



Arsha Vidya Newsletter

Rs. 15/-



शिवोऽहम् शिवोऽहम्



Guru parampara



**Acharya demonstrating body is a temple at
Thanjavur Big Temple**

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

Board of Trustees:

Founder :

Brahmaleena Puja Sri
Swami Dayananda
Saraswati

Chairman &
Managing Trustee:
Swami Suddhananda
Saraswati

Vice Chairman:

Swami Tattvavidananda
Saraswati

Trustee & Acharya:

Swami Santatmananda
Saraswati

Trustees:

Swami Jnanananda
Saraswati
Sri M.G. Srinivasan
Sri Rajinikanth
Sri M. Rajalingam
Swami Parabrahmananda
Saraswati

Arsha Vijnana Gurukulam

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

Board of Trustees

Founder:

Brahmaleena Puja Sri Swami
Dayananda Saraswati

President:

Rajashree Shrikant Jichkar

Secretary:

Madhav Babasaheb Solao

Trustees:

Ramesh Bhaurao Girde
Avinash Narayanprasad Pande
Madhav Chintaman Kinkhede
Ramesh alias Nana Pandurang
Gawande
Rajendra Wamanrao Korde
Swamini Brahmaprakashananda

Arsha Vidya Gurukulam

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

Board of Trustees:

Founder :

Brahmaleena Puja Sri
Swami Dayananda
Saraswati

President:

Swami Veditatmananda Saraswati

Vice Presidents:

Swami Tattvavidananda Saraswati
Swami Pratyagbodhanada
Saraswati

Secretary:

Swami Jnanananda Saraswati

Asst. Secretary:

Dr. Carol Whitfield

Treasurer:

Piyush shah

Directors:

Swami Veditatmananda Saraswati
Swami Tattvavidananda Saraswati
Swami Pratyagbodhanada Saraswati
Dr. Carol Whitfield, Piyush shah
Dr.N.Balasubramaniam, Dr.Kamalesh
Gosai, Anand gupta, Dr.Arun Puranic
and Raghu Rao

Associate Board of Directors:

Dr.Soma Avva ,Dr.Ravindra Bathina
Ajay chancani, Dr.Mahesh Desai
Dr.T.A.Gopal, Dr.Urmila Gujarathi
Dr.Haren Joshi , Vijay Kapoor
Dr.Prem Khilani, Sharath Pimlaskar

Dr.V.Prathikanti, G.S.Raman
Dr.L.Mohan rao, Dr Bhagabat sahu,
Rakesh Sharma, V.B.Somasundaram
and Bhagubhai Tailor.

Arsha Vidya Gurukulam

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

Board of Trustees:

Founder:

Brahmaleena Puja Sri
Swami Dayananda Saraswati

Paramount Trustee:

Swami Sadatmananda Saraswati
Swami Shankarananda Saraswati

Chairman:

R. Santharam

Trustees:

C. Soundar Raj
P.R.Ramasubrahmaneya Rajhah
Ravi Sam
S. Pathi
Ravi Gupta
R. Kannan

Secretary

V. Sivaprasad



Mundaka

Mantra 2.2.9 continued from previous issue

The next doubt is about the *tātparya*, the vision, of the *śāstra*. What does the *śāstra pramāṇa*, say? Does it say is part of Brahman or separate from Brahman, or that *ātman* is Brahman? Does it say the world is real or unreal? All these questions are answered by the *śāstra*. The *śāstra*, with a commitment, conveys, "Brahman is one without a second." ¹⁰⁴ "There is no second thing at all here." ¹⁰⁵ "All that is here indeed is Brahman." ¹⁰⁶ and so on. All of them talk about the oneness between the *jīva* and *Īśvara*, and about the *jagat* being non-separate from *Īśvara*. These sentences do not give any meaning other than the non-dual nature of Brahman.

After reading the same Vedanta, one can say, " *Ātman* is either part of Brahman or different from Brahman, and the world is *satya*." He will argue, "The all-pervasive *Īśvara* is up in *vaikunṭha*. He is like the sun in the sky, whose rays of grace are all-pervasive, or like a king in his palace whose will and mandate are operating in his entire kingdom. Lord's mandate is operating in the entire world. You are within that mandate. With his grace alone you can get some small goodies." When this view is presented, you may think that it is also right. You have to decide which is right and which is not. To ascertain this, you have to do *śravaṇa*, listen to the *śāstra*. In listening, you analyze the *śāstra* based on what is said before, what is said later, what is said in between, what is unique in its statements, what is praised and so on, and ascertain the *tātparya* of the *śāstra*.

As long as you are a separate individual different from *Īśvara*, *mokṣa* is not possible. Even if you go to *vaikunṭha*, you will still be an insignificant person. An insignificant person will remain insignificant wherever he or she goes, and there will not be any significant change by a change of place. When you see this very clearly, you understand the nature of bondage and freedom. When it is understood, the vision of the *śāstra* becomes clear. In understanding the *śāstra* you also use grammar and reasoning. Anything that the *śāstra* says cannot be against reasoning. So anything against reason must be either dismissed, or the fallacy in the reasoning discovered. Śaṅkara says that even a hundred *śrutis* cannot establish that fire is cold to touch. If the *śruti* contradicts what the other means of knowledge reveal, then the *śruti* is wrong. But the *śruti* does not contradict the other means of knowledge. No means of knowledge is capable of contradicting another means of knowledge.

In understanding the *śāstra* you also use grammar and reasoning. Anything that the *śāstra* says cannot be against reasoning. So anything against reason must be either dismissed, or the fallacy in the reasoning discovered.

Here, *śraddhā* becomes very important. When you do not understand what the *śruti* says or find it seemingly wrong, you begin to look into the *śruti* again because of *śraddhā*. Now, the language, the imagery, and so on are understood properly; you have no doubt whatsoever, and you are able to see the validity of what the *pramāṇa* says.

Here, *śraddhā* becomes very important. When you do not understand what the śruti says or find it seemingly wrong, you begin to look into the śruti again because of *śraddhā*.

Prameya-gata-saṁśaya, doubt with reference to whether what the śāstra says is true or not. Śāstra says, "I am that Brahman which is ever pure, ever enlightened and ever liberated." I do not have doubt in what the śruti wants to reveal. Śruti is consistent. But I do not think I am Brahman. I am created and I am limited. When I say, "I am limited, I do not feel that I am Brahman," the discussion ends because feeling cannot be handled by argument. I cannot feel that I am Brahman; in fact every feeling is Brahman.

I do not understand what the śāstra says, and therefore, I entertain such a doubt. Or a great person states that the self is non-existent, or it is momentary consciousness, or it is a divine spark and so on. Since the person who says this is acclaimed by a lot of people as enlightened, I want to believe such a leader to be right. I think that I am accommodative and broad-minded by doing so.

Let us understand what this 'broad-mindedness' is about. One plus one is two. Someone says it is three. If I want to accommodate that also, it is not broad-mindedness. Broad-mindedness is to give such a person a place to live on this planet along with his or her confusions. Perhaps, I can reach out and try to correct the person's thinking, if he or she wants to get corrected. But if the person is satisfied with the conclusion, then I should let him or her have the freedom to breathe and live. That broad-mindedness is called compassion or accommodation. I can allow such people to be what they are because they also serve a purpose by making others feel very intelligent! Broad-mindedness is not accepting an obvious error as fact. I cannot accommodate an error. To accept something that is incorrect, against all evidence, is wrong. It reveals some kind of problem. The buddhi is not meant for that; it is partial to what it understands to be right. I cannot make the buddhi bend to accommodate what is wrong, in its own view. I can make it see that what it considers wrong is also right, if it is right. It is ready to reshuffle its ideas. It is the nature of the buddhi. But everything cannot be right.

You may argue, "It is only a difference in language. I use the word *śūnya*. You use the word *nirguṇa*. It is all the same." If it is the same, then it is Vedanta, and you should not object to calling it Vedanta. If anything else is untrue, then you have to say it is untrue. Again, you cannot simply dismiss it as untrue. You have to examine it first, following a criteria, before dismissing it as untrue. If what is said is the same thing, then it is not accommodation because there is no issue at all even to discuss.

The *mahā-vākya* equation becomes clear to such a person. That equation can neither be improved upon nor dismissed. There is no other means of knowledge available to negate it as untrue. It is an equation; we are not talking about an event that is going to take place because of some cause. The *ātman* is self-evident Brahman, and that is what is revealed. There is nothing to oppose that knowledge and hence it stays.

The *mahā-vākya* equation becomes clear to such a person. That equation can neither be improved upon nor dismissed. There is no other means of knowledge available to negate it as untrue. It is an equation;

A question may be asked here, 'Suppose, a new philosopher comes and tells in his own language that ātman is not Brahman. Then what shall one do?' One has to question that new argument. If it is presented as a scientific argument, it is very easy to dismiss. We are not dealing with science at all here. We are dealing with the ātman which looks into science.

'You are the whole' cannot be improved upon. You cannot be negated. The whole cannot be improved upon. You have to keep on looking into this vision until all the doubts go away.

One Panditji asked me, "Swamiji, if somebody comes and improved Śaṅkara's teaching, what will happen?" I said, " Śaṅkara does not have a philosophy of his own." The *upaniṣad* tells me, "I am Brahman." Śaṅkara only makes me see the statement clearly. The statement cannot be improved upon. The methods of communication can perhaps be improved upon, but definitely the vision, 'You are the whole' cannot be improved upon. You cannot be negated. The whole cannot be improved upon. You have to keep on looking into this vision until all the doubts go away.

Ignorance can clear and still leave some vagueness behind, some doubts behind. That is why we keep on looking into them until the doubts go away. It is spiritual romanticism to think that just by sitting under a tree one can get enlightened. Here, it is a quiet and profound way of looking into oneself through the śāstra and removing all the doubts. As the doubts get cleared, the vision of the śāstra becomes clearer.

All the doubts with respect to the subject matter of the *pramāṇa* can thus be cleared only by manana, a relook, in which you use logic. *Manana* is in keeping with the śāstra. Only *śravaṇa* is related to the śāstra. Only when doubts are gone, can you say that Brahman is seen.

All the doubts with respect to the subject matter of the *pramāṇa* can thus be cleared only by manana, a relook, in which you use logic. *Manana* is in keeping with the śāstra. Only *śravaṇa* is related to the śāstra. Only when doubts are gone, can you say that Brahman is seen.

Kṣīyante ca asya karmāṇi: for this person, who has come to recognise Brahman, all the *karmas*¹⁰⁷ get exhausted at one stroke. There are three types of karmas talked about in the śāstra.

104 एकमेवाद्वितीयं ब्रह्म । (छन्दोग्योपनिषत् ६ ॥२ ॥१)

105 नेह नानास्ति किञ्चिन् । (कठोतनिषत् २ ॥१ ॥११)

106 सर्वं खल्विदं ब्रह्म । (छन्दोग्योपनिषत् ३ ॥१४ ॥१)

107 यानि विज्ञानोत्पत्तेः प्राक्तनानि जन्मान्तरे चाप्रवृत्त-फलानि ज्ञानोत्पत्ति-सहभावीनि च । (मुण्डक भाष्यम्)

...to be continued

Vedanta Dindimah With the Glossary Tattvaprahasika

..... Continued from previous issue....

स्वकर्मपाशवशगः प्राज्ञोऽन्यो वा जनो ध्रुवम् ।
प्राज्ञस्सुखं नयेत्कालमिति वेदान्तडिण्डीमः ॥९० ॥

svakarmapāśavaśagaḥ prājño'nyo vā jano dhruvam ।
prājñassukhaṁ nayetkālamiti vedāntaḍiṇḍīmahaḥ ॥90॥

प्राज्ञः prājñaḥ – (whether) enlightened, अन्यः वा anyāḥ vā - or otherwise, जनः janaḥ – a person, ध्रुवम् dhruvam - certainly, स्वकर्मपाशवशगः svakarmapāśavaśagaḥ – governed by the bondage of his own actions, प्राज्ञः prājñaḥ - the enlightened, नयेत् nayet - spends, कालम् kālam - the time, सुखम् sukham - with happiness, ----

Whether a person is enlightened or otherwise, he has to reap the results of his earlier actions (which have given birth to this body). The enlightened person spends the time of his life with happiness, declares Vedanta. (90)

न विद्वान् सन्तपेचित्तं करणाऽकरणो ध्रुवम् ।
सर्वमात्मेति विज्ञानात् इति वेदान्तडिण्डीमः ॥९१ ॥

na vidvān santapecittam karaṇā'karaṇo dhruvam ।
sarvamātmēti vijñānāt iti vedāntaḍiṇḍīmahaḥ ॥91॥

विद्वान् vidvān - the enlightened person, करणाऽकरणः karaṇā'karaṇaḥ – whether engaged in actions or not, चित्तम् cittam – the mind, न सन्तपेत् na santapet - would not torment, ध्रुवम् dhruvam - it is certain, सर्वम् sarvam – everything, आत्मा ātmā – Atman, इति iti - thus, विज्ञानात् vijñānāt - because of the knowledge, ----

The enlightened person is not tormented whether he is engaged in actions or not. This is so because, declares Vedanta, he has firm knowledge that everything is Atman alone. (91)

नैवाभासंस्पृशेत्कर्म मिथ्योपाधिमपि स्वयम् ।
कुतोऽधिष्ठानमत्यच्छमिति वेदान्तडिण्डीमः ॥९२ ॥

naivābhāsaṁspr̥śetkarma mithyopādhimapi svayam ।
kuto'dhiṣṭhānamatyacchamiti vedāntaḍiṇḍīmahaḥ ॥92॥

कर्म karma - the action, स्वयम् svayam - on its own, मिथ्योपाधिं Aip mithyopādhim api - though an unreal adjunct, आभासम् ābhāsam - the reflection, न एव स्पृशेत् na ev spr̥śet - does not touch at all, अत्यच्छम् atyaccham – the very pure, अधिष्ठानम् adhiṣṭhānam - substratum, कुतः kutaḥ - where is the question?, ----

Action cannot on its own taint even the reflection (of the Awareness in the mind, namely the witness), which is but a limiting adjunct. Where is the question of the action tainting the substratum, the Awareness, demands Vedanta. (92)

अहोऽस्माकमलं मोहैरात्मा ब्रह्मेति निर्भयम् ।

श्रुतिभेरीरवोऽद्यापि श्रूयते श्रुतिरञ्जनः ॥९३॥

aho'smākamalam mohairātmā brahmeti nirbhayam ।

śrutibherīravo'dyāpi śrūyate śrutirañjanaḥ ॥93॥

अहो aho - what a wonder!, अस्माकम् asmākam - for us, मोहैः mohaiḥ - with delusions, अलम् alam - enough, आत्मा ātmā - Atman, ब्रह्म brahma - Brahman, इति iti - thus, निर्भयम् nirbhayam - fearlessly, श्रुतिरञ्जनः śrutirañjanaḥ - very pleasant to hear, श्रुतिभेरीरवः śrutibherīravaḥ - the drum beat of the Vedas, अद्यापि adyāpi - even now, श्रूयते śrūyate - is being heard, ----

What a wonder! Enough of delusions for us! The drum beat of the Vedas declaring fearlessly that Atman is indeed Brahman is being heard even now. What a pleasant message it is! (93)

वेदान्तभेरीझङ्कारः प्रतिवादिभयङ्करः ।

श्रूयतां ब्राह्मणैश्श्रीमदक्षिणामूर्त्यनुग्रहात् ॥९४॥

vedāntabherījhaṅkāraḥ prativādibhayaṅkaraḥ ।

śrūyatāṁ brāhmaṇaiśśrīmadakṣiṇāmūrtyanugrahāt ॥94॥

वेदान्तभेरीझङ्कारः vedāntabherījhaṅkāraḥ - the sound of the drum of Vedanta, प्रतिवादिभयङ्करः prativādibhayaṅkaraḥ - frightening to those who argue against it, ब्राह्मणैः brāhmaṇaiḥ - by the followers of the Vedas, श्रीमदक्षिणामूर्त्यनुग्रहात् śrīmadakṣiṇāmūrtyanugrahāt - because of the grace of the Lord Dakṣiṇāmūrty, श्रूयताम् śrūyatām - may be listened to.

The followers of the Vedas come to listen to the drum beat of Vedanta by the grace of the Lord Dakṣiṇāmūrty. This sound is frightening to those who argue against the vision of Vedanta.(94)

॥ हरिः ओम् तत्सत् श्रीकृष्णार्पणमस्तु ॥

॥ hariḥ om tatsat śrīkṛṣṇārpaṇamastu ॥

श्रीगणेशाय नमः śrīgaṇeśāya namaḥ

श्री शङ्कराचार्य विरचितः śrī śaṅkarācārya viracitaḥ

वेदान्त डिण्डिमः vedānta ḍiṇḍimaḥ

तत्त्वप्रकाशिका संवलितः tattvaparakāśikā samvalitaḥ

Satsang with Sri Swami Viditatmananda PRATAH SMARANAM

continued from November 2016 issue...

प्रातर्भजामि मनसा वचसामगम्यं वाचो विभान्ति निखिला यदनुग्रहेण ।

यं नेति नेति वचनिर्निगमा अवोचुः तं देवदेवमजमच्युतमाहुरग्र्यम् ॥

prātarbhajāmi manasā vacasāmagamyam vāco vibhānti nikhilā yadanugraheṇa,
yam neti neti vacanirnigamā avocuh tam devadevamajamacyutamāhuragryam.

Early morning, I worship him in the mind who cannot be conceived by speech, by whose blessing all the words are manifest and whom the Vedas described by the words 'not this, not this'. That one, they say, is the foremost, the Lord of the deities, the unborn and changeless.

The first verse begins with the word prātassmarāmi, at dawn I remember, whereas the second verse begins with prātarbhajāmi, at dawn I worship. What does worship mean here? This is a different kind of worship. This is not the conventional worship involving the separation or duality between the worshipper and the worshipped. Normally, when I say I worship the Lord, there is a separation between the Lord, the worshipped, and me, the worshipper. When Śrī Śaṅkarācārya says prātarbhajāmi, it does not mean I worship the Self as someone who stands apart from the Self. I worship the Self as my own Self. Here, worship means identification.

Ultimately, we become what we worship

Worship always involves identification. When you worship someone or something, there is identification. You dwell upon the object of worship. For example, when you worship your teacher, you always think of him very fondly, with reverence, respect, and love. If the worship is very intense, we find that in course of time, the worshipper slowly starts identifying and imbibing the qualities of that which is worshipped. For instance, there are many worshippers of Lord Hanumān who imbibe his qualities. We also observe that when a child adores a parent, he or she starts talking and acting in the same manner as the parent. This happens due to identification. This is the whole idea of upāsana; you ultimately become what you are worshipping.

What is the culmination of worship? Lord Krishna says, "Those who worship a devatā become that devatā, and those who worship Me become Me."

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥

yānti devavratā devānpitṛnyānti pitṛvratāḥ,
bhūtāni yānti bhūtejyā yānti madyājino'pi mām.

Those who are committed to the gods reach the world of the gods.

Those who are committed to the manes reach the plane of the manes.

Those who worship spirits go to the realm of the spirits.

Whereas those who worship Me, reach Me [Bhagavad Gita, 9-25].

We become what we worship. What we are today is the result of what we worshipped in the past. We cannot change that. But we can change what we want to be in the future. What shall we be in the future? We shall become what we worship today.

Lord Krishna says,

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८-६ ॥

yaṁ yaṁ vāpi smaranbhāvaṁ tyajatyante kalevaram,
taṁ tamevaiti kaunteya sadā tadbhāvabhāvitaḥ.

And also, at the time of death, giving up the body, whatever he remembers,

that alone he reaches, O son of Kunti, being always in the same state [Bhagavad Gita, 8-6].

With whatever thought the jīva departs at the time of death, that is what he becomes. Thus, we become what we are thinking. It is a very serious matter.

Meditation or worship implies deliberately planting a certain desirable flow of thought

We cannot get away by simply entertaining a thought and thinking that no one else in the world knows about it. Every thought that occurs has an impact. If you repeatedly entertain a particular thought, your mind gets influenced by it totally. It assumes that form and slowly becomes that! That is the nature of the mind. It can be molded into any form like wax. That is the idea behind upāsana, meditation. If I think of flying all the time, I might become a bird. If I keep entertaining business thoughts, I become a business person.

Meditation is deliberately planting a certain desirable thought flow in my mind. I decide what I want to think; I do not let my mind decide that. I control my mind by chanting 'Rāma, Rāma'. I want to think about nothing else. That is the principle of worshipping. It is a becoming.

The Self is beyond the reach of words, the sense organs, and the mind

In what way do I worship the Self? Here, worship is owning up to what I am. Normally, what I worship is something that I visualize in my mind. Can I visualize the Self in my mind? Śrī Śaṅkarācārya says, manasā vacasāmagamyam. Agamyam is that which cannot be reached or that which is out of reach. Manasā vacasāmagamyam is that which is not within the reach of the mind and speech or word

This powerful idea is contained in many of the scriptures. For example, the Self is described elsewhere as yato vāco nivartante, aprāpya manasā saha [Taittirīyopaniṣad, 2-4], that from which speech returns along with the mind without reaching. The Self is beyond the reach of the word; you cannot describe it in words, nor can you visualize it in your mind. In the Kenopaniṣad [1-3], the Self is described as na tatra cakṣurgacchati na vāggacchati no manaḥ, that where the eyes do not objectify that (brahman); the organ of speech does not objectify (that brahman); the mind does not (objectify that brahman).

The Self is beyond the reach of the eyes, words, speech, or the mind. The eye stands for all the organs of perception, therefore, the Self cannot be perceived by any of the organs of the perception. Thus, all the conventional means of understanding an object have been denied. Usually, we can understand a thing by either of two means: when somebody describes it to us, or when we can perceive it through our organs of perception. If we can then visualize it in our mind, we can say we know it. Thus, to feel that I know something, I should be able to visualize it in my mind or perceive it through my sense organs or describe it in words. However, the Self that I am worshipping at dawn cannot be described in words, visualized, or perceived through the sense organs. It is beyond the reach of words, the sense organs, and the mind.

Manasā vacasāmagamyam. Here, speech stands for all the organs of action and all the organs of perception. The Self is beyond the reach of the organs of perception, the organs of action, and the mind. That is, the Self cannot be objectified by the organs of perception. Our organs of perception are equipped to perceive only the objects of the world, the non-Self. The Self is the illuminator of the organs of perception. This question is asked in the Kenopaniṣad [1-1]:

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

keneṣitaṁ patati preṣitaṁ manaḥ kena prāṇaḥ prathamah praiti yuktaḥ,

keneṣitāṁ vācamimāṁ vadanti cakṣuḥ śrotraṁ ka u devo yunakti.

Willed by whom does the mind fall (on objects as though) it is forced? Directed by whom does the main Prāṇa function? Willed by whom do (the people) speak these words? Which effulgent principle, indeed, directs the eyes and ears?

In this kārya-kāraṇa-saṅghāta or the body-mind complex, we find that the organs of perception and action, and the mind go about doing their respective jobs. We do know that the organs of perception, the organs of action, and the mind are nothing but products of matter. They are all inert; yet, they seem to function as though they are conscious entities. There must be a conscious principle, which imparts consciousness to them. For example, when we see a rotating fan, the question may arise as to what makes it rotate? The question arises because we don't see anything that is moving the fan; we do know that the fan cannot move by itself. There is something, which makes a fan rotate or a bulb glow. It is electricity. Similarly, what is that principle, which makes our organs of perception and action, and the mind function? The teacher says, śrotrasya śrotraṁ manaso mano yad vāco ha vācam [Kenopaniṣad, 1-2], it is the ear of the ear, the mind of the mind, and the speech of speech. This statement does not mean that there is an ear in the ear, but that there is something because of which the ears are able to perceive sound. What is it that imparts to the ear, the capacity to perceive sound? What is it that imparts to the eyes, their capacity to see form and color? They would not have the capacity by themselves. They are inert and yet, they perform their actions as though they are conscious entities. Therefore, the teacher says that it is the Consciousness, the Self, because of which the eyes see, the ears hear, the mind thinks, and Prāṇa or the vital airs also perform their actions. The idea is that the organs of perception are able to function, and perceive objects only because of the Self and therefore, cannot objectify the Self.

For example, a bulb illumines the various objects such as pots and furniture in a room. The furniture, which itself is being illumined by the bulb, cannot illumine the bulb.

The objects of the world, which are illumined by the sun, cannot illumine the sun. That which is illumined is inert; that which illumines is conscious. Therefore, the inert cannot illumine the conscious.

The eyes have the capacity to illumine the objects of the world, but have no capacity to illumine the Self. We are able to illumine objects because of the Self. Therefore, it is said that ātmā, the Consciousness, is beyond the reach of the organs of perception. The organs of perception can only illumine the inert objects of the world. The Consciousness is self-effulgent and self-shining and therefore, does not require the organs of perception to be illumined. It does not require to be grasped by the organs of action and does not require to be visualized by the mind.

When we meditate on something, we typically try to visualize it in our minds. Thus, when we attempt to meditate upon the Self, the tendency is to visualize it in the mind. Here, it is said that we cannot visualize it in our minds, describe in words, or perceive it through our sense organs. This is told to either frustrate us or calm us down. We are told, 'It cannot be described by words; don't attempt to do so, calm down. It cannot be objectified by the sense organs; let them stay where they are and stop objectifying. It cannot be visualized by the mind; let the mind stop trying to visualize it.' The sense organs, mind, and words can only function in the realm of the non-Self. What can my eyes see? With my eyes, I can only see that which is other than me! For example, what can my eyes see through a telescope? Only something that is other than me! Can I see my eyes through a telescope? Can my eyes see themselves through the telescope, which is itself the means of seeing? Similarly, through a small hole in a door, I can see whoever is on the other side. It is, however, not possible for me to see my own eyes through that hole. Can it be possible that the seer can see himself through the means of seeing? No. You cannot simultaneously be the seer and the seen. I simply cannot visualize myself. I am the one who visualizes; the seer.

In this meditation, I am trying to visualize ātmā. What am I trying to do? I am trying to create a split in my own Self: on the one hand, I am the one who visualizes, and on the other hand, I am trying to visualize myself. But I cannot do so. I have to stop the activity of describing through words, and objectifying with the sense organs, or with the mind. Let all these activities stop. Relax. Calm down. Just be. You don't need to experience yourself. You are of the nature of the very experience. You are self-shining; you don't have to become something. I am worshipping that which is beyond the reach of the mind, the faculty of speech, and perception. I am worshipping my own Self.

-to be continued

SETU-SĀMA

Swami Shuddhabodhananda Saraswati

[Puja Sri Swamiji used to sing often a part of setushāma in his public talks. Mahā Perivār of Kānchi was in the habit of listening to this Sāma everyday.]

The Obstruction that denies us our true nature

All Upanishads unequivocally declare that everything including our true nature is Brahman. They also emphasize there is nothing other than Brahman. This is in direct contradiction with the universal experience of the world of multiplicity. The root of this malady called samsāra is the self-ignorance that denies us the direct cognition of our true nature ātmā/Brahman.

Desire, anger, greed

Though self-ignorance is the main cause, at practical level it manifests as 'I' notion (ahamkāra), the mind, kāma (desire), krodha (anger) and lobha (greed) etc. The Vedāntic masters describe these as the obstructions in gaining self-knowledge. They provide us the means to overcome them. Bhagavatpujyapāda Ādi Sankaracharya in his text 'Shataślokī' (verse 18) describes these kāma, krodha and lobha as the cause of samsāra which is the store house of all sorrows. In the case of an individual, first of all, a desire surfaces in the intellect prompting the mind to procure the desired sense objects. They are enjoyed through the means of senses. Unfulfilled desires result into krodha (anger). Fulfilled desires give rise to lobha (greed). Sankaracharya describes lobha as the care, concern and the anguish to protect the obtained sense objects. All these three have to be overcome by adhyātmayoga – by making the mind get absorbed in our true nature after withdrawing it from sense objects (Katha, Bhāshya, 1-2-12). Lord Krishna describes kāma, krodha and lobha as the self-ruinous gate to hell (B.G. 16-21). Anger is born from desire (B.G. 2-62). In the third chapter of Bhagavadgītā, Lord Krishna exhorts the mumukṣu to destroy desires by all means (B.G. 3-41, 3-43) by labelling it as gluttonous (mahāshana), very wicked (mahāpāpmā) (B.G. 3-37), always an enemy of jñānīs (B.G. 3-39), a destroyer of scriptural knowledge (jṣāna) and direct cognition (viṣāna) of ātmā (B.G. 3-41), and an unassailable (durāsada) enemy (B.G. 3-43).

Here a doubt may crop up. Kāma, the fulfillment of desires is one of the four purushārthas (human accomplishments) sanctioned by the Vedas. How can the same be denounced as an enemy? There is no contradiction. The persons to whom these two are addressed are different. The common man who is riddled with hankering for sense-objects is provided with purushārtha of kāma with dhārmic means as a stopgap arrangement. When the individuals by dhārmic conduct develop maturity in terms of viveka and discover themselves the futility of even the best of sense-pleasure here and hereafter, scriptures point out to them how kāma denies the disposition indispensable to directly cognize our true nature that is limitless happiness free from transmigration. That is the reason why the Vedas have two different sections called karmakānda and jñanakānda addressed for two distinct adhikārīs (eligible persons).

The gist of Setushāma

The text 'Shataślokī' (verse 19) further corroborates the above fact by citing the gist of Setushāma. It re-defines the obstructions that stop us from gaining ātmajñāna as (i) adānam –absence of charity with both special and general meanings (ii) krodha (anger) (iii) aśraddhā (lack of trust/śraddhā) (iv) asatyam (that which is false – anrutam).

The corresponding remedial measure as per Setushāma are:

- (i) Dāna (charity) is whatever that is offered to Brahman (Iśwara) and not just giving money etc. in charity or any expenditure.
- (ii) Akrodha, the absence of anger, is kshamā (forebearance, forgiveness).
- (iii) Śraddhā is the attitude of trust that the scriptures and Iśwara are very useful to us.
- (iiii) Satyam, the ultimate truth called sat – Brahman.

These four serve as the means to liberation by overcoming the four obstructions mentioned earlier. They are called setu (bund).

Setushāma

A mantra from the Sāma Veda is also called a sāmā. Setu is the name of the specific mantra and so it is called Setu-sāmā which by grammatical conjunction becomes Setushāma. The word setu is used here in the sense of a bund that stops the flow of water and not as a bridge. Adāna (absence of charity), krodha (anger), aśraddhā (lack of trust) and anruta (false Creation) obstruct and stop us from gaining the direct knowledge of our true nature ātmā/Brahman. This sāmā provides us the remedial means to overcome them. It is also called Kalmāshasāmā. Sāmas are sung in their specific tunes.

The Setushāma

“ हाउ ३, सेतूस्तर ३, दुस्तरान् ३, दानेनादानं ३, हाउ ३, अहमस्मि प्रथमजा ऋतास्या ;
हाउ ३, सेतूस्तर ३, दुस्तरान् ३, अक्रोधेन क्रोधं ३, हाउ ३, पूर्वं देवेभ्यो अमृतस्य नाम ;
हाउ ३, सेतूस्तर ३, दुस्तरान् ३, श्रद्धया अश्रद्धां ३, हाउ ३, यो मा ददाति स इदेवमावात् ;
हाउ ३, सेतूस्तर ३, दुस्तरान् ३, सत्येनानृतं ३, हाउ ३, अहन्नमन्नमदन्तमाद्भिः
हाउ ३ वा, एषा गतिः ३, एतदमृतं ३, स्वर्गच्छ ३, ज्योतिर्गच्छ ३, सेतूस्तीर्त्वा चतुराः “ ॥

(i) हाउ ३ — This is a particle (nipāta) used in the singing of sāmā to introduce or to end a mantra. It can be also in the sense of wonder, variety, alternative, distinction etc. The number 'three' indicates the repetition of that word or phrase thrice. सेतून् तर – do cross over the (four) bunds, दुस्तरान् - not possible to cross over by any other means (than those specified here), दानेनादानं - (cross over the first bund of) adānam by dāna. अहम् – I, ऋतास्या (i.e. ऋतस्य – of the ultimate truth Brahman, प्रथमजः - the first born entity अस्मि - (I) am;

(ii) अक्रोधेन – by the absence of anger in the form of forgiveness (kshamā) क्रोधं – (cross over the second bund of) anger, देवेभ्यः पूर्वं - even before the entities revealing knowledge such as mind, sense organs came into existence, ऋतस्य नाम - I exist called (नाम) indestructible Brahman (ऋतम्).

(iii) श्रद्धया – by the attitude of trust in the scriptures and Iswara अश्रद्धां - (cross over the third bund of) lack of śraddhā, यः - the one who, मा - me the Brahman in the form of food, ददाति - offers to guests and the needy etc., सः - he, इत् - only (एव), एवं - in this obvious manner, आवात् - protects all beings.

(iiii) सत्येन - by the means of ever-existent Brahman, अनृतं - (cross over the fourth bund of) falsely projected Creation, अहम् - I, अन्नं अद्मि - eat the food as an individual jiva, अन्नमदन्तम् (अद्मि) - (during dissolution – pralaya – I devour/destroy) the Vaishvānara fire etc. who actually consume the food. (The one who remains after dissolution is me the reality, Brahman).

चतुराः - the four सेतून् - bunds, तीर्त्वा - having crossed over, एषा - what is told so far, गतिः - is the mode of uplifting oneself एतद् - this (is), अमृतं - liberation, स्वर्गच्छ -(by this teaching) attain heaven, ज्योतिर्गच्छ - attain Brahman (liberation)

Translation

i) Hāvu is a particle (nipāta) used in the singing of sāmā to introduce or to end a mantra. It can be also in the sense of wonder, variety, alternative, distinction etc. The number 'three' indicates the repetition of that word or phrase thrice. Do cross over the (four) bunds which are not possible to cross over by any other means than those specified here. Cross over the first bund of non-charity by charity. I am the first born entity, (viz. Hiranyagarbha) from the ultimate truth Brahman.

ii) Cross over the second bund of anger by the means of absence of anger in the form of forgiveness. 'I' who is called the indestructible Brahman exist even before the entities revealing knowledge such as mind, intellect, sense organs etc. came into existence.

iii) Cross over the third bund of non-śraddhā by the attitude of trust in the scriptures, and Iswara. He who offers me, the Brahman in the form of food, to guests and the needy etc., only protects all beings in this obvious manner.

iv) Cross over the bund of falsely projected world by the means of ever-existent Brahman. In the normal course, I (Brahman) eat the food as an individual jīva (whereas during) pralaya (dissolution) I (Brahman) devour/destroy (all including) the Vaishvānara fire etc. who actually consume the food. (The one who remains after dissolution, is me the reality, Brahman). Having crossed over the four bunds, this is going to be the mode of uplifting of oneself. What is told so far is the means of liberation. (By this teaching, depending on the intensity and perfection of its practice) attain heaven (or) attain liberation (as the case may be).

Crossing over adānam by dānam

The word dānam in the context of this sāmā means whatever that is offered to Brahman/ Iśwara. The expenditure incurred to sustain oneself and the family etc. is adānam (not dānam). Even that can be transformed into dānam with the firm conviction of offering everything to Brahman. Lord Krishna recommends it. He says: "Whatever you do, eat, do sacrifices, give in charity, perform as ascetic practices, offer all these unto me (B.G. 9-27). He has also exhorted to have the vision that all that you do or are going to do is ātmā itself (Yogavasishtha.Ni.Pu. 54-22). This shows that true offering to Iśwara is to have the steady knowledge that everything is Brahman. This sāmā gives the rationale of this vision in its statement, 'I am the first born from Brahman, viz. Hiranyagarbha' who comprises all that is there in Creation. Thereby whatever spent for oneself and others becomes dānam as an offering to Brahman which is everything provided such an outlook is maintained.

Otherwise adānam can be taken as the lack or absence of charity. It is an attitude of self-appeasing and self-aggrandizing without any care and concern for others. Money is like the blood. If blood does not circulate it putrefies into pus. So is the aggrandized wealth not shared with the needy, harmful in one way or the other. It is said, 'properties are not proper ties'. Sage Nārada says elsewhere that the person who draws from the society the means of sustenance more than one's requirement is a thief. Share and care or dānam (charity) is the best remedy for the malady of selfishness. Dānam is sharing/distributing the food etc. according to one's capacity (B.G. Bh. 16-1). Thus the bund of adānam should be overcome by dānam.

Cross over krodha by akrodha

The bund of anger (krodha) has to be crossed over by forbearance (kshamā) mentioned here as akrodha (the absence of anger). In the face of injustice done to oneself by others, not reacting or getting disturbed in the mind is kshamā (B.G.Bh.16-2). This has to be accomplished by the knowledge that I am Brahman (amruta) ever-existent in nature. The mind, intellect, senses etc. (called devas) are born later. They are transitory. Desire, anger, greed etc. are the functions of the mind (manovyāpāra). I am Brahman free from them. "Paramātmā / Brahman is beyond the realm of intellect (B.G. 3-42). Such a contemplation serves as the means to cross over the second bund of anger.

Cross over aśraddhā by śraddhā

To begin with śraddhā is the attitude of trust in the teaching of Guru and the scriptures. Finally it is the total trust in Iśwara who is most beneficial in the pursuit of gaining Brahmajñāna. The one who gives me, the Brahman in the form of food, to the guests and the needy etc. obviously protects all beings. In course of time he attains me (Brahman). By such staunch attitude of trust (śraddhā), the lack of it (aśraddhā) has to be crossed over.

Cross over anrta by Satya

This evanescent jagat is truly not there. It is false (anrta). The jagat is falsely superimposed on its basis Brahman like an erroneous snake on a piece of rope. By directly knowing the satyam Brahman, the bund of anrta (false) jagat has to be crossed over. That is the highest accomplishment of life called moksha. Brahman alone is the ultimate reality. It continues to exist even after the total dissolution of Creation. This sama demonstrates this. In the normal course I (Brahman) eat the food as an individual jīva. In the pralaya (dissolution), Brahman destroys all including the Vaishvānara fire etc. abiding in the jiva who actually consume the eaten food. What remains finally is Brahman and Brahman alone. That is the ever-existent reality whereas Creations come and go.

The result

Depending on the intensity and perfection in the practice of this teaching, the following results are gained according to one's eligibility. They are :

- i) The earning of specific punya
- ii) Attaining the status of deity
- iii) Heavenly abode
- iiii) Liberation.

BOOK REVIEW

BRAHMASUTRA- SHANKARABHASHYAM

TRANSLATION AND COMMENTARY BY SWAMI SHUDDHABODHANANDA SARASWATI

In the entire gamut of English Vedantic literature to date, topics of vital importance such as the exact nature of aparoksha atmajnana / Brahmajnana, Brahmasakshatkara, moksha (liberation), the source and the nature of the Veda as svatah-pramanam, the modus operandi of Vedanta pramana, the defectless samagris (prerequisites) necessary for the Vedanta pramana to function, an analysis of when a pramana fails to function, the role and the criterion of correctness of Vedantic prakriyas (modes of teaching) are rarely described comprehensively with scriptural authenticity and corroboration. On the contrary, several wrong notions about these are found freely floating around based on mere hearsay. This lacuna is made good by this commentary, which is an outcome of thorough research.

The book is written in a style suitable for beginners and advanced mumukshus alike. Even the Vedantic teachers will find it very useful. The commentary leans very effectively on Ratnaprabha gloss. It also picks up relevant explanations from gloss of Purnanandiya, Nyayanirnaya and Bhamati.

The nature of Brahmajnana is dealt with in a greater detail mainly in the context of bhashya portion, 'avagati paryantam jnanam' and 'anubhava-avasanaatvat bhutavastuvishayatvat cha Brahmajnanasya'. Nowadays, there is a lot of confusion and lack of clarity in Vedantic teaching and more so on the nature of aparoksha Brahmajnana. Some claim that the experience of Brahman is indispensable in gaining self-knowledge without explaining its precise nature and the role, whereas others refute it outright. In fact this is an age-old controversy. This commentary traces the origin of this controversy in Vedantic lore and presents the conclusive discussion affirmed by the acknowledged Vedantic masters.

Some of its other unique highlights are:

(i) The gamut of Vedanta (ii) The nature of Moksha and Brahmasakshatkara with contrast between paroksha and aparoksha jnana (iii) Modes of reasoning employed in Brahmasutras (iv) The order of superimposition (adhyasa-krama) (v) Varying degree of love due to differential adhyasa (vi) Definitions of anubhava(experience) and jnanam (knowledge) (vii) The nature of Vedanta pramana (viii) The role of Karmayoga and Bhagavadbhakti (ix) The role and relevance of Vedantic prakriyas (modes of teaching) and its application to the concept of moolavidya.

Such topics have rarely, if ever, been addressed in a work of this nature in a comprehensive and centralized manner.

Every topic discussed in the book is corroborated by scriptural passages firmly establishing its authenticity. This English commentary faithfully follows the method adopted by Sri Vidyanaraya Muni: 'I explain the meaning of the Sruti and refrain from saying anything based on mere speculative logic' (Panchadashi, Ch.-8-67).

The detailed contents and an exhaustive multiple index will help the reader to locate the topic easily whenever some point is to be clarified. For the benefit of those readers who are familiar with Sanskrit language the quoted original Sanskrit passages are given either in the body of the book or in the footnotes. The material is rounded off with a highly useful summary and an epilogue that highlights the essential constituents of Brahmajnana. This commentary is a very significant contribution from the author, who rises to the level of fulfilling Cardinal Newman's requirement -- 'An author is one who has got something to say and who knows how to say'.

Review by Prof. Lopa Mehta

Books available with publisher:

Sri Visweswar Trust, Mumbai, HYPERLINK "<mailto:sssbvt@gmail.com>" sssbvt@gmail.com ;
HYPERLINK "<https://rubhuvasishtha.wordpress.com/>" <https://rubhuvasishtha.wordpress.com/>
; +91 993 090 2115



Sri Gurubhyo namaha
A Residential
"MUSIC CAMP"
@
Arsha Vidya Gurukulam
Swami Dayananda Ashram
Anaikati, Coimbatore, TN, India

By
M.S. Darshana (one of Dayananda sisters)
A glimpse of the camp

1. Kritis of Pujya Swamiji - a musical Guru Darshan
2. Slokas in various Ragas - an en'chant'ing experience.
3. Voice culture sessions
4. Swaropasana - Meditative music
5. In-depth meaning of the kriti to merge with the song.

For all music lovers (singers & non - singers)

CAMP DATES: 21 TO 27 APRIL 2017

Last date to apply-31st Mar 2017
Note : Food & accommodation charges applicable.

For details & admission, contact 9884010225

SWAMI SAKSHIJI'S CLASS AT AVG

Swami Sakshatkrtananda taught Swayam Jyotir Brahmanam to the long term course students at AVG, Anaikatti on Jan 12, 2017.

Swayam Jyotir Brahmanam is the third section of the fourth chapter titled Muni Kadam of Brhadaranyaka Upanisad.

This is in the form of dialogue between Janaka and Sage Yajnavalkya. This section has been named Swayam Jyotir brahmanam because Atma is revealed as the 'self-effulgent one' as 'Swayam Prakasa or Swayam Jyoti'

Janaka asked 'Bho! Yajnavalkya! What is the light with the help of which the human being transact their business with the world?' Yajnavalkya answered that the Sun is the light or Adhitya Jyoti with the help of which one does all the transactions.



Swamiji being honoured

Janaka asked his second question. What happens when the Sun sets in the west? Where from one gets light for transacting the business after the sunsets? Yajnavalkya answered that one gets the light from the moon or Chandra Jyoti.

Janaka asked his third question. With what light one transacts when both sun and moon are not available? Yajnavalkya answered that one gets the light from Agni Jyoti.

Janaka asked his fourth question. With what light one transacts when there is absence of sun, moon and agni? Yajnavalkya answered that one uses sound or Sabda Jyoti.

Even when these lights are not there, self shining Atma shines as the light. In waking state we have the external light and atma jyoti. So we are not clear which gives light. In dream state we have no external light, but have only atma jyoti. Because of the light of the Consciousness alone, we transact business in the dream state. Hence Upanisad uses dream state to reveal Swayam Jyoti Atma. Yajnavalkya told that without depending upon any other external light Atma alone becomes the light. Therefore Atmana eva Jyoti. Sri Adi Sankara has given the essence of this section in one sloka titled Eka Sloki.

All the Teachers of Pujya Swamiji's guru parampara have one thing in common. They all convey the vision with oneness with total commitment. But each one of them embellishes that with their individual communication skills.

The vibhuti of Swami Sakshiji can be inferred from his quotes and explanations from the Brhadaranyaka Upanisad without referring to any text. The students were impressed by his commitment to study and teach Sastra.

-Report by N. Avinashilingam

PILGRIMAGE TO MANJAKKUDI

The Acharya and students of the long term course at Anaikatti visited Manjakkudi from Feb 5, 2017 to Feb 8, 2017.

Each and every inch of Bharata desa is a punya bhumi. But due to association of mahatmas some places are holier. One such place is Manjakkudi, which is the birth place of our Guru Pujya Swami Dayananda Saraswati.

On Feb 5, on arrival at Manjakudi our Acharya was received with purna kumbha. Students stayed at "Daya Residence", a comfortable guest house with modern facilities and had food at "Koodam". The traditional hospitality was really heartening.

In the evening, we visited the house where Pujya Swami Dayananda Saraswati was born and brought up. Sri M.G. Srinivasan, purva asrama brother of Pujya Swamiji took us around the house and narrated many events from their childhood. We were then taken on a brief campus tour of Swami Dayananda College of Arts & Science and Swami Dayananda Matriculation School. We then participated in the puja at the Lakshmi Narayana Perumal Temple, which is just next to Pujya Swamiji's ancestral home. The day concluded with satsang.



Acharya received with Purna kumbha

On Feb 6, early in the morning, we visited the Siva Temple, where Pujya Swamiji used to visit daily during his childhood. Later we meditated at "Meditation Centre", where one can feel the divine blessings of Pujya Swamiji in the calm and serene atmosphere. A student from the Veda Pathashala performed the deeparadhana to Pujya Swamiji. Then, we were off to Thanjavur to see the Brihadeeswara Temple and Saraswati Mahal museum. We were spell bound by the engineering marvel of The Big Temple.



Meditation session at Meditation Centre

In the afternoon we visited the G.R. Auditorium of Swami Dayananda College of Arts and Science. Our Acharya Swami Sadatmananda was honoured with garland and ponnadai. The AVG students were also individually honoured.

While addressing the college students, Acarya said that they were blessed to study in Pujya Swamiji's institution. He explained that success is when one is able to bring out one's full potential. For achieving that success, one should have clarity of goal, appropriate and adequate effort (prayatna), grace earned by reaching-out actions and prayers. One should accept the result; however it may be, with objectivity (prasada buddhi).

Subsequent to the Swami Dayananda Study Center visit, we also went to Free Student Homes near Manjakkudi run by AIM for Seva. The enthusiasm and confidence of the students were very impressive. Acharya distributed sweets and blessed them. Students enjoyed the Sanskrit antakshari game during night satsang session.

On Feb 7, we visited the Navagraha Guru Temple, Adi Kumbeswarar Temple, Mahamaham Tank and Suryanar Temple situated in and around Kumbakonam.



Students at Big Temple, Thanjavur



Acharya honoured at College



Students honoured

In the afternoon, we were given a rousing welcome by the students of Swami Dayananda Matriculation School at the G.R. Auditorium. The programme started with the rendering of the AIM for Seva Motto Song and Sri Dayananda Panchakam. This was followed by chanting of Bhagwad Gita Chapter 15 and recitation of Thirukkural, a Tamil text which instructs the life style to be followed to achieve the first three purushartas. Then 18 students presented a write up of the life and contributions of Pujya Swamiji in Sanskrit. Although study of Sanskrit language was started only this academic year, the students' presentation and pronunciation were excellent. The students demonstrated complicated postures and exhibited their skills in yoga asanas. After a melodious carnatic music presentation by the students, the programme concluded with blessings of Swami Sadatmananda. All in all, one could see Pujya Swamiji's vision being actualized in the happy and confident faces of the children.



Girls' Hostel



Presentation on Pujya Swamiji in Sanskrit



Yoga Incredible

In the evening, we visited the Veda Pathashala run by SDET. We were impressed by the dedication of the teachers and commitment of the students to Vedic study and perpetuation of the Vedic knowledge. We visited the Vardaraja Perumal Temple and were captivated by the beauty and alankara of the murti.

The last day of the pilgrimage was dedicated to the Tiruvidaimarudur Mahalingaswamy temple chariot festival. Readers will recall the contribution of Pujya Swamiji in building the five temple chariots which had been idle for many decades. We were fortunate to witness and participate in the annual festival when the chariots are pulled with devotional fervour. This was only the second time that all the five chariots have been operational.

We were impressed by the contribution of SDET in transforming Manjakkudi into a model village for rural development. It is indeed very astonishing to see how Pujya Swamiji had inspired the transformation of this small village into a major hub for rural education and establishing all other facilities to support students aspiring to study. What a huge foot-print Swamiji has left behind! Om Shri Gurubhyo Namah!



Veda Patasala



Students before temple car

Photos by Uga/ Tomoko

-Report by N. Avinashilingam

PUJYA SWAMIJI'S BIOGRAPHY RELEASED

A book titled 'Puja Swami Dayananda Saraswati – A brief biography by N. Avinashilingam' was released on February 5, 2017 at the house at Manjakkudi where Puja Swamiji was born and brought up.

Swami Sadatmananda Saraswati, the Acharya of AVG, Anaikatti released the book. Sri M.G. Srinivasan, the purva-asrama brother of Puja Swamiji received the first copy. Swamiji also gave his blessings and a copy of the book to students pursuing the long term Vedanta course at Anaikatti, who were also visiting Manjakkudi, and others present during the occasion.



Book release first copy

In the foreword to the book, Swami Vidatmananda Saraswati has mentioned that this book provides a comprehensive picture of the development, work and the teaching of Puja Swamiji.

Swami Paramarthananda Saraswati's foreword mentions that Puja Swamiji was a multi-faceted personality and had an eventful life. Swamiji said further that This book being very concise, helps readers to quickly grasp Puja Swamiji's life and teachings.



Book release at Swamiji's house

The author Sri N. Avinashilingam is a student of Puja Swamiji from 1994. He is currently pursuing a long term course in Vedanta 2014-17 at AVG, Anaikatti.

Originally the book was published in English as an e-book in the website www.arshaavinash.in, which was well received by more than 4,200 readers. The book is also available in the website in Hindi, Tamil, Japanese and Portuguese.

The soft copy of the book can be downloaded free from the following web link: <http://arshaavinash.in/index.php/download/swami-dayananda-saraswati-a-biography-print-edition-by-n-avinashilingam/>

Dr. Srikant Jichkar
ARSHA VIJNANA GURUKULAM
Vedapuri, Nagpur

Report of the inaugural function of the three months residential course on Vedanta and Sanskrit beginning on February 01, 2017.

Om Sri gurubhyo namaḥ!

By the grace of Pujya Sri Swami Dayananda Saraswati, the fourth residential three months course on Vedanta and Sanskrit was inaugurated on February 01, 2017. As a preamble to that a pādukā pūjā to Pujya Sri Swamiji was performed on January 30, 2017 at the residence of our President Smt. Rajshree Jichkar.

The Prayers were presided over by Mataji, Swamini Brahmaprakasananda Saraswati. The puja was performed by Sri Yajnavalkya, son of the late Dr.Srikant Jichkar, the founder president of Arsha Vijnana Gurukulam.

Smt. Sulochana Jichkar, Smt.Rajshree Jichkar, Kumari Maitreyi Jichkar, Sri. Pramod Jaiswal and others were present. Sri Suhas Nayak, the priest at the Temple at Arsha Vijnana Gurukulam guided the puja. All the students admitted to the current three month course and the administrative staff of the Gurukulam were also present. This current course began with the Guru Puja at 6.15AM in the lecture Hall followed by puja at the temple, in which all the students participated.



Guru puja

The formal inauguration function was held in the lecture hall at 10AM. The current president of Arsha Vijnana Gurukulam, Vedapuri, Nagpur and Sri Swamiji Jitatmananda Saraswati from Arsha Nilayam, Ipoh, Malaysia graced the occasion.

The program started by paying obeisance to Pujya Sri Swamiji and the Guru paramparā with the guru stotram. Sri Swami Jitatmanada Saraswati blessed the students and urged them to appreciate the paramparā and appreciate the knowledge given to them.



Gurupaduka puja

President Srimathi Rajshree Jichkar recollected the moral and the emotional support rendered to her by Pujya Sri Swamiji and Mataji personally and for the running of the Gurukulam. She wished all the students a pleasant stay at the Gurukulam pursuing scriptural studies.

Mataji, Sri Swamini Brahmaprakashananda Saraswati in her anugrahabhāṣanam, blessed and welcomed all the students. She said that all the students are here to know about themselves to gain ātma jñānam and also learn all that is necessary to gain that knowledge. She said that Pujya Sri Swamiji was present here to bless her and all the students in an arūpa form and that his blessings were always with us.

She fondly remembered Late Dr. Sriakant Jichkar and his enthusiasm for this knowledge and the Gurukulam. She also remembered Sri Swami Siddhananda Saraswati who would always grace the occasion in each and every function of the Gurukulam.

She initiated the students by giving some of the books for the course namely kaṭhopaniṣad, śrīmadbhagavadgītā and dīpārādhana.

This inaugural function was followed by the first Vedanta class.



Lecture

Report prepared by Smt. Vijaya Kannu Rao

City Office: 72, Bharat Nagar, Amravati Road, Nagpur, Maharashtra, 440033

Phones: 0712-2523768, 09822234567

Mataji: 08805023450, 09822699996, E-Mail: brahmapra@gmail.com

Contact Person: Dinesh Gandhi, Phones: 07447348875, 09727176862

To the existing and new subscribers of Arsha Vidya News Letter

Many subscribers of this newsletter are getting hard copies regularly. Please renew your subscriptions regularly. New subscribers may please send your annual subscription of Rs 180 to Arsha Vidya Gurukulam, Anaikatti, Coimbatore 641 108.

Cheque/DD to be drawn in the name of Sruti Seva Trust. Please add bank charges also. All your **letters** relating to subscription should be clearly marked in the envelope top itself as "Arsha Vidya News Letter". You may also contact through e-mail nlquerry2014@gmail.com.

This will enable us to act fast.

Editor.

Of Life and Spirituality

-by Melkote Ramaswamy

Come to think of it, we have lots of blessings to count. It doesn't take much to realize and recognize that the world around us in all its ramifications is simply given to us—the sun, the moon, the stars, the mountains, the rivers, the oceans, the vegetation, the forests, animals, birds, -- the list goes on and on. We had absolutely no hand in creating any of these.

In a sense, these are all God-given gifts to us. If we accept this premise, we can see the hand of the Lord in myriad other ways. This should remind us to recognize and acknowledge in all humility and reverence the invisible hand of the Creator and marvel at His intelligence.

We start with this big God-given plus. And then there are a host of other plusses that are concurrently paired with minuses that we have to deal with—sort of opposites. These create a challenge in life. Plus signifies positive and minus negative. Plus implies adding and minus subtracting. For instance, we talk of Power of Positive Thinking/sign of optimism versus Negative thinking /sign of a pessimist. We all want to build assets and get rid of liabilities.

Then there are other sets of opposites. We associate virtue as Plus and vice as Minus. We live in a world of particles and anti-particles--which unlike other things in life have exactly equal and opposite characteristics. The world presents us with all sorts of duality which can be understood in terms of plus and minus. While having all plusses is the desired and eventual goal, we realize this is impossible. Plus and minus have variable connotations. For instance, for a ski-resort, minus temperatures are a plus. For someone trying to become healthy, putting on (plussing) weight can be an undesirable, negative thing (minus). When it comes to charity, isn't better to be a giver than a receiver.

We talk of having good Days and bad days; of battle of good versus evil, of beautiful and the ugly. And then there is happiness and sorrow, success and failure/ups and downs.

Traditionally, the universe has been analyzed in terms of matter and energy. An alternative approach is described in Bhagvad Gita (Chapter 14) where human behavior is discussed and to be understood in terms of three attributes (mental states), namely--1.State of purity (Satvic) 2.State of ambition, drive and passion (Rajasic) 3.State of lethargy, inertia and indolence (Tamasic)

All of us are made up of a mixture of these three attributes. The goal of spiritual advancement is attain state of purity (satvic). Mind can be our best friend or worst enemy (Gita, Chapter 6). The secret is to make mind our best friend and steer our thoughts and energy and thereby our attitude towards self-upliftment. It is ironic, by giving up (sacrifice); one expands one's spiritual horizon.

Another classification Bhagvad Gita mentions in Chapter 16 is in terms of divine and demoniac qualities we all possess and the goal to rise above the demoniac. We sense the divine component in daily dialog where people refer to God under many circumstances (Oh My God, Thank God, God forbid, God-forsaken place, etc.). Further, whenever ethics (dharma) and morality are in danger of decline and the opposite (adharma) is on the ascendancy, the Lord intervenes in human form to restore moral law and order. This is referred to as Avataar (Gita-Chapter 4) and can be understood best as a sort of divine feedback mechanism.

Let us not forget that we are gifted with free will, the ability to make right decisions, to distinguish what is right versus what we would like to do. We can exercise this to stay where we are; to go higher or; to go lower.

*Melkote Ramaswamy is a physicist, speaker, writer, author of An Immigrant celebrates America (University of Indianapolis Press, 2007) and Vedanta through Drushtaanta (Adhyatma Press, Ahmedabad, India, 2013) and an active member of Hindu Temple of Central Indiana. He has attended several Vedanta camps at Arshavidya Gurukulam, Saylorsburg, PA. (melramaswamy@gmail.com)

Swami Paramarthananda Saraswati's Talk

Transcription of the same given to Long Term Vedanta Course students at Arsha Vidya Gurukulam at Coimbatore on 28th April 2016

I am coming here for the first time after Pujya Swamiji's Mahasamadhi. Even though we miss the physical presence of Pujya Swamiji, I am sure he continues to bless us in the form of Lord Dakshinamurthy himself. And I heard that the course is going on well and you must have been exposed to a lot of Vedanta in this past two years and I would like to share something general with regard to this traditional teaching.

One of the Vedantik works attributed to Adi Shankaracharya is called वाक्यवृत्तिः. I do not know whether it has been taught here. It may be or you will be able to learn it. It is a simpler work. We can learn it by ourselves also later.

वाक्यवृत्तिः is a brief commentary on the महावाक्यम् तत्त्वमसि written by the आचार्य in verse form. वृत्तिः means a brief commentary and वाक्य refers to महावाक्यम्. So it is some kind of महावाक्यविचारः. And it is a small work of around 53 or 54 verses and in that the आचार्य brings out all the important aspects of Vedantik teaching.

After a brief introduction, he straightaway goes to the महावाक्यम् and points out that grasping महावाक्यम् or any वाक्यम् for that matter, depends upon learning the meaning of the words in the वाक्यम्.

पदार्थज्ञानम् वाक्यार्थज्ञानकारणम् - Without knowing the meaning of the words, we can never know the meaning of the sentence, because sentence is constituted of words only. And, therefore, the student says that "I don't know even पदार्थम् how can I understand the वाक्यार्थम्" Then the Guru goes systematically. First he takes त्वम्पद, the meaning of the word त्वम् - "you", which refers to the जीवात्मा and thereafter, he goes to तत्पद and analyzes the meaning of the word - तत्

"परमात्मा" and then he finally goes to the analysis of असिपद. So the enquiry into त्वम्पद and तत्पद he calls पदार्थविचारः and enquiry into असिपदम् he calls वाक्यार्थविचारः.

And while dealing with each पदम्, he connects with several aspects of scriptural teaching. While analyzing the nature of the individual, he takes all the allied topics occurring in all the scriptures like दृग्दृश्यविवेकः, अवस्थात्रयविवेकः पञ्चकोशविवेकः all allied topics connected with the individual, the student, the listener. Even though he doesn't name them, but he presents all of them beautifully.

And, similarly he goes to तत्पदविचारः also. There he talks about ब्रह्मन्, both in its सगुण version as well as निर्गुण version and connects with all the scriptural portion where ब्रह्मन् is described. The study of this one text will help us collect all the उपनिषद्मन्त्राः, some of them dealing with त्वम्पद, some of them dealing with तत्पद. All those वाक्यम्s are called अवान्तरवाक्याः, secondary statements because they all help us in understanding महावाक्यम्. महावाक्यम् is मुख्यम्. That is the तात्पर्यवाक्यम्. All other statements are called अवान्तरवाक्यम्s.

Thus he analyzes all अवान्तरवाक्यम् and arrives at the meaning of त्वम्पद and तत्पद. I don't want to elaborate because that is what you have been and you are doing in all the lectures here. I want to concentrate on one particular verse of वाक्यवृत्तिः. I will come to that in due course.

Thereafter, he comes to असिपद, the word which equates जीवात्मा and परमात्मा. As Pujya Swamiji says it is a 'Great Equation'. And then he points out that if you take the direct meaning of जीव and ईश्वर। ऐक्यम् can never be assimilated because जीव and ईश्वर have got diagonally opposite meaning. And therefore, you cannot take the primary meaning. Therefore, you have to go to the लक्ष्यार्थः. You must have done all these. I am assuming these things.

मानान्तर विरोदे तु मुख्यार्थस्य परिग्रहे ।
मुख्यार्थेन अविनाभूते लक्षण सा प्रकीर्तितः ॥

First you employ the direct meaning and try to understand the statement. If it doesn't convey any meaning, then you drop the primary meaning and go to the secondary meaning. And in the secondary meaning, जहति लक्षण, अजहति लक्षण, भागत्याग लक्षण, all are there, you know. And then he comes to the conclusion that you have to apply भागत्याग लक्षण. You have to remove the उपादि of जीव and the उपादि of ईश्वर and arrive at one चैतन्यम्, which चैतन्यम् is undivided. Thus जीवात्म-परमात्म-ऐक्यबोधक वाक्यम् महावाक्यम् or अखण्डार्थ बोधक वाक्यम् महावाक्यम् - revealing the meaning of non-difference between जीवात्मा and परमात्मा, in essence. And thus, the aim of every student is assimilating the message of महावाक्यम् by taking the help of अवान्तरवाक्यम् strewn all over the उपनिषद्.

We should know how to identify which अवान्तरवाक्यम् goes with त्वम्पद and which अवान्तरवाक्यम् goes with तत्पद. We have to, thus, connect appropriately and finally the 'Grand Equation' is to be understood. And having completed that, he makes a beautiful श्लोक and it is that श्लोक I would like to dwell today.

अहम्ब्रह्मेतिवाक्यार्थबोधः यावद्दृढीभवेत् ।
श्मादिसहितः तावद् अभ्यसेत् श्रवणादिकम् । ।

You can understand अहम्ब्रह्मेतिवाक्यार्थबोधः - बोधः means knowledge; the knowledge of वाक्यार्थम् - the message of this statement अहम्ब्रह्म. So अहम्ब्रह्मेतिवाक्यार्थबोधः - but the knowledge we receive by analyzing and receiving this knowledge is not enough. He says यावद्दृढीभवेत् - until that ज्ञानम् becomes दृढज्ञानम्, don't be satisfied by receiving this message of ऐक्यज्ञानम्. You have to continue thereafter also.

But for what purpose? - To convert ज्ञानम् into दृढज्ञानम् - knowledge into conviction. This conversion of ज्ञानम् into दृढज्ञानम् is the most important thing because without this conversion we will not be able to reap the benefit of knowledge. We are not pursuing ज्ञानम् for the sake of ज्ञानम्. ज्ञानम् is not the पुरुषार्थः. We are seeking ज्ञानम् only for the reaping the ज्ञान फलम् - of freedom from संसारा or ज्ञान फलम् of मोक्ष - that फल सिद्ध्यर्थम्, we are pursuing ज्ञानम्. And of ज्ञानम् will give फलम् only when it is in the form of दृढज्ञानम्. And, until ज्ञानम् becomes दृढज्ञानम्, a student will have to continue.

Continue what?

श्मादिसहितः तावद् - तावद् means so long; अभ्यसेत् - अभ्यसेत् means repetition; again and again and again, पौनःपुण्येन श्रवणादिकं कुर्यात्. आवृत्तिः असकृत् उपदेशात्. One has to continue the three fold exercises. अभ्यसेत् indicates repeatedly. It may not be just for weeks or months.

It may not be just for weeks or months. It may be for years or decades. It is a life long pursuit. Vedanta is not a crash program. Any crash programme is that which will crash the next day. Therefore, Vedanta is not a crash programme or a rash programme. It is a lifelong commitment. Therefore, अभ्यसेत् What? श्रवणादिकम् . श्रवणम् etc. etc. Means what? We are supposed to know श्रवणम् मननं and निधिध्यासनम् . And then he adds an adjective. While continuing this श्रवण मनन निधिध्यासनम् - not upto the end of the course. Course ends means your श्रवणम् मननं is over in this compound. But it has to continue thereafter also but when a person continues, he has to observe one more point. He uses the word शमादिसहितः.

We are supposed to be familiar with the word शमः. Generally what happens is that, the word which we would have heard once upon a time- in the beginning of the course, we study a text book whose name also we may forget called तत्त्व बोधः. And तत्त्व बोधः begins with four-fold qualification. We are supposed to remember that. And, there also the third one, शमादि षट्क संपत्तिः and in that third also what is the first one? शमः. So by using the word शमः आदिः, Shankaracharya conveys the important idea - we can never never ignore साधन चतुष्टय संपत्ति at any time, except at our own risk. Therefore साधन चतुष्टय संपत्ति, just because it is over with in तत्त्व बोधः, it is not over in our life. They must be maintained. Among them also the third one is very very very important. शमादि षट्क संपत्तिः and there also the first one. The first in the third i.e. शमः is extremely important and to convey that he uses the expression शमः आदि सहितः सन्, making sure that शमः is there, one has to follow श्रवणम् मननं and निधिध्यासनम् . When we fulfill both these conditions -condition no. 1 is शमादि सहितत्वं and condition no. 2 is श्रवणादि अभ्यासः. When these two are maintained and ONLY when these two are maintained, ज्ञानम् will be converted into दृढज्ञानम् . In fact, travel from अज्ञानम् to ज्ञानम् is relatively quicker. By the time you study one or two texts you know what is the message of Vedanta. In तत्त्व बोधः itself, the central message is conveyed. Therefore, अज्ञानम् to ज्ञानम् , the journey is relatively quick but the real arduous journey, long journey with full of pitfalls is the journey from ज्ञानम् to दृढज्ञानम् , प्रज्ञः to स्थिरप्रज्ञः. Do you feel familiar with the word स्थिरप्रज्ञः ? Somewhere it comes. Bhagawad Gita 2nd chapter - स्थितप्रज्ञस्य का भाषा. All those descriptions given are the descriptions not of a प्रज्ञः but they are all descriptions of स्थिरप्रज्ञः. If we feel we are missing those descriptions, it only shows that we have not effectively converted प्रज्ञः to स्थिरप्रज्ञः, ज्ञानम् to दृढज्ञानम् . Therefore, शमादिसहितः तावद् अभ्यसेत् श्रवणादिकम्.

Now the next question is “what do you mean by conversion of ज्ञानम् into दृढज्ञानम् ” Does it mean that you take a cello tape and fix the ज्ञानम् or you will use a nut and bolt and rivet the ज्ञानम् ? What do you mean by making ज्ञानम् - दृढज्ञानम् ?

In fact when we convert ज्ञानम् into दृढज्ञानम्, we are not bringing about any change in the ज्ञानम् itself, because ज्ञानम् is always uniform and can never change or increase or decrease. अहम्ब्रह्म is अहम्ब्रह्म. There is no question of ब्रह्म, ब्रह्मतर, ब्रह्मतम - तरतम प्रत्यय- is neither possible in ब्रह्मन् nor in ज्ञानम् . So in this process we are not directly attacking the ज्ञानम् itself or transforming the ज्ञानम्, but we are removing certain obstacles, which obstruct the knowledge from doing its function. Knowledge is not able to give its benefit. Knowledge is made incapacitated. Knowledge is blunted or stifled by some other obstacles. Our aim is only removing the obstacles. When the obstacles are gone, unobstructed knowledge is called दृढज्ञानम्. So in Sanskrit सप्रतिबन्धक ज्ञानम् is अदृढ ज्ञानम्, अप्रतिबन्धक ज्ञानम् is दृढज्ञानम्.

You are Sanskrit students. सप्रतिबन्धकम् means what? प्रतिबन्धकेन सह वर्तते ः सह बहुव्रीहि . And अप्रतिबन्धकज्ञानम् means न विद्यते प्रतिबन्धकानि यस्मिन् or यस्य - नञ बहुव्रीहि. Therefore, you have to convert सप्रतिबन्धक ज्ञानम् into अप्रतिबन्धक ज्ञानम् – obstructed knowledge into unobstructed knowledge by removing the obstacles. And, therefore, श्रवण, मनन, निधिध्यासनं and साधन चतुष्टय संपत्ति only function in removing the प्रतिबन्धास. And as even the obstacles go away, the knowledge, which appeared dull before and not able to help us, that very seemingly dull knowledge “becomes” brighter and brighter. Knowledge doesn’t become brighter, the obstacle become thinner.

Generally I give the example – on a Pournami day you can see the moon in the sky during the evening itself. By 6’o clock or so you will be able to see. But you have to look for the moon. It is not bright enough. And as even the night falls, Sun sets and recedes more and more, you will find the moon is becoming brighter and brighter. And on a Pournami midnight once you come out, you need not look for the moon because you cannot miss the moon. Because, all over the sky the moon-light is there. Now between the evening brightness and the night brightness, what is the difference? Can you say moon has become brighter and brighter? There is no increase in the brightness of the moon. Only that, its brightness had been stifled, suppressed by the Sunlight. As even the Sun is setting, the obstacle of the bright Sunlight goes away, then the moon “becomes”- seemingly becomes brighter and brighter. Similarly, initial knowledge received from Gurukulam appears to be dull. We all look to remain the same. The difference is that the obstructions are not yet gone. The more we continue the obstacles recede, the knowledge becomes brighter and it is capable of removing संसारा.

Now the next question is that in the case of the moon the obstacle is the Sun or Sunlight. But in the case सप्रतिबन्धक ज्ञानम् , what are the obstacles which are stifling this knowledge? महावाक्यविचारः gives अपरोक्षज्ञानम् . ज्ञानम् is complete. We should always remember महावाक्यम् does not give परोक्षज्ञानम् . Only अवान्तर वाक्यम्स can give परोक्षज्ञानम् . महावाक्यम् can give only अपरोक्षज्ञानम् because it says that “ब्रह्मन् you are”. And therefore, the ‘you’ given by the महावाक्यम् , when the student receives, 2nd person singular must be converted into first person. Teacher says “ब्रह्मन् you are”. And how should the student respond? He should not tell the teacher “ब्रह्मन् you are”. He has to convert ‘you’ into ‘I’.

Similarly, त्वम्पद is converted into अहम्पद. Thus अहम् ब्रह्मास्मि is अपरोक्षज्ञानम् ॥ अपरोक्षज्ञानम् is received at the time of महावाक्यविचारः itself. But that अपरोक्षज्ञानम् is सप्रतिबन्धक अपरोक्षज्ञानम् . It is अपरोक्षज्ञानम् but it is obstructed अपरोक्षज्ञानम् and therefore, incapable of delivering the goods.

...to be continued

Arsha Vidya Newsletter

Annual Subscription: Rs.180/-

Published by V. Sivaprasad

Trustee, Sruti Seva Trust, Anaikatti, Coimbatore 641108

Edited by

S. Srinivasan - 0422-2657001

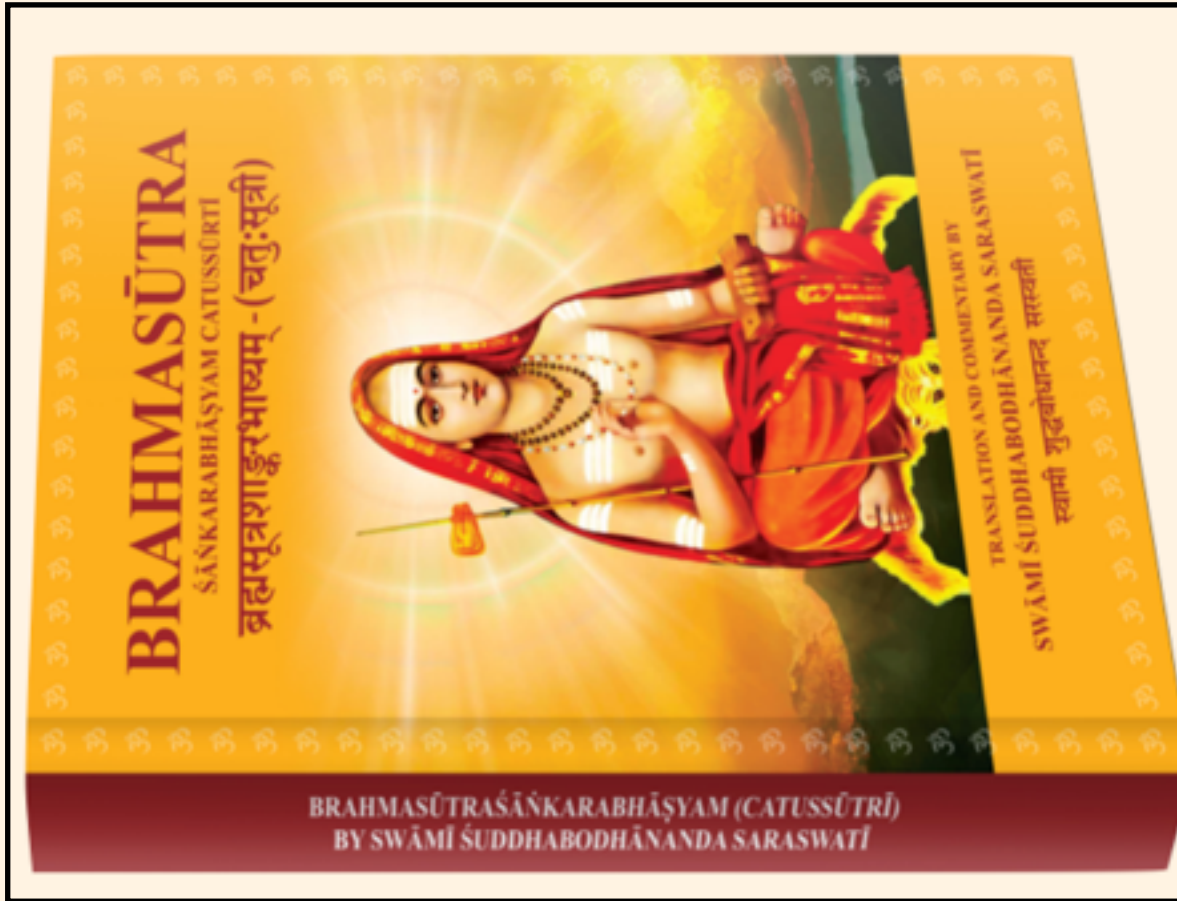
Printed by B. Rajkumar,

Rasi Graphics Pvt. Ltd.,

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



Sringeri Acarya Ananta Sri Vibhushita Jagatguru Sri Sri Bharati Tirtha MahaSannidhanam blesses the release of the book – Biography of Pujya Swamiji



Brahmsutra Book Cover

refer to article page 17