunar eclipses are equally predictable. There is regularity in the occurrence of tides.

In the human body, we can discern three types of Order: physical, physiological and psychological. If one were to look at the number of drugs and over the counter medicines in a typical drug store, we get an idea of the number of ailments that can possibly exist in the human body. Many things can go wrong, but don't because of an inherent order; there is harmony in the way the organs work. A disease is simply a breakdown of order in the body-mind complex.

Order also manifests as harmony in nature. Humans and animals co-exist living in their own worlds but enriching and supplementing the creation, which in itself is part of a big Order.

Tornadoes, hurricanes, earthquakes, tsunamis and other natural disasters—these are also part of the Order. No matter, how tragic their consequences may be on a macroscopic scale, they are still a part of the larger Cosmic Order. So is the beauty of a rainbow and of the waterfalls. It is humbling to realize and recognize that everything in the Universe is just Order and we are just blessed to be part and parcel of this divinity called God.

Various natural forces and conservation laws of momentum and energy should be convincing enough to convert an atheist's views on God.

We often speak of Seven Wonders of the world, without ever realizing we are part of the biggest wonder—one that transcends all religions.

*Melkote Ramaswamy is a physicist, speaker, writer, and author of *An Immigrant celebrates America* (The University of Indianapolis Press 2007) and *Vedanta through Drushtaanta* (Adhyatma Vidya Mandir, Ahmedabad, 2013) and is an active member of the Hindu Temple of Central Indiana and attends Vedanta Camps

Swami Paramarthananda's yagna (26th April to 2nd May 2015)



Arsha Vidya Gurukulam, Anaikatti and Bharathiya Vidya Bhavan (BVB), Coimbatore Kendra jointly organizes the above event annually. Since last more than 25 years it is going on. Swamiji has completed the discourse on all the 18 Chapters of Bhagavat Gita in the last 20 years. From the year 2015 onwards, Swamiji intend to take Uddhava Gita of 21 Chapters, which is likely to continue as serial lecture every year.

This year yagna was started on Sunday 26th April with a prayer followed by the welcoming speech by Sri N.V. Nagasubramaniam, Executive Member of BVB, Coimbatore Kendra. Every morning another famous Vedanta Text 'Vedanta Dindimah' was taken up. Both the sessions were well attended. Vote of thanks was given by Sri Suri Joint Secretary of BVB, Coimbatore Kendra.

Aim for Seva Global Convention



*Photos by
uga/ tomoko*

AVT Jaipur

Sri Gurubhyo
Namaha



Chamara-Vyajana-
Seva

Mahapradosham was celebrated with Rudrabhshekam to Bhagavan Chaleshwara, followed by alankara and archana. The images are appended herewith. From the remote jungles of Jhadaul, came a few devoted tribal children, who enthusiastically participated in the worship, with deep devotion.....

The next Mahapradosham is on Sunday, the 31st May, 2015.

Srigurubhyo namah



**Two-week Residential Camp in Vedanta and Sanskrit
14th to 26th September 2015**

**In Arsha Vidya Pitham, Rishikesh
by Swamini Atmaprajananda Saraswati**

Swamini Atmaprajananda Saraswati, student - disciple of
Pujya Swami Dayananda Saraswatiji will be holding a two-week camp
on Vedanta and Paninian Grammar
w.e.f. 14th to 26th September 2015
in Rishikesh Ashram.

The Vedanta text will be Mundakopanishad as per Sankarabhashyam

Place:

**Swami Dayananda Ashram
Arsha Vidya Pitham
Purani Jhadi, Muni ki Reti
Rishikesh - 249 201
UTTARAKHAND**

Those interested to attend may apply to Swamini Atmaprajananda Saraswati
at atmaprajna@gmail.com providing requisite details.

One may also see the following for various activities of Swamini.

<http://www.speakingtree.in/public/atmaprajanandasaraswati/profile>

You Tube - [atmaprajananda saraswati](https://www.youtube.com/user/atmaprajanandasaraswati)

www.atmaprajananda.blogspot.com

www.arshavidya.net

Pearls of Wisdom



That I am subject to sorrow is a fact. This is due to lack of clarity. Sorrow is only for Self-conscious, self-judging human being.

By the law of karma, what is to be done unfolds before you. Doing what is to be done is an offering to Ishwara. You remain in harmony with Ishwara and are free from conflict.



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Pujya Swami Dayanandaji inaugurates
World Deiveega Tamil conference at Perur Mutt, Coimbatore on 2nd.May,2015.