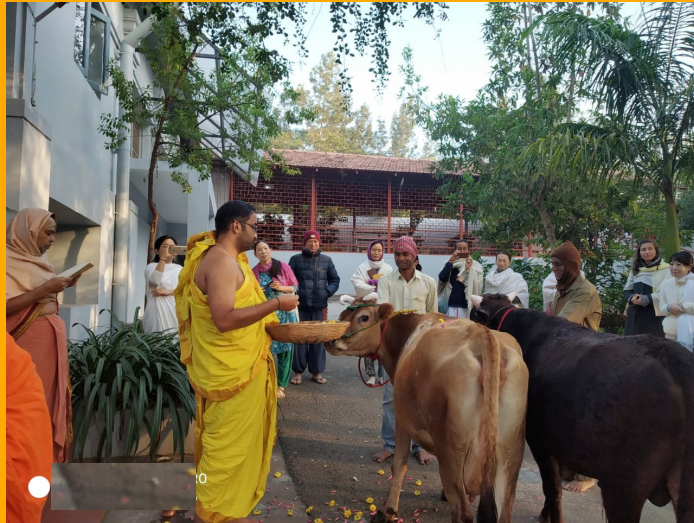




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Mundakopanishad

Mantra 3.2.10

तदेतद् ऋचाऽभ्युक्तम्-
क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः
स्वयं जुह्वत एकार्षिं श्रद्धयन्तः ।
तेषामेवैतां ब्रह्मविद्यां वदेत
शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥३.२.१०॥

tadetad ṛcā'abhyuktam
kriyāvantaḥ śrotriyā brahmaniṣṭhāḥ
svayaṁ juhvata ekarṣiṁ śraddhayantaḥ.
teṣāmevaitāṁ brahma-vidyāṁ vadeta
śirovratam vidhivat yaistu cīrṇam. (3.2.10)

tad etad -- this stipulation; *abhyuktam* -- has been laid down;
ṛcā -- by a *mantra*; *vadeta* -- one must teach;
etām -- this; *brahma-vidyām* -- knowledge of Brahman;
eva -- only; *teṣām* -- to those people;
kriyāvantaḥ -- who do their duties;
śrotriyāḥ -- who have studied the Veda;
brahma-niṣṭhāḥ -- who are committed to the pursuit of Brahman;
svayam -- themselves; *juhvate* -- perform;
ekarṣiṁ -- the *ekarṣi* ritual; *śraddhayantaḥ* -- with *śraddhā*;
yaiḥ tu -- and by whom; *śiro-vratam* -- a ritual of carrying fire on the head; *vidhivat* -- according to stipulation;
cīrṇam -- is done

This stipulation has been laid down by a *mantra*. One must teach this *brahma-vidyā* only to those people who do their duties, who have studied the Veda, who are committed to the pursuit of Brahman, who themselves perform *ekarṣi* ritual with great *śraddhā*, and by whom the *śirovratam* is done properly.

Tadetad ṛcā abhyuktam: this has been said by a *mantra*. The stipulation that is going to be said now, regarding imparting this knowledge to another person, is told by a *mantra*. *Ṛk* means a *mantra*. What is that stipulation? This knowledge is to be given only to those people who qualify as follows:

Kriyāvantaḥ: those who do the enjoined rituals. The interpretation of the word '*kriyā*' is based on the words that come later. *Kriyāvats* are generally interested in the results of *karma*. Here they are committed to the pursuit of Brahman. The commitment is only in terms of desire. They are *karma-yogins*, and do their *karmas* for the sake of *mokṣa*.

Śrotriyāḥ: those who have studied the Veda. Here the word '*śrotriyāḥ*' refers to those who belong to the *Atharvaveda* because the *upaniṣad* belongs to this Veda. Once they finish their studies, they perform the enjoined rituals, and thereafter they understand what exactly the *purṣārtha* is. Then they become *brahma-niṣṭhāḥ*: committed to knowing Brahman.²¹⁸

Śraddhayantaḥ: those who have *śraddhā* in the rituals that they do. With *śraddhā* they perform the fire ritual known as *ekarṣi*. *Ekarṣi* is the name for the *agnihotra* ritual in *Atharvaveda*. One who performs this particular ritual purely for the sake of *antaḥ-karaṇa-śuddhi* qualifies for the teaching. *Svayam juhvati*: they do the ritual themselves, not by proxy.

Further, *yaiḥ cīrṇam śirovratam*: by whom this particular ritual known as *śirovrata* is done. It is a ritual in which one carries a pot of fire on the head.²¹⁹ The idea here is symbolic. The fire indicates light. One thereby reveals one's intention of seeking the light of knowledge. *Atharvaveda* enjoins this ritual. One who studies *Atharvaveda* will know this ritual. Others may not know about this ritual.

One should give this knowledge only to those who have commitment to Brahman and who either have done rituals and become *sannyāsins*, or have been properly doing rituals with *śraddhā*. In other words, a person free from the impurities of mind and committed to the pursuit of knowledge is fit to receive this knowledge. Even if one gives it to any other person, he will not receive it.

~~~~~

<sup>218</sup> ब्रह्म-निष्ठाः अपरस्मिन् ब्रह्मणि अभियुक्ताः परं ब्रह्म बुभुत्सवः । ( मुण्डक भाष्यम् )

<sup>219</sup> शिरोव्रतं शिरस्यग्नि-धारण-लक्षणम् । यथाथर्वाणां वेदव्रतं प्रसिद्धम् । ( मुण्डक भाष्यम् )

## Mantra 11

तदेतत् सत्यम्  
ऋषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतोऽधीते ।  
नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ३.२.११ ॥

*tadetat satyam.*

*ṛṣiraṅgirāḥ purovāca naitad*

*acīrṇavrato'dhīte.*

*namaḥ paramaṛṣibhyo namaḥ*

*paramaṛṣibhyaḥ. (3.2.11)*

*tad etat* -- this; *satyam* -- truth; *ṛṣiḥ* -- sage;  
*aṅgirāḥ* -- Aṅgiras; *purā* -- before; *uvāca* -- said;  
*na* -- not; *etat* -- this; *acīrṇavrataḥ* -- one who has not done the ritual;  
*adhīte* -- studies; *namaḥ* -- salutation; *paramaṛṣibhyaḥ* -- to the seers of Brahman; *namaḥ* --  
salutation; *parama-ṛṣibhyaḥ* -- to the seers of Brahman

This is *satyam*. Sage Aṅgiras taught this once upon a time. One who has not done the prescribed ritual may not study this *upaniṣad*. Salutation to the seers of Brahman. Salutation to the seers of Brahman.

The *śruti* confirms once more that the Brahman, which is *akṣara* and which is the subject matter of *parā-vidyā*, is indeed *satya*. Aṅgiras taught this once upon a time and this statement is *satya*. Aṅgiras did teach this *vidyā* to his disciple Śaunaka. Similarly, a teacher should teach his student who has approached him properly which is why it is said '*purovāca*'. Every word used by the *śruti* has some significance.

Now, the teacher quietly adds, *naitat acīrṇavrataḥ adhīte*: one who has not done the prescribed ritual may not study this *upaniṣad*. Only a qualified person should study it. If others hear the sentence, 'Everything is Brahman,' they will give up *karma*. They will not understand Brahman either, and therefore, will fall from both pursuits.

*Namaḥ parama-ṛṣibhyaḥ, namaḥ parama-ṛṣibhyaḥ*: salutation to the great *ṛṣis* who have seen Brahman.<sup>220</sup> Those who have seen that exalted Brahman, are *parama-ṛṣis*. Those who have seen *mantras*, which are necessary for performing the rituals etc., are also *ṛṣis* are distinguished from them by the adjective '*parama*'. Salutation to all the *gurus* in the tradition starting from one's *guru*. Therefore, the words '*parama-ṛṣibhyaḥ*' is twice repeated here. The repetition is also meant to indicate the completion of the *upaniṣad*. It is how a text is closed. One also knows that the knowledge has been completely imparted. In the tradition they never stop the study, but repeat the first *mantra* to indicate starting all over again. So, *namaḥ parama-ṛṣibhyaḥ, namaḥ parama-ṛṣibhyaḥ*.

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220 परं ब्रह्म साक्षाद् दृष्टवतः ये ब्रह्मादयः अवगतवन्तश्च ते परमर्षयः । ( मुण्डक भाष्यम् )

। इति तृतीयमुण्डके द्वितीयखण्डः ।

*iti tṛtīyamunḍake dvitīyakhaṇḍaḥ*

Thus ends the second section of third chapter.

*With this issue the Mundakopanishad transcribed talk of Pujya Swamiji is being concluded. From next issue onwards a new series, again a Pujya Swamiji's transcribed talk on the topic 'Shraddha-bhakti-dhyana-yogad-avaihi', will start. This topic is from Kaivalyopanishad.*



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

*Continued from November 2018 issue...*

I talked about what is lord. The recognition of lord in one's life is in the form of "There is lord and it is a matter for understanding- not for belief". In the beginning you understand a little and as you grow in maturity the understanding improves. That makes you a person who can **understand that there is an order in this Ishvara's creation.**

When I raise my voice, this amplifier amplifies my sound. There is an order. Amplifier is capable of amplifying my voice. Like this, when you look at the world, each object behaves in a particular manner. If you make an alloy of metals, then that alloy has got a certain behaviour, which may be different from its ingredients. **There is an order.** That is how the world is. You try to understand this more and more with science. Science is not anti to religion. **Science tries to understand the order in creation-** what is all these, why it behave like this? Etc. Belief has no role here. **It is one of understanding the order at each and every level of already existing world.**

Suppose this body consist of all the cell. Idea, if not known before and now we know. Science does not create cells. But tries to understand what it is all about. It is a better information. That there is no organic form without cells-whether unicellular or multi cellular. Organism like human body are multi cellular. Brain cells are different form liver cells. Therefore each one of these cells behaves in different manner. This human complex multi-cellular -each one behave in a particular manner. More you come to know it, add to more complexity.

**There is an order there again.** Cells consist DNA etc. That is also understanding an order. We are not creating new order. We try to **understand** the existing order. This is science.

Then there is technology. These fundamental knowledge of understanding the order given rise to technology. We make use of science in the form of technology. How we can use the knowledge.

Suppose you create a machine to produce something. You are making use of the knowledge of order- of mechanical laws. For example, take flight. You understand what makes it possible for bird to fly and understand aero dynamic and makes use of it for flight of craft. In technology they apply various forms of knowledge and bring out air craft etc. It flies is order. More we understand more we can efficiently put to use.

Science is not antagonistic to religion because the very order is lord for us. This order which is there in the creation is not separate from giver. It is a matter for understanding then you get certain attitude of scientific.

This body is given to me. It is not an ordinary thing. It is a part of this world which is lord. Cause can exist independent of world. But world, the effect, cannot exist independent of its cause - the lord. So this body is an effect-put together intelligently. It is also non-separate from lord. It is therefore sacred. It is due to the attitude born of the above understanding – 'because it is non-separate from lord'. We cannot abuse this body, nor another body. From this we arrive a great principle called ahimsa.

Ahimsa is *paramo dharmah*. It is a most important value. We look upon other living being also with the same reverence. We do not take life just like that. Even trees plants and animals- we do not take them lightly. Once you recognize Isvara as everything, then you develop reverence for life, reverence for money etc also.

Because they are also sacred. What is money? Your time is money. If you have time, but no skills, it is not money. Who wants your time? Your skills are money. Skill without time also no money. Suppose there is no will to make use of skill. Then there is no money either. Your will to persevere, to work, is money. Your skill include knowledge. Knowledge is money. If all these are there, but no health. No use. So health is money. Also if you are all the time sad and frustrated, it is not money. So you require cheerfulness, enterprises and courage. That is also money. That is how people make money. Emotional disposition is money.

All the resources in the world make money. All raw materials, Arab land. Problem. Because of so much money underneath-oil- liquid gold.

These days, power is money. These local councillor has enough power. Originally power was not money. Power was something that provided infrastructure so that people respect each other, so that strong persons does not browbeat others. For which, you require infrastructure. You leave your cycle outside and come back to see it again. Infrastructure is necessary for this. Infrastructure for economy of the country is transportation- rail/road communication- energy. Electricity is infrastructure. Law and order is infrastructure. Government has to provide all of these for economy to improve. Similarly general law and order is true infrastructure provided by the power. If not you cannot sit inside the hall to listen to this talk because your attention is on the cycle. Or think of shoes outside while in temple, because there is no moral infrastructure.

You require this moral infrastructure, if you respect another life. Another person also expects from you. What a beautiful thing it is.! We do not fight each other. All of us learn relating to each other. It is so important. If you tell me something, I should take your words for truth. Why should I think you are bluffing. If everyone thinks everyone else is bluffing, then you have to be cautious.

This is we call stress in modern society. Work is not stress. Distrust is stress. If you cannot trust another, if society is like, then that cause stress. You cannot relate in that society. But, when a person recognizes giver, the Ishvara, then that order is seen as lord. Ahimsa, reverence for life, is the order in creation, is lord. Respect for age/knowledge, is order, Ishvara. These are moral infrastructure. It is very important.

Then we can grow very nicely. Economic growth too. You require economic infrastructure. When I switch on I must be sure that there will be power. No different now. Either on or off. Put it 'on' and leave it. And power when comes there is wastage. So too with water tap. Waste no infrastructure.

Our problem is not too many people. It only means too many hands and legs. Four hands, if you get what will you do? You can lift four thing at a time. You have two more helping hands. One for scratching the back when other hands one busy. We can make use of the extra couple of hands that we have. That is intelligent organization. That is called management of four hands. So if we have more people, should we sit and cry? Go to war? Malthusian means to eliminate extra population on the earth. No. You need management only if there are more people.

.....to be continued



# Karma Yoga Rahasyam

*Continued from January 2019 issue. Article by Dr.V. Swaminathan*

## Karma yoga is meant for self-knowledge

Thus, Lord Kṛṣṇa commands Arjuna, “*buddhau śaraṇamanviccha*, hey Arjuna, may you take refuge in buddhi; may you take shelter in the knowledge, may you take shelter in the right attitude.” This is a vidhi vākya, a command is given. Whenever a command is given, then the reward also must be given. This is the Vedic style. The reward is mentioned in the 50<sup>th</sup> verse<sup>1</sup>. *buddhi yuktah* means one who is endowed with the buddhi. Bhāṣyakāra Śaṅkara gives two explanations for the word buddhi – i) self knowledge, that is, when the action is performed as a means for self-knowledge and ii) the right attitude. The attitude is one of equanimity, samatva buddhi, or offering to Īśvara, Īśvarārpana buddhi, with the spirit of a contributor. The Vedas point out that being a recipient of so many favors from the world, there must be a sense of gratitude such that one’s actions become a means of returning that favor. Devatās(the gods), riṣis(the seers), pitṛs(the manes), one’s parents, teachers and other human beings, all of them contribute to one’s living. In the Vedic parlance, duty is an action performed with the attitude of returning the favor. Dharma, or svadharma, is one’s duty, meaning the right action to perform with a sense of gratitude. In every situation, there is a choice of doing what is right and what is convenient. Dharma means doing in accordance with what is right and with right values. One can be performing actions which are right but they can be for one’s personal benefit. The same right action can also be performed for the benefit of the world with the attitude of being a contributor. One can view an action as an occasion to maintain the attitude of offering. The action itself is only incidental. It is the attitude which ultimately brings about self-knowledge. Yoga is this attitude, i) the attitude of equanimity, ii) the attitude of offering to Īśvara, that is, with the spirit of being a contributor. In karma yoga both the attitudes are involved. The former is the attitude with reference to the outcome and the latter is the attitude with respect to the action.

The result of performing an action as yoga in the sense described above is described in verse 2.50.<sup>1</sup> *jahātīha ubhe sukṛtaduṣkṛte* – here in this world while living the person gives up (*jahāti*), meaning, he becomes free from both puṇya and pāpa, virtue and vice (*ubhe sukṛtaduṣkṛte*) which are equally the sources of bondage. One surely wants to become free from pāpa which gives unpleasant experiences. Does one want to be free from puṇya which gives pleasure? The answer is yes, as puṇya also is a source of bondage as one is dependent upon something else for one’s happiness.

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<sup>1</sup> बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते । buddhiyukto jahātīha ubhe sukṛtaduṣkṛte ।

तस्माद् योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ tasmād yogāya yujyasva yogaḥ karmasu kauśalam ॥ verse 2.50

Lord Kṛṣṇa says that by the attitude of yoga, one rejects both puṇya and pāpa. When one performs a virtuous action, puṇya will be created whether one wants it or not. Here it should be noted that there are two kinds of puṇya. One kind will be utilized in creating the pleasurable situation and will be exhausted upon experience. On the other hand, when one performs the action without even asking for that puṇya, then also the action creates puṇya which will neutralize the pāpa. The pāpa of the past karma produces rāga and dveṣa in the present and when it is neutralized, antaḥkaraṇa suddhi can come. The antaḥkaraṇa suddhi creates a sātvik mind which generates in one the desire for knowledge. Gaining knowledge becomes a predominant goal in one's life and other things become less and less important. The mind does not need any distraction in terms of pleasure seeking as it has discovered the self-sufficiency and acquiring self-knowledge progressively becomes the primary agenda. This is accomplished by karma yoga. When knowledge becomes the only agenda, then one gives up all karma, including one's duties, goes to a teacher and listens to the scriptures. Knowledge takes place and one recognizes that one is akarta, that is, one's nature is actionlessness. Thus karma yoga is meant for one to become free from karma. It brings about the purification of mind which in turn brings about the desire for knowledge, that leads to the pursuit of knowledge, that gives rise to knowledge, and that brings about mokṣa. This whole process is like getting on to the escalator - one has to only step in and things take place automatically. It is all part of Īśvara's scheme. When we are ready then the next step comes for us. Therefore, Lord Kṛṣṇa says, "*tasmād yogāya yujyasva* – Arjuna! may you undertake, may you be devoted to performing karma with the attitude of yoga." Then the ultimate goal of life is served.

*yogaḥ karmasu kauśalam* – this is the second definition of yoga. Kauśalam is kuśala bhāva. Pūjya Swāmiji's translation of the word kauśalam is discretion. Kauśalam means actually the state of well-being. The greatest kauśalam, well-being, is mokṣa which is total freedom or total happiness. Kauśalam is also skill in action. It is a kind of spiritual skill as karma can become the means of mokṣa. Lord Kṛṣṇa says that the real skill is that karma whose nature is to bind is converted as the means to free one from karma when performed with the attitude of yoga. Kuśalatā is not in karma. It is in yoga or in the right attitude.

### **Self knowledge is the priority in life**

It should be remembered that the teaching of Bhagavad Gītā is Lord Kṛṣṇa's response to Arjuna who asked for niśreyas, that is, mokṣa, absolute freedom. The absolute freedom is gained only by the knowledge that one is never bound, which is a fact. If this is not clear, then when one studies Vedānta, there is apprehension of Gītā's message caused by one's concerns such as one's job, income, prestige, others' opinions and so forth. These things will require one's attention as far as vyavahāra (transaction in the empirical world) is concerned and one has to attend to them in a practical manner. But one must recognize that, even after achieving all the worldly goals, one is not free from sorrow. Discerning the fact that the empirical worldly gains do not give long lasting happiness and that absolute peace or absolute happiness is obtained only by the knowledge of Self, gaining Self knowledge should have a higher priority than the mundane in one's life. Once this clarity about what one is really seeking is gained, then everything falls in place and achieving the attitude of samatva buddhi becomes meaningful.



Another ramification of the attitude of yoga or equanimity of the mind is to receive the outcome of an action as a prasāda, that which comes from Īśvara. One performs the action but Īśvara as the karma phala dātā determines the outcome. When Īśvara is looked upon as one's well-wisher, then whatever given by Him is deemed as part of His agenda for one to grow. Thus the prasāda buddhi is meant for one's prasannatā, cheerfulness of the mind. One receives the prasāda with a sense of gratitude, with a sense of being blessed. If one has total trust in Īśvara as the benevolent karma phala dātā, not just a mere dispenser of the result of action but is one's well-wisher, then even 'failure' is looked upon as a bitter medicine meant for one's benefit alone. With such a trust, one can maintain equanimity.

A discovery that behind one's all desires there is the desire for mokṣa, unconditional freedom, makes the objective of life clear. Unconditional happiness is what one is seeking ultimately. All the worldly thing that one is seeking is not for their sake but only for the sake of the self alone. What one is seeking is the pleased self and other things are simply the means for that. The yoga of samatvam, prasāda buddhi, relatively creates the pleased self and that leads to the ultimate goal called mokṣa. Lord Kṛṣṇa's reiterates in verse 51<sup>2</sup> whatever that has been said so far: the wise (*manīṣiṇaḥ*) endowed with the attitude of karma yoga (*buddhiyuktā*), having given up the results of action (*karmajaṃ phalaṃ tyaktvā*), free from the bondage of birth (*janmabandhavinirmuktāḥ*), indeed accomplish the end that is free from all afflictions (*hi padaṃ gacchantyanāmayam*).

A bhakta or a karma yogi performs an action with the attitude of offering to Īśvara, for pleasing Īśvara. He reckons that the Lord is the karma phala dātā and hence is willing to let the Lord decide the result of the action. He does not have the concern of what will happen to him. As long as that concern is there, it will not really be yoga buddhi. Usually we are seeking a reward for everything we do including even an act of worship such as a pūjā. There is nothing wrong in such an act, in the sense that, instead of pleasing the whole world one is pleasing the Lord and that instead of seeking the reward from worldly people one is seeking the reward from Īśvara. However, it does not constitute either karma yoga or bhakti yoga. No doubt, the Lord recognizes the person who is praying to Him seeking a reward as an arthārthī bhakta<sup>3</sup>. But then the Lord hopes that ultimately he will become a jijñāsu bhakta who will perform actions without seeking any reward. A karma yogi is clever in that he lets the Lord decide what is right for him. If one decides what is right for oneself and accordingly asks for an outcome, it may or may not be the right one. One needs to recognize that what one is in the present is the result of what one asked for in the past. The present does not necessarily connote a happy status. If so, then what is the point in continuing to rely on one's decision of what is right for oneself. Perhaps, it is time to let Īśvara decide what is right for oneself.

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<sup>2</sup> कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः । karmajaṃ buddhiyuktā hi phalaṃ tyaktvā manīṣiṇaḥ ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ janmabandhavinirmuktāḥ padaṃ gacchantyanāmayam ॥

<sup>3</sup> Bhagavad Gītā, Chapter 7, v.16.

A story is told in the kauṣītakibrāhmaṇopaniṣat of a dialog between Pratardana, king of Benares, and Indra. Once, there was the battle between devas and asuras and king Pratardana fought on the side of the devas and was instrumental in defeating the asuras. Indra, the king of the devas, was pleased with Pratardana and offered him a boon of his choice. Pratardana was very clever. He entrusted the responsibility of choosing what is good for him to Indra. Indra knew that the most beneficial thing for Pratardana was brahma vidya or self-knowledge alone and hence had no choice but to impart that to Pratardana. The point here is that the Lord who is omniscient and benevolent knows what is right for one and therefore one should let Him decide the reward. This is the attitude of a karma yogi who performs actions as an offering to Īśvara. Just as we do a pūjā as an offering to the Lord, slowly we let the attitude of a pūjā percolate in our life. We can start with one or two actions performed every day as an offering to the Lord with the attitude of a contributor and not as a consumer. Let there be a few actions every day that are done without any calculation of how they can give a personal reward. The normal business of doing things with the attitude of ‘what is in it for me,’ will only satisfy and nurture the self-centered ego, which is like a fire - the more one tries to satisfy it, the more demanding it becomes. It can never be satisfied. Therefore, this self-centeredness, the gratification of ego is a never a winning game. When an action is done with the attitude of a contributor, the objective is not self-gratification, but is the gratification of Īśvara. The attitude of yoga is simply the attitude of being a contributor. The person performs the action purely out of kindness and compassion as an offering to benefit someone and not exploiting a situation to gain a personal reward. Because kindness and compassion by themselves give fulfillment one does not need any further reward.

What happens to the person who is endowed with this attitude? Lord Kṛṣṇa says in the 9<sup>th</sup> chapter, “*teṣāṃ yogakṣemaṃ vahāmyaham* - I take care of their yoga (giving them what they need) and kṣema (protecting what they have.” Īśvara provides them with what they need and not give them what they want. The attitude of performing an action as a contributor, as an act of worship of Īśvara, completely transforms the self-centered person into an other-centered person. He/she becomes a manīṣiṇaḥ, a wise person. The attitude gives the wisdom of ātmā, the Self, because ātmā is an absolute contributor. Īśvara is an absolute contributor because He is whole and complete and therefore, there is no lack or need. Ātmā is essentially nondifferent from Īśvara. So, one can begin as a relative contributor to recognize finally that the Self is essentially nondifferent from Īśvara, the absolute contributor. During the process, the self-centeredness becomes weaker and weaker, the raga/dveṣas in the mind become less and less and the mind becomes more and more pure. In such a mind arises the desire for knowledge called vividiṣā. The next step is to go to the teacher, listen to the scriptures and gain the knowledge. There is a confidence revealed through this verse that when one undertakes the first step in performing an action with the right attitude, other steps will follow. The self knowledge frees one from the bondage of birth once and for all (vinirmuktāḥ) and indeed one accomplishes the end that is free from all afflictions. When there is abundance in knowledge, ignorance does not come back. Bondage doesn't come back because there is no such thing as bondage, really speaking. Bondage is nothing but a notion that goes away. The wholeness or completeness or absolute happiness is nothing but one's nature only.

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Kauṣītakibrāhmaṇopaniṣat, 3<sup>rd</sup> Chapter.  
Bhagavad Gītā, Chapter 9, v.22.



The wrong attitude deprives oneself of one's true nature and with the right attitude, one starts deriving the benefit of one's own self. It is not that some day this person will become liberated. He keeps on discovering freedom in every step which culminates into the total freedom. Lord Kṛṣṇa's teaching here generates a certain confidence in the veracity of the message. Living the life of a contributor one discovers a self satisfaction, self worth, and self-respect. One does not get self esteem by being a consumer and accumulating stuff. One gains self esteem by becoming a giver. The creates the, śraddhā, trust, that one is on the right path towards achieving the goal of life.

Discovering freedom, mokṣa, is described in a traditional manner in this verse as freedom from the bondage called birth (*janmabandhavinirmuktāḥ*). Birth itself is bondage because it is duḥkhālayam. Birth means acquiring a body-mind-sense complex and a consequent identification with it. The limitations of the body-mind-sense complex become one's limitations and they are the repository of all kinds of pain and sorrow. Vedānta explains that mokṣa means freedom from cycle of birth and death or freedom from unhappiness and sorrow once for all.

All pain and sorrow are experienced at three levels – ādhyātmika (centered on oneself), ādhibhautika (centered on the environment) and ādhidaivika (centered on natural forces). So to speak, one is under attack from three sides. At the adhyātmika level, there are afflictions due to body, mind etc. There are all kinds of body-aches. One day it is backache and another day it is stomach ache. The mind is also troubling all the time. It does not cooperate. It becomes sad, angry, greedy, and jealous. Sometimes one's biggest enemy is one's own mind itself. The world will always pour salt on the wound and will keep on pushing the buttons. At the ādhibhautika level one works very hard to arrange the world around oneself so that it is favorable. Then, at the ādhidaivika level, all the devatās, planets, and stars create all kinds of unforeseen situations in life. Freedom from sorrow amounts to freedom from the three afflictions and attainment of happiness. Both of them are simultaneous. One attains the destination (*padam*) which is free from all diseases (*anāmayam*), the three fold afflictions. Of course, being free from ādhyātmika affliction, for example, does not mean that one will not fall sick. The body will behave the way it does. Being free from sorrow is different from being free from pain. Pain is a reality of life. The destiny or karma will bring pain. The world also behaves in certain way causing pain. However, sorrow is one's own creation. Sorrow is the reaction of the mind to a given situation when one rejects it.

Freedom from sorrow is freedom from reaction. A wise person maintains equanimity in all dyadic situations such as success and failure, praise and censure, honor and dishonor, comfort and discomfort and so on and hence is free from sorrow. This freedom from sorrow is mokṣa otherwise characterized as ātyantika duḥkha nivṛtti, freedom from sorrow once and for all and niratiśaya sukha avāpti, attainment of all the happiness once and for all. But this is one's nature and hence there is no attaining but simply owning up. All this started with performing action with the attitude of yoga buddhi while receiving the result of the action with the prasāda buddhi. This is like stepping onto an escalator. Some move fast and some move slow. It does not matter. One reaches the final destination.

Living the life with the attitude of performing action as an offering to the Lord, Īśvarārpaṇa buddhi, is a prayerful life. As Pūjya Swāmi Dayānanda says a prayerful mind is one that is always conscious of Īśvara. While performing the day-to-day activities, one remembers Īśvara as the karma adhyakṣa, the witness of all the actions by whose grace any action becomes possible. The individual has the three-fold power - icchā śakti, the power to will, kriyā śakti, the power to act, and jñāna śakti, the power to know. In the recognition that all these powers are given by Īśvara, one appreciates the grace of Īśvara that is constantly flowing in one's life. This brings about also a sense of gratitude in one's mind and the tendency to extract benefit from one's action will also go away. In this manner, a karma yogi becomes an instrument in the hand of the Lord doing the best that one can, and in doing the right thing. Thus, the teaching of karma yoga brings about a total transformation in that one recognizes that as a human being, performing an action that is called for in a given situation with the right attitude and values, is a privilege. This is how the concept of duty arises and as a duty there is nothing inferior or superior. A karma yogi is a bhakta, remaining as an instrument in the hand of the Lord while performing the action and accepting the outcome of the action as Īśvara prasāda. Karma serves as a process of worshipping Īśvara. This process renders the mind sātvik wherein arises jijñāsā, the desire to know. To fulfill that desire, one then goes to the guru, sit at his feet, serve him, learn from him and gain the knowledge. Thus, one becomes wise and attains the goal of life.

### Measuring the progress in a life of karma yoga

Verse 2.52 tells how one can measure the progress one makes in the process. The delusion or aviveka is seeing something which is not there and failing to see something which is there. In the rope-snake example, the delusion is seeing the snake which is not there and not seeing the rope which is there. One is born with ignorance of the true nature of oneself. The true nature of oneself is limitlessness, wholeness, completeness, and happiness. The delusion born of ignorance is taking oneself to be a limited being, unhappy, limited, bound, and helpless. These notions or conclusions that one entertains about oneself are the result of the delusion. The self-judgment, self-opinion of oneself, is entirely contrary to the reality. The identification with the body, mind, and sense complex creates all kinds of sense of smallness, limitedness, helplessness, and sorrow. This is called moha kalilam, turbidity, in the form of various complexes or notions of oneself. One feels a sense of insecurity and always feels the need to defend and protect oneself from the whole world. In the words of Pūjya Swāmi Dayānanda, there is a ninja in everyone, ready to fight. The need to feel comfortable and safe makes one seek comfort in many things, situations, and people. One becomes dependent on them. Then, born are attachments or aversions to things which provide comfort or discomfort. One's life is spent in managing the attachments and aversions and there is a continuous struggle.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति । yadā te mohakalilaṃ buddhirvyatitarīṣyati ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ tadā gantāsi nirvedaṃ śrotavyasya śrutasya ca ॥ verse 2.52 (When your intellect crosses over the impurity of delusion, then you shall gain a dispassion towards what has been heard and what is yet to be heard.)

Lord Kṛṣṇa provides the solution of reversing this whole thing. Ignorance is the source of the problem and knowledge is the solution. Being born with self-ignorance makes one live the life of aviveka, non-discrimination, meaning that one gives importance to things that are not important and overlooks those things that are important. Self-knowledge, being opposed to self-ignorance, gives viveka, discrimination. One recognizes that karma or karma phala is not important but the attitude with which the karma is performed or karma phala is received is important. One looks upon karma as a God given opportunity to make a contribution. This attitude converts the action into yoga. One begins to deliberately adopt the values and attitudes that are opposed to ignorance which created attachments and aversions, a sense of inferiority, a sense of smallness, and a sense of self dissatisfaction. By adopting a cross process, one discovers self-satisfaction. An important thing to note here is that satisfaction doesn't come as the result of karma phala but from oneself in doing the right thing with the right attitude and with the spirit of contribution.

to be continued...

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Editor.



## Yoga-Darshana

(To Grow into a Complete Person)

*Continued from January 2019 issue...*

### 5. बहिरङ्ग साधना यमः

अहिंसासत्यअस्तेयब्रह्मचर्यअपरिग्रहाः यमाः । 2,30

Non-injury or harmlessness, Veracity or truthfulness, Abstention from stealing, serving the teacher and study scriptures from the teacher and Non-possession -- abstinence from avariciousness, covetousness are the five Yama-s or Restraints. 2.30

जातिदेशकालसमयअनवच्छिन्नाः सार्वभौमाः महाव्रतम् । 2,31

Restraints turn into a great vow when they become universal and unrestricted by any consideration of cast, place, time or customary duty 2.31

The Yama are mentioned first because they do not depend on any other NiyamAdi limbs for their practice and success, whereas Niyama depends on the Yama. So too other limbs depends on the successfully achieved previous limb for their success.

1. The first one is AhiMsA, non-hurting others or oneself. While transacting in our life or performing one's duties one needs to be careful for not hurting anybody physically, by words or through thoughts. The real observance of non-hurting is to take one's own example or see that the Lord is residing in everybody's heart and by hurting others we are hurting the Lord. By desire, anger, delusion and negligence or carelessness one should not even think of hurting anybody, should not speak the hurting words or in hurting tone and should not hurt physically. This non-hurting is the basic and prime value, Yama without which there is no success for other Yama or Niyama.

2. Satya. Whatever is seen, heard or experience is exactly transformed to the other intellect or to create the same knowledge by the speech is called Satya, truthfulness. But Satya, to speak truth is not an absolute value because it should not transgress the value of non-hurting. Whatever one speaks should not hurt others or create any kind of disturbance at the individual level or in the family, the society or the country. That means the words need to be pleasant, useful, meaningful and purposeful for the listeners. It should also not create wrong understanding, delusion in the mind of the listeners. (As it happened in the MahAbhArata war King Yudhishtira conveyed that elephant Ashvatha is killed but the knowledge born in the mind of his Guru DroNArAya was his own son therefore what Yudhishtira spoke was not truth and as a result his chariot was lowered by an inch. In the same manner if someone is being detected having last stage cancer cannot be told immediately on his face directly. This truth is hurting so it is not Satya.)

3. Asteya, Non-stealing. To grab others properties by transgressing the Dharma, wrong means is called Steya, stealing. The mind which is free from longing and desire, by mind, speech or body not grabbing others property is non-stealing.

4. Brahmacharya, there are three meanings for this value. (1). Restrict oneself from any kind of excess physical, by speech or mental enjoyments. (2). To live in the Ashrama for studying the scripture by listening to the teacher and serve the teacher as it is required. (3). The literal meaning is to dwell upon the Brahman, that is the fullness of the self through listening, reflecting and contemplating and living the life conducive for these.

5. Aprigraha, Destitution of possession. By seeing these five faults in the objects of enjoyment, that is efforts to acquire, to protect, nature of diminution, increasing attachment and hurting while acquiring or enjoying, one should give up all kinds of possessions except those required for the livelihood. Also while having necessary things one should not entertain the sense of ownership. (2.30)

There is another important thing about the performance of Yama. If the performance is not restricted for particular group of the people like scholars, place such as temple or pilgrim place, time such as auspicious day, full moon day and special occasions such as marriage, religious festivals, in short it is universal then it is called mahAvrata, the great religious vow or practice. (2.31)

#### 5. बहिरङ्गसाधना नियमः

शौचसंतोषतपःस्वाध्यायईश्वरप्रणिधानानि नियमाः । 2,32

Cleanliness and purities, Contentment, Austerity, Study and Recitation of Sacred Scriptures and chanting mantra, and Devotion in the form of Surrender to the Lord are the five Niyama-s or Observances. 2.32

वितर्कबाधने प्रतिपक्ष-वचनम् । 2,33

On the inhibition of those Yama-s and Niyama-s by erroneous ways of thinking and feelings a Yogi should cultivate opposite attitude. 2.33

वितर्काः हिंसादयः कृतकारितानुमोदिताः लो-क्रोधमोहपूर्वकाः मृदुमध्यमाधिमात्राः दुःखाज्ञानानन्तफलाः इति प्रतिपक्ष-वचनम् । 2,34

There are five Niyamas. 1. Shaucham means cleanliness, purity. There are two types of the purity. One is external by water, mud, soap, etc having clean body, cloths, house. Due to this external cleanliness one can have healthy body-mind and very conducive and pleasant environment for PratyAhara, etc. The internal one is friendly nature towards the happy and equal one, compassion towards the unhappy and younger one, delightful in virtuous and indifference towards the wicked one. Through this attitude one can have cheerful, calm and undisturbed mind. By giving up the desired action and performs one's duty properly one can attain the purity. 2. Santosha, contentment. As per one's destiny body, family, house, money etc. one gains or has one should be content and enjoy the life. One should not have the greed to achieve more by wrong means. 3. Tapa, austerity. Without losing the cheerfulness of the mind and physical health one is able to endure the cold-hot, hunger-thirst etc duals is called austerity. To live life with minimum enjoyment is also austerity. 4. SvAdhyAya. To study the scripture under qualified teacher and chanting the mantra of one's personal God is SvAdhyAya. 5. Isvara-praNidhAnam – to have total surrender to the Lord. (Last three are already discussed) (2.32)

Whatever thoughts are against these Yama and Niyama are called vitarka. They distract the mind of the seeker Yogi. Due to the pressure created by the like-dislikes mind becomes extravagance, insane and it falls short in performance of the Yama and Niyama, which leads to the wrong action, Adharma. One needs to develop the opposite thoughts called Pratipaksha-Bhavana. By this opposite thoughts one has to destroy the tendency for wrong action and over enjoyments. (2.33)

There are three types of the opposite thoughts – one is enjoying too much by oneself or caused by others or promoted or applauding by others. desire, anger and delusion – wrong value are the cause of these opposite thoughts. They are resulting into the infinite pain, frustration and ignorance. In the beginning these opposite thoughts are very pleasant, intoxicating and attractive but its results are never favorable in the life. There are one needs to established well in Yama and Niyama by opposite thoughts. (2.34)

#### 6. बहिरङ्गसाधना आसनम्

व्याख्या: स्थिरं सुखम् आसनम् । 2,46

Definition - Posture should be firm and pleasant - agreeable, comfortable. 2.46

उपायः प्रयत्नशैथिल्य अनन्तसमापत्तिभ्याम् । 2,47

Means - By means of relaxation of effort, activities and absorption into the infinite, PramAtmA, the Lord such Asana or Posture is accomplished, perfected. 2.47

फलम्: ततो द्वन्द्वअन-घातः । 2,48

Result - As a result of such posture there is capacity to endure the pairs of opposites. 2.48

External means – Asanam, Posture of the Body.

The posture should be firmed but comfortable. While DhArNA, reflecting or meditating the posture should be firmed, steady so the mind would not get perturbed and it should be comfortable so it does not hurt the body. The scriptures talk about various postures but there are main four postures which are useful for reflection, etc. They are SiddhAsana, PadmAsana, BhadrAsana and SvastikAsan. For steady posture one should avoid the transactions with wicked people. The environment also should be clean and pure, sacred and mind should be cheerful. One cannot meditate in standing, walking or sleeping posture because it creates the obstacles by distracting the mind or mind would go to sleep. When one is able to sit in one posture for 3 hours without any pain or disturbance, it is called Siddha-Asana, Asana-jaya accomplished posture. It takes at least three to four months of constant practice to have accomplished posture. Without accomplished posture it is difficult to reflect or meditate. (2.46)

There are two means for posture. One is to have minimum efforts and second is to concentrate on infinite space or the thousand mouth cobra called Anant-Shesha. (2.47) when one is not disturbed by the duals such as cold-heat, hunger-thirst while sitting in the same posture for a length of time it is called accomplished posture. There is no more Rajas or Tamas guNa in the mind, the body is very light and there is no more laziness. It also results into the healthy body and cheerful mind. (2.48)

to be continued...

# Retreat on Adhyaasa Bhashyam of Brahmasutra

From Jan 6 to Jan 12, 2019

The 7 day retreat was conducted by Swami Sadatmanandaji. The topic was adhyaasa bhashyam and the first sutra of brahma sutra. – *athato brahmajijnasa*. The camp was attended by 35 participants. In the orientation session on the 1<sup>st</sup> day, everyone introduced themselves. We were a very diverse group comprising of some already exposed to Vedanta and some campers for whom Vedanta was totally new.

A real challenge to the teacher!



In the first two classes, Swamiji deftly and patiently presented the entire spectrum of the vision of Vedanta by taking us step by step- from understanding the human problem to the vision of Vedanta about oneself. One can listen to this again and again!

Life is a series of experience and in every experience two factors are involved- subject (experiencer) and object (of experience). General trend is to improve the object of my experience quantitatively and qualitatively, thinking that by doing so my life will be good and happy. But we see that this works only upto a point and has many limitations. So we have to pay attention to the other factor- *experiencer*. In any situation, how your attitude is towards the objects and oneself decides the quality of experience. My attitude towards myself is based on my understanding. So a person understands this fact that more than quality of the object, what matters is my attitude and my understanding of myself and the world. Therefore he or she works in that direction then that person can be called a spiritual seeker. Such a person discerns the goal of life and understands that he is seeking freedom from the sense of limitation. Such a person is called *mumukshu*. One who further understands that only through self-knowledge one can get freedom and seeks knowledge is a *jijnasu*- a person desirous of knowledge.



In this context swamiji spoke about the different means of knowledge (pramanams). He also spoke about the three texts (prasthantraya) with the help of which one pursues self-knowledge- Upanishads (shruta prasthana), bhagavadgita (smarta prasthana), brahmasutra (nyaya prasthana). Then swamiji gave a brief glimpse of the 12 darshanas (philosophies) and finally zeroed in on brahma sutra which is called Uttara mimamsa . The campers were all now ready for what was to come...

Brahma sutra is a book of analysis written by Maharshi Veda Vyaasacharya. It is generally studied after upanishad and bhagavadgita. It has several names- some of them are: *bhikshu sutras*, *bAdarAyana sutras*, *vedAnta darshanam*.... One important purpose of Brahma sutra is to clarify on any possible contradictions with regard to the statements in the Upanishads. It has 555 sutras analysing various statements in the Upanishads. It is divided into 4 chapters- *samanvaya adhyAya* (chapter on convergence), *avirodha adhyAya* (chapter on non-contradiction), *sAdhana adhyAya* (chapter dealing with means for self-knowledge), *phala adhyAya* (chapter dealing with result of upasana and self-knowledge).

There are numerous commentaries and sub-commentaries on this text. Most popular is the bhashyam written by Bhagavatpada Sankaracarya. The clarity and profoundness of Bhashyakara are very well revealed in this bhashyam. The shining gem of this bhashyam is the introduction called adhyaasa bhashyam (commentary on mistake) which addresses the crux of Vedantic understanding. Adhyaasa Bhashyam is the introduction to the first sutra and the 1st sutra is an introduction to the entire brahma sutra, Therefore adhyaasa bhashyam is an introduction to the entire brahma sutra.

The first sutra- *athato brahma jijnasa- For a seeker of freedom , thereafter therefore one should do enquiry into brahman*. (Without a teacher this sutra would not make much sense.). This implies that Knowledge is the means for the removal of bondage. Bondage is because of ignorance and ignorance-born-mistake. That mistake in the form of wrong understanding is presented in the adhyaasa bhashyam. What is implicit in the first sutra is made explicit in the adhyaasa bhashyam.

In the next few classes, swamiji took us patiently thro' the **adyaasa bhashyam**. Adhyaasa means superimposition due to ignorance. What made it very interesting was the innumerable examples swamiji kept giving at every step to help us see the mistakes in our life.

For the sake of showing the step by step logical presentation of Bhashyakara, adhyaasa bhashyam is divided into 6 parts. A brief presentation of these parts -

i) **akshepa bhashyam** – Bhashyakara first presents Purvapakshi (opponent view) that adhyasa of atma and anatma is not possible because conditions for adhyaasa are not there.

ii) **samadhana bhashyam or Siddhanta Bhashyam** – Answers the objection by presenting the right understanding. Yes , adhyaasa should not be there , but it is experienced by us all the time. Conditions required for adhyaasa are present. So there is a mutual mix-up of not only atma and anatma , but also of their qualities. Adhyaasa is very much there.

iii) **Lakshana Bhashyam** – presents the basic definition of adhyaasa – *paratra avabhAsah* – *Appearance of something somewhere else*. Then Bhashyakara mentions the various views on the false appearances (which they call *khyAti*) presented by other philosophers. Bhashyakara does not want to get side-tracked in refuting them and remains focussed on the main topic. He simply shows the consensus among all of them on the basic definition of – *anyasya anyAvabhAsatAm*- something *appearing as something else where it is not there*.

iv) **Sambhavana bhashyam** – This part of the bhashyam presents the possibility of adhyaasa by raising an objection and answering it - how atma which is not an object can be the locus of adhyaasa? Bhashyakara shows how atma is the object of 'I thought' and is self-revealing.

v) **Pramana bhashyam** – It presents the basis (or the means of knowledge ) for accepting adhyaasa. Mainly three pramanas are given by Bhashyakara- sakshi pratyaksha, anumanam and arthapatti . This is an important bhashyam which is an eye-opener to show how wide-spread adhyaasa is and the different levels of adhyaasa. All transactions (knower- knowing - known) are possible only because of adhyaasa. In other words , without adhyaasa there is no transaction.

Naturally a vehement objection is raised by opponent saying that all transactions (vyavahara) are not based on adhyaasa. Definitely satriya vyavahara (activities based on sastras injunctions) are not based on adhyaasa. But here Bhashyakara shows step by step how no transaction is possible without adhyasa. Then makes a cryptic statement- *pashvAdibhiscAvisheshAt- all human transactions are not different from those of animals* and then follows it up with an example showing the similarity. Thus establishing that all our activities are based on mistake. A hard thing to digest! But there is some more harder truths to come... Bhashyakara goes further to show the series of levels of mutual adhyaasa of atma-anatma quoting various examples. Qualities of external objects, body and their qualities and sense organs and their qualities, ahankara... all superimposed on atma.

vi) **Upasamhara bhashyam** – Final conclusion of this analysis and the importance of this discussion is highlighted. This is Bhashyakaras style to never lose sight of the main subject matter. Adhyaasa (wrong understanding, mistake) is very much there. It is the cause for samsara. This bondage is due to ignorance. It can be removed only by self-knowledge.

This paves the way for the first sutra – *atha atah (moksha praptyartham) brahmajijnasa kartavya*. Each word of the sutra is analysed thoroughly to derive its meaning.

In brief it means - *Therefore , for the sake of getting moksha, after getting the necessary qualifications, one should do enquiry about brahman* . The pursuit of enquiry is presented as the means to attain final purushartha – moksha

It was a beautiful camp and one left the camp seeing the loftiness of the thinking of our sampradaya.

On the last day, many of the campers spoke. They thanked swamiji for patiently guiding them with ease through the bhashyam and expressed a desire to come back and know more.

Our thanks to Br Lakshmi Narayanji who taught the chanting of sadhana pancakam and also Sanskrit grammar to those who were interested. In the satsang at night, swamiji explained the meaning of sadhana pancakam and answered the questions asked. After satsang, at the request of some campers, swamiji asked us questions on what we understood that day. This helped bring clarity and precision in our thinking. It was a very enthusiastic and energetic group of campers keen to take home as much as they could. As one couple who are Vedanta students said- *"we come to the gurukulam camps for rejuvenation. We go back eager to study more and bring transformation in our life"*.

Our heart-felt thanks to all those at the *gurukulam* because of whose tireless efforts, we were able to make this self-enquiry

Writeup by- camper Ms Vibhuti Vivekar

## Silver Jubilee Celebration of Arsha Vidya Kendra Trust (AVK), Bangalore

The Silver Jubilee Celebration of AVK was held between Dec 16 and 19, 2018. Swami Omkarananda, Swami Sadatmananda, Swami Prashantananda, Swamini Swatmabodhananda, Swami Sarvananda, Swami Chidatmananda and Swami Sachidananda blessed the occasion. Trustees and students participated enthusiastically on all days.

The morning session on Dec. 16, 2019 started with a *puṇakumbha swagata* to Swami Omkarananda and puja of Lord Dakshinamurty.

The celebration started with an invocation by Smt. Manasa, followed by welcome address by Sri Sampath Kumar, reading of activity report by Sri Raghavendran and experience sharing by Smt. Parmita and Sri Prakash Rao.

This was followed by a talk by Swami Sachidananda. Swamiji spoke of how he came to be a resident acharya of AVK and spoke about *stītaprajnya lakshana* - how to observe jnani's lifestyle and implement the learnings.

Following this, Swami Sadatmananda spoke. He offered *pranams* and thanked Pujya Swami Dayananda Saraswathi, who was inspirational in founding AVK, Swami Omkarananda for blessing the celebrations, Donor of the site where AVK stands, Smt. Padma Narasimhan of TTK, the Trustees, Sponsors and all students. He then thanked all *acharyas* at AVK over the last 25 years – Swami Chidatmananda, Swami Parabrahmananda, Swami Shivaprakashananda, Swami Sachidananda and Brahmachari Praveen Bhat for teaching *Brahma Vidya* at AVK. Swamiji expressed that the purport of this celebration is to express 'Gratitude', which is a great attitude. It makes one happy and humble. It gives one hope that there is no reason why one would not benefit in future, like in the past. It makes the person compassionate and kind and makes him / her contribute like others were towards him / her. He said Gratitude is mentioned in our Sastra (via rituals, propitiating *Iswara*) and that there is no expiation for the ungrateful. He prayed that let every act of ours be an expression of gratitude to God, *Guru* and Society.

Following this, Swami Chidatmananda explained how Pujya Swamiji asked him to move to AVK and that he had fresh and cherishing memories of the ashram. He discussed how Pujya Swamiji helped set up the centre in South Bangalore and ended with prayers and best wishes for the ashram.

Swami Omkarananda delivered his anugraha bhashya. AVK being a seat of brahma vidya, Swamiji's talk was focussed on the importance of teaching of brahma vidya and the immense contribution of Pujya Swamiji in this regard.

He spoke about the greatness of *Sastra* learning centres in ancient India and how it was destroyed by Mughal invasion in the medieval age and the British in the following centuries. He was thankful that great teachers like Swami Vivekananda, Swami Chinmayananda and Pujya Swamiji contributed to the re-establishment of *brahma vidya sampradhaya*. He stressed the importance of learning *Sastras* via the *Guru parampara*. He said *Vedamata* herself gave birth to this great modern Swami Dayananda, who is an *avatara Purusha*, a universal teacher, who created great teachers and learning centres across the globe, including AVK. We should be eternally grateful to the three– the *Sastras*, *Guru* and *Iswara*, for they bestow *jnana*. Swamiji blessed the young Swami Sachidananda and suggested to people to gain this vedic knowledge, leading to *moksha*.

Thus was followed by mangalam, led by Swami Sachidananda.

Swami Omkarananda spoke on Dec 16, 2018 at Sri Sringeri Sharada Peetam Sankara Mutt, Malleswaram, Bangalore on '*Sankara Hrudayam*'. Swamiji commenced the talk with blessings to all and *Narayanasmarana* to Swami Sadatmanada, Swamini Svatomabodhananda and Swami Sachidanada.

*Sankara Hrudayam*, he explained was the core of Sankara's teaching– *moksha* and its means (*sadhana*).

A brief biography of Pujya Swami Dayananda published by Arsha Avinash Foundation was given to all participants by Swami Omkarananda, followed by a small *prasada viniyoga*.

Swami Sadatmanada spoke on '*Vision of Rishis - Arsha Vidya*', at AVK on 17<sup>th</sup> December, 2018.

*Gita Jayanti* was celebrated on 18<sup>th</sup> January at the premises of AVK. Students participated in the celebrations and did the chanting of *Bhagavad Gita*. This was followed by a talk by *Brahmacharini Aarti* on '*Importance of Bhagavad Gita*'. The celebration concluded with a talk by Swami Sadatmananda.

The conclusion of the Silver Jubilee Celebrations was on 19<sup>th</sup> January 2019 . The program started with a *puja* for Lord *Dakshinamurti*, Invocation by Smt. Sapna, honouring various students for their services to AVK, experience sharing by Smt. Deepa Kunte, Smt. Jyoti Hattangady and Smt. Shanti Subramaniam.

Following this, Swami Sadatmananda spoke on :

- i) The need to celebrate the silver jubilee of AVK. He mentioned that AVK was founded on 19<sup>th</sup> Dec 1993 by Pujya Swami. In addition to using the celebration to express our gratitude to the Lord, Pujya Swami and all contributors, it helps us revive our enthusiasm in our spiritual pursuit, inform new people about the activities of AVK and acts as an opportunity for the students to do *seva* and share their experience.
- ii) The purpose of AVK – to teach authentic *veda* as the *acharyas* handpicked by Pujya Swamiji were *sampradayavits*. AVK supports religious activities like *puja*, cultural activities like festivals, that give a lot of value to children. AVK is a wonderful opportunity to do *seva* (*brahma yagnya*). It also acts as a connecting place for the *acharyas*, students and like-minded people.



He also spoke on Satsanga or *maha purusha samshrayah* which happens through the grace of God.

He concluded his address by saying that we pray to *Bhagavan* that the association that we have with the Guru help us learn and progress spiritually.

This was followed by a concert by *Hamsanadam* Academy of Music for 45 mins. They concluded the concert with the rendition of well-known compositions *Maithrin Bhajata*, composed by HH Swami Chandrasekarendra Saraswathi Swamigal of Kanchi Mutt and *Bho Sambo Siva Sambo Swamaybo*, composed by Pujya Swamiji.

This was followed by a vote of thanks proposed by Sri Sridhar and a Dinner for all participants.



**Swami Sachidananda addressing the gathering. Swamijis on the dais from L to R: Swami Chidatmananda, Pujya Swami Omkarananda and Swami Sadatmananda Discourse on Sankara Hrudayam by Swami Omkarananda**

## AIM for SEVA BALIKA CHATRALAYA at NANDAYAL, AP

We, the Bhagavad Gita students of Swamini Sumatmananda were keen to visit this BEST girls Chatralaya, and interact with the girls there. We made plans with enthusiasm to leave at 6 am and ten of us accompanied by Swamini Sumatmananda left for this weekend trip.

There was an unusual delay of four hours and we finally left by road trip at 10 am , as a result of which we reached NANDHYAL CHATRALAYA at 5pm only! However the exhaustion of Long journey vanished when we were welcomed so warmly by the charming, smiling faces of the girls! They lovingly called us ' Mataji' and our fatigue was blown away!! They took us in, welcomed Swaminiji with Purnakumbham, did ' Padapuja' while chanting Guru Stotram, in Sanskrit, beautifully! It was wonderful indeed to see this traditional swagatam.

When we saw Pujya Swamiji Dayananda Saraswathi's picture at the entrance hall, We could only bow our heads in reverence to PujyaSwamiji's visionary initiative in founding the ALL INDIA MOVEMENT for SEVA. This is a great initiative to educate Tribal Boys and Girls, providing clean, safe environment and free boarding and lodging, close to their hometowns. This is possible with dedicated team of caretakers and corporate sponsors. Pujya Swamiji's goal was to have one for each district in India!! Now there are 14 hostels just in AP and Telengana. His vision and dream have borne wonderful fruit!!

His tireless effort and divine Anugraham makes everything possible.



This NANDHYAL CHATRALAYA for girls came up in 2004 and it is one of the BEST- Because these girls, about 62 of them, of Chenchu tribal background are really special, they focus well, grasp quickly and have a really charming demeanour, as we observed too! This Chatralaya enjoys good support from local community too, from one RamaKrishna Reddy garu who takes good care!

After freshening up, we had a great interaction with the girls on the terrace, with the setting sun in the background! The girls range from little ones of 5 years to high school teenagers. They chanted Sanskrit Shlokams and ShantiMantras with admirable pronunciation, sang Bhajans with energy and were unwilling to let us go!

We went to visit the ancient Mahanandi temple, part of the Navanandis from which Nandyal got its name. After being energised by a holy dip in the crystal clear temple tank, we had a Divya Darshan of SwayambhuMahaNandiswara and Kameswari Amman. The full moon added ethereal beauty to our visit to this powerful temple.

When we returned to the Chatralaya, we were pleasantly surprised to see the girls eagerly waiting for us! They wanted to entertain us with song and dance! After a quick dinner, we had a satsang with them. The younger girls did action rhymes and elder ones danced to folk songs, all beautifully coordinated! It was pure Ananda watching the girls sing and dance with such joy!!

Very talented girls and our compliments to whoever taught them. Girls are mostly from the Chenchu and Lambada tribes. Remarkable to see their bright faces, neat appearance and awareness about ' Bharatiya' culture!

The couple who take care of the girls, Moksha Reddy and Mallika are doing SEVA with lot of dedication. It is a huge responsibility ! We finally retired to bed, late at night.

Next day, we left for Ahobilam nava Narasimha Darshan, early in the morning. ShriKrishna Reddy garu accompanied us. This is one of the 108 Divyakshetrams, an important pilgrimage site for SriVaishnavaites. It is about 40 kms from Nandyal in the Nallamalla forests. It is firmly believed that lord Vishnu had manifested himself as Ugra Narasimha, in a natural cavern of the rock, killing Hiranyakashipu here, to save his ardent devotee, the boy saint Prahalada!

Lower Ahobilam has the temple of Prahalada Varada. We undertook a meditative walk in Upper Ahobilam up to Varaha Narasimhar. The trek is an arduous rocky path with natural beauty of Nallamalla forests surrounding it. You get a panoramic view of the cleft mountain from the top. We returned by lunchtime to the Chatralaya.

We had sponsored a special BHIKSHA lunch with the girls. They chanted prayers and sang bhajans before eating. So disciplined!! After lunch we had a SATSANG with all the girls in the Hall upstairs.

Each of us spoke for a few minutes introducing ourselves and motivating them. Swaminiji asked the girls to tell us about their experience of living in the Chatralaya.

It was great to see the confidence with which they spoke.

Rameshwari, class 10, spoke in English, giving her family background, how her parents were initially hesitant to send her here, 12 yrs back and now they are so happy she is getting a good education. She is a farmer 'sdaughter and wants to do engineering! It was a pleasure interacting with these special girls.

A very satisfying, though hectic and exhausting trip. PujyaSwamiji's vision of AIM for SEVA is a fantastic reality.

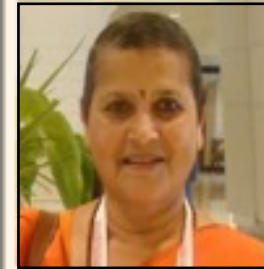
Highlight of the trip was meeting these happy, enthusiastic girls! Visits to temples was an added bonus!! Looking forward to the next trip!

***Report written by JAISHREE, student of Swamini Sumatmananda***





**3rd Swami Dayananda Saraswati  
Memorial Lectures  
9<sup>th</sup> National Conference by  
Arsha Vidya Vikas Kendra  
1st-3rd March 2019  
Venue  
Swami Dayananda Ashram  
Rishikesh - 249 201, Uttarakhand**

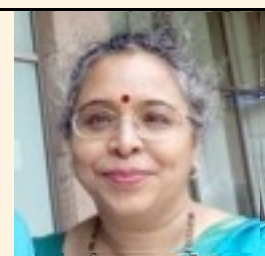
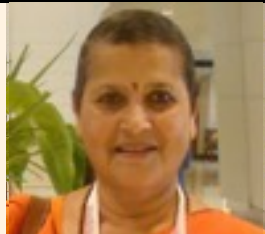


**Speakers**

1. Dena Merriam, Chief guest
2. Balbir Punj, Chief Speaker
3. Prof. Bharat Gupt
4. Prof. Ashok Panda
5. Haribrahmendra Tirtha
6. Atmaprajnananda Saraswati
7. Svatmavidyananda Saraswati
8. Sachidananda Saraswati
9. Revathi Ramachandran
10. Rati Hegde
11. Sanghamitra Mohanty
12. R S Vaidyanathan

**Odissi Dance Recitals**

by Sharmila Biswas (SNA Awardee)  
and Troupe



**Book release - Subhashita Prajna Vali and Bhagavadgita (by Atmaprajnananda Saraswati)  
Arsha Vidya Bharati Samman-2019  
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# Arsha Vidya Gurukulam

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## TAMIL RETREAT AT AVG,

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**Acharya** Swamini Brahmaleenananda Sarasvati, a senior disciple of Pujya Swami Dayananda Sarasvati

**Subject** Introduction to Vedanta (Based on the Text Sadhana Bodhini)

**Dates & Time** 8.00 PM Saturday the 6<sup>th</sup> April, 2019 to  
1.00 PM Saturday the 13<sup>th</sup> April 2019

**Retreat ID** VE19-02

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The text material will be provided in the camp.

You can participate in the Rama Navami Program on the 13<sup>th</sup> and you are welcome to stay an extra day to participate in the Tamil New Year Celebration on the 14<sup>th</sup> April.

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Nandyal Chatralaya

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'BrahmaSutraCamp'

Refer article on page 19..