



# *Arsha Vidya Newsletter*

*Rs. 15/-*



**Vishukani at AVG**



***Swami Dayananda Saraswati Memorial Centre inaugurated by Swami Paramarthanandaji on March 19th 2018.***

We now have a Memorial Centre in Manjakkudi, Tamil Nadu in the name of Pujya Swami Dayananda Saraswati. The centre, a complete aesthetic and spiritual experience is an architectural brilliance by Mancini. The inaugural function had popular singer Smt. Bombay Jayashree Ramnath enchant the atmosphere through musical notes of prayers and worship.

for more picture and article please refer page 16,17 and wrapper4



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Newsletter*In fearless voice may  
we proclaimThe Rishi's message  
from all house-topsAnd bring the men  
of different claimTo a fold of Love  
where oneness lasts!

## Mundakopanishad

### Mantra 3.1.10

The one who has come to recognise the *ātman* as oneself and as everything, gains at once everything. He need not go to heaven to gain something. There is nothing that is separate from him. This is the result of knowledge that is pointed out now.<sup>177</sup>

यं यं लोकं मनसा संविभाति  
विशुद्धसत्त्वः कामयते यांश्च कामान् ।  
तं तं लोकं जयते तांश्च कामान् ।  
तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः ॥ ३.१.१० ॥

*yaṁ yaṁ lokam manasā sanvibhāti*  
*viśuddhasattvaḥ kāmāyate yāṁśca kāmān.*  
*taṁ taṁ lokam jayate tāṁśca kāmān*  
*tasmādātmaज्ञं hyarcayedbhūtikāmaḥ . (3.1.10)*

*yaṁ yaṁ* -- whatever; *lokam* -- world;  
*viśuddhasattvaḥ* -- one whose mind is pure;  
*sanvibhāti* -- thinks; *manasā* -- by mind;  
*ca* -- and; *yān kāmān* --whatever objects;  
*kāmāyate* -- desires; *taṁ tam* -- all those;  
*lokam* -- worlds; *ca* -- and; *tān* -- all those;  
*kāmān* -- objects; *jayate* -- gains;  
*tasmāt* -- therefore; *bhūtikāmaḥ* -- one who desires prosperity;  
*hi* -- indeed; *arcayet* -- should whorship;  
*ātmaज्ञं* -- knower of self

whatever world a person of pure mind thinks to gain and whatever objects he desires, he gains all those worlds and objects just by a thought. Therefore, one desirous of prosperity should indeed worship the knower of *ātman*.

When you say, "I am Brahman," it is equivalent to saying, "I am everything." Nothing is separate from *ātman*, which is you. It is not the *ātman* that simply witnesses, but it is *sarvātman*. You thereby gain all objects; you fulfill all desires. Any world or object desired is no longer away from you.

**Yam yam lokam manasā samvibhāti:** whatever world a wise person thinks of by the mind. You have to think of a world in the form of 'I want to have this world' and then you gain it. Generally, if you have a desire then that desire engages you in appropriate action, which will produce the desired result, if everything goes well. But here the *śruti* says, "He just thinks of in his mind, he gains it by that mere thought." It does not mean he goes to heaven the moment he thinks of it. If he thinks of heaven, that heaven is he. The idea is, the knower of *ātman* is everything. The thought and the world that is the object of the thought are not separate from him.

Not only does the person gains the world he desires, but also, he accomplishes whatever he wants in the world itself. *Yānśca kāmān kāmāyate jayate tānśca kāmān:* whatever objects of enjoyment he desires, he gains them at once. If he wants to be Indra in the heaven, he will become Indra. If he wants the white elephant of Indra, he will get it. All of them are as well gained.

You may look at the gain this way. You seek objects to gain some happiness. In the gain of the heaven or any object, if there is a degree of happiness assumed, it is included in the fullness that you are. There is nothing outside this wholeness. What you hope to achieve by fulfilling a desire, is already achieved. So all desires are 'as well fulfilled' for you. The knowledge is praised here by praising the one who has the knowledge.

You may wonder why the *upaniṣad* here talks about the gain of *lokas* and objects of desires. Vedānta belongs to the Veda, the bulk of which deals with *karmas*. One who is committed to Vedānta is coming out of the *karma-kāṇḍa*, which is committed to means and ends for fulfilling various desires. Going to heaven or some other world and experiencing pleasures are predominant ends talked about in *karma-kāṇḍa*. The fragrance of *karma-kāṇḍa* and its influence may still persist in a person when he comes to Vedānta. So the *śruti* is praising the knowledge in the same language of the *karma-kāṇḍa*.

The knowledge because of which Īśvara is free, is the same knowledge a *jñāni* has. Īśvara effortlessly runs the whole universe. To manage 'the whole show' is not an easy job, and definitely involves dealing with countless problems. But it is not so for Īśvara. Lying down, he takes care of everything. The *ananta-śayana*, lying down posture, is an excellent symbol for understanding how Īśvara runs the show. He gives existence and life to *māyā-śakti* and everything runs automatically. One who recognises one's *svarūpa* as not separate from that of Īśvara also becomes free. Sitting under a tree he is fulfilled. Only by one's denial one is not Īśvara.

**Viśuddha-sattvaḥ:** one whose mind is pure. Here we are talking about a wise person. So, the pure mind not only implies freedom from the spell of *rāga-dveṣa*, but also, from self-ignorance and ignorance-born errors, including false notions. The word '*viśuddha-sattvaḥ*' is a very significant word. It talks about the qualification as well as the accomplishment. Being qualified, he is accomplished.

Further, it is not only the wise person who gains the objects of desires that he entertains; others can also gain the objects of their desires through his *saṅkalpa*. Therefore, the *śruti* says, *tasmād ātmajñānī hyarcayed bhūtikāmaḥ*: may one who is desirerous of achieving various ends, worship the knower of self. The one who knows the self is able to fulfill others' desires because he no longer has a self-serving *ahaṅkāra*; he is Īśvara. His *saṅkalpa* becomes real, *satya-saṅkalpa*. Any *saṅkalpa* that occurs in his mind because of someone's prayers becomes true if the *prārabdha* of that person is not totally against it. So the person becomes an altar for invoking Īśvara. We find this expression in other *upaniṣad* also. Here Śaṅkara says<sup>178</sup> that he is as though *para-devatā*.

Even today we find a *sannyāsin* is respected in India. There are no specific features to identify a wise person. A *sannyāsin* is one who is committed to the pursuit of this knowledge and therefore the benefit of doubt is given to him, but under some conditions. It is given not because he is sitting under a tree, or has a long beard, or is observing silence, but because he is a *śrotriya* which is possible to find out. You have to be a student for some time to find out whether he knows or not. If he knows he will be able to make you see what he knows. Another condition is that he has no commitment to anything else, which is easy to find out. It means he is committed to the pursuit of Brahman. Since he is pursuing this knowledge, perhaps he knows. The basis for the respect given to *sannyāsin* is the *mantra* under discussion. People may not know about the existence of this *mantra*, but they know by convention, tradition, that a *sannyāsin* has to be respected and his *saṅkalpa* accomplishes things. It neutralises the obstacles in your effort to accomplish what you want. You seek the grace of the Lord by worshipping him for the success of your efforts. So too, you seek the grace of wise person by worshipping him.

If a wise person is engaged in teaching and shares his knowledge with others, it is considered to be an act of *punya*. Any sharing, like sharing wealth with people who deserve it, is an act of *punya*. So a wise person gathers a lot of *punya* every day. But that *punya* will not go to him because he has no sense of doership. It will go to those people who serve and worship him, and materialise in the form of their desired objects.

Īśvara has no *ahaṅkāra*. For a wise person, *ahaṅkāra* is sublated. The sublated *ahaṅkāra* belongs to Īśvara's creation; in fact, it is the manifestation of Īśvara. Therefore, a wise person becomes an altar of worship. Worshipping him amounts to worship of Īśvara.

We make an idol out of stone and worship Īśvara in that stone. Before sculpting, a sculptor meditates on the form of the Lord with the help of the *dhyāna-śloka*s, verses involving meditation, and then sculpts. Once the installation is complete, we invoke Īśvara in the idol. We may wonder why we invoke Īśvara in a stone. It is because the stone does not have an *ahaṅkāra*. A piece of wood or stone is the best altar for invoking the Lord. stone is preferred to wood because wood is subject to decay more quickly than stone when regular *pūjā* is performed.

An exception to this is Lord Jagannātha, in Puri, who is invoked only in a piece of wood. What is important is that we choose an object that does not have a notion about itself. A wise person is free from the notion about himself. He no longer thinks that 'I am so and so,' that is, he does not alienate himself from Īśvara. He is as good as Īśvara. Therefore, we can invoke Īśvara in him.

Lord Kṛṣṇa also says in the *Gītā*, "In whichever way people invoke me, in that form I bless them."<sup>179</sup> It is Kṛṣṇa's appreciation of his own *svarūpa*. He is a form of Īśvara, which is why his form is available even now for our worship. So too, the form of any wise person is also Īśvara's form. One who is interested in getting wealth, prosperity, fame and so on can worship a wise person just as one does *pūjā* to the Lord. The word '*bhūtikāmaḥ*' can also include one who wants *mokṣa*, but *mokṣa* is separately mentioned later. Therefore, here it is restricted to one who wants material prosperity only.

One may have the following doubt about this statement, 'After all, the *ātmajñā* is a mortal. I go and worship him to get some grace but he is running temperature. He himself requires some grace! He may be blessed with knowledge but how can he be a source of blessing to others?' One does not worship the body; one worships the *ātmajñā*. When one worships an idol, the idol does not give the grace; the grace comes from Īśvara. Similarly, the grace comes from Īśvara, and not the body of the wise person.

Doing worship by washing the feet and so on is purely cultural. In the Vedic culture, one does *pūjā* in that form. If a tribal person worships a wise person, he will offer him a deer-skin to sit on. One may worship according to one's own culture; there is no rule that it has to be done in a particular way.

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177 य एवमुक्तलक्षणं सर्वात्मानम् आत्मत्वेन प्रतिपन्नस्तस्य सर्वात्मत्वादेव सर्वावाप्ति लक्षणं फलमाह । ( मुण्डक भाष्यम् )

178 परमिव सेवन्ते । ( मुण्डक भाष्यम् )

179 ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ... । ( भगवद् गीता 4.11 )

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। इति तृतीयमुण्डके प्रथमखण्डः ।

*iti tṛtīyamunḍake prathamakhaṇḍaḥ*

*Thus ends the first section in the third chapter.*



# END OF COURSE TALK BY SWAMI DAYANADA

Arsha Vidya Gurukulam July 22, 1982

SWAMI DAYANANDA SARASWATI

P. O. Box 9  
Piercy, Ca. 95467  
Phone: (707) 247-3424

July 22, 1982

Dear Students,

When you begin your classes, there is a beautiful phrase, *Arsha-Vidya* (knowledge of the rishis) which you may use as a group name. This phrase will combine well with your place of location (as in *Arsha-Vidya of Marin*) or with some other term (*Arsha-Vidya Center*) so you can have a name which specially identifies your classes, but at the same time, has a common element reflecting our unity of vision and methodology. '*Arsha-Vidya*' is being reserved for use by students who have completed a course of study under me and who have notified me that they wish to use the name.

As you undertake a teaching program, you will find that some kind of organization is helpful. At first you probably will want to set up a simple unincorporated association; later you can organize a formal non-profit corporation. You will be the sole, independent head of whatever teaching center you establish. There will be no centralized administrative agency controlling you. You are now teachers in your own right.

Absence of central control of teachers characterizes our teaching tradition. I love this tradition which does not admit any laterally linked hierarchy. For us, what is important is only the simple one-to-one vertical tie between teacher and taught, based on love for knowledge and care and respect for the person. We have no institution like a papacy controlling the priests and monks. The tradition is always handed over by the parents to the children and by the gurus to the sisyas. The absence of lateral organizational control may look weak initially, but in the long run it is the strength behind the survival of the tradition. There is no group domination from a central source. The freedom inherent in such a teaching tradition brings out great people from time to time, confirming the truth of the values and the wisdom of the method.

In the spirit of this vision, I also will allow a few people to establish an '*Arsha-Vidya*' organization to be helpful to me. It will be called *Arsha-Vidya-Pitam*. Initially, the purpose of *Arsha-Vidya-Pitam* will be two-fold: (1) to support and help organize my public talks, seminars, general tours, and any other teaching activities; (2) to enable me to provide special services, material assistance, and financial grants to my students who are now themselves teachers of Vedanta. At a later time, perhaps it will sponsor the establishment of another course.

*Arsha-Vidya-Pitam* will be incorporated as a non-profit, tax-exempt corporation. (Some of you may also wish to seek tax exempt status for your *Arsha-Vidya* groups. I am having put together a 'how-to' set of instructions which will be helpful to you. You can let me know if you would like to receive this packet when it is ready.) The Board of

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(Under the Auspices of Chinmaya Mission West)



Arsha-Vidya-Pitam will comprise some dedicated supporters in various communities and some of the students who have completed a course of study with me. Every three years the board will change substantially and new students will be given an opportunity to work with me in this service organization.

Even though the most important thing for transmitting the teaching is the guru-sisya parampara, an organization can be very helpful to the teacher. It brings extra hands to do the many jobs and, when tax-exempt status is obtained, protects donated income from tax liability and extends tax deductibility to donors for their donations. An organization loses its helpfulness to the teacher and the teaching only when it develops an ego of its own. The organization is an incidental aid - the teaching is not dependent upon organization. The repository of teaching is the teacher. An organization can exist or cease to exist - the teaching goes on.

With best wishes and love,



Attached is the July 22, 1982 message to Piercy students from Pujya Swamiji at end of course regarding Arsha Vidya.

In the March 2018 issue the above note was inadvertently placed, whereas the note is for this article.

Editor

# Kaṭhapaniṣad

(Transcribed talk of Swami Tattvavidanta Saraswati at USA)

(The following brief summary of the Seven-Week Course classes on Kaṭhapaniṣad, vallī 1 and 2 conducted by Sri Swami Tattvavidananda was presented on the concluding day of the Course.)

Someone said that there is essentially a tempest in every wave, but a real tempest is a phenomenon, a wonder. Sri Shankaracarya, Ramakrishna Paramahansa, and Bhagavan Ramana are considered to be *mahā-vaibhavam*, great wonders, because there was a real tempest in them. Treading in their footsteps, Sri Swami Tattvavidanandaji is no less a tempest, a wonder.

Over the years, the tempest that Swamiji continues to create in us has been a life-changing journey. Swamiji's unfoldment of Kaṭhapaniṣad is a continuation of that journey.

After the initial introduction, Swamiji pointed out that "The study of Vedanta is not a modification of thought; it is a means for cognitive transformation of consciousness. The understanding gained is converted into inner wisdom which is the *vidyā*. In this Upaniṣad, the significance of Yamadharmaraja teaching *brahma-vidyā* is to show that he is the embodiment of *niśedha*, negation. The knowledge of *ātmā* is attained by negating the illusory world and all the fixations we subject ourselves to. It creates an intimation about *ātmā*; that there is something more than this body. Logic does not come to the forefront here. *Ātmā* is beyond verbal expression because truth comes into its own in silence."

Swamiji says, "When you see yourself as you are, you see everything as it is. When you learn to see things as they are, there is freedom, which is Self-knowledge."

Following the story part in the Upaniṣad, an elaborate description of *svarga* pointed out that there is no fear, insecurity, sadness there, unlike on earth where life is but a charade, and that the state of mind one has in *svarga* can be created here on earth by leading a dharmic life. Extolling *upāsana*, mental worship, as an important means to gain *svarga*, Swamiji explains it further. "*Upāsana* is *apara-vidyā*, which in a way is *avidyā*, ignorance. The implication is that the result created by ignorance cannot be real. Another name for ignorance is mind or thinking, which is merely day dreaming. Is there any reality to it?"

In a reference to Dakṣināmurti Stotram, Swamiji has given an insightful clarification of dream. "*Svapne jāgrati vā paribrāhmitaḥ*. The dream continues because you have not understood that you are dreaming. I am talking about the waking state which is a dream. This is the essence of bondage, in which you mix the real with the unreal. You are on an inexorable cycle of pleasure and pain due to ignorance. So long as you remain consumed by *māyā*, which is this ignorance, the cycle will continue. All this can be eliminated by knowledge. The result of knowledge crosses the limits of the result."

“There is a systematic problem embedded in consciousness. The foregone conclusion is that there is a goal to pursue and so a means is needed. Now, if there is no goal to accomplish then you can with conviction, say “I am done with it. They are *anitya*, unreal.” Yamadharmaraja’s efforts to lure Naciketa away failed because of the boy’s conviction, his commitment to the goal. His response indicated not only maturity beyond his young age but also *vairāgya*, *jijñāsa* and *mumukṣā*, which are imperative to gain the knowledge of *ātmā*. He said, “Bhagavan, when consciousness is ensnared by the objects of the world, one is not eligible to know the truth. When a person realizes the transient nature of *bhogas*, he will reject them and pursue a higher *puruṣārtha*. What I am asking for is the *sāmparāya*, the great reality.” Swamiji elaborates on this in verse 29.

“*Yasmin idaṁ vicikitsanti mṛtyoḥ yat sāmparāye mahati brūhi nastat ....* The boon has now entered into an inaccessible depth. Desires and fears are thought patterns of the mind. It is a superficial movement in consciousness, so you will not know the width of consciousness which holds the entire universe within itself, and you will not know its depth which is the divinity, the God you worship. When you hover in the surface consciousness, you are consumed by desires and fears. Naciketa’s interest was in something deeper. The boon had acquired the status of discrimination, which is not easy to come by. A boon becomes meaningful only when there is incisive discrimination. The rarity of achievement through a boon for self-knowledge is the topic.”

The next section of the Upaniṣad goes into elaborate details about *śreyas* and *preyas*. Swamiji takes up this subject: “*Preyas* is to believe, to conform; it is a frozen thought, whereas *śreyas* is knowing and thinking. *Śreyas* and *preyas* are divergent, like east and west, but sometimes they are mixed up so intricately that without discrimination, one cannot distinguish between them. The result one gets for pursuing *śreyas* is timeless freedom, whereas for *preyas* it is ephemeral because it is operation in the flow of time.”

“The unconscious mind is tense with concern about the future. Tethered to the changing world, one gets disturbed. So, the person resorts to *yoga* and *kṣema*, accumulating and protecting that accumulation for future. This is *avidyā*, a myth.”

Swamiji likened *avidyā* to a deluge of darkness and brought out important points to ponder about ignorance.

“*Avidyā* is a clear path to self-gratification which leads to *saṁsāra*. As *avidyā* increases, desires increase and delusion follows suit. The *avidyā* is regarding the essential nature of names and forms, the reality within appearances, the knowledge of the world and myself. Ignorance makes us say ‘I know,’ which closes the door to knowledge. When I look around outside, which is people and the world, and when I look within myself, which is the body-mind identified person, I think that I know what I see. But the fact is I do not know. This is where knowledge begins. After this inner distillation, consciousness undergoes a radical transformation and becomes conducive to gaining the knowledge.”



In verse 2:5, Acarya Shankara seemingly goes to the very limits of reproach, comparing *avidyā* with the thick darkness of night, *ghanībhūta iva tamasi*. Not satisfied with that, in 2:6 the Acarya refers to it as covered by *tamas*, *tamasācchannam*. Elsewhere, in a totally different context, Nasadiya Sukta refers to this kind of intense darkness as darkness covered by darkness.

Swamiji, with his masterful handling of the *bhāṣya* took us on an exploration of the 'inner space', *ātmā* from where we couldn't but see the fact for what it is.

"People do not see the contradiction in wanting to keep their attachment to things of the world and also wanting to know *ātmā*. This is an obstacle to knowledge. The fixation of the mind on the false is not conducive to know the truth. *Ātmā* is *ananya*, none other than you. There is no other to know. Come into yourself to know yourself through *adhyātma-yoga*. It has nothing to do with *ātmā*, but it has everything to do with the mind. The mind has to be made transparent. Withdraw the mind from the fishing net that you throw to cover as much of the world as possible, and make it silent. Abide in the self; merge in it. When accumulated knowledge is floating within, there is no place for the real thing. Become free from this kind of limited knowledge. It becomes a screen, an armor. Being very subtle, truth gets hidden by the screen. As Ramakrishna Paramahansa said, "Do not run after the mirage water when there is a pond nearby. All you need to do is remove the moss on the surface and drink."

Naciketa said to Yamadharmaraja, "*Yat paśyati tat vada*, tell me what you see, what you know about that which is beyond *dharma* and *adharma*, beyond cause and effect, and beyond past and future."

Swamiji explains, "What is beyond *dharma* and *adharma* is the being. Naciketa wants to go beyond causality – beyond the realm of *kārya*, which is time-bound. We live in the illusion of time. Movement is the cause of time, as in day and night. It is a sequence in memory alone. So time is a mental category, it is momentary. Thought is in time. When you are silent, time stands still. In 'becoming', which is fulfilling desires, you are bound by time, and when you step out of it and just 'be' as a timeless being, you are in a timeless realm. The transactions of the masses are in the past/present/future, cause/effect, and *dharma/adharma*. When you are within this psychological time, you cannot seek the timeless because knowing is always in the 'now'."

In verse 2:15 Yamadharmaraja says to Naciketa, "To attain the goal, I am giving you a word that designates the goal: The sound *om*."

Swamiji's analysis on the subject of *om*: "*Om* designates the goal. It signifies the supreme reality. Coming from deep within the heart, it is the sound of the soul. It transcends the realm of speech and thoughts and takes you to the ineffable. In chanting *om*, thoughts merge in the chant and the chant resolves within, along with the thoughts. Thus, inner harmony is maintained while chanting which helps to rise above emotional problems. Its glory is that the soul merges with the divinity within and the world melts away. You are engulfed in the sound. It courses through the veins and pulsates in the heart. The silence that ensues is not void but the light of divinity."

In bringing out the nature of *ātmā*, Swamiji's endless angles and refreshing new approaches gave the message distinctive connectivity.

"The light of awareness, *ātmā*, ever shines therefore. It cannot have birth and death. Because it is birthless it is *nitya*, timeless, deathless. It is timeless, so the element of time is not there. Since *ātmā* has no birth and death, it cannot kill or be killed. By choosing the act of killing to take away doership from *ātmā*, all sentiments about death are swept away. *Ātmā* does not know itself. Knowing means doing and *ātmā* is not a doer. *Ātmā* is eternally new. A new thing goes through the process of growth, but *ātmā* does not grow because it is free from effect, the operation of time. Since it does not grow and is eternal, it does not decline. It is ancient and yet timelessly present because it does not come from memory. When you abide in *ātmā*, which is yourself, there is no memory. The perception of a pot is through the prism of eyesight and mind or memory. They are the *pramāṇās*, the software. *Ātmā* knows the mind directly, so it does not need a *pramāṇa* to know happiness/unhappiness, etc. Even though it inheres in the body, when the body dies *ātmā* is not affected because it is spacious like *ākāśa*, not limited to the body."

Swamiji unfolds the topic on *karma-niṣedha*: "There are many thoughts in the apparatus called the body/mind, but ego, the 'me thought', says, 'I think.' One particular cause does not create an effect. Therefore the notion 'I am the doer' is wrong. What you say, do, etc. is the thought-structure. This mode of living creates struggle and strife in life. Activity is the copyright of the ego, by and for the benefit of ego. It is not the truth because ego is a phantom. It claims action and result, and thus creates the doer and enjoyer, which results in pleasure and pain. Pain is inevitable in life, but suffering is needless. Realize this as a game of the ego and become free from all suffering."

Probing into the all-important verse 2:20, *aṇoraṇīyān mahatomahīyān ...*, Swamiji inundated us with multi-faceted approaches and brought out amazing facts about the smallness and bigness of *ātmā*.

Our question is, "How are we to know *ātmā* or its nature if it is not *kartā/bhoktā*?" Swamiji answers, "Saying *ātmā* is smaller than the smallest and bigger than the biggest means that space becomes irrelevant. This establishes the spaceless category of *ātmā*. Being formless, *ātmā* cannot be perceived, *aṇoraṇīyān*. It is the origin of perception. If it is perceived, it will be enveloped by space. But the fact is that it encloses space. Therefore it is bigger than the biggest, *mahatomahīyān*. The Earth is big, but your knowingness envelops it. The body is a dot in the universe, but the mind/knowingness envelops the entire galaxy. When you go from mind to awareness, the entire universe is enveloped in the light of awareness, which is you, the *ātmā*. Knowingness is bigger than the biggest. All existence is connected to your knowingness. This is a quantum leap from one dimension to another."

This is the *tattvamasī*, "You are that." It is not that you are equal to that because to be equal, you have to become something. There is no becoming here. While expounding on Yoga Vasistha, our Swamiji's emphatic statement was, "It is not an equation, it is an identity. When the *śruti* says, 'You, Svetaketu are that,' Svetaketu, the individual, is negated. From the universal point of view, the particular does not exist."

Swamiji continues about *ātmā*: “*Ātmā*, the consciousness, is the essence of all cognitions, and therefore it is all objects. The universe is cradled in consciousness, and my being is cradled in my consciousness, so all are in consciousness. The universe has one *ātmā*, my *ātmā*. The *advayam*, oneness is with reference to two things: the world and myself, and *ātmā* and I. Being the same consciousness, they are but one, not two. This is the vision. *Ātmā* is safely hidden in the heart of all life forms. The ‘hiding’ here means that your vision, covered by ignorance, hides the ever shining *ātmā*.”

Swamiji brought out the underlying principle in the seeming contradictions about *ātmā*. “*Ātmā* is paradoxical reality. In spite of right ideas about it, you may not know it, but the paradoxes help to understand *ātmā*. It sits in one place, yet goes places; sleeps and yet does not; intoxicated, at the same time it is not. These are the paradoxes, but they can be resolved positively. When identified with the body, *ātmā* sits; but with the mind, it goes elsewhere. *Ātmā* is sleeping, but goes everywhere in dream. *Ātmā* is intoxicated only when identified with an intoxicated person. When you understand one thing about *ātmā*, it changes its nature. Only in association with a variety of adjuncts, *ātmā* appears different – fixed/moving; timeless/time bound.”

“*Ātmā* means none other than you, the essential you, the innermost self, *pratyagātmā*. A wise man knows *ātmā* as *ayam aham*, ‘I am this.’ The reward for knowing *ātmā* is removal of all *śoka* – the general un-satisfactoriness of it all. *Ātmā* is neither easy nor difficult to know. Since it is timeless, it cannot be known by a methodology, which involves time. When you approach *ātmā* without any fixations, it is easy because it is you.”

The verse on *akṣara-brahma-nirūpaṇam* asks, “In this perishable universe, is there an imperishable?” Swamiji says, “The answer is yes. It is *brahman*. Motion in the perishable requires a fixed point and that is immobile, *brahman*. To search for the truth, search for the imperishable in the perishable. From the perishing seed, the imperishable sprout of life comes. The sprout is within the seed. Similarly, search for the truth, *brahman*, within you. Leave the conceptualization and stay with the deep silence, which helps to purify the mind. Truth cannot be described, only experienced and understood deep within.”

“Self-knowledge is the full knowledge of what you are not. You will continue to discover yourself, and there will be no end to the discovery. The discovery comes from a source deeper than thought.”

It is incorrect to say that whatever needs to be said about *ātmā* is said because *ātmā* expressions are infinite. When mahatmas of yesteryear and today talk about it, it sounds ever so fresh and inspiring. And after all this, we were stunned to hear the 2<sup>nd</sup> vallī conclude with the declaration, “*ka ithā veda yatra saḥ*, who can know thus where that *ātmā* is?”

Swamiji’s inspiring explanation: “Who can know God as ‘this is *paramātmā*’? The ocean does not know its own depth. The very attempt to know *paramātmā* with the mind is an inherent contradiction.



The significance of the statement is that Truth is a timeless state of being, which you can experience only in the present. Thought is the response of memory to an outside stimulus. The result of the known, being founded upon the past, cannot know the immeasurable, the timeless. When the thought process ends, the timeless comes into being and engulfs you. *Sve mahimni tiṣṭhati, ātmā* abides in its own glory, is a glorious statement.”

Swamiji’s elucidation about Truth in Nasadiya Suktam: “Vedanta claims that Truth cannot be ascertained with the mind... It states that one can arrive at Truth only by following the method of open-ended inquiry. The seeker may keep an open mind, listen to the scriptures, reflect on them, and meditate assiduously. When the mind is pure, it explodes, in the sense that none of its predilections remain intact, and Truth, like the Sun, comes into its own.”

*hariḥ om tat sat śrīkṛṣṇārpaṇamastu*

Swamini Srividyananda  
Arsha Vidya Gurukulam  
Saylorsburg, PA

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#### **Retreats offered by AVG Anaikatti in May,2018**

The following are the retreats planned in May,2018. Retreat will include temple puja, meditation, classes on vedanta, satsang (Question and answer sessions). Chanting, yoga and sanskrit classes may also be included. Participation in Gurukula seva during the camp as needed will be appreciated.

You may register for these retreats at <http://arshavidya.in/camps-retreats>

Retreat Id	Retreat Dates	Retreat Description
R18-05	8:00PM Saturday, 19 <sup>th</sup> May to 12:30PM on Saturday, 26 <sup>st</sup> May	7 day Family retreat on <i>Selections from Yoga-sutras and selections from the Bhagavad Gita</i> with Swami Sadatmananda and Swami Shankarananda. Children over 6 can accompany their parents and will be offered separate classes.

## Swami Dayananda Saraswati Memorial, Manjakudi



### A Place for Reflection

The 'Swami Dayananda Saraswati Memorial Centre' was inaugurated by Swami Paramarthananda Saraswati on March 19, 2018 at Manjakudi, the birth place of Pujya Swami Dayananda Saraswati. Gathered for the auspicious function were revered Swamis and Swaminis from across India, dignitaries and devotees of Pujya Swamiji.

Located at the heart of Swami Dayananda Campus in Manjakudi, Tamil Nadu, the centre has been carefully designed. Spread across an area of 3106 sq ft, it is built of teak wood and has been dressed with sandstone flooring. The exterior brims bright with traditional red oxide floor, solid wooden pillars and a sunken garden area with granite that creates a picturesque welcoming view.

A day before the inaugural function dancer Smt. Revathi Ramachandran, an ardent devotee of Pujya Swamiji gave a scintillating Bharatanatyam performance, 'Guru Vandanam' to show her respect towards her Guru, Swami Dayananda Saraswati. She was accompanied by her daughter Kumari Manaswini.



Swami Paramarthananda Saraswati opened the Memorial Centre and unveiled Pujya Swamiji's photograph. This was followed by a melodious concert by popular singer Smt. Bombay Jayashree Ramnath. Swami Paramarthananda Saraswati, one of the senior disciples of Swami Dayananda Saraswati delivered the inaugural lecture with humour and wit. He shared memories of his association with Pujya Swamiji which had started in 1976. He mentioned how Pujya Swamiji had demolished misconceptions on Ishvara and the mysticism that prevailed about Brahmajnanam and brahma anubhavam during his first introductory lectures to students at Sandeepany Sadanailaya, Mumbai. Other senior swamis, swaminis also spoke on the occasion.

Dipped in quietness, the Memorial Centre is a welcoming destination for Vedanta retreats, lectures, discussions and meetings of AIM for Seva. The centre has an archive of Pujya Swamiji's three-year courses, a library and is a complete aesthetic and spiritual hub.

For further information on Vedanta retreats, please write to us at [swamidayanandaeducationaltrust@gmail.com](mailto:swamidayanandaeducationaltrust@gmail.com).



## Inauguration day photos





# IS THE 'DESIRE' DESIRABLE?

(SWAMI SHUDDHABODHANANDA SARASWATI)

## WHAT IS A DESIRE?

*Guru :* A desire (*kaama*) is a craving, longing, or yearning for something that brings satisfaction, enjoyment or relief from sorrow, pain or suffering. It originates from the fundamental and universal urge of *sukha-praapti* (acquisition of joy) and *dukha-nivritti* (avoidance of sorrow) in all the living beings without an exception. It can come to an end only on gaining the infinite or limitless (*ananta*) happiness (*aananda*) totally free from even the least trace of sorrow. Then the pursuit of *sukhapraapti* and *dukhanivritti* stops. As a result there remains no cause that can prompt desires.

*Disciple:* Oh *guro!* Is it not a Utopia to think of a state or an entity having limitless happiness (*ananta aananda*) totally free from sorrows, leave alone gaining it?

*Guru :* Yes, at a cursory glance it appears so to those who have no exposure to the teachings of Upanishads or Vedanta which is the ultimate essence (*taatparya*) of the Vedas. But it is not so. Definitely there is such a unique entity. It is none other than the real nature of what all of us refer to as 'I' which is a non-changing, ever-experiencing and ever-knowing principle called *cit* (pure awareness principle) or *atma* identical with Brahman. It is all along changelessly available as 'I' in and through our ever-changing three states of consciousness (waking, dream and deep-sleep) and the three bodies (gross, subtle and causal). The scriptures provide the means to gain it.

*Disciple:* Oh, now I remember that *atmavidya* or *Brahmavidya* is being referred to. But it invariably repeats and asserts the necessity of what they call *vairagya* (dispassion) asking us to give up all desires. It seems to be totally unnatural. Is it not a 'non-thinking' to speak against the natural tendencies that are universal in nature?

*Guru :* Sonny, you should be extra cautious before passing on such remarks without proper investigation or taking into consideration as to who has emphasized the need of *vairagya* and why? It is *adhyaatmashastra* (spiritual lore) that has emphasized the need of *vairagya*. Its authorship is traced to *aadigurus*, Brahmaa, Vishnu, Maheshwara and galaxy of *rishis* besides deities who were *jeevanmuktas*. They had nothing to gain from this world. They were full and all-accomplished. Their heart bleeds by seeing the suffering of others. If they say something, should we not investigate and try to understand why such an advice is given before passing on such hasty remarks?

## IS THE 'DESIRE' DESIRABLE?

Disciple: It is true. But *guro*! Please tell me point-blank whether the desire is desirable or not?

*Guru* : The desire is both desirable and undesirable.

Disciple: How can that be an answer? Is it not ambiguous?

*Guru* : It depends on you. You first define whether you are a *bubhukshu* or a *mumukshu*.

Disciple: What does that mean?

*Guru* : *Bubhukshu* is the one for whom enjoying the sense-pleasures only by all means is the prime goal of life. But the *mumukshu* is a mature person who has discovered that even the best sense-pleasures etc. available here or hereafter in heavens cannot make anyone truly contented and totally free from sorrows so long as the inevitable death with transmigration continues.

Disciple: But what relevance this division of *bubhukshu* and *mumukshu* has got with having desires or not?

*Guru* : Desires appear to be desirable to *bubhukshus*. The scriptures even give to such immature people a long list of desirable things with the means to procure them, but of course strictly in accordance with *dharma*. Such a pursuit of permitted desires is allowed to those who are yet to develop a mature mind born of right evaluation of sense-objects. The life of *dharma* lived induces *viveka* in them by *duritakshaya* (ending of past sins). This leads to *vairagya* in due course. As a result they are no longer interested in the sense-pleasures. Having got convinced about the worthlessness, of the sense-pursuits they develop an intense yearning to get freed totally from sorrows and gain limitless happiness. They become *mumukshus*. Desires are no more desirable to them. On the contrary, they discover that desires obstruct their highest pursuit of gaining *atmajnana*.

## SENSE-PURSUIT IS NOT WORTHWHILE

Disciple: Oh *guro*! I am still unable to understand the worthlessness of the sense-pursuits when the fulfilled desires give joy or relieve from sorrows.

*Guru* : This needs an unbiased investigation to discover what is really dear (*priya*) to us? What is the true source of everlasting happiness? What can be the entity wherein no sorrows are ever possible? Are you ready to embark upon such an enquiry?

Disciple: Yes, *guro*! Please guide me. Please have compassion on me.

*Guru* : First of all know a universal principle. Anything that is dear (*priya*) to us is necessarily the source of happiness (*aananda*). If it is more dear (*priya*) then it is the source of more happiness. If there is an entity which is the most dear, it should necessarily be the source of maximum or limitless happiness. Now consider the fact that the sense-objects (*vishayas*) are dear and desired for the sake of 'I' (*cit, atma*). Therefore 'I' is more dear (*priya*) than the *vishayas*.

Disciple: But the *vishayas* such as wife, husband, children, wealth, possessions, etc. are also dear.

*Guru* : The *vishayas* do appear so to begin with. But in the course of time they end in sorrows and therefore become disliked (*apriya*). That is what Bhagavan Krishna says that they are nectarine to begin with, but in the end like the poison they become the source of sorrow. In procuring sense-objects there is sorrow. In protecting them after getting also there is sorrow. When they get destroyed, there is nothing but sorrow. At times even for the sake of oneself, the *vishayas* are abandoned. That shows that oneself is more dear. A sense-object is dear (*priya*) so long it gives joy. Similarly an entity is disliked (*apriya*) so long it gives sorrow. No sense-object (*visaya*) can be permanently *priya* (pleasing, dear) or *apriya* (disliked). But 'I' (*cit, atma*) is always *priya* (pleasing, dear) and never *apriya* (disliked). It is universally observed that everyone without exception longs : ' May "I" live forever, may "I" never cease to exist!'. Even a person on the verge of suicide is not an exception to this. What he dislikes may be a particular condition of the body or the state of mind with some non-solvable problems according to him. If an infallible solution is offered, he will never commit suicide.

Thus 'I' (*cit, atma*) alone is the locus of limitless love (*parapremaaspaada*). The obvious corollary is : 'I' is limitless happiness (*paraananda*). That 'I' is free from all *upadhis* in the form of threefold embodiment and perceptible (*drishya*) *jagat* which alone is the source of sorrow. The gross and the subtle bodies are the sources of sorrows. The causal body contains sorrow in a potential form. All these three with *jagat* are absent in 'I'. Therefore 'I' (*cit, atma*) is limitless happiness totally free from even the least trace of sorrow in contrast to the *vishayas* (sense-objects) which can give tinsels of transient happiness ever-mixed with sorrows.

### THE TRIPLE CARDINAL TEST

What we have deduced so far is based on reasoning (*yukti*). The *sruti* (*Upanishads*) also declares that 'I' (*atma*) is *sat* (ever-existent principle), *cit* (fundamental knowledge principle) and *aananda* (happiness). The word *aananda* generally means *vishaya-sukha* (sense-pleasure). But here in the case of *atma*, such limitations are eliminated by juxtaposing '*aananda*' with '*sat*' (ever-existent principle) which shows it to be indestructible in nature. Such an entity has to be necessarily limitless (*ananta*). Thus *atma* is *ananta aananda*. *Chhandogyopanishad* (7-23) directly points out : 'That which is *bhoomaa* (limitless, *mahat, Brahman*) is itself *sukha* (happiness), there is no *sukha* (happiness) in the *alpa* (any limited entity, *saanta*). Further this is verified by *vidvadanubhava* (the *anubhava* of *jnanis* who have got *aparoksha Brahmajnana*). Thus the above fact is proved by the triple cardinal test accepted by Vedanta namely *sruti, yukti* and *anubhava*.



## THE SOURCE OF SENSE-PLEASURE

Just as the *sat* (existence) nature of *atma* is the basis of the 'existence' or 'is'ness in all entities that are there in the entire Creation and its *cit* (knowledge principle) nature is the basis of all varieties of specific knowledge, so is the *aananda* (happiness) aspect of *atma* the basis of all *vishayasukha* (sense-pleasures) enjoyed by all living beings. Happiness is not the intrinsic feature of *vishayas*. The happiness that we experience by sense-indulgence is borrowed from *atma / Brahman* which is the limitless happiness (*ananta aananda*). This fact can be verified from the Upanishads.

The *Taittiriyaopanishad* (2-8) and *Brihadaranyakopanishad* (4-3-33) contain an inquiry into the measure of *aananda* (happiness) enjoyed by beings in different species of embodiments. The enquiry starts with the happiness enjoyed by an ideal emperor as the basic unit, with a hundred fold increase in each successively higher embodiment upto the highest embodiment, *Hiranyagarbha*. The counting stops there. The *aananda* (happiness) enjoyed in all those embodiments is akin to a drop in the ocean of happiness that is Brahman, (*Br. U.* 4-3-32) called *Brahmaananda*. Thus *Brahmaananda* is limitless (*aananda*) happiness and non-dual in nature which is self evident in *aparoksha Brahmajnana*.

A *mumukshu* is in for gaining limitless happiness totally free from sorrows. Therefore he wants to know his real nature by its *aparokshajnana* (direct knowledge). He is not interested in sense-pleasures. The *Vishayas* (sense-objects) are no more desirable to him, nay, the desires are the main obstructions in gaining *atmajnana*. Considering this, none other than *Bhagavan* Krishna himself comes down heavily on *kaama* (desire) along with anger and greed in his statements: 'The *kaama* is voracious, great sinner', 'eternal enemy of *jnanis*', 'kill the enemy called desire who is unassailable' (*B. G.* 3-32, 39, 43), 'a self-ruining gateway to hell' (*B.G.* 16-21). All Upanishads invariably highlight the role of *vairagya* more or less. Therefore the desire is not desirable to a *mumukshu*.

## KAAMOSMI – I AM THE DESIRE

Disciple: Oh *guro*! I do understand what you have said so far. I have read how *Bhagavan* Krishna has criticized the desires to the point of condemnation. But here is a small doubt. What is wrong if we entertain desires until we gain *atmajnana*? Notwithstanding his criticism of desire, *Bhagavan* Krishna also has declared, 'Oh *Bharatarshbha* (*Arjuna*), I am desire' (*kaamosmi Bharatarshbha*) (*B.G.* 7.11).

Guru : Sonny, I had cautioned you earlier. A hasty conclusions without the proper investigation and analysis (*mimamsa*) is not desirable. First of all keep in mind that *Bhagavan* Krishna has not said that he is any and every desire in general. He specifies the desire referred to as : 'In the case of living beings (*bhuteshu*) the desire (*kaamah*) that is unopposed to *dharma* (*Sastra*, scripture) (*dharmaaviruddha*)'. *Bhashyakara* explains this as the desires to appease the hunger and quench the thirst necessary to sustain the body. A thorough *mimamsa* (sacred inquiry, analysis) is indispensable in this context.

The first six chapters of *Bhagavadgita* describe the *nirupadhika atma*/Brahman with the means of gaining it. The next six chapters unfold the *saguna* Brahman called *Ishvara*. That is why *Bhagavan* Krishna makes a declaration in the beginning of seventh chapter that he is going to impart that *jnana* (knowledge) with *vijnana* (*svaanubhava-samyuktam*, endowed with one's experience) in such a manner that *Bhagavat-tattva* (divinity principle) can be known in its entirety (*samagram*). *Bhashyakara* explains the word *samagram* (entirely) as, 'endowed with the features such as glory, strength, power, overlordship etc.'. That means the knowledge of *Bhagavan* is complete when known in its *nirguna* and *saguna* form. This meaning gets corroborated by *Bhagavan* Krishna's statement : knows me (*maam abhijanati*) *yaavaan* (of what magnitude) *yah cha tattvataha* (of what nature in reality) *asmi* (I am) (B.G. 18-55). *Bhashyakara* explains *yaavaan* as the magnitude in terms of different glories born of *upadhi* (*upadhikrita-vistarabheda*) whereas *yah* as the *nirupadhika* nature (*vidhvasta-sarva-upadhibheda*). Thus to glorify *Ishvara*, some of his glories are given in the verses 8 to 12 of seventh chapter of *Bhagavadgita*. *Bhashyakara* explains as a sample the first glory namely 'I am in the *rasa* (essence, pith) in the water' as 'in me (*Ishvara*) who is the very *rasa* (essence) the water is centred'. It is worth noting what *Bhagavan* says in the same verse as that of *kaamosmi*: 'I am the *bala* (strength) devoid of *kaama* (hankering for sense-objects) and *raga* (love for sense-objects gained) in the *balavaan* (strong)'. The *Bhashya* clarifies that the *bala* (strength) referred to is the one that sustains the body etc. and not the one that is the cause of hankering for sense-objects and the love for them. In the light of all these explanations the statement of *Bhagavan*, 'I am the desire unopposed to *dharma*' should be understood. The word *kaama* here does not mean all desires. Only the good things are pointed out as the glories of *Bhagavan*.

In fact, it should be known for certain that everything whether in the category of *dharma* or *adharma*, good or bad, right or wrong is nothing but the manifestation of *Ishvara* only in the sense that the entire *jagat* is superimposed on Brahman as its basis (*adhisthana*). It has no independent existence. Only the glories are described here.

Disciple: Then revered *guro*! Why does the *Shastra* make the difference of '*dharma*, *adharma*' or 'good, bad' etc. when everything is *Ishvara*?

Guru : The *shastra* has a point. It wants all to avoid *adharma*, bad and wrong things or pursuits and take to *dharma*, good etc. in the beginning to prepare the mind to know *Ishvara* or *atma*/Brahman. Finally *nirupadhika atma*/Brahman free from both alone has to be known which is beyond the realm of both *dharma* and *adharma* etc.

Truly speaking the referred statement by *Bhagavan* **does not** mean, '**I am the desire unopposed to *dharma***'. Actually it means, '**I (*Ishvara*) is the one to whom the desires unopposed to *dharma* belong**'. It should be taken as an attributive compound (*Bahuvrihi samaasa*).

Disciple: How can that be so *guro*? Even a child who knows the Samskrit language will tell the meaning of that statement by *Bhagavan* as 'I am such and such desires'. What is the *pramana* that it is an attributive compound? *Bhashya* on that verse has not said anything like that.

Guru : Look, I have already cautioned you that a proper investigation is indispensable if a statement coming from an authentic source such as *Bhagavan* Krishna is either not clear or is seemingly ambiguous. When *Bhagavan* has described the *kaama* (desire) as an unassailable eternal enemy of *jnanis* and a self-ruining gateway to hell, can the desire be his nature only because the phrase 'I am desire' is used? This needs a thorough investigation. It is true that the *Bhashya* of that verse is silent on this matter. You may ask, 'where to look for help?'. Please know for certain that *Bhashyakara* himself has come to our rescue elsewhere in a similar context. In the *Chhandogyaopanishad* as a part of *Shandilyavidya*, the *upasana* of Brahman in its *saguna* form is enjoined. Therein some of the attributes (*gunas*) suggested in the case of *saguna* Brahman are: *sarvakarmaa*, *sarva-kaamah*, *sarva-gandhah*, *sarva-rasah*, etc.

The *saguna-brahma* (*Isvara*) is called '*sarvakarmaa*' because the entire (*sarva*) Creation (*vishva*) is Created by him. Thus the one whose Creation (*karma*) is the entire *jagat* is '*sarvakarmaa*'. Further the word '*sarvakaamah*' is defined as 'the one to whom all (*sarva*) harmless (*dosharahitaah*, i.e. non-binding) desires (*kaamas*) belong'. To corroborate this *bhashyaakara* quotes the statement of *Bhagavan*: '*dharmaaviruddho bhooteshu kaamosmi*' (B.G. 7-11). A contrary proposition (*purvapaksha*) objects the attributive compound employed to resolve the word '*sarvakaamah*'. It says attributive compound is not applicable here because *Bhagavan* has told 'I am *kaama*' in the *Gita*. *Bhashyakara* refutes this stand by pointing out that a desire needs to be produced like a sound. If the desire is equated to *Isvar* because of the statement, 'I am *kaama*', then *Isvara* will be dependent on some other entity to come into existence as an effect (*karya*). *Isvar* will no longer be *anaadi* (uncaused). Therefore just as the attributive compound is applicable in the case of '*sarvakaama*' here in this *sruti*, similarly the *Gita* statement also should be interpreted. (Ch. U. Bh. 3-14-2). Desires being the products of *avidya* are invariably binding in nature. And yet, those which are on account of sustaining the body cannot bind. Therefore *Bhagavan* counts them in the category of glories. Is it clear to you?

'SARVAM BRAHMA' IS AN EQUATION FOR 'PRAPANCHA PRAVILAAPANA'

to be continued...



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**Arsha Vidya Gurukulam**  
Sruti Seva Trust, Anaikatti

cordially invites you to the

**Mahakumbhabhishekam**

of  
Sri Medha Dakshinamurti  
and  
Sri Kalyana Subrahmanya Swami  
temples in the Gurukulam  
on

**17<sup>th</sup> June 2018**

under the guidance of

Pujyasri Omkarananda Mahaswamigal

Purvanga (Preliminary) Puja : 13<sup>th</sup> June - 14<sup>th</sup> June, 2018  
Main Puja & Mahakumbhabhishekam : 15<sup>th</sup> June - 17<sup>th</sup> June, 2018





"Arsha Vidya Gurukulam is now complete in that it now has a temple. Appropriately, the deity in the temple is Lord Dakshinamurti, who is the source of all spiritual knowledge. On this day of consecration, I invoke the grace of this lord, the source of all knowledge to bless all seekers with medha and prajna – medha, power of thinking and memory; and prajna, the clarity of knowledge."

– Puja Swamiji on the occasion of Kumbhabhishekam of Dakshinamurti temple

### Mahakumbhabhishekam Programme Schedule

13 <sup>th</sup> June to 14 <sup>th</sup> June 2018	
Wednesday & Thursday	
9.00 am to 11.30 am & 05.30 pm to 07.30 pm	Purvanga Puja
15 <sup>th</sup> June 2018, Friday	
9.00 am to 11.30 am	Vighneshwara Puja, Punyahavacanam, Agni-sangrahanam, Tirtha-sangrahanam, Yagashala alankara
05.30 pm to 08.30 pm	Vighneshwara Puja, Punyahavacanam, Mrit-sangrahanam, Ankura-arpanam, Rakshabandhanam, Kumbhalankara, Kalakarahanam, Yagasala-pravesha, Prathama-kala-yaga-puja, Purnahuti, Diparadhana, Prasada-viniyoga
16 <sup>th</sup> June 2018, Saturday	
08.30 am to 11.30 am	Dvitiya-kala-yaga-puja, Purnahuti, Diparadhana, Prasada-viniyoga
05.30 pm to 08.30 pm	Tritiya-kala-yaga-puja, Purnahuti, Diparadhana, Prasada-viniyoga
17 <sup>th</sup> June 2018, Sunday	
07.00 am	Turiya-kala-yaga-puja
08.30 am	Bimbashuddhi-rakshabandhanam, Nadi-sandhanam-sparshahuti
09.30 am	Purnahuti, Diparadhana, Chatodivasanam, Pradakshina-kramena-mulalaya-pravesha
10.15 am	Vimana-kumbhabhisheka
10.45 am	Mulalaya-kumbhabhisheka,
	Mahabhisheka at Sri Kalyana Subrahmanya Temple, Alankara, Maha-diparadhana, Prasada-viniyoga
04.00 pm	Mahabhisheka at Sri Medha Dakshinamurti Temple, Alankara, Maha-diparadhana, Prasada-viniyoga

Mandala Puja commences with Mahabhishekam on 17<sup>th</sup> June 2018 and culminates with Mandalaabhishekam on 26<sup>th</sup> July 2018



### Sponsor a Kalasha for the Mahakumbhabhishekam

Prasadam	Contribution
Silver Kalasha, Gold Coin, Rudraksha mala, Kumbhabhisheka Prasada Bag	Rs. 5,00,000
Silver Kalasha, Silver Coin, Rudraksha Mala, Kumbhabhisheka Prasada Bag	Rs. 1,00,000
Silver coated Copper Kalasha, Silver Coin, Rudraksha Mala, Kumbhabhisheka Prasada Bag	Rs. 50,000
Copper Kalasha, Silver coin, Rudraksha mala, Kumbhabhisheka Prasada Bag	Rs. 25,000
Brass Kalasha, Silver Coin, Rudraksha mala, Kumbhabhisheka Prasada Bag	Rs. 10,000
Brass Kalasha & Kumbhabhisheka Prasada Bag	Rs. 5,000

One kala-puja at one kunda (out of 4 kala pujas at 15 kundas)

### Sponsor a Kala Puja in the Mahakumbhabhishekam

We welcome contributions of any amount and will render receipt and appropriate Kumbhabhisheka prasadam.

Contributions for kalasha sponsorship should reach us by 1<sup>st</sup> June 2018.

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Note: Those who have already made a contribution will be given appropriate kalasha and prasadam



### Kumbhabhishekam Participation Form

Contribution	Prasadam
<input type="checkbox"/> ₹ 5,00,000	Silver Kalasha, Gold coin
<input type="checkbox"/> ₹ 1,00,000	Silver Kalasha
<input type="checkbox"/> ₹ 50,000	Silver coated Copper Kalasha
<input type="checkbox"/> ₹ 25,000	Copper Kalasha
<input type="checkbox"/> ₹ 10,000	Brass Kalasha, Silver Coin
<input type="checkbox"/> ₹ 5,000	Brass Kalasha
<input type="checkbox"/> ₹ 25,000	One Kala Puja

Or, I wish to contribute

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# Brahma-Satyam Jagan-Mithyā Jivo Brahmaiva Nāparaḥ Mani Dravid Śāstrigal

(a precise of Śāstri Ji's lecture delivered  
during the 8th National Conference organized by Ārsha Vidyā Vikās Kendra, Bhubaneswar,  
at Swāmi Dayānanda Ashhram, Rishikesh on the 12<sup>th</sup> of February 2018)

This is a famous couplet in Advaita Vedānta which summarizes the whole teaching into half a sentence. Of this, jivobrahmaiva nāparaḥ is the most important.

While many people are ready to concede that Brahman alone is satyam, they become uncomfortable to hold jagat as mithyā. This is true of people, both of the past and the present, which prompts them to either give up Advaita, or give another explanation to Advaita that is different from Śāṅkara.

Why does jagan-mithyātvam makes everyone uncomfortable; because, such a position implies that Guru, Śāstram and everything else becomes mithyā. If śāstram is mithyā, how can it reveal the satyam? How can one have śraddhā in such a mithyā-śāstram? Many people hold Advaitinsas māyā-vādins – there is no problem there; but they also say, Advaitins are mithyāvādins, which implies that what is spoken by Advaitins is false. Therefore, there is a need to address some questions such as, what exactly is meant by the Advaitin when he uses the word mithyātvā, what are its possible objections, how they are answered, and what is the intent of the Advaitin when he claims mithyātvā of the jagat.

In the world, everyone is advised to speak the truth, which by implication, suggests that one should not speak the untruth. The antonym of satyam is anṛtam, of which mithyā is a synonym. Therefore, jagat also becomes anṛtam, which is unacceptable. We need to understand what is anṛtam? Suppose someone who knows what is lying on the ground is a rope, but just to cause fear in a boy, says “there is a snake”; he can be said to be lying. Now the boy, in turn, believing it to be a snake and with an intent to warn another boy, says “there is a snake”, he cannot be said to be lying. In both cases, what is, is rope. So, it appears that what is satyam, does not depend upon the vastu, but depends upon the speaker. If one says something which is not true of his knowledge, then he can be held to be lying. But if someone says what is true to his knowledge, even if his knowledge is false, what one says cannot be held to be untrue.

Is this the context in which one must view the statement “Brahma satyam”? No. Could satyam and mithyā be determined based on existence? In the sense that what exists is satyam, and what does not exist, is mithyā, like that of hare's horn? This calls for examination of what exists and what does not exist. That whose existence is not even possible, is what we call as asat. It is unfortunate that what the Advaitins regard as param-satyam (absolute truth), is regarded by opponents of Advaitin as tuccham, who regard that such a Brahman as presented by Advaitin is an impossibility. They hold the anirvacanīyatva of Advaitin, as tuccham. This only goes to show that the determination of what is satyam and mithyā cannot be on the grounds of existence.

Then what is satyam and mithyā? Could they be determined based on cause and effect? Some are of the view that anything that produces a useful effect is satyam (arthakriyā kāritvam satyam). But even this definition does not hold good, since it is seen that a false-snake seen on a rope can cause effective fear.

So, what is satyam? That which was existent even while there was false knowledge, that which subsists on the negation of the false knowledge, that is satyam. Let us now examine this definition. Rope is avyabhicārah (that which does not get negated). Rope was existent even before it was known, while it was known falsely as snake, and continues to exist after the snake is negated and rope is known; so that which does not get negated at all is satyam. Even when the snake is seen, the existence of the snake belongs to the rope. If the rope moves, the snake appears to move; if the rope is removed, the snake appears to have gone.

Advaitin holds that there is a non-dual satyam, on which the entire jagat is super-imposed, from which the entire jagat gets its existence from. It is non-dual, hence there is no parallel one can give to exemplify Brahman. Rope is created, so its satyam (satyatvam) is only relative to the snake that was superimposed upon it. The absolute satyam, Brahman, is revealed by the Upaniṣads to have been existent even before any creation of the jagat began, including space and time. This is the intended meaning of the word satyam by the Advaitin.

Mithyā is that which is different from satyam, as that which is recognized as existent, but which existence is borrowed. Those such as the hare's horn are regarded as asat. 'kvacidapi (space) upādhausatvena (space) pratītyanarahatvam'. Mithyā is that which does not belong to either extremes – it is neither asat like hare's horn, nor non-negatable like satyam-Brahman.

What is satyam is nityam (eternal). What is mithyā is not eternal, for everyone accepts that jagat is created and it subject to destruction. In fact, all darśanas (views) agree that jagat is sad-asad-vilakṣaṇam, nitya-vilakṣaṇam, asad-vilakṣaṇam. Then where do they disagree? They do not agree that jagat is created due to ajñāna. Advaitins hold that it is by adhiṣṭhāna-tattva-jñānam that jagat gets sublated, whereas others object to this. In the view of the Advaitin, it is tattva-jñānam alone that can remove ajñāna, and hence tattva-jñānam alone is the cause for liberation.

Therefore, the jagat becomes ajñāna-vilakṣaṇam, that which is produced through bhāva-rūpa-ajñāna. Jñānam cannot make any change to the object that it reveals – it can only reveal an object as it is. That too, its revelation is limited the capacity of the pramāṇa. For example, in the case where pratyakṣa reveals a pot, it reveals only the front portion and not the back side. There is no pramāṇa which can reveal all the characteristics of a given object. Inference reveals that there is fire on the mountain, based on the smoke that is seen on top of it; but anumāna cannot reveal the extent of the fire. Even śabda cannot reveal an object that has many attributes, comprehensively. However, if there is something which has no attributes, no parts, then śabda can reveal such a vastu in its entirety; such a vastu is one's ātma-svarūpa. 'ato anubhavaḥ eva ekaḥ viśayaḥ ajñāta lakṣaṇaḥ' - here anubhavaḥ means ātma-lakṣaṇaḥ.

So, mithyā can now be understood as that which is negated by jñānam. It is jagat which is anirvacanīya, in which all transactions take place, for there can be no transactions in Brahman. 'satyānṛte mithunīkṛtya vyavahāraḥ' says Śaṅkara. Thus, in 'brahma satyam jagan-mithyā', satyam should be understood as that which is non-negatable, and mithyā as that which is negated by satya-jñānam.

*(transcribed and translated by Sugavanam Krishnan)*



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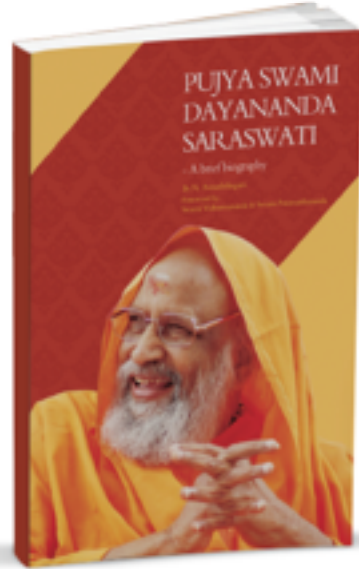
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<b>Camp-1</b>	<b>17/02/2019-26/02/2019</b>	Chandogya Upanishad Chapter 6 - Uddalaka-Shvetaketu dialogue	<b>English</b>	<b>Sw. Veditatmananda Saraswati</b>
		Upadesha Saram of Sri Ramana Maharshi	<b>English</b>	Swamini Praprajnananda Saraswati
<b>Camp-2</b>	<b>07/03/2019 -16/03/2019</b>	<b>Rama Gita</b>	<b>English</b>	<b>Sw. Parmarthananda Saraswati</b>
		<b>Taitriyopanisad-Brahmananda Valli-I</b>	<b>English</b>	<b>Sw. Santatmananda Saraswati</b>
<b>Camp-3</b>	<b>20/03/2019-29/03/2019</b>	<b>Bhakta &amp; Bhakti (Bhagavad Gita)</b>	<b>English</b>	<b>Sw. Tattvavidananda Saraswati</b>
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<b>Camp-4</b>	<b>1/04/2019- 10/04/2019</b>	<b>Upadesa Sahasri-II</b>	<b>English</b>	<b>Sw. Tattvavidananda Saraswati</b>
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**Published by V. Sivaprasad**

Trustee, Sruti Seva Trust, Anaikatti, Coimbatore 641108

*Edited by*

Ramachandran.S.N-94879 11949

**Printed by B. Rajkumar,**

**Rasi Graphics Pvt. Ltd.,**

40 Peters Road, Madras 600014. Ph. 28132790, 28131232



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