



Arsha Vidya Newsletter

Rs. 15/-



Pujya Swamiji's Mūrti at Manjakudi



Gurupurnima Puja At AVG

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Mundakopanishad

Mantra 4

नायमात्मा बलहीनेन लभ्यः
न च प्रमादात् तपसो वाप्यलिङ्गात् ।
एतैरुपायैर्यतते यस्तु विद्वान् ।
तस्यैष आत्मा विशते ब्रह्मधाम ॥३.२.४॥

*nāyamātmā balahīnena labhyaḥ
na ca pramādāt tapaso vāpyaliṅgāt.
etairupāyairyatate yastu vidvān
tasyaiṣa ātmā viśate brahmadhāma. (3.2.4)*

*ayam-- this; ātmā-- self; na labhyaḥ -- is not gained;
balahīnena -- by one who does not have strength; ca -- and;
na pramādāt -- not by indifference; vā -- or;
api -- even; aliṅgāt -- without renunciation;
tapasaḥ -- by pursuit of knowledge;
tu -- whereas; etaiḥ -- by these; upāyairiḥ -- means;
yaḥ -- who; vidvān -- a discriminative seeker;
yatate -- makes effort; tasya -- of that person; eṣaḥ -- this;
ātmā -- self; brahma-dhāma-- the abode of Brahman;
viśate -- enters*

This self is neither gained by one who does not have strength, nor by indifference, nor by pursuit of knowledge without renunciation. Whereas, the self of a person who is discriminative and who makes effort by these means enters the abode of Brahman.

Choosing *ātman* is the first qualification to gain *mokṣa*. The second qualification is mentioned in this *mantra*. Having that qualification, one recognises oneself to be Brahman. The qualification is in the form of putting forth adequate effort to gain knowledge, along with the means such as inner strength and so on mentioned here.

Nāyamātmā balahīnena labhyaḥ: the *ātman* under discussion is not gained by one who has no strength.²⁰⁰ For such a person *ātman* is not available for knowledge. Here *bala* is definitely not physical strength, or any other source of external strength such as money, manpower or support system. One cannot also say that *ātman* cannot be accomplished by one who has all of them because what is at stake here is knowledge. The *bala* here is inner strength. It is either born of knowledge or it is strength gathered for the sake of knowledge through serving the teacher, listening to scriptures, and acquiring virtues like mastery of the ways of the mind.

The knowledge that one gains with the help of *śruti* is inhibited with doubts, speculations and emotional problems in the case of many people, and it has to be completely released from these fetters. An uninhibited knowledge produces the strength by which one gains the *ātman*. The strength of knowledge is unshakeable. Fire is hot and if the whole humanity were to stand up against this fact and say that fire is cold, one will proclaim, "Let the whole humanity say otherwise, I know that fire is hot."

A weak person easily comes under the hold of a stronger person. If one is economically weak, her will come under the hold of a rich person. Here the weakness is that one comes under the hold of *rāga-dveṣa*. When the *rāga-dveṣa* holds a person hostage, he becomes a weakling. He is not available for listening to the scriptures in order to know. Getting the better of *rāga-dveṣa* is called inner strength. For this one requires *karma-yoga*. The *Bhagavad Gītā* elaborately deals with *karma-yoga* that has been suggestively mentioned in the *upaniṣad*. The self is not gained by a *balahīna*, one who has not lived a life of *karma-yoga*.

Na ca pramādāt: not by indifference or lack of alertness. The *ātman* is not gained by *pramāda*. The word '*pramāda*' is commonly found in many Indian languages. It generally has a negative connotation except in Tamil. Any omission, indifference or slothfulness is *pramāda*. Anything that stands between oneself and what one wants to achieve is *pramāda*. So one should not be negligent in doing what is to be done for gaining this knowledge. One has to lead an alert life.

Śaṅkara gives the meaning of the word '*pramāda*' as lack of *vairāgya*, *dispassion*,²⁰¹ which is contextual. *Vairāgya* is the disposition of the person who does not bother about anything else but one's chosen pursuit to know the self. It keeps the mind with what one wants. Desire for *ātman* is unlike any other desire. Any other desire is accommodative. One can have a desire for electronics as well as a desire for a good car. Both desires are not opposed to each other. They are all desires for *anātman*. Here, the desire for *ātman* cannot join other desires. Objects of other desires do not belong to the same order of reality as the *ātman*; they are *mithyā* name and form, while *ātman* is *satya*. One has to desire only for *ātman*. Then, even if other desires arise, there is no commitment in any of them.

One is working to gain the knowledge of the infinite. It is not knowledge of something, but knowledge of oneself that includes everything. It is a different type of knowledge. One should be able to hold that knowledge, and for that one requires certain preparation. Any knowledge requires preparedness. One plus one is equal to two is a problem for a two-year-old child. Preparedness and knowledge go together. That preparedness will bring in knowledge. One cannot be indifferent to the means mentioned here that gives the preparedness.

The third means is *tapah*. A committed pursuit, religious or spiritual, is *tapas*. It is always for accomplishing higher purpose. Nothing else attracts a person who has the commitment to accomplish a given thing. That commitment is complete, not lukewarm. To gain Brahman, which is everything, one has to give up everything else.

It is said,²⁰² 'Sacrifice one person if it will save the whole family, sacrifice one family if it will save the whole community and sacrifice one community if it will save the county.' One has to sacrifice everything to gain the *ātman* that is limitless. Whatever one sacrifices becomes oneself, so nothing is really sacrificed in the end. Here, inquiry into the words of Vedanta is *tapas*. It is in the form of doing *śravaṇa-manana* and *nididhyāsana*.

The word '*liṅga*' implies an exclusive pursuit. *Liṅga* is common parlance means an indication. It is a symbol²⁰³ by which one is able to understand something else. The 'major term' of western logic is called *liṅga* in Indian logic. *Liṅga* is the *hetu*, the reason based on which one makes an inference. If one sees the marks of a huge tyre on the sand, then one can infer that a tractor must have passed that way. The *liṅga* is the tyre marks in this inference. In logic, the *liṅga* is anything that helps one arrive at an inferential conclusion. The *śivaliṅga* that stands for Lord Śiva is the *liṅga* by which one recognises Īśvara as everything. If the whole cosmos, known and unknown, is collapsed and shaped into a form, it will be the form of *liṅga* and it is the form for Īśvara. Īśvara cannot have a form of his own. If he had his own form, then he would be only that *liṅga* form. If he has no particular form, all forms are his forms and it becomes a form symbolising the total. It is not the formless that is worshipped. It is the total form that is worshipped.

The word '*liṅga*' in the present context means the symbol of renunciation. The ochre-robe that one wears, the water-pot and the stick that one carries are the *liṅgas*, indications, of renunciation. The *upaniṣad* says, *aliṅgāt tapasaḥ na labhyaḥ*, the self is not gained by knowledge that is not accompanied by renunciation. It means the pursuit of *ātman* cannot be out of curiosity. One may be curious to know what a renunciate is aiming for and doing. One may take to this pursuit so that one is able to talk on *Bhagavad Gītā*. All these things do not work. The heart and soul should be together in gaining this knowledge. It is the *liṅga* of *sannyāsa* if the doership is still there. Nor one has to wear the ochre-robe to listen to Vedanta and then remove it! Mere *tapas* not accompanied by a total commitment will not be successful. The word '*api*' is very important. It should go along with *aliṅga*.

When a person takes *sannyāsa*, *vairāgya* is visible in his lifestyle. He boldly declares to the world that he is not interested in any pursuit in which the majority is interested, and he is a non-competitor in the society. His mind is sane because he does not think about tomorrow; he relaxes with what is going on. He is not a hobo that one sees in the American society who drops out because he cannot handle going to work daily, relating to people or meeting society's expectations. A *sannyāsin*, like a hobo, does not have a family ties, does not have a bank account and does not go to work; but unlike a hobo he has grown out of other pursuits because of *viveka*. The *śāstra* and the *guru* confirm this. This *ātman* is not gained by knowledge which is not backed by *sannyāsa*.

Etaiḥ upāyaiḥ yaḥ yatate: one who puts forth effort along with these means. *Upāya* is the means and *upeya* is the end. Means are of two types, primary and secondary. *Tapas* with renunciation is the primary means, and everything else becomes a secondary means. Of the secondary means, inner strength and alertness are mentioned here. Without the secondary, the primary will not work; the secondary means have to support the primary. By these means one gains the knowledge of *ātman*.

Upāya is a comprehensive word. There is another word ' *sādhana* ' meaning 'a means' by which an end is accomplished. It is generally used in a primary sense, so one has to specifically mention if it is a secondary *sādhana*. Otherwise it will refer to the primary means. But the word *upāya* covers the need for primary as well as secondary means. It covers everything that is necessary. If one think *prāṇāyāma* is necessary, one can also include it as an *upāya*. A diet regimen is an *upāya*. Marriage, parentage and so on, if converted into *yoga*, are also *upāya*. *Upāya* is not something different from the usual pursuits of life, but all those pursuits can be converted into *upāya* through healthy attitudes and right commitment, and can be a means for self-growth.

Yatate means strives. A *yati* is one who makes efforts. To be successful, the effort must be appropriate and adequate. There is a method in every effort; even opening the door is an *upāya*. Whether it is lock and key system or an electronics card, one applies the appropriate method and only then the door opens. *Upāya* means a proper method that helps one accomplish the job easily, without tears, like resolving a knot. One has to pull the right end of the string. Otherwise, it will get more tightened. One requires a proper method. One cannot afford to be impatient or violent; one also cannot force one's will into gaining *mokṣa* there is no gate crashing to Brahman. One happens to be Brahman and one has to know this fact. One has to use the mind to know and not meddle with it. The mind has to be handled with great care and love. Otherwise it can take one for a ride and put one into trouble. It is also an *upāya*.

Here, the one who has chosen the *ātman*, and makes efforts adopting these means, is called a *vidvān* because he is definitely going to become a *vidvān*. Even a *vivekin* is called a *vidvān*. *Tasya eṣa ātmā brahma dhāma viśate*: for him the *ātman* enters the abode of Brahman. Previously he was seeking Brahman. Now he enters into Brahman. *Dhāma* is a destination, an abode where one relaxes. Every desirable destination can be called *dhāma*. The ultimate abode is a place where one goes and remains. Even if he comes back, it does not make any difference for him. That *dhāma* is Brahman, which is everything.

People are committed to action in the form of going places and entering worlds of experience. So, the *sāstra* talks in the language of our orientation, while mentioning the result. Brahman is a destination that is final. Unto that Brahman this person enters, but it is an 'as though' entry. One recognises the self as Brahman. The reaching, that is in terms of knowledge, is spoken of here as an entry. It is only to negate the idea of any other form of entry. It is not entry into *brahma-loka* etc., because all the *lokas* have their being in Brahman.

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200 बल-हीनेन बल-प्रहीणेन आत्म-निष्ठा-जनित-वीर्य-हीनेन । ( मुण्डक भाष्यम् )

201 नापि लौकिक-पुत्र-पश्चादि-विषय-सङ्ग-निमित्त-प्रमादात् । ( मुण्डक भाष्यम् )

202 *Mahābhārata Udyogaparva 37.17*

203 लिङ्ग्यते बुद्धयते अनेन इति लिङ्गम् ।

.....to be Continued



## Address to Youth (Sri Swami Dayanandaji's lectures)

*Continued from previous issue....*

Anything that is proved illogical is not a matter of belief. This is the basic approach to even god. This is very important to know whether you call god as father in heaven, or you call father or allah. You have to answer the question where was he before the creation of heaven. Is it hell? That is the only place left. God in hell created the heavens and got transferred to heaven and kept the hell for some of us. Anyway, the question is who created the hell? There is no answer. Father has to say to the child, 'Shut up! Go and do your home-work'. There is the problem. This problem you can never solve. So when the question like these are asked, and they are not answered, Children have problems in relating to god. Not that they do not want to relate to god, they know and still there is a problem. They grow without getting answer to these questions.

That area, whenever they say- 'You think of god'. Then they have to come up 'it is a matter to believe'. Do not question. He can be a great scientist, but in this area he is dumb. Because that area is anaesthetized. You do not question at all. It is a question to be understood, in fact. It is a valid question and answer can be found only when you understand the creation a little more.

Even though the pot maker is intelligent enough to make pots, but he cannot make pots unless he has some material.

He must have clay, or silver, or plastic. Some material must be these to make a pot, understand now! God also to create the world must have what? Some "X" Material.

Where did he borrow the material? He cannot borrow from anybody. Because "anybody" has not come. Even space is a part of creation. Time is a part of creation.

This is where our Vedas have come to tell us that akasa (Space), Vayu (Air) time (kala) all these are creations. The material cannot be separate from the maker. If the material is separate, then there has to be space to separate. But space itself is yet to be created.

So both the material cause and the maker should be together.  
Like even for a spider, the material and maker are together.

When you go to sleep, do you experience this world? In real sleep. In dream you experience, in sleep there is no time, there is no space. There is no space. There is nothing. No solar system, everything gone. But you are there without experiencing anything.

When you make up half, then there is a dream. You create a dream world. You create Sun, mountains trees, Valley, River, Animal, Men, Women, Mosquitoes. Everything in the dream who created? You only created. Where did you get all the material? There is a dream house where did you buy the cement? Steel? Wood? Nowhere sir. It is all in me alone-by own memory. The maker is me and the material also is me. I Thought of mountains, mountains was. Thought of valley. The valley was. Thought of a river. The river was. So, for the creation the material necessary for it was found in myself. So I am both the maker and the material for the dream world. That forms the model.

If the maker and the material are identical, then you can understand god now very easily. He has got to be identical. Any other thing would be illogical. An illogical - you can neither believe nor understand. What is illogical is not to be accepted, or is to be understood as illogical. You cannot believe it. So the God must be both. Then I have nothing for me to say against the model. Model is not wanting. Any own dream gives a model.

That is why we say, our god is married. He is not a father in Heaven. Then what about mother? Father without mother? Is he a widower?

From the stand point of maker we say, it is 'He'. From the stand point of material it is 'She'.

Idea is their both maker and material are identical- that opens up a new fact. That is - the creation can be never separate from the material from which it is made. The pot, the creation, is not separate from the material of which it is made. Can you separate the material, the clay, from the pot?

Suppose I take the fabric away and ask you to wear the shirt. You wear the shirt. Let me take the fabric. Where is shirt without fabric? Where is yarn without cotton or Silk? Whatever may be the effect, it CANNOT be separate from its cause.

If god is both the maker and the material, where is He? The question does not arise. Where is He not?

We are searching 'where is He?' That means we have already decided, He is not here. Understand now. The creation is not separate from god. Therefore, the creation-space is God. Air is God. We have a model here. Five elemental model. We will discuss that later. Anything you see, -Sun, Space, Time, Stars, known and unknown, the whole thing is God. You must have heard about. "God is all pervasive. This is what it means. The creation (given) is non separate from creator/giver. Hence the whole creation is sacred. We do not look upon one part alone is sacred. Your body is sacred. Your mind is sacred. The sanctity of your body, the sanctity of your mind, is very important. Sacred means is what? It is not separate from God. I look upon everything that is here as sacred.

"One great God is everywhere and can be worshipped in any form".

Last week we talked about what do we understood by the word god. We saw anything that is intelligently but together require an intelligent being. Like their hall or fan or mike. All these are intelligently but together. So there is a purpose involved here. When there is a purpose, there is certain knowledge and skill involved. So all these are possible only when there is an intelligent being. So I cited the case of ant which is intelligent enough to create the anthill, honey-bee intelligent enough to create honey comb, a bird is intelligent enough to put together a nest.

Then you say in certainty, anything that is intelligently put together to serve a purpose, should have an intelligent cause. So when I look at my own physical body, and the whole set up in which it is born, I see it is intelligently put together. Every scientist knows this. There is certain design in the world set up. When you appreciate such a design implying a lot of knowledge, then you have to visualize/appreciate an intelligent being - the creator, the one who brings different things together. So this world, is looked upon as creation. If it is creation it presupposes knowledge and knowledge always rests in a conscious being. And the conscious being having knowledge is called god, a word we use to refer that entity. We are talking of the creation of the entire thing, we are talking of all world. I can give you a small drill now.

“Gatakarta”, “Karta” means maker “ghata” means pot. The maker of a pot must be knower of pot, otherwise how can he make. So “Gatakarta” means one who knows ghata.

All knower, all skill also all mighty - that conscious being - whom we also call Isvara in Sanskrit. Because He is unlike one of us. Where is this God? One person asked me - I give two minutes. He challenges. Let Him come. God did not come. So he says god is not there.

The question is ‘where is He? He is all knowing - Ok. It is logical clean. But where is He? One says he is in one of the heavens, Vaikuntha etc. Seven-up. He is in the 7th world. Who created heaven? If god created heaven, where was he before the creation of heaven? There is no answer. When we do not have answer, what happens? You know. In the mind of a person, he has given up. Because there is no answer. One aspect they are very sure. That this must be an all knowing conscious being. What is he? Where is he? These are all problems. So we have faith. And when we have no faith, half the question is answered and the other half is not answered.

.....To be continued

### Quotes from Pujya Swamiji’s Diary – 1968

#### April 1968 –

- \* Life is for the living. Death is for the dead. Living I die if I miss the here and now.
- \* Dead I will live if I have my being in the past and future, and there and yonder. Is it living ?
- \* ‘That’ is ‘this’ when there is a ‘that’ beyond ‘that’. ‘This’ is ‘that’ when there is a ‘this’ closer to ‘this’. Is there a ‘this’ which never becomes ‘that’ ? With the ‘this’ that is ever ‘this’ can I ever conceive a ‘that’?
- \* If one is ‘this’, is there any meaning in one’s struggle to become ‘that’.
- \* I am this-here-now. That-there-was is beyond my scope.



# Manadalabhishekam

at Anaikatti, July 2018

The Mandalabhishekam, marking the culmination of the temple Kumbhabhishekam program was performed at the Anaikatti Gurukulam with Guru-Isvara-anugraha between 24<sup>th</sup> and 26<sup>th</sup> of July 2018. The samkalpa was for the growth and continuation of all valuable activities and institutions initiated and blessed by Pujya swamiji and for loka-kalayanam.

It was a three day event with Ganapathi Abhishekam and Homam, Rudra Trishati laksharchana and homa, 108 sankha puja, two kaala pujas, shankha-abhishekam and kalasha-abhishekam. The program was done under the expert guidance of Pujyasri Omkaranananda Mahaswamigal and the rituals were all performed by a team of devoted Shivacharyas led by Sri Chandrashekhara Pattar. This was a fitting finale for the Mandala pujas which began on 17<sup>th</sup> July, immediately after Maha Kumbhabhishekam.



## Gurupurnima talk of Acarya

Arsha Vidya Gurukulam Swami Sadatmanandaji on 27th July 2018

Today we are celebrating the day called Vyaasapurnima, known as Gurupurnima. It is called Vyaasa-purnima because on this full moon day Vyaasa was born. Vyaasa was an important guru in our tradition. He is called Veda Vyaasa - *viv vyaasam vedam yasmāt* - One who compiled vedas. He did not author the vedas, but he compiled the vedas. Therefore he is called Veda Vyaasa. His other name is Sri Krishna Dvaipayana because he was born in a particular Island and his name was Sri Krishna. He is considered to be an avatara of Lord Vishnu. There is a sloka which expresses this idea - *VyaasAya Vishnu rupaaya*.

His contribution to our tradition is enormous. He compiled the vedas, he wrote brahma sutra which is a book of analysis on the upanishad. He also wrote Mahabharata consisting of 100,000 slokas. He wrote ashtadasha puranas- 18 puranas and he has written a commentary on yoga sutra and there is also a Vyaasa smṛti. He has covered all the aspects of vedic teaching. Therefore, there is a saying - *vyaasochchhishtam jagat sarvam*- everything is touched upon by Veda Vyaasa. Idea is that all the aspects of life are dealt with by Veda Vyaasa. To express our gratitude to Veda Vyaasa, we celebrate Vyaasapurnima. Since Veda Vyaasa represents the lineage of teachers, this day is also called gurupurnima – *guroh purnima* – the full moon day dedicated to guru. On this day we express our gratitude to our own teacher and also the teachers of the entire sampradaya. Infact, there is a specific way of doing puja where you make a mandala and you invoke all the acaryas. Ofcourse on this day you express your gratitude to your own teacher.

### What is the importance of having and showing gratitude?

Especially in our Vedanta tradition, gratitude to our teachers is very important because if I have gratitude and reverence to my teacher from whom I am learning or I have learnt, then only there will be an impact of the teaching given by him or her. If there is no reverence or gratitude for the teacher, even though I have learnt, but his or her teaching will not have so much impact. The notes I have written during the class, I will not have the mind to see it and even if I see it I won't give so much validity to it. So my reverence and gratitude to the teacher will create an impact of the teaching given by the teacher. It is for my own benefit that I have and express my gratitude.

Another thing is – gratitude makes me humble. Otherwise there can be jnana-ahankara. “*I have understood well*,” “*I can express and talk fluently*” – thus there can be a lot of arrogance. To counter-act that, having gratitude to your teacher is very important. Gratitude means I remember that what I have is because of the grace of my teacher and this attitude will keep me humble.

Gratitude in general is very good for our mental health. Gratitude keeps us happy. Gratitude is the feeling born of the acknowledgement of the favours done to me. When I remember something good done to me, naturally there will be happiness. Therefore, gratitude in general is a very good attitude I have seen it in Pujya Swamiji so much. A person would have done a small thing, but he will make it a point to express his gratitude. In my own life, I have seen it has helped me very much. So gratitude keeps you happy.

Another thing is gratitude takes care of our self-esteem as well. When you have more and more gratitude expressed often, then you are remembering - *how blessed I am, how blessed I am*. Means, I remember what all I have. How I have been helped by so many people. When I think of that then the general feeling many people have that life has let him down will not happen because of my remembering that so much has been done to me by so many people. Therefore, this gratitude helps us to even have a relatively good self-esteem. That is why we express our gratitude in general and especially to our teacher on this Gurupurnima day.

Also this gratitude should not be kept within yourself. It needs to be expressed in an appropriate way and at appropriate time. When expressed, it gets strengthened like love or any feeling. Therefore, gratitude needs to be expressed. Gurupurnima and days like this give us an opportunity to express our gratitude.

This gratitude can be expressed in various ways - through speech, through chanting some stotram or expressing some feelings if they are there to the teacher or through puja or worshipping the picture, paduka or feet of the teacher and also by serving the teacher in whatever manner possible - *kayena, vacha, manasa*. All these three means we use to express our gratitude. When we express our gratitude verbally, we should make sure there is no exaggeration. So whatever feeling we have, we express appropriately without exaggeration. That will help us to strengthen our gratitude. Gurupurnima is one such day, we can express our gratitude.

One more thing, this day is marking the *caturmasya vratam* of sanyasis. In earlier days and even now some sanyasis keep walking and don't stay in one place for more than three days. That was the convention. In monsoon they cannot travel, so they will be staying in one place and the villagers or citizens of the town or city will request the sanyasi to stay there and bless them by his presence. There is a particular *vidhi* for that. The sanyasi will agree to stay in that place and everyday he will be teaching some sastra like puranas or if there are evolved students, then he may teach brahma sutra. This gurupurnima day is the beginning of *caturmasa vratam*. *Caturmasa* is a group of four months starting from this gurupurnima day to the end of the fourth month from now. But this is too much for sanyasis who are busy. So there is an abridged version- *paksho vai masah*. Four months are converted into two months. Some follow this and don't travel for two months.

This day is also important for starting some *vratam* (vow or discipline). Generally, the *vratam* is *upavaasa pradhana vratam*. You reduce your intake during these four months. This is also good health-wise because it is said during the monsoon time our digestion power is reduced and therefore it is better we eat less. One variety is - *shaaka haara* - one eats vegetables only for four months and the result of this *vratam* is one becomes wealthy. Wealth can include all wealth like wealth of vidya also. Or one can remain fasting alternate days. Some *vratams* are positive like you chant *purusha suktam* every day. This will increase buddhi shakti or you do 108 pradakshina having fruit in your hand or do some vedic chanting everyday. All this will bless you anytime, but if done during *chaturmasa*, it will bless you even more. Like shops announce special diwali sale. If you cannot do it for four months, then you at least do it for Kartika masa- the last month. These four months is *devashayana*- Vishnu is taking rest. Therefore, *mangal karyas* (auspicious actions) such as marriage etc. are not generally done during this period.



There are some guiding principles as to what sort of *vratam*, we should do. One thing is the *vratam* you do should not disturb the household set-up or office set-up. Means your *vratam* should not be a source of disturbance to others. Suppose you are a receptionist and you take the *vratam* of *maunam* or you take *vratam* to chant *purusha suktam* loudly very early in the morning disturbing others around. That is not proper.

Also the *vratam* should be in keeping with your physical stamina. If one has problem walking, one should not take a *vratam* of doing 108 *pradakshina*. *Samartho dharmam Acharet*.

Also it should be in keeping with your mental condition. If one's mind is generally feeling depressed nowadays, then one should not take the *vratam* of *maunam*. Talking is necessary to get over depression.

Also my *vratam* needs to be in harmony with the type of *sadhana* I am predominantly following. Suppose I have a commitment now to *nididhyasanam*, then doing 108 *pradakshina* or chanting may not be the appropriate *vratam* to take. The *vratam* should not distract me from my present *sadhana*. Like right now if I have commitment to Vedanta study and have to attend 6-7 classes in a day, then I should not take a *vratam* which will distract me from my study. Keeping all these factors in mind we do *vratam*.

### **Somebody may ask-“ Why do *vratam* Swamiji?”**

*Vratam* is meant for establishing my mastery over my own body-mind-sense complex. If you already have this mastery and you feel that your body, your mind and senses are very cooperative and do not create any problem. Then you need not do *vratam* because you have already got the result of *vratam*. But if this mastery is not there, then *vratam* can help.

But while following *vratam*, we make sure that the *vratam* does not create any guilt. If there is any violation in your *vratam*, or you start a *vratam* and you find it hard to keep it up. Then you can pray – “O Lord, give me the capacity to do this *vratam* next year.” So without any guilt we follow the *vratam*.

It really gives a lot of discipline, lot of mastery over one's body-mind-sense complex.

So we pray to lord Dakshinamurti and to Pujya Swamiji to bless us in our pursuit. If we are going to have some *vratam* we pray to Bhagavan- “Give us the strength to follow the *vratam*”.

*Om tat sat.*

### **Quotes from Pujya Swamiji's Diary – 1968**

#### **May 1968-**

- \* What you face now is a fact. Is a fact ever a problem?
- \* A fact is a problem when the fact is not faced.
- \* Life is full of factual events-no problems.

# Gurupurnima talk of Swami Shankaranandaji

Arsha Vidya Gurukulam Swami Shankaranandaji on 27<sup>th</sup> July 2018

Kāmādi-sarpa-vraja-gāruḍābhyām  
viveka-vairāgya-nidhi-pradābhyām |  
Bodha-pradābhyām druta-mokṣa-dābhyām  
namo namaḥ śrī-guru-pādukābhyām ||  
(last verse of guru-pādukā-stotram)

Namo namaḥ – my salutation, namaḥ, namaḥ again! To what? To the guru’s pādukās. Why? Because we want protection from the kāmādi-sarpa-vraja-gāruḍa – snakes and other creepy crawlies which bother us, and Garuda is supposed to take care of all these. That’s true of snakes outside. What about the snakes inside that bother me, which don’t let me grow? The one which subdues them is the guru – kāmādi-sarpa-vraja-gāruḍābhyām. How does he do so?

Viveka-vairāgya-nidhi-pradābhyām. He bestows on me a wealth – nidhi that which should be protected, kept well, kept carefully. Here the nidhi is vairāgyam. When I see things in the right perspective, when I understand the true value of a given thing, I don’t run after a thing just because I have a fancy for it. I understand what is the value of every pursuit, value of every object I seek. The only thing that makes me distinct as a human being is my free-will, my choice. How I exercise my choice makes the difference between how I live and how I can live.

We call ourselves sādhakas. The word sādharma means one who accomplishes. But the fact is, what is to be accomplished is already accomplished. Saying I am a sādharma is really a misnomer in some ways. How do I go from being a sādharma, a person who is seeking to a person who recognizes there is nothing to be sought? That journey begins with viveka. Viveka means the ability to discriminate, ability to separate two things which are very tightly coupled. How do I separate this bar from the steel in the bar (the microphone stand) that’s in front of me? Can you separate the steel from the bar physically? What remains if I take away the steel? Nothing remains, but yet, do you see only a bar or do you recognize the steel independent of the bar? That’s called “raising the bar!” we have to raise the bar! This is called viveka. Not when there are two things like a pink flower and a green leaf – that’s no big deal to separate them. Anybody can separate them. Separation here is with reference to what is seemingly inseparable. I don’t see myself as anything but this body-mind-sense-complex. I don’t see anything else. This is where my identity lies. Am I this body? Yes. This body I am, I cannot deny that. But am I just this body? So we say “anyo’ntara ātmā prāṇamayāḥ” There is something else which indwells this body, which fills this body and makes it functional. That is prāṇa. Is that the last word? Is there something else? Yes. Behind it is the mind, the manas, manomayāḥ. Is the mind alone me? No! No! there is a kartā behind it; an agent of action, a doer behind it, the one who objectifies and uses the mind as an instrument. Is that the last word? No! No!. there is an experiencer, a bhoktā behind it. Our lives are bhoga-pradhāna. We are looking for one more experience in life. How many experiences have we had in life? How many more do we need, to be able to see there is something, there is a truth beyond the experiencer-doer-enjoyer. This is true viveka and one who gives this, viveka-vairāgya-nidhi-pradābhyām, to such a Guru, I say namaḥ.

How does he give that treasure?. Bodha-pradābhyām – he awakens me to my true nature. Bodha means knowledge of the truth. The truth is very much there, like the steel in the bar is very much available for reckoning, but I miss it, because my buddhi is hooked on to a name and a form, and to utility. I am always a utilitarian. If I look for utility, then there is never going to be a freedom from vyavahāra, because utility means I have to transact. Here bodhaḥ is tat-tvam-asi. You are what you are seeking. There is nothing more to be done. That knowledge is freedom, mokṣa - freedom from being a person who is wanting, freedom from being a sādḥaka. You recognize – I am what I want to be, I have arrived! Guru is the one who gives me such a knowledge, who makes it possible to know. When I understand who a Guru is, then alone respect wells up out of me for the Guru. Otherwise it will be one more word.

Who is a Guru? How do you translate Guru? Teacher? Gururbrahmā gururviṣṇuḥ

... I never understood why we chanted this until I heard Pujya Swamiji. Then you really understand why gurur-brahmā - because when all that is here is īśvara, is the one who teaches going to say “īśvara is different and I am different”? He knows very well that he is not separate from īśvara. The one who has the same devotion to the Guru as he has to īśvara, that person alone is blessed by the Guru’s knowledge fully. That is the śāstra.

Okay. If knowledge alone is needed, then let us have one more class. Why this Guru- pūja? Why maṇḍala pūja? Why something other than knowledge? Even if you look at our pūjas what is important? We have a 16-step pūja, we have a 5-step pūja etc. But what are the important steps in a pūja? We start with a saṅkalpa, we make an affirmation - this is what I am going to do for this purpose; which means you have a clarity towards what you are seeking. Then the other step in a pūja, when people like to be in a pūja, is when the āratī happens. Everybody wants to crane their neck and see the āratī. Haven’t we seen dakṣiṇāmūrti before? Haven’t we seen any of the forms before? What happens when the light comes? Why this going after the light? Because that light is the light that’s supposed to show us what is the true nature of Bhagavān. The pūja begins with the understanding “īśvaraḥ asti”. There is a small lamp burning in whose light the ornaments of the deities shine and therefore I know there is Bhagavān. And the person who does the pūja is also called “gurukkal”. He is also like a Guru. What is his job? He is doing a few things. And finally what does he do? He lights this camphor and in that light of the camphor he shows what is īśvara. And for that one glimpse, one is waiting. How long is the āratī and how long is the pūja? What’s the proportion? āratī seems very small. This is true of life. Pūja actually reflects, in a way, our life, as we grow from doers and enjoyers to the ones who recognize the reality. The whole life is a pursuit of that one alone. You start with a saṅkalpa, you have a clarity of what you are looking for. Then you want to know the truth of īśvara, which is the truth of you. Like in Pūja, you can’t just say “I will do saṅkalpa and then do āratī”. Pūja doesn’t work that way. It works through a whole bunch of steps. Karma dominates life because that’s how life is and that’s what takes our time. Therefore, we have to learn to do whatever we do, recognizing the presence of īśvara. And for that, we need an attitude called Bhakti. Bhakti calls for śraddhā. To accept adṛṣṭa phalam we need śraddhā. Kaivalyopaniṣad says, “śraddhā, bhakti, dhyānayogād avehi”. And all this culminates in one knowledge.



The whole teaching of Vedanta is said wonderfully in a brief composition of Pujya Swamiji – Dakṣiṇāmūrte amūrte. Dakṣiṇāmūrte amūrte sanakādi munijana hrnmūrte. This formless reality manifesting as all the forms is recognized in the hearts of sages like Sanaka. What did Sanakādi go to Dakṣiṇāmūrte for? adhīhi brahma! Dakṣiṇāmūrte taught to Sanakādi. They taught others. That's the whole guru- paramparā coming up to Pujya Swamiji and from Pujya Swamiji to us.

So one goes and says “adhīhi brahma”. Dakṣiṇāmūrte is not physically available. But Pujya Swamiji was available for us to say “tvaccharanāgatam mām adhīhi”! The kṛti says “āgama-sāra-paripūrṇa ātma jijñāsu-manogata mūrte”. The entire veda including the karma-kāṇḍa, have only one purport, one thing to reveal and that is pari-pūrṇaḥ, the whole. Is it away from me? No! it is ātmā, it is myself. āgamasāra is that you have no other way of knowing except through veda. adhīhi – you please teach me, recall for my sake (how you were taught), because there is no other way to gain this knowledge except from a teacher. If that's the role of a teacher, what's my attitude to the teacher going to be?

It cannot be anything but gratitude. This is an expression of that gratitude. No emotion, no relationship stays unless we build up relationships, and for building up a relationship one has to act. If I love you and don't tell, you may never know. You may wonder whether I love you. Expression is important for building up a relationship with the whole paramparā. This is the day to remember our teacher, and the whole lineage of teachers and to see what the teachers have brought to my life, and how grateful I am to my teacher. And how do I express it? - by keeping what he taught me in my mind, by emulating my own teacher, by living my life as guided by my teacher and to make my choices based on the way my teacher taught me. To live my life as my teacher told me. The teacher needs nothing from me. If I throw light on a mirror the mirror doesn't absorb it. It reflects the light back. If you give something to the teacher it doesn't stay, because he doesn't need anything. It comes back to you. Pujya Swamiji was a living example of that – whatever we gave, it came back redoubled to us with so much love for us. That's a teacher. We all take this opportunity to express our gratitude to the teaching tradition – as Swamiji used to say it is not the individual, not the persona, but the Guru as an institution who is remembered on Guru Purnima. I will end with a prayer. May we all be able to keep what our Guru has taught & the way he has guided us in view, and make our lives successful, meaningful, and gain that one knowledge which alone matters!

**Om tat sat.**

## 88<sup>TH</sup> BIRTHDAY OF PUJYA SWAMIJI

Pujya Swami Dayananda Saraswati's 88<sup>th</sup> birthday was celebrated at AVG, Anaikatti on August 15, 2018 with immense affection and devotion.

**GURU ANUJNA:** Swamis, Swaminis, students and devotees assembled at Guru Tirtha. Consequent to the Puja to the murti of Pujya Swamiji, and anujna everyone proceeded to Daksinamurti temple.



**MULA-MANTRA JAPA ARCANA:** Lord Daksinamurti was invoked in pictures and lamps and puja was done by chanting the mula-mantra of Daksinamurti.

**“Om hrim daksinamurttaye tubhyam vatamula nivasine dhyanaike nirantangaya namo rudraya sambhave hrim om”.** Swami Sankarananda explained the meaning of the mula-mantra. Led by Swami Sankarananda, Swamijis, Swaminis and devotees assembled chanted the mula-manta followed by traditional upacharas and maha-arati to Lord Dakshinamurty.



**ANUGRAHA BHASANAM:** Swami Prasantananda in his benedictive address said that everyone should help mutually others. Swami Sadatmananda told that in each and every alphabet we can see many virtues of Pujya Swamiji. He had **accommodation** and accepted everyone with their shortcomings. He had a **broad mind** and was open to new ideas. He was **compassionate** to all. He had **dedication** in whatever he did. He had **devotion** to the Lord. He was an **embodiment** of clarity. We see the clarity in the teaching of his disciples. He was always **energetic**. He had **fore-sight**. He was always **generous**. Swami Sadatmananda sought the blessings of Lord Dakshinamurthy and Pujya Swamiji for the students and devotees.



The function concluded with Maha prasadam.

Report by N. Avinashilingam

### Quotes from Pujya Swamiji's Diary – 1968

June 1968 –

- \* A strong man is one who faces facts. He is weak who wants to escape from them.
- \* A murderer or a man committing suicide is not a strong man. It is out of fear one eliminates, the other escapes.
- \* A rich man is he who feels richer by the very fact he lives. Poor man is one who feels he has life because of possessions.
- \* He is a free man who owns nothing that he cannot dispense with in joy.



## Unveiling of Puja Swamiji's Mūrti

at Manjakkudi Memorial Centre on August 3, 2018.

AIM for Seva Trust and Swami Dayananda Educational Trust, Manjakkudi happily announce that Puja Swamiji's Mūrti has been installed at Swami Dayananda Memorial Centre at Manjakkudi on August 3, 2018. The Mūrti was unveiled by Pujyasri's senior disciple Swami Prasantananda Saraswati in the august presence of swamis/swaminis of the Arsha Vidyā Parampara.

The swamis/swaminis were received with pūrṇakumbham in a procession leading up to the venue. After unveiling the Mūrti, the swamis/swaminis and all present paid their respects to the Mūrti. The Swami Dayananda Educational Trust school children chanted Dayananda Pañcakam on the occasion. The Swamis/swaminis spoke on the occasion reverentially recollecting their association with Puja Swamiji. Swami Prasantanandaji delivered the anugraha bhāṣanam. Smt. Sheela Balaji proposed vote of thanks and felicitated the swamis/swaminis.

The day being Pujyasri's Janma Nakṣatra day, Adi Perukku and Adi Friday, day-long pūjās, homams were conducted at the venue and Angala Parameswari temple nearby. Annadanam was done at all the nearby educational institutions, chatralayas of the Trusts founded by Pujyasri.

Through this memorial we want the village community benefit from Puja Swamiji's teachings. We hope to have regular retreats by Arsha Vidyā teachers who have been student disciples of Puja Swamiji, thereby the teaching can take root in Swamiji's birthplace. The Memorial houses a Lecture Hall with great ambience for study with all facilities like good acoustics, audio-visual presentation facility and good seating arrangements. The Memorial also houses the Swami Dayananda Archives, a great collection of Swamiji's teachings in print and digital formats. Students of Vedanta can use the facility for serious study. The Memorial also provides green surroundings amenable for evening satsangs and informal discussions among retreat students.

The life-like resemblance of the Mūrti will assure Swamiji's presence when the teachings are going on at the Memorial. The Mūrti installation is a fitting concluding part of dedicating the Memorial to Puja Swamiji.

Report By Ramanathan.V





## TAMIL VEDANTA RETREAT ON KAIVALYOPANISHAD

Due to a request for classes in Tamil, the Gurukulam had arranged a six day retreat in Tamil by Swamini Brahmaleenananda. The camp was attended by 22 students comprising of some already exposed to Vedanta and some for whom Vedanta was totally new.



The day was well packed with activities starting with suprabhatham by the peacocks, followed by the Puja in Dakshinamurti Temple, Namaskaram to Pujya Swamiji at Guru Tirtha and the rushing to the Meditation class.

Swamini taught the preliminary steps of correct posture, sankalpa for meditation, prayer to Isvara seeking blessings for the dhyana, body visualisation and relaxation, followed by breath watching, then observing the quiet mind, then doing the manasa japa. She also made the students see the fact that one cannot be the body, breath or mind which are objectified. Appreciating the body, breath and mind as Ishvara given gifts, seeing the prana as pratyaksham brahma, seeing the Atma as Siva, manasa puja were also introduced. The fact that we can never get away from Isvara was emphasised again and again.

There were 3 classes daily on Kaivalyopanisad. Swamini introduced the purusharthas, what are vedas, veda as pramana. The text was taken elaborately introducing moksha as the real pursuit, the importance of Self knowledge as the sadhana for moksha, place of sravana, manana, nididhyasana in self knowledge. What is sraddha, bhakti, Isvara were explained. Finally the mahavakya was explained. Wherever possible various activities and concepts in our culture were explained making our life meaningful.

Many concepts were explained with examples. Day to day events and experiences were quoted as examples. Pujya Swamiji's examples and stories were given making Pujya Swamiji alive for us, even for those of us who have not seen him.

Br. Kumara Chaitanyaji taught us the Guru Paduka Stotra taking pains to see that we got the tune and pronunciation correct. The 2 Acharyas addressed us for half an hour on 2 afternoons. Swami Sadatmanandaji explained what is Spiritual pursuit, why it is important and how one should have intellectual and emotional commitment for the pursuit. Swami Sankaranandaji while answering our questions explained what is Maya with the help of the Indrajala example of Adi Sankara and also how to make children interested in our culture and religion. Swami Prasantanandaji while blessing us emphasised the importance of chanting Isvara Nama with involvement whenever one is free.

On August 3<sup>rd</sup> which happened to be Pujya Swamiji's Janma Nakshatra day, we had the unique opportunity to do an archana to Him at Gurutirtha with all the steps and also chanting his 108 names. On the 4<sup>th</sup> we felt blessed to do Mulamantra japa in front of Sri Medha Dakshinamurti seeking prajna, medha and ability to do dhyana.

We felt that this was a home away from home, not an ordinary home but a dream home as though, transformed to a spiritual world from waking to sleep with no worldly care whatsoever. The system was well oiled and running so well. We sincerely appreciate the dedication and involvement of all the people who have taken the pains to make our camp comfortable and fruitful and know that what we offer is nothing compared to what we have received. We thank one and all for their help. We pray to Sri Medha Dakshinamurti to bless us with more opportunities for such retreats.

**Report by Students who attended the camp**

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### **Quotes from Pujya Swamiji's Diary – 1968**

#### **July 1968 –**

- \* Man is bound if giving or loss of things leaves him in sorrow.
- \* Allow things to leave you: you become an orphan. Leave things as they go: you are ever the master.
- \* The measure of success in life is in the intake of happiness one had. Rich, one can be unhappy. Poor, happy.
- \* In life there is no "back" at all, for as you turn back, the back becomes the front.
- \* What is in front is real. Beyond, is there anything? If there is a thing beyond, it should be known, and when it is known, is it beyond?

## 2018 Bṛhadāraṇyaka Upaniṣad Bhāṣya Retreat at AVG, Saylorsburg, PA<sup>1</sup>

Pūjya Swami Vidadatmananda Saraswati taught the Śāṅkara bhāṣya of the Ajātaśatru Brāhmaṇa of Bṛhadāraṇyaka Upaniṣad (Chapter II, section 1) during a week long retreat from July 7-14, 2018 at the Arsha Vidya Gurukulam, Saylorsburg, PA. Swamiji continued with the 16<sup>th</sup> kaṇḍikā in this camp. As a preamble he brilliantly summarized the kaṇḍikās 1-15. The 15<sup>th</sup> kaṇḍikā concluded with the king Ajātaśatru showing Gārgya that *prāṇa* is not the agent or *bhoktā* by the experiment with a sleeping man. Swamiji's succinct summary resembled the adroitness that Śrī Vidyāraṇya muni exhibits in the Anubhūtiprakāśa verse when he introduces the 16<sup>th</sup> kaṇḍikā:

प्राणस्याभोक्तृतां गार्ग्यो व्यबुध्यत ततो नृपः । *prāṇasyābhokṛtām gārgyo vyabudhyata tato nṛpaḥ* ।

विज्ञानमयबोधाय चक्रे यत्नमुपायतः ॥ *vijñānamayabodhāya cakre yatnamupāyataḥ* ॥

After Gārgya understood the *abhokṛtvam* of *prāṇa*, Ajātaśatru proceeded to make the effort using a strategy for elucidating the *vijñānamaya ātmā*.

The strategy that the king adopted involved the waking up of a sleeping man. One cannot help wondering what the purpose of the śruti would be in employing such a seemingly innocuous experiment. Pūjya Swami Vidadatmanandaji expounded systematically how Bhāṣyakāra looks at the experiment and how he reveals all the Vedāntic implications through it. Swamiji was like an experienced pearl diver, diving into the deep depths of the Vedāntic ocean, picking the pearls of wisdom. Tethered to Swamiji, the diving seemed effortless to the campers who saw the grandeur of Bhāṣyakāra's cognitive process.

Having shown that the *vijñānamaya ātmā* is different from the *prāṇa*, in the 16<sup>th</sup> kaṇḍikā Ajātaśatru poses two questions to Gārgya: 1) where was this being full of consciousness before waking up and 2) where did it come from? Ajātaśatru uses the word *vijñānamaya*, meaning the 'being full of consciousness.' Śāṅkara takes a brief de tour to explain the use of the *mayat* śabda in the sense of 'full of,' *prāyārtha*, in order to be consistent with the same sense the word is used later in the Bṛhadāraṇyaka Upaniṣad (mantra 4.4.5). The two questions were posed to inquire into the nature of the conscious being. The śruti shows an interesting nuance in this context. The questions should have been asked by Gārgya. Notwithstanding Ajātaśatru raised the questions in order for Gārgya to respond. But no response was offered by Gārgya. But this did not make Ajātaśatru to be indifferent. He went on to explain the purport of the two questions, adhering to his promise that he will instruct Gārgya.

The answers to the above two questions were provided in the 17<sup>th</sup> kaṇḍikā. Ajātaśatru said that when the *being full of consciousness* (विज्ञानमयः पुरुषः) is asleep, it withdraws the functions of the organs through its own consciousness (विज्ञानेन) and lies in the limitless Self (आकाश) that is in the heart. Further, when the Self withdraws the organs, including the nose, the organ of speech, the eye, the ear, and the mind, it has the name, *Svapiti* (स्वपिति). The idea that is conveyed is that the Self remains in the sleep state devoid of its variegated differentiated forms on account of its seeming connection with the limiting adjunct, namely, the subtle body in this context.

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<sup>1</sup>Prepared by Dr. V. Swaminathan of New Jersey, an attendee at the camp. The report is not intended to be an exhaustive summary of the subject matter. Any error in the report is that of the author only.

<sup>2</sup>Swamiji taught kaṇḍikās 1-15 in the 2017 camp and the summary of it can be found in Arsha Vidya Newsletter - August 2017, p.15-17

<sup>3</sup>Anubhūtiprakāśaḥ, Bṛhadāraṇyaka Upaniṣad vivaraṇam, Ajātaśatru vidyā prakāśam: 14.14.

Thus, the word, *svapiti*, denotes the real state of the person who is in deep sleep. Bhāṣyakāra corroborates this view with the Chāndogya śruti (Ch.VI.viii.1)

wherein *svapiti* is defined as *svam apīto bhavati tasmād enam svapitītyācakṣate*

meaning one who merges into one's true nature in deep sleep. Thus, he concludes at the end of the 17<sup>th</sup> kaṇḍikā that it is clearly discerned that the Self rests in its own self due to the fact that the organs being withdrawn, consequently, there is the absence of any modification such as action, its factors and its results.

This conclusion is beautifully captured by Vidyāraṇya muni in the Anubhūtiprakāśa:

वागाद्युपाधिसंबन्धात् संसारित्वमिवेक्ष्यते । vāgādyupādhisambandhāt saṁsāritvamivekṣyate ।

ते तूपसंहताः सर्वे ततोऽसंसारितात्मनः ॥ te tūpasamhṛtāḥ sarve tato'saṁsāritātmanah ॥

The Self seems to be a *saṁsārī* only on account of the connection to the adjuncts such as the organ of speech etc. When they (the adjuncts) are withdrawn in deep sleep, the Self remains in its true nature as an *asaṁsārī*.

Having described the deep-sleep state, the 18<sup>th</sup> kaṇḍikā describes the dream state in which the Self becomes as it were, an emperor, or a noble Brāhmaṇa, or attains states high or low. A possible objection is raised with reference to the dream state in that despite the fact that all the organs are withdrawn, the Self still undergoes experiences such as 'sukhi' and 'duḥkhi.' This could mean that the attributes such as pleasure, pain etc. are not necessarily superimposed on the Self by its contact with the adjuncts such as the body and the organs. Bhāṣyakāra rejects the objection outright by showing that the dream experiences are only 'as though,' and that they are contradicted upon waking. In this regard, the Self is not actually connected with the experiences such as grief, delusion, etc., caused by the loss of relatives and so forth in dreams.

To this a counter point is posed stating that just as much as the waking experiences are not contradicted in that state, so also the dream experiences are not contradicted in the dream state, and hence, are a part of the Self and not superimposed by ignorance. Bhāṣyakāra refutes this argument showing that the dream objects and the dream activities do not exist outside of the body and that the dream is nothing but experiences of impressions that are previously gathered during the waking state and which are caused by past actions. He conclusively shows that the dream objects and experiences that never exist are falsely superimposed on the Self. He extends this to the waking experience as well, namely that the identification with the body and organs etc. in the waking state also is superimposed by ignorance. In summarizing the 18<sup>th</sup> kaṇḍikā Bhāṣyakāra repeats his famous assertion that the Self is pure and is never connected with action, its factors and its results and that the Self is ever pure, ever the seer and is different from the seen objects in the waking and dream states.

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<sup>4</sup>Bhāṣyakāra comments that ākāśa means the limitless Self which is its own self - ākāśaśabdena para eva sva ātmocyate (आकाशशब्देन पर एव स्व आत्मोच्यते). Brahadāraṇyaka upaniṣad bhāṣyam, 2.1.17.

<sup>5</sup>By the word heart, hṛdaya, is meant buddhi as Sureśvara explains, "hṛdayaśabdena buddhiratrābhidhīyate - हृदयशब्देन बुद्धिरत्राभिधीयते," Brahadāraṇyaka upaniṣad bhāṣya vārtikam, ajātaśatru brāhmaṇa v. 239.

<sup>6</sup>"yatraitatpuruṣaḥ svapiti nāma satā somya tadā sampanno bhavati svamapīto bhavati यत्रैतत्पुरुषः स्वपित नाम सता सोम्य तदा सम्पन्नो भवित स्वमपीतो भवित."

<sup>7</sup>स्वम् अपीतो भवित तस्माद् एनम् स्वपितीत्याचक्षते

<sup>8</sup>svameva ātmānam apīti apigacchatīti svapitītyucyate (स्वमेव आत्मानम् अपीत अपिगच्छतीति स्वपितीत्युच्यते), Brahadāraṇyaka upaniṣad bhāṣyam, 2.1.17.

<sup>9</sup>svarūpaṁ vāstavaṁ suptau prāpyam (स्वरूपं वास्तवं सुप्तौ प्राप्यम्) in Anubhūtiprakāśaḥ, Chāndogya Upaniṣad vivaraṇam, Śvetaketu vidyā prakāśam: 3.69

<sup>10</sup>tasmāt upasamhṛteṣu vāgādiṣu kriyākāraḥ kaphalātmatābhāvāt svātmastha eva ātmā bhavati yavagamyate । (तस्मात् उपसंहृतेषु वागिदेषु क्रियाकारकफलात्मताभावात् स्वात्मस्थ एव आत्मा भवतीत्यवगम्यते ।) Brahadāraṇyaka upaniṣad bhāṣyam, 2.1.17.



That the Self is never contaminated by the apparent connection with the limiting adjuncts and remains ever pure is shown in the 19<sup>th</sup> kaṇḍikā. Bhāṣyakāra elaborates that the Self when dreams, is pure, and when it is asleep, it attains its natural state of purity, giving up, like water, the impurity that it is in contact with incidentally. When it is perfectly asleep it does not cognize anything in particular such as sound etc. In other words, there is no particular consciousness (*viśeṣavijñānābhāva*) in the state of deep sleep. The kaṇḍikā explains the process by which the inner Self comes to the sleep state along the seventy-two thousand *nāḍīs* or veins, *hitā nāma nāḍyaḥ*. Further, it highlights the fact that in sleep there is nothing to distinguish a child, an emperor, or a noble Brāhmaṇa, all abiding in the very limit of happiness. Albeit the vast differences between them in the waking state, the Self of the emperor, that of the baby and that of the learned Brāhmaṇa is one and the same. The distinctions are obliterated in deep sleep state as they all resolve into the one, non-dual, limitless Self.

The purport of the discussions in the 16-19 kaṇḍikās is mainly to demonstrate the nature of the Self through the waking-dream-sleep experiences. The śruti first demonstrates the similarity of the waking and dream experiences in that both are characterized by subject-object duality. Second, it shows the *mithyātvam* of both the experiences by the simple fact that the experience of one state is contradicted by that of the other. On the other hand, the experience in the deep sleep state is devoid of the subject-object duality and in that sense it serves as a window to recognize the true nature of the non-dual Self. Vidyāraṇya muni succinctly summarizes this:

अद्वयानन्दरूपत्वमित्थं सुप्तौ प्रदर्शितम् । advayānandarūpatvamitthaṁ suptau pradarśitam ।

एतावता स्वभावोऽस्य निर्णीतः प्रत्यगात्मनः ॥ etāvatā svabhāvo'sya nirṇītaḥ pratyagātmanah ॥

The advayānandarūpatvam of the pratyagātmā as revealed in the deep sleep state can be ascertained to be its true nature.

I and my wife consider ourselves privileged and blessed to have attended the 2018 Brhadāraṇyaka Upaniṣad Bhāṣya course taught by Pūjya Swami Veditatmananda Saraswati. With three classes, morning meditation, and evening satsang on every day for a week in the close company of Swamiji, the learning experience was unequaled. At times it appeared that Śaṅkara was talking to us directly. Swamiji's thoroughness in explaining the intricate details was simply astounding and inspiring. In expressing our gratitude, I can only take the recourse in Śrī Vidyāraṇya Swāmi's verse:

अविद्यायाः परं पारं यस्तारयति तस्य ते । avidyāyāḥ paraṁ pāraṁ yastārayati tasya te ।

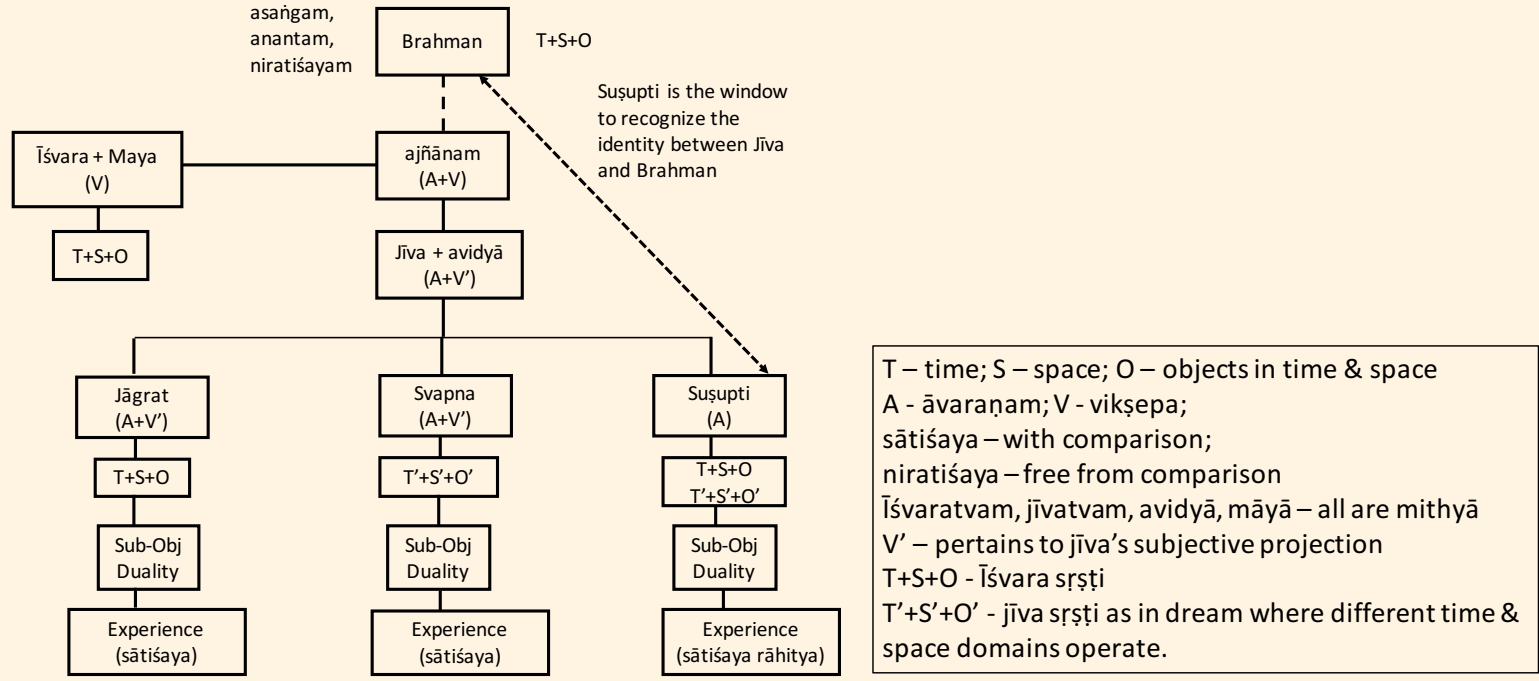
शुश्रूषामुचितां कर्तुं न शक्ताः प्रणतिं विना ॥ śuśrūṣāmucitāṁ kartuṁ na śaktāḥ praṇatiṁ vinā ॥

Except for doing (repeated) prostrations to the teacher who takes us across the great ocean of ignorance we are incapable of doing any other appropriate service to him.

Notes for the diagram:

1. The dotted line below Brahman depicts that it is devoid of any connection whatsoever. It is limitless, free from the 3-fold limitations of time (T), space (S) and objects in time & space (O). It is *niratiśayam*, devoid of any comparison.
2. Ajñānam, ignorance has two powers, veiling (*āvaraṇam*) and projecting (*vikṣepa*).
3. Jīva is under the spell of ajñānam (named as avidyā) while Īśvara is not. He wields Maya which has the projecting power.
4. The jīva undergoes three states of experience – jāgrat, svapna, and suṣupti.
5. In jāgrat, the jīva experiences the T, S & O of Īśvara sṛṣṭi. Jīva may have an additional subjective projection (V') on the Īśvara sṛṣṭi. There is a subject-object duality which necessarily characterizes the empirical experience of the waking state.
6. In svapna, there is only a subjective projection (V') based on the experiences collected during the waking state. The jīva experiences the T', S' & O' which are exclusively of jīva sṛṣṭi. As in jāgrat, there is a subject-object duality which characterizes the purely subjective experience of the dream state.
7. The experience of subject-object duality is common for both the jāgrat and svapna states.
8. In both jāgrat and svapna, the experience imposes a variability giving rise to different degrees of pleasure and pain (*sātiśayatvam*).

The three states of experience as discussed in the Ajātaśatru Brāhmaṇa can be pictorially represented as shown below:



Notes for the diagram (cont'd):

9. In suṣupti, only A remains and there is neither T, S, & O, nor T', S' & O' due to the absence of V and V'. The experience is of the absence of subject-object duality. Since it cannot be compared to anything else it is free from *sātiśayatvam*.

10 The absence of the subject-object duality and the absence of sātiśayatvam make the suṣupti state a window to appreciate the true nature of jīva as being identical with brahman. Ajñānam (A) is still there, and it has to go by the knowledge jīva = brahman.

<sup>11</sup>na bandhuvīyogādijanitāśokamohādibhiḥ svapne sambadhyata eva (न बन्धुवियोगादिजनितशोकमोहादिभिः स्वप्ने सम्बध्यत एव). Brahmadāraṇyaka upaniṣad bhāṣyam, 2.1.18.

<sup>12</sup>viśuddhaḥ akriyākāraḥ kaphalātmako vijñānamaya ityētatsiddham |  
tasmāt anyo'sau dr̥śyebhyaḥ svapnājāgaritalokebhyo dr̥ṣṭā vijñānamayo viśuddhaḥ || (विशुद्धः अक्रियाकारकफलात्मको विज्ञानमय इत्येतत्सिद्धम् ।  
तस्मात् अन्योऽसौ दृश्येभ्यः स्वप्नजागरितलोकेभ्यो द्रष्टा विज्ञानमयो विशुद्धः ॥) Brahmadāraṇyaka upaniṣad bhāṣyam, 2.1.18.

<sup>13</sup>Anubhūtiprakāśaḥ, Bṛhadāraṇyaka Upaniṣad vivaraṇam, Ajātaśatru vidyā prakāśam: 14.54.

<sup>14</sup>Anubhūtiprakāśaḥ, Praśnopaniṣad vivaraṇam, puruṣa tatva prakāśam: 7.98.

## Sannyasa Dikṣa at Arsha Vidya

Swami Dayananda Ashram, Rīṣhkeṣh



On Gurupoornima (27.07.2018), sannyasa dikṣa was ordained at Swami Dayananda Ashram, Rishikesh by Swami Tattvavidananda Saraswati to the following students:

- Swami Sachidananda Saraswati, formerly known as Br. Neeraj. (Left)
- Swami Srikrishnanand, formerly known as JagannathaSharma.(Right)

Sannyasa rituals were performed on the previous day. Prayers were offered to Pūjya Swamiji immediately after the sannyasa dikṣa. An elaborate pooja for the Guru Parampara was offered and all the Sannyasis and students present in the ashram took part in the pooja.

## Sravanam in Bavaria, Germany

In 2013 a group of yogis from Germany visited Anaikkati Gurukulam enroute their pilgrimage in South India to seek blessings of Pujya Swamiji. Being a student of the long term Vedanta course I was introduced to them by Swami Tattvarupanandaji. Pujya Swamiji encouraged me to go and introduce the basic concepts in Vedanta. Hence after the course completion and seeking His Blessings I visited the yoga ashram in countryside of Bavaria in Germany.



It was a joy to share the gems of Vedic wisdom present in Ramayana, Mahabharata, stories of Prahlada, Dhruva from Bhagavatam, how Arjuna's depression changed to inspiration through Bhagavad Gita etc. On June 21, International Yoga Day, we reflected on YOGA - the precious gift of Rishis to the world and passport to perfect health. Pujya Swamiji calls this Body-Mind-Werkzeug (instrument) a BMW which takes us to the destination of peace. There were some serious yogis who are devoted not just to discipline of asanas and pranayama but also do sravanam of Shankaracharya texts like bhaja Govindam, Viveka Chudamani, Aparoksha Anubhuti, Bhagavad Gita verse by verse, who chant the Sahasranamas and end the day with satsang, Arati and prasaadam. All expressed their eagerness to visit AVGS, learn more about Pujya Swamiji and support Swamiji's commitment towards dharma and AIMS activities.

My dream had been to be instrumental in bringing the teaching methodologies of Vedanta to the west (Germany) and I dedicate this opportunity to the parama Guru - Pujya Swami Dayananda Saraswati, who is the greatest inspiration.

**Report by Swamini Sumatmananda**





[www.arshaavinash.in](http://www.arshaavinash.in)



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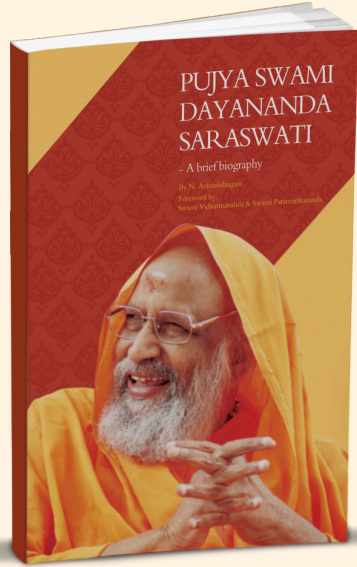
### Swami Paramarthananda's Books

Available books are Tattva Bodhah, Bhagavad Gita (3329 pages), Isavasya Upanisad, Kenopanisad, Kathopanisad, Prasna Upanisad, Mundaka Upanisad, Mandukya Upanisad with karika, Taittiriya Upanisad, Aitareya Upanisad, Chandogya Upanisad, Brihadarnyaka Upanisad (1190 pages), Kaivalya Upanisad, Brahma Sutra (1486 pages), Niti Satakam, Vairagya Satakam, Atma Bodha, Vivekachudamani (2038 pages), Panchadasi, Manisha Panchakam, Upadesha Saara, Saddarsanam, Jayanteya Gita, Jiva Yatra, Advaita Makaranda, Dakshinamurthy Stotram, Drg Drsya Viveka, Vichara Sagaram and Naishkarmya Siddhi.

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### Upcoming Retreats at AVG Anaikatti – including a first retreat on Astrology

The following are the upcoming retreats. Every Vedanta retreat will include temple puja, meditation, classes on vedanta, satsanga (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                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
|------------|-----------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| AS18-01    | 8:00PM Saturday, 17 <sup>th</sup> Nov to 12:30PM Saturday, 24 <sup>th</sup> Nov   | <p><b>7 day Level-1 Workshop on Vedic Astrology</b> with <b>Swami Jagadatmananda Saraswati</b>. The workshop will cover the following topics: How to use a Panchanga (almanac), basic concepts of Predictive Astrology, stellar theory, planets and significations, 12 Rashis and significations, Gochara phala, Dasa-bhukti phala, Important yogas, notable Doshas and Vedic remedial measures. Medium of instruction will be English.</p> <p><b>Swami Jagadatmananda Saraswati</b> has 25 years of experience in teaching and predictive astrology and he was appreciated and blessed by Pujya Swami Dayananda Saraswati for his expertise in Vedic Astrology and Prasna Jyothisha.</p> <p><b>Eligibility:</b> Interest in learning Vedic Astrology and understanding of English.</p> |
| R18-11     | 8:00PM Saturday, 1 <sup>st</sup> Dec to 12:30PM Saturday, 15 <sup>th</sup> Dec    | 14 day Vedanta retreat with Swami Shankarananda on Mundakopanisad covering the third Mundaka in detail and summarizing the teaching of the complete Upanisad.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| R18-12     | 8:00PM Saturday, 22 <sup>nd</sup> Dec to 12:30PM Monday, 31 <sup>st</sup> Dec     | <p>9 day <b>Christmas Family retreat</b> on Self Inquiry with Swami Shankarananda. This will be based on the text Svarupa-anusandhana-ashtakam. The retreat will conclude at Lunch time on 31<sup>st</sup> Dec. You are welcome opt to stay an extra day and participate in the New-year day program which will conclude by Lunch on 1<sup>st</sup> Jan.</p> <p>Family retreat means children are also welcome. Children aged between 6 and 15 accompanied by a parent or guardian may also be registered for the camp. Children should understand English. There will be separate classes and activities for children. The exact program for children will depend on registrations received. Seva from parents to make the children's camp better welcome.</p>                         |
| VE19-01    | 8:00PM Saturday, 5 <sup>th</sup> Jan 19 to 12:30PM Saturday, 12 <sup>th</sup> Jan | 7 day retreat with Swami Sadatmananda. This will be based on first brahma sutra- "athato brahma jijnasa" along with Adhyasa bhashya                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |

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88th Birthday Puja Function of Pujya Swamiji at AVG on 15th





Seven Day Gurupurnima Retreat at AVG in July 2018