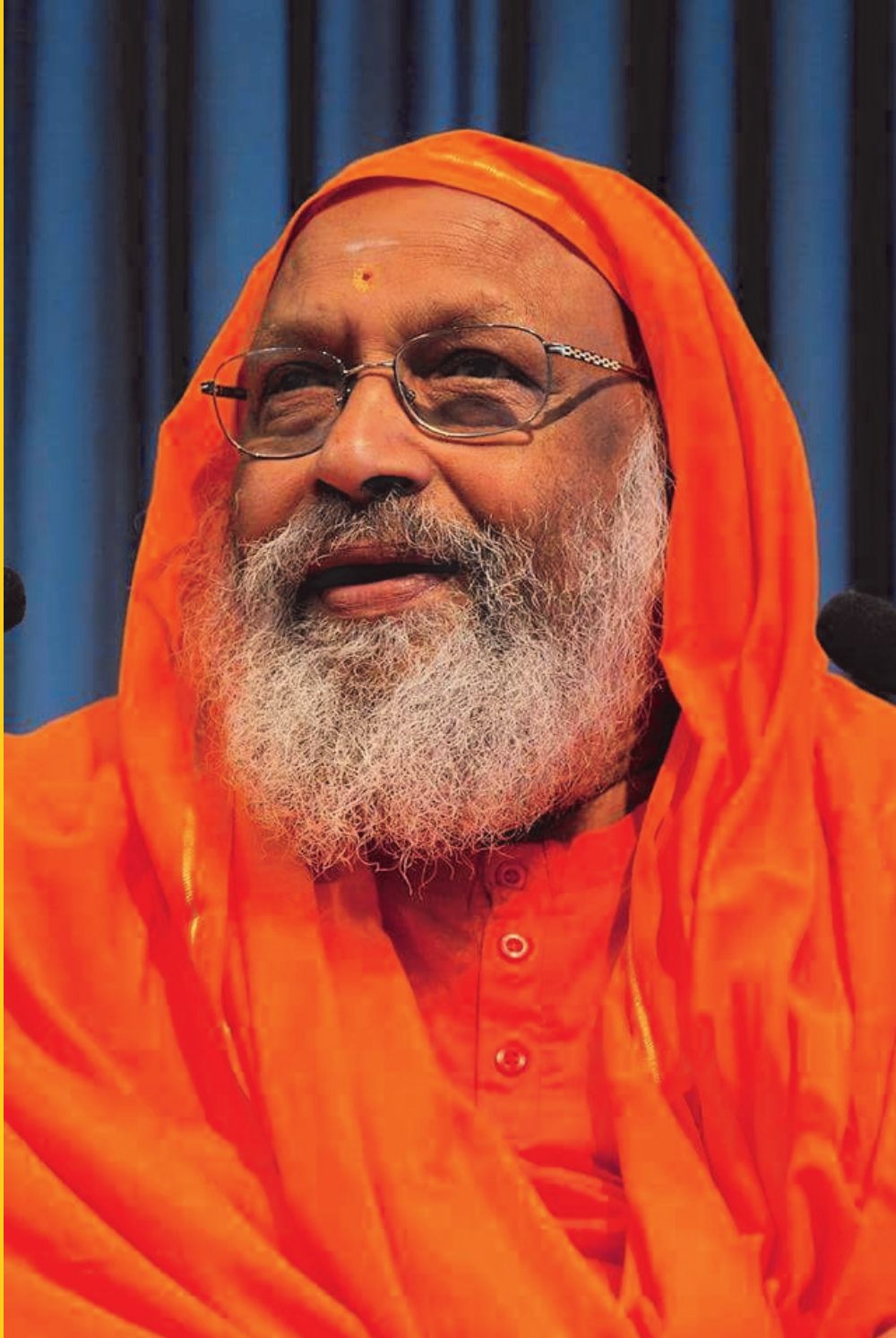




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Ātmānaṁ ced vijānīyāt
Pujya Swamiji's transcribed talk

This is the eleventh and concluding part of the serial article, continuation from Dec 2020 newsletter.

KIMICCHAN KASYA KĀMĀYA ŚARIRAM ANUSAÑJVARET
DESIRING WHAT, FOR WHOSE SAKE, WILL HE UNDERGO AFFLICTIONS

The fruits of this knowledge are pointed out in the second line of the *mantra*. One who knows himself to be *pūrṇaṁ brahma*, gains *kṛta-kṛtyatā*, all that is to be done by him is done in a stroke. Why? Because he is *sarvātman*, sees himself in every being. Again, this is not an experience; it is a matter for understanding. Thereafter, *kim icchan*, desiring what, and *kasya kāmāya*, for whose sake, *śarīram anusañjvaret*, would he subject himself to the problems of the physical body, like birth and death? There are no objects for him to gain. All objects are himself.

Even though he may have desires etc., they are very well known as *mithyā*. The desire is *mithyā* and the object of desire is also *mithyā*. Being *mithyā*, the desire is oneself; the object of desire is also oneself. The desire and the object of desire being *mithyā*, the difference between the desire and the object of desire is also *mithyā*. The clay pot is *mithyā* and the clay lid is *mithyā*. Therefore, the difference between the pot and the lid is also *mithyā*.

The knower is *mithyā*, the knowledge is *mithyā*, the known is *mithyā*. The difference among the three is also, therefore, *mithyā*. The differences will exist, but still, they are *mithyā*. This has to be known. It is not verbal; it has to be known. Words are meant to know. Knowing the self, there is nothing for him to accomplish. He is *pūrṇaṁ brahma*. Therefore, he is free. He is also free from all the old *karmas*.

Prior to knowledge, the *jīva* mistook himself for a *karṭṛ*, a doer, in whose name Citragupta kept a file with all the details of the *punya-pāpa-karmas* done by him according to the law of *karma*. It was a huge file, a huge collection. Huge is not the word. Infinite is the collection. As long as he was a doer, he was subject to *karma* and *karma-phala*. When he gains the knowledge that he is *akarṭṛ*, a non-doer, his file gets closed.

When I see myself as Brahman, everything is Brahman for me. The doer is Brahman, doing is Brahman, that which is done is Brahman and the *karma-phala* is Brahman. All accessories of action are Brahman. The *Bhagavad Gītā*, in a profound verse, unfolds this vision through the imagery of a fire ritual:¹ The doer of the ritual, the locus where the oblation is offered, the oblation that is offered, the instrument of offering the oblation, the way of offering it, the purpose of the oblation—all these are Brahman for a wise person. The locus, the fire is Brahman. Previously one saw oneself as different from the fire. Now, there is *brahma-dṛṣṭi* in the fire. The *karṭṛ*, the one who offers the oblation, is Brahman. The *havis*, the object offered, is Brahman. The *mantras* with which he offers the oblations are Brahman. The *camas*, the laddle, with which he offers is also Brahman. What is the purpose of offering? When one does a *karma*, one expects to gain something out of it. What is that gain? *Brahmaiva tena gantavyam*, he has to reach Brahman. He is already Brahman. Reaching Brahman means there is no going or coming; everything is Brahman. He is called *brahma-karma*, one who sees everything as Brahman. His *buddhi* is awake to the fact that everything is Brahman. For him there is nothing more to gain.

Śarīraṁ na anusañjvaret, he does not get afflicted by what happens to the body. He knows that the problems of the body belong to the body, not to the person. Previously he thought ‘I will die’. Now, he sees that it is the body that suffers and dies. One is *paraṁ brahma*; one does not die. This is the vision of the *śāstra*.

Oṁ tat sat

¹ *Brahmārpaṇaṁ brahma-haviḥ brahmāgnau brahmaṇā hutaṁ brahmaiva tena gantavyaṁ brahma-karma-samādhinā* (*Bhagavad Gītā* 4.24).

Camp at AVG by Swami Vidadatmananda Saraswati
From December 14 to 18, 2019

Value of Values - Part 07

Value: 10 — इन्द्रियार्थेषु वैराग्यम् (*indriyārtheṣu vairāgyam*)

Organs of perception, *śabda* — words, *sparsa* — touch, *rūpa* — visual, *rasa* — taste, *gandha* — smell. First is gratification of senses, second is gratification of emotion. The joy you have in the company of a person you like, gives you the emotional gratification. Then there is intellectual gratification, travelling to places, studying various things other intellectual pursuits, great joy involved there. It is the gratification of intellect. Don't think we enjoy only sense pleasures. There are millions of people, absorbed in their work and have disregards for objects of sense pleasures. Vācaspati Miśrā, well known for his commentary on brahma-sūtra bhāṣya. Once he was involved in his studies he looks up and sees a woman and asks who are you and she says I am your wife, silently serving him for 25 years. Getting very impressed with her devotion he gave his bhāṣya her name bhāmatī. When you get emotion gratification, intellectual gratification you don't care for sense gratification. Power, fame, wealth are the biggest gratifications. People work so hard, running for any political positions have really very hard work schedules, and all these for the gratification of ego. We in our life gain gratification at many levels, though this mentions only sense objects and pleasures. Assuming that they are the ones that distracting the minds.

We know not only *indriya*, even thoughts also distract our mind. Knowledge comes from *śravaṇam*, *mananam*, *nididhyāsanam* but for *vicāra* the mind should be focused, free from tenancies of extrovertness. Dispassion towards all these gratifications (*indriyārtheṣu vairāgyam*) method is *doṣa darśanam* - realise the suffering involved in pursuing those pleasures and also what I am missing by running after them. You may get pleasure by satisfying the senses but we must remember what we are missing in the process of enjoying those pleasures. Opportunity cost. Investing in mind, something giving you less returns. Thus losing the bigger gain, is opportunity cost. We are missing the joy of our own self which cannot be compared with these temporary pleasures coming from sense gratification. Limitlessness is the potential in our life, then engaging in something limited, does that make any sense? To *vivekī*s it doesn't make any sense. Reminding the mind- *doṣa darśanam*, what is lost in pursuing the limited, we are missing out the limitless. In pursu-

ing the small things we are missing the large ones. Humans can pursue *mokṣa*.

Aneka-janma saṁsiddha, as Lord Krishna says, so if we don't start pursue in this life, don't know how many more lives would be needed. *Preyas* - short gain, *śreyas* - long term gain. There is no pain in *ātmā*. If horses are not trained they would drag you away, while riding horses would be attracted to green fields, you have to control them and put them on the right path. Mind has superimposed the values where it doesn't belong, the happiness where it doesn't belong. Even the momentary happiness we are getting from the objects is not there. These *bhogas* are nothing but source of suffering. Vedanta says those pleasures are false projections. *Īśvara* has not designed the world for giving us happiness, peace, love because *īśvara* knows that is what we are. It is our nature so why would *īśvara* provide it outside. The world is created just to fulfill our basic needs. Whatever need *īśvara* created in us, he has created world for fulfilling them. Need for hunger is legitimate, need for happiness is not a legitimate need. It is like 10th man story, that search can never be fulfilled. *Īśvara* has not created things for source of happiness, peace, or love and that is where we are looking. To understand this is *Viveka* that creates *vairāgya*. *Vairāgya* is the result of *Viveka*, which is understanding the realities as they are. That *ātmā* is *sacci-dānanda*, self is the nature of happiness, limitless, what I am seeking is in my own self. This is *prāptasya-prāptam* attainment of already attained. Whenever mind wants to attain something it is unattained, remind this to your mind. Pujay Swmiji's missing glasses story. A man while reading newspaper, attends to friend and tucks the glasses up towards head, on resuming the reading he starts looking for glasses, calls wife angrily where are my glasses? Glasses are right there on your head, *prāptasya-prāpti*.

Two kind of desires in life, one for what we have not attained, and the desire for what I think is not attained. Desire for cup of tea is desire for unattained, but desire for glasses is of what I think is unattained. Desire for love, happiness is in this category. Happiness, love is to be given not to be asked for. You have it so you give, to experience happiness give it and you get it. This is the desire for what I think is unattained. So whenever a desire comes in mind is it for what is unattained or it is for what I think it is unattained. What is already attained cannot be attained. I am not saying that there should be no desire at all but desire for already attained is a problem. That desire can never be fulfilled. That is what is meant by *vairāgya*. This is how the mind is made free from its usual tendencies, attractions, attachment, desires. all gratifications are only seeking happiness which I already have. Let me give happiness not ask for it. Transform yourself from being a consumer to contributor. One who seeks to give happiness, give love he gets it. So this is *indriyārtheṣu vairāgyam*.

Value 11: अहङ्कारः (*anahankārah*)

Freedom from ego, *mānitvam* is a hidden pride, and *anahankāra* is manifest pride. We all want to control things. We get angry when we do not have our way. Expect you to conduct yourself in a certain way. *Ahankāra* is the sense of I that arises on account of identification with this body mind sense complex. My nature is self and the body is non self. Relationship between *ātmā* and *anātmā* is similar to the relationship between the actor and his costume. *Ātmā* is actor and body mind sense complex is the costume. Actor needs costume to perform the act. To act as a beggar he should put on the costume. *Ātmā* needs costume to do the *vyavahāra*, to interact with the world, therefore *īśvara* has given us these *upādhis* as costume, *anātmā*, non-self which is like the costume. Also *īśvara* has given this power to will, power to know, and power to act (*icchā śakti*, *jñāna śakti*, *kriyā śakti*). Problem is when the actor identifies with the costume. Costume or beggar is not the problem, I am the beggar that is the problem. That comes on account of identifying with the costume. That notion arises in I the *ātmā* because of identification with the body mind sense complex - it is called *ahankāra*. In words of kaṭhapaniṣad, when *ātmā* is identified with body mind sense complex it gets the notion I am the doer, the enjoyer, doer-ship experiencer-ship. That is the notion aroused in *ātmā* because of the identifications with the costume. And that is how there is enough of suffering. For me to have fear, we don't need real snake, that notion of snake in rope is enough to create fear. So the helplessness is created in the actor just because of the identification with the costume, that identification is *ahankāra*. That notion needs to be removed. When 'I am' does something there is always possibility of the guilt. When my mind is not in the right place problems are there, all that may come out in my words, I might hurt you. When doer ship is there, there is always possibility for the sense of guilt. *Kartṛtva* has the potential of guilt and *bhokṛtva* has potential of hurt. *Ahankāra* continuously suffer from these two. Constantly making the mind see how these notions arise from the identification with what I am not. *Ahankāra* is a whole bunch of complexes. Inferiority complex- I am no one, superiority complex- I am something, these are all notions arising from identifying with one or other aspect of personality.

Then identifying with sense organs, I can't see, I am blind, I am deaf. Intellect- I am successful, failure. Etc. each of these complex is the source of sorrow. Youngster on a bike silencer removed unbuttoned shirt with golden chain goes around, father looks at him as cause for his increased blood pressure. All role has possibility of stresses and strains, recognizing how all these separates me from others. That is *ahankāra*. Seeing this, what are the consequences of these notions. Recognize *ahankāra*, the notion every moment, who is

talking. I am speaking, I am listening these are all *ahankāras*. We have reduced ourselves from extremely unlimited to these limited entities.

State of mind where *rāga* is gone is *vairāgyam*. *Rāga* and *dveṣa* are two sides of the coin. When something becomes very important to me I look upon it as object of happiness, wellbeing, in presence of which I become comfortable and in absence of it I become unhappy, that is called attachment or *rāga*. Our mind becomes colored, therefore we do not see that object as it is, we see it with colored glasses. *Rāga* attachment accompanied with *dveṣa* aversion, whatever is a possible obstacle becomes object of *dveṣa* aversion. When *raga* is there *dveṣa* is going to be there. They go together, this is very well demonstrated in Hindi movies, one hero two heroine stories. In *rāga* we don't see things as they are. We color them and live in our private world, called *jīva sṛṣṭi*, other is *īśvara sṛṣṭi*. Universe of names and forms as creation of *īśvara*, I barely look upon them as it is, I superimpose upon them either pleasure or pain or indifference. Today I may not bother about something but that could become object of *rāga dveṣa* at some stage, like rock on the roadside for which I was indifferent, it becomes object of *rāga* when I want to change my tyre and need a stone to stop the car from rolling. By seeing thing as different from what they are by projecting upon them a potential pleasantness, or unpleasantness which they don't have. The world can neither make me happy nor can it make me unhappy. If something seems to make me happy because I have superimposed value upon it that is not there. Same thing applies for unhappiness.

In reality nothing in the world is source of happiness or unhappiness. Apply this reasoning whenever mind comes in contact with something. Use it if it is useful, don't throw away the baby with the water. Money is nothing that is wrong, also money is everything is also wrong. Everything has its own place in scheme of things also in my life. Ultimately universe is nothing but the creation of *īśvara*. *īśvara* himself manifested as creation. For creating you required *nimitta kāraṇa*, *upādāna kāraṇa*. *īśvara* needs nothing for creation. Upaniṣad says he made himself as universe, he manifests as universe, that is real *viveka* ultimately. To see this universe of names and forms as manifestation of *īśvara*. Is there Bhagavān in this chair, table, pillar, post? If *īśvara* is not there then he becomes limited. Nothing can exclude *īśvara*. he has to be everywhere. Is it possible to see *īśvara* in this pillars and posts? It is true, everything has *īśvara*, *asti bhāti priyam*. *Dṛk-dṛṣya viveka* tells us every name and form has these five aspects, *asti* - it is, *bhāti*—shines, *priyam*- loveable, everything has the potential of making us happy. Meaning that it is possible that you can enjoy any name and form. What prevents us from enjoying the beauty that is here. Poets have created all kinds of complexes and confined the beauty to certain things. By calling

something beautiful we are declaring other things as not beautiful. When I have no preconceived notion of what beautiful is, what face, body, flower, can be called beautiful. When things fail my expectations I declare it not beautiful. If I don't have preconceived notions I am free from all. *Vairāgya* gives us that freedom.

Vairāgya doesn't mean I am indifferent to things. Rejecting something is not *Vairāgyam*, it may be necessary practice in order to cultivate certain amount of detachments etc. It does not mean that I am not comfortable with what is given to me. Not enjoying something that you have is not *vairāgya*. I enjoy everything without getting addicted to it, that is *vairāgyam*, without being dependent on that. *Rāga* and *dveṣa* elements make us bound. Whenever I relate to something, it is not that thing which binds me it is the *rāga* and *dveṣa* in that interactions that's what binds me. So *vairāgyam* is freedom from attachment and aversion. We do not see and appreciate things as they are. As mind become free from *rāga* and *dveṣa* it is closer to *īśvara* as said in *īśāvāsyopaniṣad*. *Vairāgya* comes when mind is free from these superimposing values of attachment and aversion. Seeing something which is not there. A text called *aparokṣa-anubhūti*, it talks about *vairāgyādi catuṣṭa sampatti*. *Viveka* become natural only when we have *vairāgyam*. Constantly striving to neutralize the attachment by *pratipakṣa bhāvana*, contrary attitude. *Vairāgya* gives us freedom, you feel free to relate to anything, that doesn't mean keep on hugging everything. To be free from preconceived notions is a big thing and brings us closer to *īśvara*.

To be continued...

“I see music as a blessing of *īśvara* for the self-conscious, self-judgmental human being to survive and experience, for the time being, the reality of oneness with the total, the Lord, without having any qualification for it. I think that is what a blessing is.”

- Swami Dayananda Saraswati

Vivekacūdāmaṇi (108 Select Verses) – Summary by Swami Paramarthananda

सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम्।
अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम्॥

sadāśivasamārambhām śaṅkarācāryamadhyamām |
asmadācāryaparyantām vande guruparamparām ||

We completed the text of the condensed version of *Vivekacūdāmaṇi* consisting of 108 selected verses. And today, I propose to give you a summary of this condensed version. I will divide this text into five parts and will give you a summary of each part.

I

The first part is from verses one to twenty-four. It is the preliminary portion to introduce the teaching. You can call it *avatārikā*, an introductory part. —

In this part, Śaṅkarācārya first glorifies the human birth. Primary reason for the glory of human birth is that it can be used for attaining the greatest goal of *mokṣa*. And Śaṅkarācārya feels that human birth is validated only if it is utilised for *mokṣa*. And once we keep *mokṣa* as the goal, then the next question will be, what is the means.

Therefore, Śaṅkarācārya presents *mokṣa-sādhana* (means of liberation) as ‘Self-knowledge’. Self-knowledge is the only means of *mokṣa*. And then he points out that Vedāntic enquiry is the only means of Self-knowledge, because Vedānta alone reveals the Self. Then he points out that, Vedāntic enquiry will give *mokṣa* only when it is done with the help of a *guru*. That means, one has to become a disciple, go to a guru, do Self-enquiry, get the Self-knowledge, and be liberated. This is the programme suggested by Śaṅkarācārya.

Thereafter, he talks about *guru-śiṣya-lakṣaṇāni*. — What are the qualifications required for *guru* and *śiṣya*? — The *śiṣya*, the student, must have four qualifications — *viveka*, *vairāgyam*, *ṣaṭka-sampatti*, and *mumukṣutvam* (discrimination, dispassion, discipline and desire for *mokṣa*). If one does not have them, one has to acquire them with the help of the *sādhana* prescribed in the Veda itself namely, *karma-yoga* and *upāsana-yoga*. So, by practicing *karma* and *upāsana*, one should acquire the four-fold qualifications and come to *guru*.

And *guru* must have two important qualifications. — He must be *śrotriya* and *brahma-ṇiṣṭhā*. *Brahma-ṇiṣṭhā* means, one who abides in his real nature of *Brahman* all the time. — Abiding in *Brahman* or abiding in *Brahman*-knowledge.

Second qualification is important, *śrotriya*. He himself must have studied these scrip-

tures under his *guru*, because only then he will know the methods of communication. Vedānta requires an appropriate method of communication called *prakriyā*. A *śrotriya* alone knows the *prakriyā*-s for transferring the knowledge. Therefore, one should have the knowledge and method of communication. Such a person is an ideal *guru*.

The next step is, the *śiṣya* must go to a *guru*, with *śraddhā* and *bhakti* — with reverence and faith, in the *guru*. One should approach and clearly ask for *mokṣa*. Unless it is asked, *guru* will not give. Therefore, *guru-upasadanam* is important, a formal approach. And the *guru* must have reasons to accept the disciple. For various reasons he may not accept also. But generally, if a qualified student comes, *guru* accepts the disciple. The acceptance is *śiṣya-svīkāra*. Thus, *guru-upasadanam* and *śiṣya-svīkāra*. Śaṅkarācārya presents both in a beautiful verse —

मा भैष्ट विद्वंस्तव नास्त्यपायः

संसारसिन्धोस्तरणेऽस्त्युपायः ।

येनैव याता यतयोऽस्य पारं

तमेव मार्गं तव निर्दिशामि ॥ (विवेकचूडामणिः – ४५)

mā bhaiṣṭa vidvaṁstava nāstyapāyaḥ

saṁsārasindhostaraṇe'styupāyaḥ |

yenaiva yātā yatayo'sya pāraṁ

tameva mārgaṁ tava nirdiśāmi || (Vivekacūḍāmaṇiḥ - 45)

Relax; I know what your problem is. I know what the solution is. Solution has been coming down from beginning-less time. I will give you the solution. And you will be out of saṁsāra, relax.

Once the *guru* accepts, the stage is ready for the teaching. Up to this portion is the introductory production — *manuṣya-janma-praśaṁśā* as *mokṣa-sādhanaṁ*, *guru-śiṣya-lakṣaṇāni*, *guru-upasadanam* and *śiṣya-svīkāra*. All these points, Śaṅkarācārya beautifully covers.

II

Then, from verses twenty-five to sixty, is the second part. In this part, seven questions of the student are answered. The seven questions are presented in the twenty-fifth verse in our book. And all of them are answered. I will briefly present the questions and answers.

को नाम बन्धः कथमेष आगतः

कथं प्रतिष्ठास्य कथं विमोक्षः।

कोऽसावनात्मा परमः क आत्मा

तयोर्विवेकः कथमेतदुच्यताम् ॥ (विवेकचूडामणिः – ५१)

ko nāma bandhaḥ kathameṣa āgataḥ

katham pratiṣṭhāsyā katham vimokṣaḥ

ko'sāvanātmā paramaḥ ka ātmā

tayorvivekaḥ kathametaducyatām || (Vivekacūḍāmaṇiḥ - 51)

These are the seven questions.

First question is: *ko nāma bandhaḥ*? — What is bondage or *saṃsāra*?

Bondage is mistaking the body-mind-sense-complex as I, Self. This Self-misconception is called *adhyāsa*. It is called *ahaṅkāra* which I called *jīva-bhāva*, the individuality, a well crystallised individuality. This is bondage. Since the mistake is taking place in the intellect, we conclude that we are the body. It is an intellectual problem. That is why study becomes important. We require intellectual knowledge to remove the intellectual problem of mistaking ourselves as body. This Self-misconception is bondage, *bandha*.

Second question is: *katham eṣa āgataḥ*? — How did this self-mistake arise?

The answer to this question is Self-ignorance. Any mistake is because of ignorance. And Self-mistake is because of Self-ignorance, *ātma-ajñānāt anātmā-ajñānaḥ*. This Self-ignorance is *anādi*. It never came. It has been there, like any other ignorance. How did *saṃsāra* come? — Because of Self-ignorance.

Then the third question: *katham asya pratiṣṭhā*? — How come it persists so long?

Because everything else in the creation dies in time. — Everything perishes in time. Even the whole universe perishes in time. But Self-ignorance doesn't seem to perish in time. It perpetuates itself. This is answered through the imagery of a *vṛkṣa*, a tree, in which ten comparisons are given, in the beautiful *śloka*, “*bījaṃ saṃsṛtibhūmijasya tu tamo dehātmadhīraṅkuraḥ...*” (*Vivekacūḍāmaṇiḥ -145*). This Self-ignorance and Self-mistake is ‘intellectual *saṃsāra*’. And this intellectual *saṃsāra* leads to emotional *saṃsāra*, which is secondary *saṃsāra* and which is in the form of *kāma*, *krodha*, *rāga*, *dveṣa*, etc.

As an individual, I feel that I am finite and limited. And therefore, I have a desire to acquire more to remove the limitations; so that I will feel secure. So, the sense of limitation leads to desires. And then, *kāma*, *krodha*, *rāga*, *dveṣa*, etc. Then, it will lead to actions to fulfil the desires, *avidyā*, *kāma*, *karma*. These *karmāṇi* or actions not only produce immediate results, but also produce invisible *puṇya-pāpam*, which causes another *janma* or another body.

So intellectual *saṃsāra* leads to emotional *saṃsāra*. Emotional *saṃsāra* leads to physi-

cal *saṁsāra* in the form of acquiring another body. And in the next body also ignorance continues, mistake continues, desire will come, *karma* will come, *puṇya-pāpam* will come, and another *janma* will come. Ignorance, mistakes, desires, actions result in another body. This goes on and on.

Thus, intellectual *saṁsāra* becomes emotional *saṁsāra* which later becomes physical *saṁsāra* called the cycle of birth and death. Generally, we talk only about the cycle of birth and death as *saṁsāra*. But the original one is intellectual *saṁsāra*. So thus, the third question — how it persists, has been answered.

Then the fourth question is: *katham vimokṣaḥ*? — What is the solution?

The solution is, instead of turning towards the world with infinite desires, one has to diagnose the problem, and change the extroverted mind to Self-enquiry— make it introverted. The materialistic life is extroverted life. Spiritual life starts when I prepare myself for Self-enquiry and those preparatory steps are two-fold, *karma-yoga* and *jñāna-yoga*.

Therefore, what is the means of liberation? — Practice *karma-yoga* which includes *upāsana-yoga*, *bhakti* and moral values. All these disciplines will prepare the mind. Preparing the mind means the four-fold qualifications are attained. None of them can give knowledge or liberation. But they can prepare the mind. For the knowledge, one has to come to *jñāna-yoga*, which is Self-enquiry, under a *guru*. And through *jñāna-yoga* one gets Self-knowledge and frees himself from ignorance, mistake — *kāma*, *krodha*, *karma*, *phalam* and *janma*. The whole series is knocked off. So, *katham vimokṣaḥ*? — Through *karma-yoga* and *jñāna-yoga*, and practising them sequentially. Initially *karma-yoga* should dominate and *jñāna-yoga* should be simple exposure. Then, *jñāna-yoga* should dominate and *karma-yoga* must play a supportive role. This is answer to fourth question.

Then the fifth question is: *ko'sau anātmā*? — What is the non-Self that we mistake as the Self?

We don't mistake the wall as ourselves. We do not mistake the computer as ourselves. They are *anātmā*, but they are not mistaken. But there is one particular *anātmā* which alone becomes object of mistake. And that *anātmā*, Śaṅkarācārya says: "The three-fold bodies — the gross body, the subtle body and the causal body."

Gross body has the shortest duration of life — maximum of hundred years or a few more. Subtle body consists of mind, *prāṇa*, sense organs, etc., and it is an invisible body which has got a longer life, because it will continue throughout the current *śrṣṭi*. Bodies will come and go; the mind will persist up to the end of this universe.

And then comes the *kāraṇa-śarīram* in which alone we store all our *puṇyam* and *pāpam*. This is the subtlest body and has got the longest life. — At the end of the universe, even after losing my physical body and subtle body, I retain my causal body, *kāraṇa-*

śarīram, with the stored *karmāṇi*, the unexhausted *puṇya-pāpam*. And this *kāraṇa-śarīram* retains my *jīva-bhāva*. My individuality continues even in *pralayam*. It is this *kāraṇa-śarīram*, responsible for the next *śrṣṭi*, the next creation and acquisition of a new subtle and gross body. Thus, creation after creation comes and goes, because of the surviving *kāraṇa-śarīram* which is the most powerful *anātmā*. We have mistaken them as ourselves. So, with this, the fifth question is answered.

Then the sixth question is: *paramaḥ ka ātmā*?

If the body, mind, etc. are mistaken-Self, if they are really not the Self, then what is the real Self? What is the real ‘I’?

The word ‘I’ is the one which continues throughout my life changelessly and non-variably. Body changes, mind changes, sense organs change, brain changes, *puṇya-pāpams* change; but ‘I’ continues. If the word ‘I’ is non-changing or change-less, then the real ‘I’ must refer to something in me, which is non-changing. How can the changeless ‘I’, refer to the changing *sthūla-*, *sūkṣma-*, *kāraṇa-śarīram*? Therefore, we need to look for something which is changelessly available throughout the life. Śāṅkarācārya says there is only one thing, which is changeless. That is the Consciousness principle.

The Consciousness is *avasthā-traya-sākṣī*. The three states change — waking, dream and deep sleep. In each state, time and space also changes. Time and space changes when we go from one state to another state. In deep sleep, time and space are folded. Even then, I am there as the illuminator of the sleep-condition. Though I do not register that in the mind, I register that in *kāraṇa-śarīram*. So, in the waking state, when the mind comes, I am able to recollect the sleep. The mind comes and goes, but the awareness does not come and go. — I slept, I dreamt, and I am awake. Consciousness is common; “I am” is common. Therefore, I am the Consciousness principle and this change-less Consciousness cannot be a part of the dying and changing mortal body.

The five featured Consciousness is the *Ātmā*.—

1. Consciousness is not a part, product or property of the three *śarīram*-s.
2. Consciousness is an independent principle which pervades them and makes them alive.
3. Consciousness is not limited by the boundaries of the body.
4. Consciousness survives even when the body dies.
5. And the Pure Consciousness by itself, is not available for any form of transactions.

Deep sleep state is the nearest example. Even with *kāraṇa-śarīram*, Consciousness is not available for transaction. I cannot say I am sleeping. If *kāraṇa-śarīram* is also gone, how can Pure Consciousness be available? So, the non-transactional Consciousness is my

real nature. But that is available for transaction when it is pervading the *śarīra-trayam*. That Consciousness is available for Self-awareness. Self-awareness is functional Consciousness for which the body-mind-sense-complex is required. Non-functional Consciousness means, even Self-awareness is not there. So *paramātmā*, the real Self, is Consciousness, the five-featured Consciousness.

Then, seventh and final question is: *tayorvivekaḥ katham?* — How to differentiate between *Ātmā* and *anātmā*?

Because they are so intimately together, I am not able to separate body from Consciousness. If it is separable, then guru would have done that and demonstrated it. Therefore, what we require is the intellectual separation. It requires discriminative exercise. Two methods are given — *śruti-pramāṇam* and *yukti-pramāṇam*. Veda helps us to differentiate.

In *Taittirīya-pañcakośa-vivekam*, Veda says: “You are not *annamaya*, you are not *prāṇamaya*, and you are not *manomaya*. *Ātmā* is the real you.” Here, Śaṅkarācārya reintroduces the *śarīra-trayam* as *pañcakośa*-s. Thus, use ‘*neti neti*’ as given by Veda.

The second method is using logic. Śaṅkarācārya gave many reasoning. The most prominent and primary reasoning is called *dr̥g-dr̥śya-viveka*. Using an important law ‘I am different from whatever I experience,’ I experience the table, I am not the table; I experience the mike, I am not the mike; I experience the cloth, I am not the cloth. Then you apply to *pañcakośa*-s. I experience the body, and I experience sense organs. Internally I know whether my sense organs are working or not. I can say whether my eyes are seeing properly or not, if my ears are functioning properly or not. Thus, all the *pañcakośa*-s up to *kāraṇa-śarīram* or *ānanda-maya-kośa*, I experience. In the deep sleep state, I experience the *ānanda-maya-kośa*.

I experience the *kāraṇa-śarīram* and register the experience in *kāraṇa-śarīram* itself. That means *kāraṇa-śarīram* is an object of my experience. And it is experienced as total blankness or *avidyā*. Therefore, I the observer, am different from all the observed things.

So, I am *pañcakośa-vilakṣaṇa*, and *śarīra-traya-vilakṣaṇa*. — ‘*vilakṣaṇa*’ means different from.

I am *avasthā-traya-sākṣī*. — ‘*sākṣī*’ means the ‘Witness,’ the observer of all *anātmā*. So, by this method we have to differentiate and note that I use the body-mind-sense-complex, but I am not them.

With this the answer to seven questions is over.

III

Once I have known the answer of all the seven questions, I have qualified myself for the next enquiry, the extended enquiry, in fact the most important enquiry. This extended en-

quiry is called, *jīva-Īśvara-aikya-vicāra*.

Jīva means the created individual and *Īśvara*, the creator God. The created individual and the creator God are one and the same, according to Veda. And Veda reveals this in all the *upaniṣad*-s by using an appropriate sentence. And that ‘revealing sentence’ is called ‘*mahāvākya*’. And the most powerful *mahāvākya* is “*tat tvam asi*.” Therefore, the next enquiry (from verses 61 to 82) is *jīva-Īśvara-aikya-vicāra* — *mahāvākya-vicāra*. This is the central theme of the teaching. —

Veda contains so many topics, how to identify the central theme? There is a *Mīmāṃsā* method — ‘*mīmāṃsā*’ means, the science of Vedic interpretation. There is a method to identify the central portion called *tātparyam*. For that, we make use of six markers or clues called *ṣaḍlingāni*. So, by using the six clues, we come to know that the central theme is *jīva-Īśvara-aikyam*. Śaṅkarācārya presents this as an extended enquiry and this portion has to be understood well.

What is the gist of this enquiry?

The created individual and the creator *Īśvara* can never be equal on superficial observation. This is acceptable to all, because the created individual has got so many limitations. But the creator God is all powerful, omniscient and omnipotent, with all the auspicious virtues. Vedānta admits that, and it asks not to take the popular meaning or the primary meaning of those two words — *tat* and *tvam*. You should take the contextual meaning or the spiritual meaning intended by the *upaniṣad*. While employing *mahāvākya*, the *upaniṣad* has some intentions and wants to convey something. And then we discover that the inferior qualities of the individual, and the superior qualities or virtues of the God, are not intrinsic. The intrinsic nature of *jīva* and God is only one principle which is the change-less Consciousness. Just as we discovered before, behind the changing *jīva* there is the change-less Consciousness. Similarly, behind the changing God also, there is the change-less Consciousness.

God is also changing as *śrṣṭi-kartā*, *sthiti-kartā* and *laya-kartā*. God is active during *śrṣṭi* and passive during *pralaya*. We do not say *Bhagavān* is sleeping. We say *Bhagavān* is in *yoga-nidrā*. When we sleep, it is called *nidrā*; when *Bhagavān* sleeps, it is called *yoga-nidrā*. So, *Bhagavān* is also active or passive. And, behind the changing *Bhagavān* there must be one change-less principle, which alone can be called real *Bhagavān*. Similar to real *jīva*, real God is also the Consciousness principle which is behind His medium of transactions.

As the *jīva*, I use the three bodies as the medium of transaction. Similarly, God also does all the transactions through an appropriate medium which is called *māyā*. *Māyā* makes the *Bhagavān*, *kartā* or *bhoktā*. The real *Bhagavān*, the all-pervading Consciousness, by Himself cannot do anything. But He does everything, and He enjoys all these

skills and powers because of *māyā*.

When you look at the *māyā* of God and body of *jīva*, there are infinite differences. Four examples were given to highlight these differences —

bhānu (sun) and *khadyota* (glow-worm);

rājā (king) and *bhṛtya* (king's servant);

amburāṣi (ocean) and *kūpa* (well);

meru (Meru mountain) and *paramānu* (atom);

In the same way, if you keep the body of yours and *māyā* of *Bhagavān*, you will see only differences. You have to say *dāso'ham* and do *namasakara*. But Vedāntā wants to convey an important information. — Differences we know. But there is a non-difference also. Vedāntā wants to highlight that the non-difference from the standpoint of Consciousness. Because the Consciousness which is beyond time and space...; it is indivisible. There is no small or big Consciousness. There is only one all-pervading Consciousness. It gets the name *jīva* when it is pervading the body. It is called *Īśvara* when it is pervading *māyā*. If you remove *śarīram* and *māyā* mentally, the consciousness is like space — one indivisible whole. And therefore, from medium-angle they are different. From essential-nature-angle, they are non-different. —

उपाधि-दृष्ट्या भेदः। उपहित दृष्ट्या अभेदः।

— *upādhi dr̥ṣṭyā bhedaḥ. upahita dr̥ṣṭyā abhedaḥ.*

Then comes the last question. Between *jīva* and *Īśvara*, difference is also there, and non-difference is also there. So, there should be *bhedābheda-vāda*. There are so many schools of philosophy called *bhedābheda-vāda*. They accept both *bheda* and *abheda*. But *advaitin*s are only highlighting the *aikyam* and are excluding the difference. Is it not a partial and unfair approach? For that, the answer is given to refute all *bhedābheda-vāda*.

We say *bheda* or difference belongs to *mithyā-prapañca*. *Māyā* is also unreal from the standpoint of Consciousness. All the products of *māyā* are also unreal. We say *brahma satyaṁ jagan mithyā*. Hence, *māyā* is unreal from Consciousness-stand point, world is unreal, and three bodies are unreal. Therefore, *bheda* is *mithyā-bheda* and you can have *bhedābheda-vāda*. You should add appropriate adjective —

मिथ्या-भेद-सत्य-अभेद-वादः अद्वैतम्।

— *mithyā-bheda-satya-abheda-vādaḥ advaitam.*

So, do not be carried away by the unreal differences. You use the unreal differences for transactions, which is alright. It is like watching the unreal movie for entertainment. Do

not forget the real screen. Use the *upādhi*, see the differences and transact. In and through all transactions — *paśyan*, *śṛṇvan*, *spṛśan*, *jighran*, do not forget “*aham akartā abhoktā nitya-mukta brahma asmi*.”

Thus, ‘*aham brahmāsmi*’-knowledge, gives me liberation. In fact, it does not give me liberation; it helps me discover that the real ‘I’ was never bound to be liberated. The bondage was superimposed by mistake. And I remove the superimposition and claim the liberation which was there, which is there, which will be there. Thus, knowledge does not give liberation — knowledge negates bondage and helps to claim the liberation which is our eternal nature.

IV

Then the next topic is from 83 to 101 and it is *jñāna-phalam*, the benefit of this knowledge. —

So, the first benefit is *jīvan-mukti*. A person becomes *jīvan-mukta*, even in this life holding the body and using the body. ‘*jīvan*’ means living, ‘*mukta*’ means liberated. ‘*jīvan-mukta*’ is the name of the *jñānī*. ‘*jīvan-mukti*’ is the name of the liberation. Śaṅkarācārya described the characteristics of a *jīvan-mukta* as one who is well established in Self-knowledge. He has gained the knowledge through *śravaṇam* and *mananam*. Consistent and systematic study gives the knowledge. *Mananam* removes all doubts that arise in intellect until one is convinced. Conviction alone is not enough. One should internalize that by pushing the conscious knowledge into the sub-conscious mind. When there are provoking situations, we do not consciously respond, we unconsciously respond. Since the response is an unconscious response most of the time, the unconscious also must be saturated with this awareness. Pushing that knowledge into that sub-conscious mind is the *nididhyāsanam*-process. And the person is called *jñānaniṣṭhā*, *sthiraprajña*.

So, the first benefit is freedom from the primary bondage called intellectual *saṃsāra*. Self-ignorance and Self-misconception called *ahaṅkāra* is not there. Because *ahaṅkāra* is gone, *mamakāra* — my wife, my children, my family, which are born from *ahaṅkāra* is also gone. — Therefore, *nirmamaḥ* and *nirahaṅkāraḥ*. This is freedom from intellectual *saṃsāra*.

Naturally *rāga* and *dveṣa* which are centred on me and mine are also removed. ‘*aham*’ and ‘*mama*’ refer to intellectual *saṃsāra*. *Rāga* and *dveṣa* refer to emotional *saṃsāra*. The four-fold toxins — *ahaṅkāra*, *mamakāra*, *rāga* and *dveṣa* — the *duṣṭa-cātuṣṭayam*, are removed. Even in the worst provoking situations, his conviction that “I am free” will never be challenged. ‘*jñānaniṣṭhā*’ means the conviction that “I am ever free.” Since *rāga* and *dveṣa* are either removed or made non-binding, the emotional *saṃsāra* is also gone. FIR-reduction takes place —

Frequency of emotional disturbances,
Intensity of emotional disturbances,
Recovery period after emotional disturbances.

Jñānī enjoys the *samatvam*. This is called *jīvan-mukti*. FIR-reduction is a practical benefit.

For the *jñānī*, body will continue until the *prārabdha-karma* is there. And when the *prārabdha-karma* is exhausted, the *jñānī* dies. *Jñānī*'s death is from the standpoint of body only — he becomes *videha*. Previously *jñānī* was *sadeha-jñānī*, and he is a *videha-jñānī* at the time of death. Normally when other people die, they become *videha* and they will take another body. In the case of a *jñānī*, he does not take another body. He gets freedom from rebirth. He gets *videha-mukti* because *prārabdha* is exhausted. All other stored *karmanī* are also burnt by the knowledge. *Śāstra* is *pramāṇam* to understand this, as *karma* is *apauruṣeya-viśaya*.

So, *sañcita-karma* is burnt, *āgāmi karma* is avoided because he does not have *kartṛtva-bhāvana* or selfish motive behind his actions, and *prārabdham* is exhausted. Therefore, at the time of death his *karma*-balance will show nil or zero. And since he does not have any *karma*, the *kāraṇa-śarīram* merges into *māyā* or *māyā-Īśvara*; *sūkṣma-śarīram* merges into the total *sūkṣma-prapañca*, otherwise called as *hiraṇyagarbha*; *sthūla-śarīram* merges into *samaṣṭi sthūla-prapañca*, otherwise called *virāṭ*. In technical language, *viśva* merges into *virāṭ*, *taijasa* into *hiraṇyagarbha*, and *prājña* into *antaryāmī*. All the individual components will merge into totality.

What happens to Consciousness? You can use the word ‘the individual- Consciousness’ merges into ‘total-Consciousness.’ But that is only within inverted commas, because at the Consciousness-level there is no individual or total. The seemingly ‘individual-Consciousness’ merges into seemingly ‘total- Consciousness’ without any change or motion. The example given is pot-space seemingly merging into total space when the pot is broken. This is called *videha-mukti*.

If you ask whether *jñānī* will remain in the world, we will say *jñānī* remains as *Brahman* and *Īśvara* — *saguṇa-nirguṇa-brahma-rūpeṇa jñānī* remains. There is no question of disappearance. There is no extinction. He survives as *Īśvara* or *Brahman*. So, with this the *jñāna-phalam* of *jīvan-mukti* and *videha-mukti* are over.

Śaṅkarācārya added a note. — The differences of *jīvan-mukti* and *videha-mukti* are only from the standpoint of the world. From *jñānī*'s standpoint, he always knows that he does not have any *karma*. *Jñānī* knows, that I, as the *Ātmā*, am *akartā* and *abhoktā*, I do not have connection to *karma*, and I do not have connection to the body. Therefore *jīvan-mukti* and *videha-mukti* are all differentiation from *ajñānī*'s standpoint. For *jñānī*, he is neither

jīvan-mukta nor *videha-mukta*; he is *nitya-mukta*. Śaṅkarācārya highlights these three important points. This is the *jñāna-phalam* which is covered in the verses from 83 to 101.

V

Then from verses 102 to 108, it is *upasamhāra* or conclusion. —

Śiṣya tells the *guru* that he has got the knowledge. *Guru* is also happy and *śiṣya* takes leave of *guru*. And *guru* also goes his way.

Śaṅkarācārya concludes by saying that, this *Vivekacūḍāmaṇi* is like water for a thirsty person. It is the liberating wisdom for the seekers of *mokṣa*.

So, with this the fifth and final topic of *upasamhāra* is also over.

ओं पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥

॥ ओं शान्तिः शान्तिः शान्तिः ॥

om pūrṇamadaḥ pūrṇamidam pūrṇāt pūrṇamudacyate |

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

|| om śāntiḥ śāntiḥ śāntiḥ ||

Transcribed and edited by students of Swami Paramarthanandaji

“Quality of life comes only from a cognitive change. One should know one’s own position in the scheme of things in the world. One should know his relationship with the Creator. Without an understanding of oneself, the world and the God, none can hope to have inner leisure.”

- Swami Dayananda Saraswati

SIXTH ANNIVERSARY OF THE WEBSITE FOR FREE E-BOOKS

Pujya Swami Dayananda Saraswati launched the website www.arshaavinash.in on December 31, 2014. From this website one can download FREE e-books on Indian culture, Indian spirituality and Sanskrit language study books.

The website is hosted by Arsha Avinash Foundation, Coimbatore. It has been visited by more than 7,70,000 visitors from 175 countries and 7,000 cities.

The website has been promoted only through word of mouth and social networking sites. Students of Swamiji have been promoting it on their websites and to their Vedanta and Sanskrit students.

Swami Paramarthananda's classes have been transcribed and made available in book form in the website. These books are popular all over the world. So far 2,50,000 copies of his books have been downloaded from the website. The most popular book is Bhagavad Gita, of which 30,000 copies have been downloaded.

Brahmacharini Medha Michika is a Japanese national Sanskrit teacher. She earlier worked as a Software Engineer in USA. She left the job and studied Vedanta and Sanskrit under Swami Dayananda Saraswati during 2010-13 at Arsha Vidya Gurukulam, Anaikatti. Later she served as a Sanskrit teacher in the Gurukulam during 2014-17. Using her logical thinking as a Software Engineer she has designed books to study Sanskrit Grammar in an easy way. She has written 10 books on Sanskrit Grammar which are popular all over the world. Her books titled Enjoyable Sanskrit Grammar teach Sanskrit language from alphabets to advanced level. So far 92,000 copies of her books have been downloaded from the website. The most popular book is Basis Structure of Sanskrit language, of which 26,000 copies have been downloaded.

Sri N. Avinashilingam has written a biography of Pujya Swami Dayananda Saraswati in English. This has been translated into Tamil, Hindi, Telugu, Kannada, Japanese, French, Spanish and Portuguese. The biography in all these languages can be downloaded from this website. Totally 9,000 copies downloaded.

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Another novel feature of the website is online quiz. One can evaluate his own understanding of Gita, Upanisads and Brahma Sutra by participating in the online quiz available in the website.

Sri N. Avinashilingam, Founder and Managing Trustee, Arsha Avinash Foundation is a Chartered Accountant. He has studied Vedanta and Sanskrit from Swami Dayananda Saraswati and his disciples at Arsha Vidya Gurukulam, Anaikatti during 2014-17. He wanted to share the wisdom of Indian culture, Indian spirituality and Sanskrit language to the whole world. Hence he launched this website and made all these e-books available

free. Due to the blessings of Swamiji this has reached 7,70,000 users all around the world. Arsha Avinash Foundation is also conducting free weekly classes on Bhagavad Gita, Upanisads and Sanskrit language. The trust is a registered public charitable trust and donations to it are exempt under section 80G.

MESSAGES RECEIVED:

I am very happy to know that the website is serving many seekers and it is being widely made use of. Excellent. I extend my blessings for continuing this service. – **Swami**

Paramarthananda, Chennai

Your work is of immense benefit not only to thousands of students but equally great help to hundreds of teachers. I pray and wish that your work continue and grow so that more and more people reach out to the site. - **Swami Sakshatkrtananda, Chief Acharya, Swami Dayananda Ashram, Rishikesh**

That is a marvellous amount of work. Wish you great success. - **Swami Tattvavidananda, Acharya, Arsha Vidya Gurukulam, Saylorsburg, USA**

My prayerful blessings and best wishes to you. I am delighted to see the seva done by your website in the past six years. Many Mumukshus find your site very useful and may your service continue in 2021 with the grace of Bhagavan and Guru Parampara. With prayerful blessings ever. - **Swami Omkarananda, Theni**

Blessings. - **Swami Guruparananda, Chennai**

Good work you are doing with your website. The transcriptions of Swami Paramarthanandaji's classes are useful. - **Swamini Brahmaleenananda, Coimbatore**

I am happy with the progress of the website. It is very useful to many. Even I have used it a few times. May God bless you with more progress in all sphere of life in coming year 2021. May your website be used by many more people in 2021. With love and blessings. - **Swami Sadatmananda, Chief Acharya, Arsha Vidya Gurukulam, Anaikatti**

Very happy to see your site providing a useful service to so many students. May it grow and reach more people in time to come. Best wishes. - **Swami Shankarananda, Acharya, Arsha Vidya Gurukulam, Anaikatti.**

Congratulations on completing 6th year of your great service to the world. My wish has always been that study material should be available to anybody who wishes to obtain regardless of place or country one lives. Your website made literally my wish come true by giving almost 1 lakh free downloads of books on Sanskrit grammar around the world. Your service to our Guru-paramparaa and Sanskriti culture is phenomenal. I pray for continuous blessings of Puja Swamiji and our Lord Dakshinamurti to be with you to continue this great seva for the coming years. Best wishes. - **Michika Medha Chaitanya, Japan**

Report by N. Avinashilingam

The Conversion is Violence Swami Dayananda Saraswati

The Citizen's Committee for Dharma Rakshana Sammelan, Chennai, convened a Seminar on "Violence to Hindu Heritage" on Saturday, the 17th of July, 1999, at Satguru Gnanananda Hall (Narada Gana Sabha), TTK Road, Chennai. Reproduced below is an excerpt of the Key Note Address delivered by

Pujya Sri Swami Dayananda Saraswati

Mahadbhyo NamaĀ

Friends,

I have been thinking on this topic for a long time. It is very clear to me, and perhaps to many of you, that there are two distinct religious traditions in the world. Some of them have a good following. Some others may not have.

One tradition does not believe in conversion. A Jewish person is born of a Jewish mother. A Zoroastrian is born of Zoroastrian parents. A Hindu is born of Hindu parents. And so too are the followers of Shintoism, Taoism and many other tribal religious groups all over the world. They are born to be the followers of their religions. In other words, they do not want to convert anybody. In India, when the Parsis, Zoroastrians, came as refugees, being driven from Iran, they came to Bombay, they were received and allowed to settle down in India. They were very faithful to their religion and they lived their religion. They did not cause any problem to others. Hindus accommodated them as even they accommodated the Christians, the Muslims and many other small tribal traditions. Our vision of God allows that. We generally accept various forms of worship. We accept many forms of prayers; one more really does not matter to us. In fact, some of our Hindu friends in their *pūjā* rooms have a picture of Jesus and they don't see anything wrong about it, nor do I feel anything wrong about it.

I would call the Jewish, the Zoroastrian and the Hindu traditions as non-aggressive traditions. For me, aggression is not just a physical one. It need not be the Kargil type. There are varieties of aggression. You can emotionally be aggressive. In the United States, it is a crime to be aggressive towards the children. Simple abuse is looked upon as aggression. Verbally you can be aggressive. Physically you can be aggressive. Economically you can be very aggressive. And the worst aggression, which I consider more than physical aggression, is cultural aggression or religious aggression.

Hurt is born of many sources. I am hurt if somebody encroaches upon my piece of land that is vacant, and the court supports that person and gives me the responsibility of finding a new house for him; it is an aggression. I get hurt. That he encroached upon my property is itself a good source of hurt. It is enough to hurt. That the law protects the one who encroached makes me more hurt. That hurt cannot be easily healed, because it leaves you

helpless and the helplessness is a source of great hurt. If somebody physically hurts you, of course, it is very well known that it is a hurt. It is treated as a crime and there is a penalty for it.

If I am emotionally abused, then, that also is a great hurt. For example, people in authority can abuse you. The employer can abuse you emotionally. Husband can abuse. Wife also can abuse the husband. In-laws can abuse. For these, I can seek some redress somewhere.

But the worst hurt, I would say, is the hurt of a religious person — whether what the person believes has a basis or not. It is not my domain of enquiry to say whether it has a basis or not. Each one is free to follow his or her religion. Everybody would have a certain belief system. Either the person is convinced or the person needs to be convinced. On the whole, he believes in the whole theology and follows that theology. He has the freedom to follow that theology. That is human freedom.

What is it that one is connected to as a religious person? He is connected not to any particular person here, who is the member of the contemporary society or his family. I am connected to my parents as their son. I cannot take myself as just a son; I am connected to other people too. I am son to my parents. I am also the father to my children and husband to my wife. I am uncle, cousin, neighbour, employer, employee and citizen. I have a number of hats to wear every day. As the religious 'I', I have different roles to play, day after day.

A son is related to a person outside. A brother is related to a person outside. A citizen is related to a country, a state. As a religious person, who am I related to?

Let us for the sake of convenience call that religious person a devotee. To whom is that devotee connected? Definitely, not to anyone here. I may be a religious son. I may be a religious father, religious brother, religious husband. In fact, if I am religious, the religious 'me' is going to pervade every role I play.

Basically, first and last, I am a religious person, if I am one. That religious person is the basic person not related to anything empirical. He is related, of course, to a force beyond $\frac{3}{4}$ whatever that force may be. One may say that force is God, and He is in heaven. Another one may say, He is in *Kailāśa*. Another may say, He is in *Vaikuṇṭha*. Another may say, He is in *Goloka Br̥ndāvan*. And another may say, He is elsewhere, elsewhere and elsewhere. But the person related to that force is the one whom we call a devotee, and that person has an altar. That person is not an empirical person in the sense he is the father or son or daughter. He is the basic person.

The hurt of a basic person is going to be a hurt, which is deep, and true. There is no healing power which can heal that hurt. That is the reason why any religious sentiment, if it is violated, in anyway, will produce a martyr. There is a martyr ready to be born in that basic person. And thus the religious sentiment seems to be the most sensitive.

Whenever a religious sentiment is hurt, you will find that, in the Indian press, there is a

complete black out, in terms of who did what. Even the names are not given. They will say one community fought with another community. I think it is correct because it prevents further escalation. We generally do guess work and say it must be this community or that community.

This is so because, that sentiment is very deep and has to be respected — whether it is a Muslim sentiment or a Christian sentiment or a Hindu sentiment or a Jewish sentiment. That sentiment has got to be respected. If that respect is not shown, then the State has to protect that sentiment. You tell me whether it is correct or not! The State has got the responsibility to protect the religious sentiment of all the people. That I consider is secularism.

In America, the religious sentiment of every individual is protected. You can go to the court and get an answer, if there is something wrong done to you as a religious person. There is justice. They respect. In fact, if you register an institution as a “religious church”, they take it as a religious church. You don’t require to submit even an income-tax return. Until there is a public complaint, they respect it. They give you the freedom. Here, if an institution is said to be “Hindu Religious”, there is no tax exemption for the donor. It is entirely a different thing altogether.

A religious sentiment has got to be respected by every one, whether he believes in my religion or not. Just because I don’t believe in your ideas, you can’t stand on my toes! If you don’t like my nose, it is your problem. I don’t have any problem. If my ideas and my belief systems are not acceptable to you, I give you the freedom not to accept them. But you don’t have any business to stand on my toes to hurt me in any manner. (Long cheers)

In fact I will fight for your freedom to think differently. You must be free enough to differ from me. *Bhagavān* has given us the faculty of thinking, of discrimination. We are not shy of enquiries. Our whole method of enquiry is to invite *pūrvapakṣa*—objections. We will create objections that cannot even be imagined by you and then answer them. We welcome them because we are not shy. We want to explore and find out what the truth is. But that is entirely a different thing. I am citing this much here — you have the freedom to differ from me; I have the freedom to differ from you. This is what I am telling you. This is the attitude of the non-aggressive traditions. On the other hand, the second category of religions, by their theologies, is committed to conversion.

Conversion is not only sanctioned by their theologies but also is practised by their followers. And that is their theology. They have got a right to have their own belief systems. But they don’t have a right to thrust them on you. They are free to believe that unless one is a Christian, one will not go to heaven. They have a system, a set of non-verifiable beliefs — *nitya-parokṣa* — on which they base their theology. (Applause)

Someone says, “I have been sent by God to save you”. I can also say the same thing. I will have ten people with me, because I can talk. If I don’t talk and be a mouni baba, still

there will be ten people. It is easy to get ten people anywhere, especially in India. I can say, “God sent me down to save all of you!”

Once, I went to Kilpauk Mental Hospital. Just for a visit, of course. (Laughter) It is my own imagination. It is not true. The Kilpauk Hospital is one of the most ancient mental hospitals in this country. Next one is in Agra. We have got the number one status in many things and this is one!

Early morning, all the crows had flown away. Nobody was there. I saw a man standing under a huge tree talking in loud voice, “Listen to me, I have come here, sent down by God, to save all of you. You please ask for forgiveness of your sins. Those who want to be saved, please raise your hands”. Then he said, “Thank you, thank you, thank you”. He thought that from the audience many people had raised their hands. But there was no audience. I was the only one standing behind him. Not even in front of him. I was naturally amused but I was not surprised, because I knew where I was. (Laughter)

As I was enjoying this situation, well, I heard a voice from the heaven. It said, “This is God speaking. I did not send him down. (Laughter) Don’t believe him”. When I looked up, there was one more fellow $\frac{3}{4}$ sitting on the tree. (Loud laughter and applause)

This is a non-verifiable belief as you can see. In addition most of these religions, when they talk of heaven, are promoters of tourism, really speaking. (Laughter) I am interested in making my life here, right now. If there is something you have got to say to make my life different, I am ready to listen to you. If there are some pairs of ears ready to listen to some other thing, let them have the freedom.

That there is a heaven is a non-verifiable belief. That, following this person, I will go to heaven, is another non-verifiable belief. That I will survive death, is a non-verifiable belief. There is nothing wrong in believing. But we have to understand that it is a non-verifiable belief. And having gone to heaven I will enjoy heaven, minus cricket match, is another non-verifiable belief. The unfortunate thing is another fellow says: “I am the latest and the last. Don’t follow that fellow; follow me”. (Laughter) That really confuses me. He has really no argument to give that he is the last. That I am the latest, is another non-verifiable belief and what is promised is again not verifiable.

I say, let those non-verifiable beliefs be there. I want them to have those beliefs, even though I will not advocate them. I want them to have freedom. Let them enjoy the freedom to have their beliefs. But what is the basis for that person to come and convert me? If you are convinced of something, you can try to convince me and not convert me. Did you ever notice a physics professor knocking at your door, asking for your time, so that he can talk to you about the particles? Never! If you want to learn physics, you have to go to him.

But here, every day, I am bothered. At the airport I am bothered, in the street corners I am bothered, at home, I am bothered. They want to save my soul!

I say this is not merely an intrusion; this is an aggression. There are varieties of intrusions. If the sound is too much outside, with all the loud speakers, well, it is an intrusion into my privacy. One can complain; not in India, of course! Here also we have got laws. It is not that we do not have laws. But we have 'in-laws' at right places. You know! (Laughter)

So nobody has any business to intrude into my privacy. You come and tell me that I have got to save my soul. But I don't look upon myself as condemned for you to come and save. We, really, don't have a word, in Sanskrit, equivalent for salvation. Because, 'salvation' means you have been condemned. Unless you are condemned, you need not be saved.

But this man comes and tells me that I am damned. I have to believe that first. Then he appoints himself to save me. This is very interesting. This is how the union leaders work. You create a problem and then appoint yourself as a leader to solve it. (Laughter) You become inevitable thereafter.

Here, on the panel, there are many *gurus*. Instead of the word 'salvation', we have a word '*mokṣa*'. Here different *gurus*. All of them talk about *mokṣa*. If you allow them to discuss, there will be a fight. (Laughter) But all of them have a common word and that common word is *mokṣa*. Is it not true? For every one of them, it is *mokṣa*.

Mokṣa is not a word which is equivalent to salvation. It is derived from the root *muc* = *mokṣaṇe*. It means freedom from bondage. All of them use the word *mokṣa*. Even *Sāṅkhyas* use this word. *Vaiśeṣikas*, *Naiyāyikas* and all others use this word *mokṣa*. In fact, if *mokṣa* is not an end in view, it is not a school of thought to talk about. We all have a *mokṣa*. Even *Cārvākas*, the materialist, has his own concept of *mokṣa*. 'Body goes'; that is *mokṣa* for him. He says, *bhasmībhūtasya dehasya punarāgamanam kutaḥ*.

So the word *mokṣa* does not mean salvation. It refers to freedom from bondage. On the other hand the aggressive religions have this belief system that you are condemned and you have to be saved.

When I look into these theologies, what I see is very interesting. I need not say anything to prove that they are illogical. I have to only state what they say!

To be continued...

Compiled by Swamini Agamananda. This is the fourth of nine articles based on Pujya Swamiji's talks on the said subject matter.

"The more you understand yourself, the world and God, the more you are equipped to accept yourself. You cannot have inner leisure without an understanding of these three". - Swami Dayananda Saraswati

Invitation
Arsha Vidya Pitham, Rishikesh, India

Namaste!

We are happy to inform you that Sri Gangadharesvara Temple in our Swami Dayananda Ashram is being renovated to carry out some urgent needs. Half the temple, without ceiling, was open to the vagaries of weather resulting in lot of inconvenience in doing pujas in rainy and winter seasons. It will be fully covered now. This involves rebuilding the main tower. Some damage to an image in the main tower and loosening of an ashtabandhana in a shrine also necessitated this renovation work. The koshtas in the temple sanctum which were empty are being installed with idols of Dakshinamurty and so on. The estimated cost of renovation and kumbhabhishekam celebration is Rs 75 lakhs.

We are doing the consecration and kumbhabhishekam on May 17, 2021 (Sankara Jayanti day) with the connected rituals beginning from 15th May 2021. We request you to participate in the event and receive the blessings of Lord Sri Gangadhaesvara and Pujya Sri Swamiji.

You are welcome to contribute any sum desired by you. If you send any remittance please write the details of the same by email “**dayas1088@gmail.com**” along with the name, address and PAN number in whose name the receipt is to be issued.

Swami Suddhananda

Swami Sakshatkrtananda

“Life is for the living. Death is for the dead. Living I die if I miss the here and now. Dead I will live if I have my being in the past and future, and here and yonder. Is it living?”.

- Swami Dayananda Saraswati

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