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Swami Dayananda Ashram

Sri Gangadhareswar Trust
Purani Jhadi, Rishikesh
Pin 249 201, Uttarakhand
Ph.0135-2431769
Fax: 0135 2430769
Website: www.dayananda.org
Email: dayas1088@gmail.com

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Amaravathi Road, Nagpur
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Email: brahmapra@gmail.com

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Arsha Vidya Gurukulam

Institute of Vedanta and Sanskrit
P.O. Box No.1059
Saylorsburg, PA, 18353, USA
Tel: 570-992-2339
Fax: 570-992-7150
570-992-9617
Web Site :
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Institute of Vedanta and Sanskrit
Sruti Seva Trust
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Tel. 0422-2657001
Fax 91-0422-2657002
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http://www.arshavidya.in
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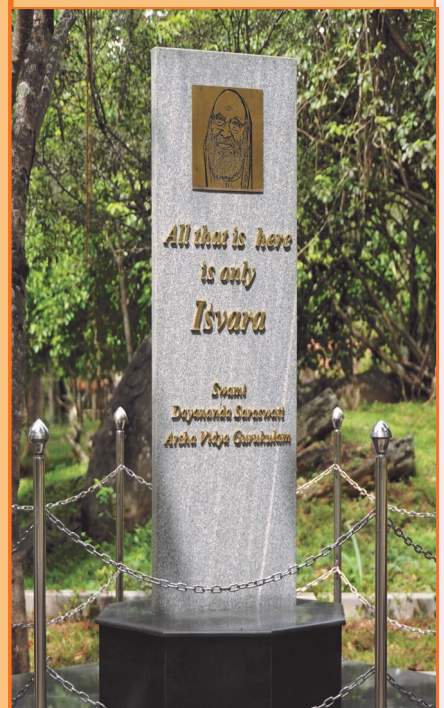
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Sādhana-pañcakam
Pujya Swamiji's transcribed talk

This is the twelfth part of the serial article, continuation from January 2022 newsletter.

DUALITY REQUIRES NO TEACHING

Even after doing a lot of *vicāra*, some people, even great *ācāryas*, teachers with tremendous knowledge of grammar and logic, still come up with entirely different meanings. One person says that *tat tvam asi* means *tasya tvam asi*, 'You belong to him.' This is an entirely different meaning. Yet another person says it is *atat tvam asi*, 'You are not that.' *Tat* means 'that' and *atat* means 'not that.' How can they make such statements? The entire sentence is '*sa ātmātattvamasi śvetaketu*,' and the actual division of the words is *ātmā tat tvam asi*, but he breaks the words differently. He adds another *a* to make it *ātmā atat tvam asi*. He says this because of a phonetic rule in Sanskrit.⁶⁸ In this rule, *a* plus *a* is *ā*, *ā* plus *ā* is also *ā*, and even *ā* plus *a* is *ā*. Any combination leads to only one long vowel, *ā*. So instead of *ātmā tat tvam asi*, you are that, he says *ātmā atat tvam asi*, you are not that. But to know this, do you require teaching?

THE STORY OF MURĀRI

A great *mahātmā* was living in a village. He taught Vedānta there and said, 'You are Nārāyaṇa, the Lord.' The student thought to himself, 'How can I be Nārāyaṇa?' He was very uncomfortable with this thought, so he went to another swami who lived down the street. This other swami taught that everything is different, the Lord is the Lord and you are you. There is a difference between *jīvas*. There is a difference between *jīva* and *jagat*, and there is a difference between *jīva* and *Īśvara*. This is called *dvaita*, dualism. This *dvaita*-swami was teaching the *ma-hāvākya* as *ātmā atat tvam asi*, you are not that.

So this person went to the *dvaita*-swami, and the *dvaita*-swami said, 'That other swami is wrong. Thank Lord Nārāyaṇa you came here! If you had gone to that

⁶⁸ अकःसवर्णेदीर्घः (Pā. 6-1-101)

other swami, you would have become a *māyāvādin*, a proponent of *māyā*. Sit here and I will teach you.’ So for twelve years he taught him logic, grammar, and some Vedānta also. At the end of the course, this student was very proud. He had learned the *śāstra*. Now he wanted to have a debate with the first swami.

That swami had since become an old man. His hair and his beard were very long, and the situation was uncomfortable. So one day he went to the local barber, who was named Murāri. Just as Murāri was getting ready to give him a shave, this student came to ask for *vāda-bhikṣā*, a discussion. The swami asked him to wait till he was done with his shave, which was his first in 35 years. During all that time, he had completely forgotten what he looked like without all that hair.

When Murāri had shaved the swami completely, he gave him a mirror. The swami saw himself, looking so young and bright without all the grey hair, and with *tejas*, brilliance on his face. When he looked in the mirror, he said, ‘My God, Murāri, you are no ordinary barber! You have given me so much *tejas*, *brahma-tejas*. All these years I’ve been doing *tapas*, austerities, and did not get the *tejas*, and here with only a few strokes of your razor, you gave it to me. You must be Lord Nārāyaṇa himself.’ Then he prostrated at Murāri’s feet, saying, ‘You are Nārāyaṇa.’

Murāri was horrified that a swami was prostrating to him. He pulled his feet back and cried, ‘What are you doing? I am not Nārāyaṇa!’ And he looked at the student and pleaded with him, ‘Please tell him that I am not Nārāyaṇa!’ The student told the swami, ‘Are you crazy? He is not Nārāyaṇa. He is the local barber Murāri! What happened to you?’ Then the swami answered, ‘Okay, if you say, I accept it’, and went for a bath. When he came back from his bath, Murāri had packed up all his things and left. And the student who had been waiting for a discussion was also gone. But after a few minutes, he came back with a plate full of fruits, prostrated at the swami’s feet, and said, ‘*Adīhi bhagavo brahmeti*, O Revered One, please teach me Brahman.’ This student saw that although Murāri never went to school, he was convinced he was not Nārāyaṇa. The student realised, ‘Even after 12 years of studying logic, grammar, and Vedānta, I know no more than Murāri. I know that I am not Nārāyaṇa.’

So if I say *tvam asi*, 'you are,' and then keep quiet, what will you think? Everyone will interpret according to his or her own psychology, because 'you are' is an incomplete sentence. It creates an expectation. Once I say 'you are,' then something else has to be said, and that should be previously unknown to you. Otherwise what is the use of saying it? Suppose I come to you and say, 'You are a human being', it is a useless statement, unless of course I mean, 'Behave well!'

When a teacher wants to communicate a particular statement to a student, and that too, if the teacher is the father, interested in the welfare of his son, what will he teach? Will he say, '*ātmā atat tvam asi*, you are not that'? No, because the son knows that already. The son knows he is not the world, he is not father, he is not mother, he is not the sun, he is not the moon, he is not any of these things, including Īśvara. He knows this very well. Therefore, you do not need to say *ātmā atat tvam asi*. But if in fact you are the whole, then you have to be given the equation. That equation is in keeping with what was said originally, which was that knowledge, gaining which everything is as well-known.⁶⁹ Such a knowledge is possible only when *tvam* is *tat*. You are that, *ekam eva advitīyam*, one without a second.

⁶⁹ कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति (Muṇḍakopaniṣad 1.1.3)

To be continued...

“*Vedānta* says that the truth is non-dual. Non-dualism is not monism. Monism simply means one, and one is always available for fractioning, for becoming many. One plus *mithyā* (apparent reality) is still one; this is called non-dualism. *Satyam* (non-objectifiable, non-negatable reality) is one, which is yourself. Add the whole world, both known and unknown, is still one. This knowledge makes a great difference in one's life.”

- Swami Dayananda Saraswati

Kaivalyopaniṣad
Swami Veditatmananda Saraswati's transcribed talk

This is the ninth part of the serial article, continuation from January 2022 newsletter.

Why should one gain this knowledge?

Why would we want to gain that knowledge? What does it matter that it is the most exalted knowledge? What does it matter that it is always entertained by the wise or that it is a great secret? How does it matter to us? There are many great secrets in life, many great things in life. We don't necessarily bother to know them. Why, then, should we pursue this knowledge?

The reason is given in the second half of the verse, *yayā'cirātsarvapāpam vyapohya parātparam puruṣam yāti vidvān*. The knowledge is said to be that "By which a wise person destroys all evil and attains the highest *puruṣa*, who is beyond *māyā*." We want to gain the knowledge not because it is an academic pursuit, but because it is valuable to us.

Basically, we are all only interested in ourselves. As Pūjya Swamiji says, ultimately the only interest one has is to be the pleased self. A human being does not want God for the sake of God, he does not want *brahman* for the sake of *brahman*, and he does not want Vedānta for the sake of Vedānta. He does not want something for the sake of that thing; all he wants is to be the pleased self. The truth of the matter is that man is the problem and he is himself the solution. He is the problem because he finds himself displeased with himself, and he will become the solution when he finds himself pleased with himself. There is nothing else in life.

All problems arise because we are not pleased with ourselves. This being so, all problems are solved when we are pleased with ourselves. All the sorrow is present because we are not pleased with ourselves and all the sorrow is removed when we discover ourselves to be pleased with ourselves. That is why there is so much effort expended towards so many achievements. Vedānta says that the only way we can be pleased with ourselves is by knowing ourselves to be *brahman*. By knowing that we already are what we seek to be and by discovering that limitlessness is already our nature, we are pleased with ourselves once and for all.

Knowledge destroys evil, the product of ignorance

Sarvapāpam vyapohya means having crossed all evil. What is evil? Why is there evil? Why is there cruelty in this world? Why is there anger, injustice, and exploitation? These are good questions. When you analyze it, all evil is found to be the product of ignorance. If only we knew what we are, we would never be cruel or unkind. We would never be aggressive or hurtful. If we recognize that we are limitless and complete, the possibility of our being unkind would not arise because we would know everything to be our own selves; after all, we can never be unkind to ourselves. There will be no evil when this knowledge takes place. All the evil in the creation is the product of ignorance. A cruel person is not cruel by choice; he is helplessly cruel. Similarly, the terrorist is helplessly a terrorist, and so on. Ignorance and the false notions and perceptions born of ignorance make a person what he is.

As Lord Kṛṣṇa says, “Just as the blazing fire turns firewood to ashes this knowledge turns all the actions to ashes.”¹ What we call ‘sin’ is any action that is unbecoming. Sin can be described as an act that violates the existing order, called *dharma*. When we violate the order of *dharma*, we violate the harmony, which only means that we violate ourselves. When we perform an action that is in violation of our nature, conflict is created. This is what ignorance does or what ignorance makes us do. Because of ignorance, not only do we not know the true nature of ourselves, but we also take ourselves to be contrary to what we are. It is because of ignorance that we take ourselves to be limited beings and take ourselves to be doers and enjoyers. “One who thinks that he is the agent of action and another who thinks that he is the object of action, both of them do not know.”²

¹ यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानान्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥

yathaidhāṁsi samiddho'gnirbhasmasātkurute'rjuna

jñānāgniḥ sarvakarmāṇi bhasmasātkurute tathā (BG 4.37)

² य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥

ya enaṁ veti hantāraṁ yaścainaṁ manyate hatam

ubhau tau na vijānīto nāyaṁ hanti na hanyate (BG 2.19)

We are born with the conclusions that we are the *kartā* or doer and the *bhoktā* or enjoyer, and, therefore, suffer from a sense of guilt and hurt. It is that which makes us think of ourselves as limited, helpless or hapless individuals.

That the limitless person takes himself or herself to be limited is truly the 'original sin.' Such ignorance results in constant self-denial, which leads to self-non-acceptance, self-rejection, and self-condemnation. That is what Vedānta would call sin or *pāpa*.³ It is the fact of denying oneself, imposing smallness upon oneself, becoming a beggar. Even though *ānanda* or wholeness is our very nature, we become the seekers of happiness. That amounts to insulting ourselves, denying ourselves. It is like a millionaire, who, under the effect of intoxication, forgets his identity. The man lies drunk on the roadside near a gutter, begging like a pauper. Such a wealthy person as he is begging because he does not know himself! Similarly, the human being assumes a state of helpless existence and is constantly begging, "Please give me happiness; please give me love; please help me, please accept me." This is nothing short of self-denial and a violation of oneself and can be called a sin.

All external violence originates from the violence that goes on within. The primary violence is the inner violation of the self on account of ignorance, which then expresses as violence in one's interactions and evil behavior in the world outside. Therefore, what we call evil, such as *kāma* or lust, *krodha* or anger, and *lobha* or greed are products of ignorance. It is ignorance that results in the self-denial that causes all the problems of human beings. It is the behavior born of such ignorance that is responsible for all the pain or unhappiness in the world.

Yayā means by which. It indicates that sin is completely destroyed by *brahma-vidyā*, the knowledge of *brahman*, the knowledge that one is *brahman*. One is then

³योऽन्यथा सन्तमात्मात्मानमन्यथा प्रतिपाद्यते ।

किं तेन न कृतं पापं चोरेणात्मापहारिणा ॥

yo'nyathā santamātmānamanyathā pratipādyate

kiṁ tena na kṛtaṁ pāpaṁ coreṇātmāpahāriṇā

One who takes the self that is limitless to be limited, what sin has that thief who has stolen the *ātmā* not committed? (SS 1.33)

no more a limited being; one is limitless. The knowledge removes all the complexes and all the negative propensities born of these wrong complexes. All bondage comes to an end because the bondage is but a notion. Bondage is not a reality about the self. Therefore, becoming free does not mean that we have to become free of real bondage; it is merely the process of becoming free from the notion of bondage. In the wake of this knowledge, all false perceptions drop off. In the wake of a true perception of oneself, one sees that one is limitless, one-without-a-second and non-dual, free from any lack, and boundless. Upon gaining this knowledge, all sense of smallness disappears, all dissatisfaction with oneself disappears, and all desire to become someone or something else disappears.

The Bṛhadāraṇyaka Upaniṣad⁴ asks what desires could possibly remain when one gains this knowledge, because the desirer himself does not remain. In a dream, the dreamer is and so there is a sense of desire. Upon awakening, however, how can the dream desires remain when the dreamer himself is no more? Desire is there as long as there is a sense of smallness. When that goes away in the knowledge that one is limitless and non dual, neither the desirer nor the object of desire remains. What remains is one, *pūrṇam eva avaśiṣyate*, one wholeness, completeness alone, remains⁵. Such is the perception of the wise person. All negativities, which are products of false perception, drop off, *vyapohya*, before long, *achirāt*.

O revered Sir, please impart that knowledge to me. This is a very intelligent request. The student knows exactly what he wants, because he must have really thought about things. In the Kena Upaniṣad⁶, we read, *kena iṣitaṁ patati preṣitaṁ manaḥ*, “Impelled by whom does the mind go toward its objects?” Most of us

⁴ आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।

किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥

ātmānaṁ cedvijānīyādayamasmīti pūruṣaḥ

kimicchankasya kāmāya śarīramanusañjvaret

If a man knows the self as I am this (*brahman*), then desiring what and for whose sake will he be afflicted in the wake of the body? (Bṛ.Up. 4.4.12)

⁵ Bṛ.Up. 5.1.1

⁶ Ke.Up. 1.1

would not even think of the question, taking for granted that the mind just thinks and it is not a big deal. But the question of the student shows some prior reflection that there is perhaps someone or something behind the mind. Who is that?

Jijñāsā or the desire on the part of the student to know the truth is very important. Vedānta gives great importance not to questioning, but to the asking of questions. The *śāstra* says very clearly that this knowledge should not be imparted to one who does not seek the knowledge, to one who does not ask for it.⁷

Why do we consider the act of formally asking for the knowledge to be important? Well, it is not a mere act of formality. When a person asks for it, it shows that he has a value for it and that he has thought about it. It is apparent that he must have gone through a lot of inner struggle or inquiry and not found a satisfactory answer and also that he, at the same time, cannot remain without the answer either. Therefore, he goes to the teacher. That is why *paripraśna*, the all-encompassing question, becomes very important. Here the student wants the knowledge of *brahman* so that he can become free from sorrow once and for all and attain unsurpassable happiness.

Parātparam puruṣam yāti vidvān, the knower of the truth attains the highest *puruṣa*. The word *puruṣa* shows the oneness between the *jīva* and *brahman*. It is derived from the root *pṛ*, which conveys the sense of filling up. Thus, *puruṣa* means one who fills up everything, one who is complete, whole, limitless. In that sense it means *brahman*. In addition, *puruṣa* is also derived from the word *puri*, which means a city. *Purau śayanāt puruṣaḥ*, the one who dwells in the 'city' of the body is the *puruṣa*. In that sense, *puruṣa* means the *jīva*, the self, the one that dwells in the hearts of all. Thus, the word *puruṣa* means *brahman*, as well as the *jīva*, indicating that they are one.

If *puruṣa* means whole and limitless, *puruṣam yāti* means that one attains the limitless; 'through this knowledge, burning all his sins, the wise person attains the limitless.' Yet, as we have seen, the limitless cannot be attained. Whatever is attained

⁷नापृष्टः कस्यचित् ब्रूयात् ।

nāpṛṣṭaḥ kasyacit brūyāt (MS 2.110)

is fated to be limited. However, it is as though we attain the limitless. For instance, sometimes, you wear a necklace on your neck and then run around looking for it all over. Then, after considerable searching, you suddenly discover it is right there on your neck. It then does feel as though you got it, even though you did not really 'get' it; you already had it. The feeling of having gained it arises because you thought it was lost. Here, upon gaining the knowledge, the feeling is that one has reached the limitless. The implication is that the *vidvān* or wise person knows the *puruṣa* or the limitless to be his own self.

Sādhana and Sādhya: Means and End

Now the teacher responds to the request of the student.

तस्मै स होवाच पितामहश्च
श्रद्धाभक्तिध्यानयोगादवेहि ॥ २ ॥
tasmai sa hovāca pitāmahaśca
śraddhābhaktidhyānayogādavehi

तस्मै - to him सः - he ह - indeed उवाच - said पितामहः - the grandsire च - and श्रद्धा-भक्ति-
ध्यानयोगात्वे - by trust (in the teaching), commitment and meditation अवेहि - may
you know

To him the grandsire said, "May you know through *śraddhā*, trust in the teaching, *bhakti*, commitment, and *dhyāna*, meditation." (2)

Pitāmaha means grandfather. This is another name of *Brahmājī*, because, as the creator, all the creatures are his progeny. He is the grandfather also because he created the *Prajāpatis*, who then created this world. *Prajāpati* is our creator and father, and his father, *Brahmājī*, is, therefore, our grandfather or grandsire.

To be continued...

Vālmīki Rāmāyaṇa
As Taught by Swami Dayananda Saraswati

This is the eighth part of the serial article, continuation from January 2022 newsletter.

When Rama and his brothers had grown up, Kaikeyi's son, Bharata, was visiting in his grandfather's house beyond the Himalayas. At that time Dasharatha decided to enthrone his eldest son, Rama. All the arrangements were made to perform the coronation. Dasharatha was old, and he wanted to hand over the kingdom to Rama, who from an early age had shown himself worthy and capable of this position. Rama was the eldest son, and his being crowned king would be in accord with the *dharmaśāstra*. From here the story is told.

ज्येष्ठम् ज्येष्ठगुणैर्युक्तं प्रियं दशरथः सुतम् । प्रकृतीनां हितैर्युक्तं प्रकृतिप्रियकाम्यया ॥ १-१-२०

यौवराज्येन संयोज्यते प्रीत्या महीपतिः । १-१-२१

jyeṣṭham jyeṣṭhaguṇairyuktaṁ priyaṁ daśarathaḥ sutam ।

prakṛtīnāṁ hitairyuktaṁ prakṛtipriyakāmyayā ॥ 1-1-20

yauvarājyena saṁyoktumaicchat prītyā mahīpatiḥ ॥ 1-1-21

The lord of the country, the emperor, Dasharatha, with great love and affection, desired that, before the coronation, Rama should be given the powers of king and begin to rule under the guidance of his father. This is a tradition that the Ikshvakus followed. Out of his great love and affection for Rama, Dasharatha thought it should be done this way. Though Rama was young, his father found him capable of wielding the kingly authority. Rama had all the qualifications, all those rare virtues. He was a man of truth and a man of strength. According to the laws, the eldest son should become king, unless he is incapacitated.

In the Mahabharata, Dhrtarashtra was blind, and therefore he could not be enthroned. His younger brother, Pandu, was made king. Yet the eldest son is still given all the respect due his position. His advice is sought though he does not rule the kingdom. By sheer right of birth order, according to *dharmaśāstra*, Rama was to become king. Moreover, Rama possessed all these exalted virtues. Respect can be earned by age and by wisdom. Rama was not qualified by age alone. He was Dasharatha's dearest and most accomplished son. He was committed to the good of the people. Dasharatha, before he died, wanted Rama enthroned. He wanted to

guide him in the ways of ruling the kingdom.

The arrangements were afoot in the palace. The preparations were going on, painting and whatnot. Rama was to be enthroned and the word went round. The whole city gained a festive look and air. There were only a few days before the coronation. The queens, Kaikeyi, Kausalya, and Sumitra were content. Rama was dear to all of them. They were united in their joy and support for him. Now, in this situation, an old woman, a sort of a maidservant to Kaikeyi, went to Kaikeyi, the youngest of the queens. Kaikeyi was in her wing of the palace, very happy. She was wearing all her ornaments and jewelry because she wanted to greet the arriving guests in her finery. The old woman had known Kaikeyi since the queen's childhood.

The old woman said, "Hey, you seem very happy. What is going on?"

Kaikeyi replied, "Rama is being crowned king."

"That makes you happy?"

"Why should it not make me happy?"

"You are a foolish, young queen. Don't you see what it means if Rama becomes the king? Rama is Kausalya's son."

"He is my son as well," said Kaikeyi.

"You will see. As soon as Rama is king, Kausalya will change. Already she is queen; when she becomes mother of the king, you will be nobody. We will find you in some lost corner of the palace. Dasharatha will die, and you will be nowhere." The old woman went on poking Kaikeyi, making her think about the possibilities.

Even though Kaikeyi had an answer for the old woman's advice, knowing that Rama should be king, the old woman countered it with another argument. Kaikeyi began to believe what the old woman said. It was not that Kaikeyi was against Rama becoming king; she began to fear Kausalya becoming the queen mother. It was that natural weakness that the old woman played on. Kaikeyi became increasingly jealous and turned to the old woman.

"What should we do?" asked Kaikeyi.

"That is very easy." said the old maid, "You have your boon that was granted by your husband, Dasharatha. You have not encashed it yet."

At one time, Dasharatha had said that whatever Kaikeyi might want he

would give. Kaikeyi had saved that boon, and a boon given is given forever. That boon was waiting there still. The maid knew that the promise was there to be encashed. She told Kaikeyi to encash it now.

“How?”

“Ask that Rama go to the forest. Get him away from here. If he is around here, people will continue to look up to him. He should be banished from the kingdom. Send him away for fourteen years. I want to have Bharata enthroned. That should be the boon you ask. Don’t let Kausalya ruin you.”

Kaikeyi implored, “How can I ask this of my husband?”

“Change your dress and ask. Dasharatha is coming this way now. Change out of all this finery and let your hair down.” Kaikeyi did the maid suggested.

Dasharatha’s eyes had never seen his wife in such an unkempt condition. He had never seen Kaikeyi, or anybody, looking like that. It was a shock for him, and he approached and asked, “What happened to you? What happened on this day of such joy as we await Rama’s coronation?”

At first Kaikeyi would not speak. After some time she said, “I am sad, and I ask to encash my boon. You told me that you would give me a boon.”

“Yes, definitely. You can have whatever you like.” He never expected what she would ask. He had no way of anticipating what was coming. In his love and innocence he said, “Okay, what is it you want?”

Kaikeyi’s mind went blank, but then she remembered the old woman and what she had said. Kaikeyi, with great difficulty, repeated the words she had heard from the maid, “Bharata should become the king.”

“What!” cried the startled king.

“Rama should go to the forest for fourteen years.”

Dasharatha just fell down, and he could not even hear. He was in tears. He did not know what to say. He was a person committed to truth, bound by his commitment to *dharma*. But he was overwhelmed by his emotions, and he experienced a great conflict. Wrenched and racked, he said, “Kaikeyi, when did you become a person like this? I never thought you could be a woman like this. You have never asked me anything like this. What has happened to you?” He went on and on. This was the situation.

तस्याभिषेकसम्भारान् दृष्ट्वा भार्या कैकेयी ॥ १-१-२१

पूर्वं दत्तवरा देवी वरमेनमयाचत । विवासनं च रामस्य भरतस्याभिषेचनम् ॥ १-१-२२

स सत्यवचनात् राजा धर्मपाशेन संयतः । विवासयामास सुतं रामं दशरथः प्रियम् ॥ १-१-२३

tasyābhiṣekasambhārān dṛṣṭvā bhāryā kaikeyī || 1-1-21

pūrvam dattavarā devī varamenamayācata |

vivāsanam ca rāmasya bharatasyābhiṣecanam || 1-1-22

sa satyavacanāt rājā dharmapāśena saṁyataḥ |

vivāsayāmāsa sutam rāmam daśarathaḥ priyam || 1-1-23

Seeing the various preparations for the coronation of Rama, Kaikeyi, wife and queen, who long before because of her devotion and love, because she had served and helped her husband, was given a boon by King Dasharatha, asked that her boon be granted. Kaikeyi was a righteous person who changed due to the instigation of the old woman. She asked these two things: Rama should go away, be sent elsewhere, away from the kingdom, banished for fourteen years, and Bharata should be enthroned.

King Dasharatha, because of his *satyavacana*, his commitment to truth, to speaking the truth and to doing exactly what is said, being bound by the cord that bound him totally to *dharma*, could not do anything else. He could not ask her to change her request. There was no way out. His commitment is going to cost him. In fact it is going to cost him his life. He will die because of this. His dearest son was to be banished and denied the throne. Certainly Bharata was dear to the king, but enthroning Bharata went against the order. The three sons, Lakshmana, Shatrughna, and Bharata, were *rājasika*. Bharata, we will see, is as great as Rama, but these three princes could be mischievous or equivocal at the cost of someone's happiness. Whereas Rama, from the beginning, proved himself to be a man of great *karma*, endearing and virtuous. His beauty, his behavior, his courage, his knowledge, and his prowess set him apart. Anybody would fall in love with that boy.

Dasharatha loved his eldest son dearly. Dasharatha broke down when he told Rama about the banishment. He told his son that he had to tell him to go, but he also told Rama that he did not have to go. The king left it up to his son. Everybody pleaded that Rama not go. But Rama said, "No. You have given your word, and that is most important. I will not be a son who does not fulfill his father's

words. You have done your part, and now it is my responsibility to fulfill your words. Fourteen years is just fourteen years.” Rama would be a king in the forest as he would be a king here in the city. He would be a king wherever he was. Among the trees he would be the king; among the animals he would be the king; among the *rākṣasas* or the *devas* he would be the king; among the people he would be the king. Without showing any sadness, proclaiming his love and support for his brother Bharata, Rama walked out as all wept. For him, there was no sense of being banished. He welcomed his father’s words. You cannot banish a man such as Rama.

“I am going, and my father’s words will be upheld. I will go for fourteen years, and then I will come back.” Being Rama, he made it easy; he made what seemed impossible possible. He convinced almost everyone. Dasharatha, who had been the most acutely affected, was not convinced. But Rama did persuade his father to give him his permission and his blessings.

As Rama was going, Kaikeyi began to realize the mistake she had made. Others urged her to beg Rama to stay. But Rama would not hear of it. He said, “Kaikeyi, you have asked for this boon, a boon which was granted by Dasharatha, and that is enough. It is over. Those words will be upheld by me. I will not renege on my father’s vow, and I am going.”

At that time, Kaikeyi’s heart was not complete. She thought that when Bharata was made king, his happiness would be her happiness. She thought she had done a great thing for Bharata. But when Bharata came back, her son made her realize what a mistake she had committed. But that is another scene. When it happens, you see Bharata’s character, and you do not know who is greater, Bharata or Rama.

To be continued...

“Our problem is that we think that thought is I, which is correct, and also that “I” is thought, which is incorrect. I erroneously identify with the thought and become sad and unhappy. The solution is recognizing that while thought is I, I am not thought.”

- Swami Dayananda Saraswati

The Wholeness of You by Swamini Saralananda

This is the ninth part of the serial article, continuation from January 2022 newsletter.

Happiness Is My Essential Nature

What this tells us is that unhappiness is opposed to our true nature. Sorrow is opposed to our natural inborn state of being thus we feel consistently, uncomfortable in pain and always want to get back to a harmonious status quo of happy. This looks simplistic at first but it is not an ordinary piece of logic. It indicates that there is a happiness that is not caused by anything, it just IS my nature which just 'wants' to be itself as it is. It is not a happiness because of my doing and attaining, it is a happiness in just BEING. Who doesn't want to feel at home just being ourselves? It is to be comfortable in my own skin without having to struggle for that and looking to someone or something outside myself to be there. (The unsavory dependency.)

Think about this; when we are with someone who is comfortable with themselves, un-self-conscious, simple without pretenses, they are the easiest kind of person to be with. They have no need to impress others with what they have, what they do or how they look; they have no need to compete, and play games to manipulate for positioning in order to be one up on others. They have nothing to get from me or anyone else. Self-unacceptability is not an issue for them. Because they are full and happy on their own they don't need to look to others and the world around them to make them happy. They are just fully present, relaxed into their own happy being, being it. We sense something lovable and are naturally attracted to them. When we feel comfortable around such a person since they need nothing from us, then I get a glimpse that I too can just be myself. They show us that it is possible to be comfortable just being who we are and we are inspired in their presence. They are happy from the inside out, not because of anything else. They offer us a big clue as to a 'novel' reality about happiness being my own true nature.

As we grow in our psychological maturity, we've gained enough experience and intuition to deduce that happiness does not really have anything to do with appearances nor accomplishments, nothing to do with externals. But what we continue to do as a society is spend shamefully wasteful billions of dollars on appearances rather than on 'being real' with ourselves or others. Look at all the things and schemes to appear as though we are

not aging when aging is not optional. We don't have to look far to see how miserable the lives of the rich and famous can be; movie stars and politicians, how laden with insecurities they are just due to the avoiding the aging process alone. If only we could see behind the scenes.

All of us have had chances to experience the serene joy of just feeling at home with and acceptable to ourselves without having fulfilled any desire. It doesn't matter how rare or short those moments are, they are still glimpses of something so real, giving us an insight that I can be happy with myself alone. Maybe I can come to discover that happiness is really to be found within myself. In fact, the wise seers say, not just 'inside' me, it is me. All the traditions of spiritual wisdom, the mystics in all cultures, teach that you are your own true source of joy. Instead of living for 'happiness-because ', we have a choice to look with in, about what they teach.

A Dog And His Bone

An example: Here is a dog who has dug up an old dry bone. He starts gnawing on it and it has some sharp edges. The harder he bites down he starts to draw a little blood from his own gums. This blood makes him chew even more vigorously on this dry useless bone. He's tasting his own blood thinking it's the bone. The ancient wisdom teachings tell us that I am like this dog when I experience 'happiness-because.'

If I am my own source of happiness then I need not live a life expecting other people and the world around me to give me happiness. When I can enjoy a fullness of happiness as my very nature, saintliness would be a "side effect." Because only when I am Full and secure in that Fullness, I can never be a threat to anyone else. If Wholeness in Fullness is my Self, then that is the only 'thing' that will never need anything added to it and nor can anything be subtracted from it. This Fullness and my wisdom in knowing it as the truth of myself, is the only thing that no one can ever take away from me.

In my body, mind and soul I don't need to be overhauled, fixed, purified or salvaged in order to be able to discover and embrace the truth of who I am: happiness which is unconditional love. Just knowing Fullness and Wholeness as my true nature, without my having achieved anything to get it, is the only real happiness. In this state of being which can be said to be an Infinite Oneness, is where I come to understand that I am not separate from God. It can only be due to the original ignorance of this truth that all suffer. It is possible to be free of that ignorance. Only then can I know that in my essence I am free from sorrow.

What Happiness Is Not

For the sake of better clarity to 'prove' how all this logic thus far holds water, what happiness is not deserves a fair part of this discussion also. It's an exposition which is very 'radical' and crucial in order to understand the happiness afore mentioned. Even though we have always thought of happiness as an experience because it feels that way, happiness is not 'an experience' where I enjoy something like having a cup of tea. (This is like what was earlier cited about the Sun, how we thought that it moved across the sky until we discovered differently.) The enjoyment of happiness is not an experiential amount of something that is attached to or held in the object itself. If it were so, that every pleasurable object holds a certain quantum of happiness then everyone would get the same pleasure from a cigarette or octopus stew. Pleasure from anything is always relative. All of advertising would like us to believe that everyone can get happiness out of just about anything. They never sell the product: "Buy this drink which is a brown carbonated liquid full of sugar and chemicals that will make it taste something like caramel if you drink it cold enough and has enough caffeine to keep you awake for a whole night and in time, enough of it will cause damage to your stomach lining.

'This would be truth in advertising. Instead they are selling you their product by enticing you with some 'silly sizzle' around the product. The cola brings fun, vibrancy and popularity, there will be more sexual excitement in your life amongst other things; they are selling silly unrealistic projected intangibles. And even if the pleasure is somewhat tangible, like from chocolate, umm...sweet and stimulating, still it is a fleeting pleasure. And it won't be enjoyable for totally everyone (maybe Eskimos don't care for it).

Now in comparison think about this. Whenever you hear a good joke and you are into a real belly laugh...at those moments, the moments of laughter, where is there any sense of desiring, sorrow or emptiness and limitations. Is the laughing, happy you and the happiness experienced in that moment two different things? They are not, it is just one wholeness of a 'Happy-Be.'

In any moment of happiness, it can be explained as a moment when the wanting, desiring ego is not there. The ego is not presenting itself and so all feeling of lack, comparison and self-judgment is not there; all of that is transcended, as it were. Ego has been, for a few precious moments, knocked off. The joke is the experience that your ears hear but the laughing happiness of it is just yourself, your Being, being what it is, 'shining through.' These occasions, no matter how momentary, is where I have tasted and get a clue to my real nature. I get a very real glimpse, and even if it is only registered unconsciously, still it

becomes a silent standard for how I want to be and live, because that's ME.

I once had the chance to pick a warm ripe peach off of a tree and eat it standing in the sunshine; ever since then I have never tasted a 'real' peach like that again, no other peach compares. We all have tasted our heights of happiness but we keep habitually and ignorantly taking it as though the happiness and pleasure comes from the object. (Not everyone laughs at a joke so it doesn't come from the joke.) You may be thinking, " ..of course the peach was exactly that. "Not so because maybe someone maybe allergic to peaches and has learned not to like it. Or if on that day I picked that peach I had a cold and an upset stomach, that peach would not have been at all delectable. So, the pleasure is not inherently there contained in the thing. It has everything to do with me. It is a wrong conclusion that any amount of happiness is due to an object or the incident that 'ushered' it in. It's just a natural habit that my attention gets 'hooked' onto the tangible external object of the moment and this is why trying for repeat experiences of the same happiness doesn't always work. Yet with this mistake we run our lives. This is no different than thinking that the sun moves across the sky, or the dry bone is giving blood. It's all I know how to ignorantly do.

Thus, I never get a chance to understand that 'I'- happiness as it manifests, it reveals itself, is shining of its own accord in each and every happy experience. In such a moment this is what happens: the itch and agitation of desire and wanting is quelled momentarily by coming in contact with a desired object. My itching mind is diverted and calmed by the attained desirable object; so then now my mind becomes a 'calmed, pleased mind', the itching and agitation is gone for a while and like in a still, clear lake how perfectly I can see the reflection of the sun and sky and clouds above; in my pleased, peaceful, still mind the happiness that I am shines and reflects there. And this is even a better example, like a clear mirror being held still we can catch the reflection of the sun in it and that reflected sunlight can shine so powerfully, enough to burn paper. It manifests there, reflects there, not enters there. The sunlight shines there because a condition is granted, the clear mirror, that lets it reveal itself as it always is. The sun, the 'I' is simply there being what it is. And because there is a condition (for the sun, a mirror) provided for that reflection to happen there in my mind, (like a joke) I enjoy the happiness that I am. The object only affected my distracted, restless mind and made it still. Therefore, the object is not the happiness, nor is the calmed condition - the happiness is simply what shines there by 'default' as it were, in that in that calmed, pleased mind.

To be continued...



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Ramachandran Nagaswamy - (1930-2022)



Padma Bhushan, Dr. Ramachandran Nagaswamy, the eminent archaeologist, epigraphist, a renowned expert in Indian Temple iconography and architectures, an ardent devotee of Kanchi Paramāchārya and Pūjya Swami Dayananda Saraswati passed on January 23, 2022. He was the director

of the Tamil Nadu Archaeology Department since its inception in 1966, the post he held till 1988. He founded the annual Chidambaram Natyanjali festival in 1980. He was awarded the Padma Bhushan in 2018.

Dr. Nagaswamy was a multilinguist, proficient in Sanskrit, Tamil, and English. Accordingly, he was a prolific writer on diverse topics related to art and architecture of South Indian temples, Tamil culture, Vedic roots of Hindu iconography, dance, drama, music and so on. He was well known for his role as an expert witness in the London High Court, in the famous “London Nataraja case” in the 1980s, which resulted in the recovery of the Chola-era Nataraja *vigraha* that had been smuggled to London. In Dr. Nagaswamy’s own words he attributed the success of his testimony to the moral strength he derived from Kanchi Paramāchārya’s blessings. In fact, Dr. Nagaswamy’s expertise in reading temple inscriptions endeared him to Kanchi Paramāchārya. In the preface of his book, “Tamil Nadu, The Land of Vedas”, Dr. Nagaswamy wrote that he had the good fortune of sitting under the feet of Kanchi Paramāchārya and learning from him. In the same preface, Dr. Nagaswamy recorded his regard and admiration of Pūjya Swami Dayananda Saraswati as the master teacher who taught him many nuances of Indian philosophy. In fact, Pūjya Swamiji invited Dr. Nagaswamy on several occasions to Arsha Vidya Gurukulam both in Coimbatore and in Saylorsburg (USA) to address the students and share his vast knowledge of temple architecture.

In his book, “Tamil Nadu, The Land of Vedas”, Dr. Nagaswamy unfolds brilliantly the per-

meation of the Vedic culture in the ancient Tamil Nadu starting from the Sangam period (from c. 6th century BCE to c. 3rd century CE), citing incontrovertible evidence from ancient Tamil literature and historical copper inscriptions. In his book, “Dharma Yoga”, Dr. Nagaswamy traces fascinatingly the spread of Manu’s code of ethics beyond India to as far as Syria and Greece and the worship of Vedic gods as evidenced in the Greek coins of Agathocles period (190-180 BCE). His various publications (<http://tamilartsacademy.com/home.php>) all attest unequivocally to Dr. Nagaswamy’s passion about the Vedic traditions and his indomitable spirit of supporting his claims with immense research. Despite his deep erudition, Dr. Nagaswamy was a man of humility and simplicity, true to the adage, “*vidyā dadāti vinayam* - knowledge gives humility”.

The author of this report had the privilege of knowing Dr. Nagaswamy since September 2012 when the latter gave a talk in a weekend class in the presence of Pūjya Swami Dayananda Saraswati at the Saylorsburg ashram. Dr. Nagaswamy was very devoted to preserving the Thirumurais (the Saiva canonical texts including the Tamil hymns known as Thevarams) and accordingly showed a keen interest in the Odhuvar project initiated by Pūjya Swamiji. He gave the benediction in the 2020 annual thirumurai awareness program conducted by the author. He was always available to share his boundless knowledge and was ready to give his time unconditionally.

In the *śraddhāñcali* of Dr. Nagaswamy held in Chennai on February 6, 2022 (https://www.youtube.com/watch?v=6WkOXD_Lfnk&t=1659s), Mahamahopadhyaya Sri. R Krishnamurthy Shastrigal cited a verse from Bhartṛhari’s *nīṭisatakam* as a fitting tribute of Dr. Nagaswamy. The verse is as follows:

परिवर्तिनि संसारे मृतः को वा न जायते ।

स जातो येन जातेन याति वंशः समुन्नतिम् ॥

parivartini saṁsārē mṛtaḥ kō vā na jāyatē

sa jātō yēna jātēna yāti vaṁśaḥ samunnatim

“In the cycle of worldly existence of birth and death, who is not born again while he dies? It is he who deserves his birth by whom his lineage attains dignity”.

Sri. Shastrigal said that in the case of Dr. Nagaswamy, the word *vaṁśa* stands for not just Dr. Nagaswamy’s immediate lineage but for the whole Bhārat. This is true. Indeed, Dr. Nagaswamy was a Bhāratīya in every sense of the word. He brought dignity to his *vaṁśa*.

- Report by Sri V Swaminathan, Bethlehem, PA, USA

December 2021 Retreat at Anaikatti Ashram Chāndogya upaniṣad - by Swami Sadatmananda Sarasawati

From Dec 26, 2021 to Jan 1, 2022 a spiritual camp was conducted at AVG, Anaikatti. In spite of pandemic conditions, around 100 students participated. Swami Sakshatkrtanandaji taught the essence Brhadaranyaka Upanishad and Swami Sadatamanandaji taught the essence of Chandogya Upanishad

INTRODUCTION: Chandogya Upanishad means the one which belongs to Sama Veda. It has 8 chapters and 627 mantras. The first five chapters are dealing with Upasanas. The first three chapters are talking about upasanas connected with rituals. The next two chapters are upasanas to be done independently. The upasanas are interspersed with interesting relevant stories. The last three chapters of this Upanishad are dealing with Brahma vidya. Now-a-days Vedic saguna upasanas have been replaced by puranic saguna upasanas.

SANTI PATHA: May I have a healthy sthula sariram and suksma sariram. May I not negate Brahman. May Brahman not reject me. May I gain the qualifications to study the Upanishad.

CHAPTER 1:

Udgita is introduced and paramatma is meditated on. May one meditate on Om, which is Udgitha for the upasana on Hiranyagarba. When karma is done with understanding of the Sastra and with commitment along with upasana, it becomes more powerful. This is indicated with a story. When devas and asuras fought, devas meditated on prana as Udgitha. Devas became powerful and defeated the asuras. One may meditate on Udgitha as aditya purusha (Purusha in the Sun). One may meditate on udgitha as akshi purusha (Purusha in the Right eye). The form of akshi purusha is the same as aditya purusha.

In Kurudesha, Usasti, a great scholar in Sama Veda lived. That place was devastated by famine. Usasti asked for food from an elephant owner, who was eating black grams. That person had only that food he was eating. He gave that and Usasti ate that. He took the balance food to his house. Next day he ate that balance food and went to the King who was performing ayaga. He sat near the performers of the yaga. He told them if they chant without knowing the devata associated with that chant, their head will fall. King came and told that they were searching for Usasti and as they did not find him, they appointed other priests. Usasti taught the devata and the correct chants. Then the yaga was successfully performed.

CHAPTER 2

Upasana on complete Sama is excellent. Whatever is good is indeed sama. All good things

will come to that person and serve him. Various types of upasana on Sama are done for gaining higher lokas. Prana upasana is talked about here. There is an interesting story on why prana is the greatest.

When Prajapati meditated on three lokas, knowledge of three Vedas occurred to him. From three Vedas, three letters bhuh, bhuvah and svah occurred to him. After meditation of three vyahrtis, he got Omkara. As all leaves are pervaded by mid-ribs, all words are pervaded by Om.

CHAPTER 3 :

Madhu upasana, Gayatri upasana, Dvarapala upasana, jyotirupa Brahma upasana and sandilyaupasana are done for different benefits.

One of the most beautiful Sentence which we hear in Vedanta comes here - ***sarvamkalvidam brahma tajjalan shantah san upasita.*** Tajjallan means all that is here is Brahman. Tajja means everything is born of Brahman. Talla means everything is resolved back to Brahman. Tadana means everything is sustained by Brahman. This is called Sandilya vidya seen by Sandilya rishi. One should entertain with conviction that everything is Brahman. It decides this life and next life.

In one more upasana Cosmic Lord is meditated on as an inexhaustible treasure house of wealth. Result of this upasana is that the son of the person will have long life and the upasaka will not cry for the death or illness of the son

In another upasana, the whole life of a person is seen as an yagna. The upasana here is for one's own long life and prosperity. Life and all activities of life are seen as different parts of the ritual. Sastra says whole life consisting of different activities is worship. This upasana provides the basis for karma yoga. Looking at the whole life as an attitude of worship to Isvara. Life is divided into 3 stages and each stage is part of a ritual – The first 24 years are visualized as morning activity of the ritual. The next 44 years ie, upto 68th year are visualized as the afternoon activity of the ritual. The next 48 years ie, upto 116th year visualized as evening activity of the ritual. Life span was not seen as 100 years but 116 years.

Last topic in this chapter is pratika upasana of two types – *adhyatmika* and *adhidaivika*. At the individual level mind may be meditated as Brahman. At the total level akasha may be meditated as Brahman. Mind and akasa are subtle, so they are symbols for Brahman.

CHAPTER 4 :

In this chapter 4 topics are mainly discussed. First topic is samvarga upasana . Second topic is catuspat brahma upasana and the third is upakosala vidya where different upasanas are talked about and the fourth topic is yagna shuddhi karma. There are some interesting stories related to each of these upasanas.

Janasruta distributed food and earned lot of punyam. Two swans were talking among themselves that Raikva earned punyam of good deeds done by all. Janasruti went to Raikva with 600 cows and other gift and asked him to teach the secret of his punyam. Raikva refused. Then Janasruti took more gifts to Raikva. Raikva imparted the teaching of samsarga upasana.

Jabala respectfully approached the Guru Gautama and asked to teach him. The Guru gave him 400 cows and asked to take care of them. Jabala decided that he will not return to the gurukulam until the cows became 1000. After the cows became 1000, one bull gave upadesa to Jabala about Brahman having four padas. Jabala returned to the Gurukulam. The Guru asked him, you look like a knower of Brahman, who taught you. Jabala said that other than humans taught him, but we wanted to learn from him. The Guru taught him the same vidya.

Upakosala stayed in the gurukulam of Satyakama Jabala. He served Jabala's fire for 12 years. The teacher graduated other students except Upakosala. The teacher went out. Upakosala fasted. The three fires totally taught 5 upasanas to Upakosala. The teacher returned to the gurukulam. He asked Upakosala, you look like one with self knowledge, who taught you. Upakosala indicated that fires taught him and also told what the fires taught him. Jabala was happy and he taught the benefit of self knowledge.

CHAPTER 5:

Pranavidya is explained. One who meditates on prana as excellent becomes excellent.

Pancaagni vidya is explained. 5 stages of descent of a jiva are explained. They are heaven, clouds, earth, father's body and mother's body.

Vaisvanaravidya is explained. Vaisvanara is the Lord with Cosmic body.

With this the upasana topic is over.

CHAPTER 6 (Sad vidya)- The topic of brahma vidya starts from this chapter till the end.

This chapter has 16 sections and 69 mantras. Tat TvamAsimahavakya appears in this section. Brahman is revealed as Sat in this chapter. It is in the form of dialogue between father Aruni and his son Svetaketu.

Svataketu went to the gurukulam and studied upto the age of 24 and returned home. He was arrogant due to his learning. His father Aruni asked him whether he asked for the teaching, knowing which everything is as well known. Svetaketu asked his father to teach that.

Aruni told that knowing one clay all clay products are known, knowing one gold all products of gold are known and knowing one iron all products of iron are known. By knowing one cause all effect are as well known.

Before creation, there was only existence (Brahman). It was one without a second. Brahman created three elements fire, water and earth. By trivid karanam, the three elements became the manifest world. Sruti has no commitment to talk about creation. The purpose of talking of creation is to show that all that is here is Brahman.

Mind is made of food, prana is made of water and speech is made of fire. Svetaketu said that he is not able to understand how mind is made of food. Aruni told him not to eat for 15 days but he can drink water. On the 16th day Aruni asked him to chant Vedas. Svetaketu replied that he did not remember. Aruni asked him to eat. Now Svetaketu remembered the Vedas. He understood that mind is made of food.

You should go from effect to the cause. The body resolves in food, food resolves in water, water resolves in fire and fire resolves in Brahman. Speech is resolved in mind, mind is resolved in prana, prana is resolved in fire and fire is resolved in Brahman. In dream one resolves in Brahman. Everything is born of Brahman, sustained by Brahman and resolves in Brahman.

Tat Tvam Asi. You are that Brahman. This statement was told 9 times with different examples.

A person from Gandhara desa was caught by the thieves, blind folded and left in a solitary place. He shouted in all directions. One compassionate person removed the blind fold and told him the direction of Gandharadesa. Travelling from village to village and enquiring the way, he reached Gandhara desa. Similarly a jiva is blind folded by moha and suffers. Guru shows him the way to moksha.

CHAPTER 7 (Bhooma vidya)

There are 26 sections and 51 mantras in this chapter. Bhooma means Brahman or limitless which is sukha svarupam. Brahman is revealed as ananda in this chapter.

Narada approached Sanat kumara and asked him to teach. Sanat kumara asked Narada to tell him all that he already knew. Narada told that he had studied Vedas, vedangas, logic, grammar, fine arts, astronomy and many other subjects. Narada said I know all this, but I have sorrow and I have heard that knower of self does not have sorrow. That I do not know. He asked Sanat kumara to teach that knowledge which will help him overcome sorrow. Sanat kumara informed the 15 alambanas to meditate on Brahman. They are name, word, mind, sankalpa, chittam, dhyanam, vighnam, bhalam, annam, water, fire, akasa, smaranam, hope and prana. In this order, the latter one is greater than the former.

Sanat kumara told that one should desire for limitless happiness, have fitness for the knowledge, have commitment to serve the Guru and have sraddha in the Guru and Sashtra. I as Brahman alone is in the front, back, side, above and everywhere. The wise per-

son does not see death, disease, sadness in oneself and sees everything as himself. He has no limitation for anything in any manner. He remains as one, but becomes three, five, one hundred and one thousand. He has sarva-atma-bhaava. Narada overcame his sorrow. Sanat kumara is also called Skanda .

CHAPTER 8 (Prajapati vidya)

There are 15 sections and 61 mantras in this chapter. Brahman is revealed as Chit in this chapter.

Dahara Vidya: Dahara means small. One should meditate on Paramatma as obtaining in a small space in the lotus-like heart. It is the supporter of everything. It is free from desires, death, sorrow, hunger and thirst. Like a king, Parmatma maintains law and order in the universe.

Brahma Vidya: Prajapati announced that one who knows Brahman attains all lokas and all his desires are fulfilled. Indra and Virocana approached Prajapati and asked for the knowledge. Prajapati asked them to stay with him for 32 years observing brahmacharya. After 32 years he told the purusha obtaining in the eye, seen in the water and mirror is Brahman. They went away. Indra had a doubt that the body which is mortal cannot be Brahman. Prajapati asked him to stay for another 32 years. After 32 years he told that the purusha in the dream is Brahman. Indra returned again. Prajapati asked him to stay for 32 years. After 32 years he told. Purusha in sleep is Brahman. Indra again returned. Prajapati asked him to stay for another 5 years. After 5 years he told Atma is in and through all bodies. You are that atma, Sakshi, ultimate reality, turiyam or utama purusha. He who knows the atma attains all the lokas and has all desires fulfilled.

Any karma phala acquired is exhausted here and also in the other lokas. One should do seva to the Guru, and in the free time study the scriptures. After that he should return home perform duties as a householder. He should make people live a dharmic life. He should master his sense organs. He should not hurt living beings and remain as such for the entire life. He will attain Brahma loka. He does not come back.

So Chandogya Upanishad teaches means for preparation for self-knowledge and gives the knowledge of the self which is the final means for freedom.

Write-up by N. Avinashilingam.

December 2021 Retreat at Anaikatti Ashram
Bṛhadāraṇyaka upaniṣad - by Swami Sakshatkrtananda Saraswati

Swamiji first briefly pointed out the structure of the upanishad.

The madhukanda consisting first two chapters related to sravanam and hence called upadesa kanda where sarvatmatvam of atma is taught.

The muni kanda covered next two chapters which related to mananam and Yajnavalkya is the teacher and hence the name muni kanda. It is also therefore called upapatti kanda, upapatti means logic, reasoning.

Swamiji covered first four chapters which deal with brahmavidya. The last two deal with upasana and karma. Swamiji laid more emphasis on two important brahmanas that is Maitreyi brahmana of Madhulai Kanda and svayam Jyoti brahmana of muni Kanda. In svayam jyoti Brahmanam with the help of dream example atma is presented as of the nature of self effulgence.

Write-up by N. Avinashilingam.

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