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Newsletter*In fearless voice may  
we proclaimThe Rishi's message  
from all house-topsAnd bring the men  
of different claimTo a fold of Love  
where oneness lasts!

# Mundakopanishad

## Mantra 9

स यो ह वै तत्परमं ब्रह्म वेद  
ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।  
तरति शोकं तरति पाप्मानं  
गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥३.२.९॥

*sa yo ha vai tatparamam brahma veda  
brahmaiva bhavati nāsyābrahmavitkule bhavati.  
tarati śokam tarati pāpmānam  
guhāgranthibhyo vimukto'amṛto bhavati. (3.2.9)*

*ha vai -- indeed; saḥ yaḥ -- that person who;  
veda -- knows; tat -- that; paramam -- limitless;  
brahma -- Brahman; brahma eva -- Brahman itself;  
bhavati -- becomes; asya -- his; kule -- in the family;  
abrahmavit -- one who does not know Brahman;  
na bhavati -- not there; tarati -- he crosses; śokam -- sorrow;  
tarati -- he crosses; pāpmānam -- pāpās;  
vimuktaḥ -- having been released;  
guhā-granthibhyaḥ -- from the knots of the heart;  
amṛtam -- immortal; bhavati -- becomes*

Indeed that person who knows that limitless Brahman, becomes Brahman itself. In such a person's family there is no one who does not know Brahman. He (or she) crosses sorrow and the *pāpās*. Having been released from the knots of the heart, the person is no longer subject to death.

There are three *mantras* here in the concluding section, which further tell exactly what happens to the knower of Brahman. After gaining the knowledge, should one not experience it? It is the question generally asked. The thinking is first, one gains an indirect knowledge, and then one seeks a direct experience. It is like getting indirect knowledge about a place one wants to go, and later experiencing it on visiting that place. The *śruti* negates that question here.

*Saḥ yaḥ ha vai tat paramaṁ brahma veda:* any one who knows that Brahman definitely, clearly. The words 'ha' and 'vai' are for emphasis meaning definitely, clearly. They indicate that there can be knowledge which is inhibited. Then one has to do more *śravaṇa-manana-nididhyāsana*. Here, the one who knows Brahman clearly is referred to. *Parama* means limitless.

*Asya kule abrahmavid na bhavati:* in the family of the knower of Brahman, no one is ever born who does not come to know Brahman. There is a double negative here. A person who does not know Brahman does not exist in the family of the *brahmavid*. *Brahmavid* is one who knows Brahman, who is no longer ignorant with reference to oneself being Brahman. If one is born in the family of a *brahmavid* one will become a *brahmavid*. A birth in the family of *brahmavid* itself indicates one has done a lot of *punya*. That is what Lord Kṛṣṇa says in *Gītā*, "One who could not succeed in his spiritual pursuit in this life is born in the family of a *karma-yogin*."<sup>217</sup> Further, naturally, must be a *gṛhastha*, and since he has the preparedness of mind he gains the knowledge, but continues to be a *gṛhastha* because of *prārabdha*. The one who is born in that family is definitely going to pick up the thread even from childhood, and later gain this knowledge from his father like Bhṛgu and Śvetaketu did. Growing up in that atmosphere, he has been seeing his father as a teacher, so how can he not become a *brahmavid*? '*Abrahmavid asya kule na bhavati*' is a bold statement. In the house of a *brahmavid* nobody is going to miss this knowledge, at least for that generation.

Or the word 'kula' can be a *gurukula* also. In his *gurukula* all his disciples become knowers of Brahman. A disciple is called '*śiṣya*' in Sanskrit. It means the one who deserves to be taught. If he or she is qualified, he or she will soon become a *brahmavid*. There may be some obstacles which one has to surmount. Time will take care of that. Being taught properly by a *brahmavid*, nobody can escape from knowing. No one can ever say in that *gurukula* 'I do not know myself' or 'I do not know what is Brahman.' The knowledge itself can release certain obstacles born of *saṁskāra* and those obstacles do not, in anyway, affect the knowledge. Knowledge is born of *pramāṇa* and reveals that what one is seeking happens to be oneself. That knowledge is not going to be negated by *saṁskāra*, a memory born condition of the mind. It can only deny one the fruits of that knowledge but it cannot take away the knowledge.

It is something like a person who has this knowledge and who has so much to talk and write about it, but is sent to prison due to wrong identity. He or she does not have an audience to talk to or a pen and paper to write. The person may not be able to express himself or herself there. What the person knows may not manifest on paper for others to read. But definitely the knowledge he or she has, cannot go away, just because the knowledge is not expressed. He may not be able to enjoy the fruits of sharing the knowledge with others, but that does not take away his wisdom.

Further the teacher praises the knowledge by mentioning the results. *Saḥ śokaṁ tarati:* he crosses sorrow. The cause for sorrow is not there any more. It is not an *upāya* for drowning the sorrow, but for removing the cause of sorrow.

*Saḥ tarati pāpmānam*: he crosses all the *pāpas*. It also includes the *puṇyas*. These *puṇya-pāpas* generally do not get destroyed without giving rise to experiences for the doer. If there is a small *pāpa*, one has to become a snail and quickly exhaust it. A snail's life is a very short life. But here, he does not exhaust anything. He is just bypassing. It is like a bypass surgery. The damaged artery is left alone, and a new vessel taken from the thigh or somewhere else, is simply attached there. The blood bypasses the old artery and goes through the new one. Here, the wise person bypasses all the *puṇya-pāpas* in the sense he does not undergo the experience any more. The crossing over is peculiar here.

*Guhā-granthibhyo vimuktaḥ amṛto bhavati*: released from the three-stranded knot of bondage that ties one to *saṁsāra*, he is no longer subject to death. The three strands are ignorance, desire and action. When ignorance goes the other two, which are its products, also go. The *śāstra* makes a person responsible first through *vidhi-niṣedha*, do-s and dont-s, and then releases the person from the same, if he or she comes to know Brahman. It is not a promise held out, but is based on facts. Brahman is never bound to *karma*.

The *śāstra* finally mentions here to whom one should give this knowledge of Brahman.

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217 अथवा योगिनामेव कुले भवति धीमताम् । एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ (भगवद् गीता 6.42)

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Editor.



## Swāmī Paramārthānandājī's New year [2019] talk

om sadāśiva samārambhām śaṅkarācārya madhyamām asmad ācārya paryantām vande guru paramparām om

**First of all, I wish all of you a happy, healthy, peaceful and prosperous new year, 2019!**

And today, I propose to talk on the topic of the **vedic approach to happiness**. And, this is based on a well-known portion, named **ānanda mīmāṃsa**, which occurs in **taittirīya** and **br̥hadāraṇyaka upaniṣads**. **ānanda mīmāṃsa** meaning, *an analysis into the nature and means of ānanda*. **ānanda** meaning, *happiness*.

The **veda** divides happiness into three categories, *based on the means by which the happiness is acquired* by a person. Even though happiness itself is one, based on the means, it is divided into 3 types. The concepts are there in the **veda**; but, I am only giving them three different names; these three different names do *not* occur in the **veda**. But the concepts are there. Those three types of happiness, are **kāma ānandaḥ**, **dharma ānandaḥ** and **mokṣa ānandaḥ**.



The word **kāmaḥ** in this context means, *all the sense objects in the world which are capable of giving us sense pleasures* when we contact them through our sense organs. Here, the word **kāmaḥ** means, *not* desire; but, the desired or desirable *objects*. **kāmyate iti kāmaḥ**. [**karma vyutpatti**]. And the sense objects can give us **ānanda** - **śabda sparśa rūpa rasa gandha** - sound touch form taste smell. Varieties of music, varieties of eatables, varieties of colours - they all can give us happiness. That happiness is called **kāmānandaḥ**. In simple English, *all forms of sense pleasures* will come under **kāmānanda**, which is presently going on at maximum level during New Year revelry and parties. They even discuss *how to handle the hangover*. Big topic in the newspapers.

This **kāmānanda**, sense pleasures, are *not entirely condemned* by the **veda**; but, are advised in moderation. All legitimate, **dhārmic**, sensory enjoyments are accepted by the **veda**. **veda** itself talks about them. **veda** even prescribes **pūjās** to get those pleasures. There is a **homa**, called **āvahanti homa**.

"**āvahantī vitanvānā | kurvāṇācīram ātmanaḥ | vāsāgṃsi mama gāvaśca | annapāne ca sarvadā | ...**" [taittirīya upaniṣad - śīkṣāvallī - anuvāka 4]

'I should have wonderful food, clothing'. All of them are asked for. They all come under **kāma ānanda** only. I don't have to talk much about this; because, **kāmānanda** is the most popular **ānanda**, all over the world. In fact, when we talk about happiness, the *world understands only kāmānandaḥ*! That there are two other types of **ānanda** is introduced by the **veda** only. And therefore, we can try to understand more about **dharma ānandaḥ** and **mokṣa ānandaḥ**.

**kāmānanda** is well known; materialistic, sense pleasures. **dharmānandaḥ** means, the happiness that a person can enjoy by following a **dhārmic** way of life. The very **dhārmic** way of life, can generate immense joy in a human being. And by **dhārmic** life what we mean is, a life style that is prescribed by the **veda**. "**codanā lakṣaṇaḥ arthaḥ dharmah**" is the definition of **dharma**. Means, *the instructions or the teachings given by the veda*. **codanā** means, **vedic** instructions. **lakṣaṇam** means, **pramāṇam**. **codanā veda vidhi niṣedaḥ eva lakṣaṇam pramāṇam yasya dharmasya** [bahuvrīhi]. Therefore, **dharmah** means, **vedic** instructions or **vedic** teachings. And, **dhārmic** life means, **a life style governed by dharma**.

Now, the question is, *what is dharma*? Instructions of the **veda**. I generally present the **vaidika dharma** in 3 categories. **sadbhāvanāḥ**, **sadguṇāḥ**, **satkarmāṇi**. Healthy attitudes, healthy values and healthy or noble actions or activities. All put-together is called **dharma**. All the three limbs are equally important and complimentary.

Of them, the first one is **sadbhāvanāḥ** - healthy attitudes. And while talking about healthy attitudes **veda** repeatedly mentions, that we should have a healthy attitude towards the very world in which we are living. Because, unfortunately, since the world is already available for us and we are born into that, we take the world and the things and beings in it for granted. And when we take it for granted, we don't understand its value, its glory etc; and therefore, we don't have a proper attitude. Because of that alone, there is destruction, abuse, exploitation; and the world becomes unfit for our very living itself. Therefore, **veda** says - in fact **veda prescribes** - varieties of **upāsanaḥ** / meditations in which we are asked to dwell upon the wonderful universe and the wonderful earth and the wonderful environment - consisting of animals, plants, human-beings and nature - rivers, mountains etc. All of them you don't take for granted; may you meditate on them regularly, appreciating their glory, their designs. A beautiful **upāsana** in **taittirīya upaniṣad** [anuvāka 1.7.1] says -

**prthivyantarikṣam dyaurdiśo'vāntaradiśaḥ | agnirvāyurādityaścandramā nakṣatrāṇi | āpa oṣadhayo vanaspataya ākāśa ātmā | ityadhibhūtam | athādhyātmam | prāṇo vyāno'pāna udānaḥ samānaḥ | cakṣuḥ śrotram mano vāk tvak | carma māgṃsagṃ snāvāsthi majjā | etad adhividhāya ṛṣiravocat | pāṅktaṃ vā idagṃ sarvam | pāṅktenaiva pāṅktagṃ sprṇotīti |**

Even the very chanting is enjoyable! It talks about bringing to awareness the stars, the sun, the moon, the plants, the rivers, the oceans, the animals. All of them are gift given to us; a fantastic and marvelous, well-designed universe! We cannot create even a blade of grass! But, all of them are provided to us; the best resources are available. And the whole earth is a specially designed house where life can be sustained. They are struggling to find life elsewhere.



But, the conditions are not favorable. The Earth has got all ideal conditions to sustain life! And not only all basic resources are there, everything is provided even for the fulfillment of all human aspirations - **dharmā artha kāma mokṣa**! And, we have an *extraordinary* brain by which we can discover more and more and we can create more and more and enjoy more and more. Only, we have to learn to appreciate this universe.

And this appreciation should change to admiration. And the admiration should change to reverence. "**namo brahmaṇe namaste vāyo**". In fact, we have to do **namaskāraṃ** to **vāyu**; because, in some of the cities **vāyu** is so polluted that even living is becoming difficult! Chennai is also progressing towards that. So, **vāyu** we take for granted. **veda** says, revere the **vāyu**. "**namaste vāyo; tvam eva pratyakṣaṃ brahmāsī**". Thus, *appreciate the universe; admire the universe; revere the universe*. The entire universe should be seen as **viśvarūpa īśvaraḥ**. And therefore, our attitude towards the universe must be one of **bhaktiḥ**. So, the first component of **dharmā** is a *healthy attitude*. And **viśvarūpa bhakti** is a part of **dhārmic** life. **dhārmic** life includes **bhakti** & reverence. Reverence is not only for the idol in the temple. The reverence that **veda** talks about is, *reverence towards the entire universe of things and beings*, as an expression of **īśvara**, a manifestation of **īśvara**, a gift from **īśvara**! You name it anything; but, there must be a reverential attitude. This is, healthy attitude. And all others will then follow.

Then the next two are **sadguṇāḥ** and **satkarmāṇi**. *Healthy values and healthy or noble actions*. Healthy values and noble actions prescribed by the **veda** are based on one *fundamental principle*. All the healthy values and noble actions are derived from one fundamental principle. You know that fundamental principle! It is beautifully given in a **ślokā** -

**sukham me sarvadā bhūyāt ; duḥkhaṃ mābhūt kadācana | iticche sarva sāmānye te jñānād eva siddhyataḥ ||**

- all the living beings, including human beings, have got *two instinctive desires*. Being instinctive, they are universal. There are so many desires which vary from individual to individual. They are subjective, acquired and variable desires. But, this **ślokā** talks about two *universal, instinctive desires* of all living beings. And you know what are those two? **sukham me sarvadā bhūyāt** - let me be happy. When? **sarvadā** - always. Let me be happy, always! This is the desire, whether a person is an Indian or foreigner; or, a Hindu or a Muslim or a Christian; or, a male or a female; or, even an animal or plant! Therefore, **sukham** is one desire for all.

The other instinctive, universal desire is, **duḥkhaṃ mābhūt kadācana** - I should never have sorrow. Do you want sorrow at any particular day of the week, or at a particular hour of the week!? No. **sukha bhāvaḥ** and **duḥkha abhāvaḥ** are universal desires. And therefore **veda** says, **dhārmic** life is a life which is led by taking into account these two universal desires. So, when my life is based on these two basic desires of every living being, and I don't violate or contradict that, my life is in harmony with the universal craving.

And therefore, *what is the most important value?* **veda** says, since nobody wants unhappiness, let your aim be :: **never give pain to others**. Always be alert. And, always try your best not to give **duḥkhaṃ** or pain to others, even by thoughts or words or deeds. *Never give sorrow*. And even if pain is to be given during extraordinary circumstances, try to make it as minimum as possible, to get the things done appropriately. **manu smṛti** says,

**advena ca bhūtānāṃ alpa droheṇa vā punaḥ yā vṛttiḥ tāṃ samāstāya vipro jīved anāpadi |**

**viprah** - a **vedic** follower - should have a philosophy of life that '*I will never give sorrow to others*'. Even if he has to, that should be as minimum as possible, like a doctor giving minimum pain during treatment. *This is considered the most important value; a healthy value*. It is said - **ahimsā paramo dharmah**. And, **Swāmī Dayānanda Saraswatī** says, '*all other values are nothing but an extension or derivative of ahimsā only*'. When it is said, "**satyaṃ vada**", what is the message? By telling lies, by giving wrong information, we are hurting others; therefore, 'don't tell lies' means, **ahimsā**. 'Don't cheat others' means, **ahimsā**. Thus, all values are based on one fundamental seed value, which is **ahimsā**. Therefore, **dharma** consists of **bhakti**, which is *healthy attitude*. **dharma** consists of **ahimsā**, which is the *fundamental value*. So, healthy attitudes, healthy values. [I am just mentioning one. All others are only derivations of that ].

What is the *third one*? **satkarmāṇi**. What do you mean by noble **karma**? Noble **karma** we can easily understand! It is that which fulfills the basic desires of all living beings. [Do you understand what I am trying to arrive at?!] Nobody wants sorrow. Therefore, what can be the noblest **karma**? Whatever I do to alleviate or remove the pain of others. Like, a few nice words. Eventhough we cannot spend money, a few nice words or whatever help I can give to alleviate the pain of others - **duḥkha abhāvārtham**. Or, the other one. What is that? Everybody wants happiness. Whatever help I can do to give or improve the comfort and joy of others. Whatever I do for **para duḥkha nivṛtti** or **para sukha prāpti**. All these actions - which are done directly or indirectly - they are all **satkarmāṇi**. A beautiful verse says -

**aṣṭādaśa purāṇeṣu vyāsasya vacanadvayam | paropakāraḥ puṇyāya pāpāya parapīḍanam ||**

There are 18 **purāṇās**. Each **purāṇā** running into thousands of verses. **skanda purāṇam** is 80000 and odd verses, **bhāgavatam** 18000 verses and so on. So many **purāṇās** have been written! Many people will wonder, *where do we have time to study?* [We have time for SMS only! Even there, you don't write 'you are', but only U R! Such a fast life, timeless life we lead! So, where is the leisure for studying? So, this **ślokā** says, if you don't have time to study the **purāṇās**, the entire essence of all the **purāṇās** I am going to tell you in *one ślokā*. In that, the first line of the **ślokā** is introduction. **aṣṭādaśa purāṇeṣu vyāsasya vacanam dvayam** - **vyāsa** condenses their essence, in just 2 statements :: **paropakāra puṇyāya, pāpāya para pīḍanam. para upakāraḥ** - do whatever help you can do. No doubt we all have so many commitments and responsibilities; we have to earn money, we have to raise the family, we have to settle children, we have to buy house for children - [in fact we have to one house each for every child!]. Thus, we have got so many desires centered on me and my family. May you fulfill those desires. But, may you also give some time for **paropakāra puṇyāya, pāpāya para pīḍanam**. May you alleviate the **pīḍa** - the sufferings - of others; may you give any help you can. Allot some time for any voluntary work you can. [We find many volunteers are doing voluntary work during week-ends; just going to some temple and cleaning; or, going to some temple and collecting **prasāda** and visiting hospitals and giving to patients there].

So many methods of **paropakāra** and **parapīḍa varjanam** are there. Do whatever help you can, whatever be the scale. **veda** doesn't prescribe the scale. **veda** says, *you decide that; but, do something or the other*. If you want elaboration we have **pañca mahā yajñāḥ** that I have talked about last year. Here I don't want to go into the details. **satkarmāṇi** means, **sukha dānam, duḥkha nivartanam** of others. This is called **satkarmāṇi**.

Thus, **dharma** consist of three principles. **sadbhāvanā = viśvarūpa bhakti. satguṇaḥ = ahimsā. satkarmāṇi = para upakāraḥ**. If these three we follow to the extent possible, it is called a **dhārmic** way of life.

**veda** says, this **dhārmic** way of life itself will give immense joy; *a joy derived by giving joy!* Because, in **paropakāra**, *we give joy and increase our joy*. A win-win situation in which both benefit. The other day, I read in an auto-rickshaw - "மகிழ்வித்து மகிழ்". மகிழ்வித்து மகிழ் means, *give joy and discover joy!* The whole humanity will enjoy! And, when everybody enjoys, it becomes என்-joy also! This **ānanda** is called **dharmānandaḥ**.

And **veda** says, **dharmānanda** is *quantitatively and qualitatively much superior* to **kāmānandaḥ**. And you know *how much* superior? **taittirīya upaniṣad** says - **te ye śataṃ**, hundred times superior is the **dharmānanda** that we can enjoy. And once we start enjoying **dharmānanda**, **kāmānanda** will appear sour or bitter! [We are also *celebrating* the New Year. I hope you are enjoying; I am enjoying. We are also *spiritual*. They are also *spiritual*!! They have hangover; we don't have. We are enjoying. We don't miss any one of the happiness. We are happy & happier. We are not denying ourselves any joy by coming to **dharmānanda**.

**dharmo viśvasya jagataḥ pratiṣṭhā loke dharmiṣṭha prajā upasarpanti dharmeṇa pāpam apanudati dharme sarvaṃ pratiṣṭhitam tasmād dharmam paramam vadanti || [mahanarayana upa 79-7]**

That is the **vedic** teaching. Materialistic society promotes **kāmānanda**. **vedic** society promotes **dharmānandaḥ**. **veda** doesn't condemn or criticise **kāmānanda**. It only says, *may you gradually promote yourself from kāmānanda to dharmānanda*, which will preserve the earth also. In **kāmānanda** unchecked exploitation of worldly resources is taking place. It will make the Earth unlivable. But, **dharmānanda** will make the Earth livable for us & for the coming generations also! This is, **dharmānandaḥ**.

Now, what is the third one? **mokṣānandaḥ**. This is also the teaching of the **veda**. **mokṣānandaḥ** is the **ānanda** derived through **mokṣa**. In **kāmānanda**, **kāma** is the means of **ānanda**. In **dharm-ānanda**, **dharma** is the means of **ānanda**. In **mokṣānanda**, **mokṣa** is the means of **ānanda**. **mokṣa** means, liberation or freedom or release. Freedom from what? Release of what? **veda** says **mokṣa** is, *dropping of ignorance and misconception*. Ignorance - misconception **tyāgaḥ eva mokṣa**. [**mokṣ dhātu**, not **muc dhātu**. **mokṣaṇe mokṣati**. **mokṣayati** - *to release; or, drop*].

What should I drop? Ignorance and misconception. Ignorance and misconception with regard to what? **veda** says, *self ignorance and self misconception that we have*. We think we know ourselves well; but, in the vision of the **veda**, *we do not know ourselves*.

And, if it is only pure ignorance it is bliss; but, it is ignorance followed by misconception also! And there are several misconceptions. But, **veda** talks about *one fundamental ignorance and misconception*, which is unbelievable. And what does **veda** say? We think that, to be happy we have to get happiness from the external world; to be happy we have to depend on the external sources; [in modern language, *we have to outsource happiness!*] And this is based on our conclusion - a thoughtless, unenquired, unquestioned or unchallenged conclusion - *'I have to get happiness from outside; I don't have happiness'*.



According to **veda**, that is *the worst misconception*. And, **veda** makes a diagonally opposite statement. A mind-blowing, un-swallowable, unacceptable, almost laughable statement. **veda** says, **I am the only source of happiness**. It first says, I am the source of happiness. You will then challenge that, 'looking at my face **Swāmījī**, do you say that?' How you can say, 'I am the source of happiness?!' But, **veda** says 'yes, you are'. **veda** says, 'not only you are the source of happiness. You are *the only source* of happiness; there is no happiness coming from outside'. **ātmā ānanda svarūpaḥ. anātmā duḥkha svarūpaḥ.**

Naturally, we will be questioning it. 'How come? I *am* deriving happiness from the external world. When I enjoy music [music season] or when I enjoy nice food or when I meet people, I am deriving happiness'. **veda** says, when you say, 'I am deriving happiness from the external things and beings', *really speaking they are not giving you happiness*. They are only **bringing out** the happiness which is *already in you; which is hidden in you as your core nature*.

So, those happiness-giving-objects are nothing but a mirror to show your own happiness. They are only mirroring your happiness! When you bring a mirror in front of you, you see a very beautiful face. [சொல்லிவெக்கறேன்!] You say, the mirror is **giving** you a very attractive, beautiful, charming face. And, you are so happy! **veda** says, mirror *doesn't give* you that charming face. Mirror is only mirroring the face that you already have. Similarly, both **kāma ānanda** and **dharma ānanda** are the **ānanda brought-out** by the external objects from within our own inner core. They are just brought to our mental plane. *The inner happiness surfaces and appears in our mental plane!*

This is the truth; but, we may not accept that. **veda** says, if you are willing I have got a beautiful teaching and training program by which you can discover this fact for yourself. You can get convinced of the fact. So, **veda** has got a teaching and training program by which we can discover that **ānanda** which is our own, which puts an end to all our struggles; because, I need not go out in search of happiness with a begging bowl, pleading 'you give me joy', 'you give me joy'. Nothing need give me joy; because, I have got my own!

**yastvātmaratireva syādātmatrptaśca mānavaḥ | ātmanyeva ca santuṣṭastasya kāryaṃ na vidyate ||** [bhagavad gītā 3.17]

After **mokṣānanda** all the struggle for **ānanda** ends. That is called liberation; freedom from ignorance; freedom from misconception; freedom from struggles to get happiness from outside. This is called **mokṣa ānanda**. **kāmānanda** is great. **dharmānanda** is greater. But, **mokṣānanda** is the *greatest*. And **veda** says, 'on the happy New year day may you resolve to gradually promote yourself from **kāmānanda** to **dharmānanda** to **mokṣānanda**!'

This is the **vedic** message which I wanted to share on this New Year day, happily!

Swamiji's talks Transcribed by M/s A.Venkatesan & P.Bālasubrahmaṇyam

# Karma Yoga Rahasyam<sup>1</sup>

*continued from previous issue...*

## Attitude matters

Transforming the mind is the whole purpose of karma yoga. The self-centered attitude makes the mind unfavorable to one. Therefore, deliberately entertaining the attitude of a contributor or selflessness as best as one can, will transform the mind from being unfavorable to become favorable. In such a mind is revealed that satisfaction is the nature of the Self. This is the message Lord Kṛṣṇa gives in verse 2.49 <sup>6</sup>. Whenever one performs even a small act of kindness, one feels good about oneself. One needs to perform actions which create a sense of self-worth. Since one expects others to be kind towards oneself, when one is kind to others, the sense of feeling good about oneself happens automatically. The reverential attitude towards commonly sensed values when performing an action is referred to as buddhi yoga<sup>6</sup>. Buddhi yoga also encompasses the attitude of pleasing the Lord, the attitude of being a contributor, the attitude of selflessness or the other-centeredness while performing the action. The action performed with the self-centered attitude is far inferior to that performed with the other-centered attitude (*dūreṇa hyavaram karma buddhiyogād*).

The only way that the action will not be self-centered is when one does not give reality to one's sense of lack or want. Instead, one performs the action with the attitude of wholeness. Although the wholeness may not yet be a reality, one deliberately entertains that attitude. One can also garner some insights by analyzing what one is seeking in life. One can easily discern that one is seeking only wholeness or completeness and that it cannot be achieved by limited actions, even if they are countless. In this manner, there is a quantum jump in recognizing the possibility that wholeness is perhaps one's true nature and that what separates one from that wholeness is not space or time but ignorance. This is a very big insight. The whole struggle of achieving and becoming, comes to an end. One's agenda then is focused in removing the ignorance. Buddhi yoga can also mean yoga of knowledge of ātmā being sat-cit-ānanda. This is the ultimate goal of life and one entertains the right attitudes which are conducive to gaining that knowledge. So action performed with this understanding and with the attitude is much superior to self-centered actions.

Why is self-centered action inferior? Śaṅkara says janmamaraṇādihetutvāt<sup>7</sup> - because self-centered action becomes a hetu, a cause, of janma and marana. It only perpetuates the cycle of birth and death. In other words, it perpetuates the sense of inadequacy. The inadequacy makes one do more and more karma, thereby creating more and more karma phala, and therefore, more and more janma. Looking upon oneself as inadequate will only perpetuate ignorance which is the very cause of the inadequacy in the first place.

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<sup>6</sup> दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय । dūreṇa hyavaram karma buddhiyogāddhanañjaya ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ buddhau śaraṇamanviccha kṛpaṇāḥ phalahetavaḥ ॥ 2.49

On the other hand, if one looks upon oneself as an adequate being, then it is conducive to discovering adequacy. First comes the bhāvana, the attitude, and later comes the knowledge. The knowledge that one is the adequate Self will result when one entertains consistently for a length of time, the attitude of adequacy while performing the karma. One takes refuge in this attitude of yoga of offering to the Lord, of being a contributor, which enables one to slowly discover the freedom from fear, from inadequacy, from insecurity. This is like a little child taking refuge in the mother in whose lap the infant feels completely safe. Initially, the attitude gives relative freedom from fear and ultimately leads to knowledge which gives absolute freedom. As pūjya Swāmi Dayānanda says the absolute cannot be attained without the relative. Relative happiness, which is the tranquility of the mind, becomes a means of gaining absolute happiness, which is the nature of the Self. A life of karma yoga becomes a life of discovering freedom from insecurity, freedom from sorrow. One gets absolute freedom when one recognizes the true nature of ātmā. But this is not an event that happens some day. It is a process of discovering security and self-sufficiency. The process begins with one seeking refuge in the right attitude and culminates with one seeking refuge in self-knowledge, *paramārthajñānaśaraṇo bhava.*<sup>7</sup> Even while one is a karma yogi, one's goal is self-knowledge. Then alone karma yoga is possible.

### **Performing karma as a devotee of Īśvara**

It is true that performing action for satisfying a desire is much easier. When one performs an action merely for gaining a material result then one is a kṛpāṇa, a miser. A miser accumulates wealth with great difficulty but cannot part with that wealth. When one spends the money on oneself, one, no doubt, gains happiness. The money used to help somebody, to remove the person's pain and suffering, produces much more puṇya and much more happiness than spending the money for one's own gratification. This is what the scriptures say. This is the best return of investment of the money. It makes sense also because we would expect somebody to help us if we are in need. Someone in need expects the same from us. When one acts this way, one is following the commonly sensed values, the basic harmony in the creation. When one follows the harmony, then one is doing the right thing. The miserliness, kṛpāṇatā, denies one the benefit of being in harmony. The money spent for one's own gratification is the opportunity cost. Similarly, a person does not know the value of karma. Karma performed to satisfy one's desire will produce some happiness. However, the karma performed for the sake of fulfilling someone else's desire will produce puṇya that will neutralize the raga/dveṣa, thereby giving rise to antaḥkaraṇa suddhi leading to self-knowledge. Just as a person who spends money for self-gratification deprives himself of the much greater gain that would have come by contributing that money to a needy person, similarly also, a person who performs karma merely for self-centeredness or satisfying personal desires deprives himself of the much greater benefit that will come in the way of antaḥkaraṇa suddhi and lasting happiness by performing the same action with the attitude of other-centeredness. This is the emphasis Lord Kṛṣṇa makes by stressing the importance of performing karma with the right attitude.

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<sup>7</sup> Bhagavad Gītā Śaṅkara bhāṣya, verse 2.49.



The thirst for a personal reward is born of the rājasik motivation. Lord Kṛṣṇa advises to change the motivation to a sātvik motivation. Just as money should be looked upon as the means to do dānam, karma should be looked upon as an opportunity to contribute. There is, of course, a choice, either to perform the action for one's benefit or for the benefit of someone else. One has the freedom to entertain the other-centered attitude towards karma. No doubt it is very difficult. The world gives importance only to the outcome of the action as that's the only objective criterion to judge the actor. That a person performs a karma with the attitude of other-centeredness is neither quantifiable nor does the world attach a value to it. The materialistic world is not sensitive to what is not measurable. We have to acknowledge this in the world, in the work place or whatever be the action-field one finds oneself in. Thus, there is the additional responsibility that a karma yogi should perform the karma as best as anyone else will and at the same time maintain as best as possible the attitude of other-centeredness. This is possible because the karma yogi has a clear understanding that the purpose of life is for gaining self-knowledge, that self-centered attitude is ignorance which gives rise to insecurity, that raga/dveṣa is an expression of that insecurity and that actions performed with self-centeredness will only perpetuate the insecurity centered on the self. Accordingly, he/she has the correct values and attitudes such that one's raga/dveṣas are not given importance and strives to perform the karma for pleasing Īśvara, as Śaṅkara writes, kevalamīśvarārtham kuru karmāṇi<sup>8</sup>. The meaning is one performs the action as a devotee of Īśvara. This is the fifth guiding principle of karma yoga.

It is easy to perform an act of pūjā or worship at an altar as a devotee. There is no other pressurizing factor and it is easy to invoke the devotee in oneself. However, while performing a worldly action, there are so many pressurizing factors and it is difficult to invoke the devotee in oneself. This is understandable. But ultimately the goal is to perform the action kevalamīśvarārtham. The criterion for the action is only satisfaction of Īśvara and not at all ego satisfaction. There is absolutely no expectation, even for an acknowledgement or appreciation for the action performed. Even the expectation that these actions should bring one's antahkarana suddhi is also not there. When the mind is pre-occupied with some expectation, then to that extent there is less attention to the quality of the action. When action itself becomes a reward, one can apply oneself wholeheartedly to performing the action. One need not wait for satisfaction in future. What one does in keeping with the commonly sensed values with the spirit of contribution, with the spirit of offering to the Lord and with other-centeredness, is itself the source of satisfaction. To the extent that there is the expectation of a reward one is a kṛpāṇa. One is losing the advantage that action can produce for oneself in terms of antahkarana suddhi.

To be Continued...

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<sup>8</sup>Bhagavad Gītā Śaṅkara bhāṣya, verse 2.48.

## Yoga-Darshana

(To Grow into a Complete Person)

In the modern era the human life has become very complex. It is more competitive, conflictive and confusing. This ends up person becoming highly extrovert in life. It keeps mind always busy with the external worldly affairs. Again, this is at the cost of personal happiness and health by neglecting oneself, I the centre of the life. Even today's education misses the teachings for self-management, self-improvement and self-esteem; known as value education.

Our ancient scriptures written by sages and seers gave this value education prime place in human pursuits. A lifestyle that will help a human being grown into a complete person to deal with world by first learning to deal with the self holistically. One such scriptural branch is known as Yoga-Darshana propounded by Sri Muni Patanjali. This Yoga-Darshana is in the form of aphorism. There are 4 chapters called pAda. It is designed intelligently as a complete package offering different types of the disciplines for all facets of an individual. But at the same time it is not dealing with all with one stick. Every human being is a unique person. This makes it is necessary to address each and every one as per their tendencies and the nature.

There are three types of the people who make slow, moderate and committed efforts. (मृदु मध्यम अतिमात्रत्वात् ततः अपि विशेषः ११ १२२) So Yoga-Darshana offers everyone an opportunity to develop into the complete person. The complete person is one who is mature enough to first manage oneself well with happy and cheerful mind and committed to the Dharma (the rights and wrongs). Then he or she acquires the strength to face the world with any adversity or situation in one's life. The Yoga-Darshana by Patanjali known as Yoga-sutra (योगसूत्र) there are five types of klesha-s, afflictions in the human life. They are *avidyA*, *asmitA*, *rAga*, *dveSa* and *abhinivesha*. (P.Y.S. 2.3). (अविद्या-अस्मिता-राग-द्वेष-अ-निवेशाः क्लेशाः, 2.3)

Among these five the first one is the ignorance which is the root cause for all kinds of the pains, sorrow and afflictions. So to get rid of the adversities in the life one needs to remove the cause ignorance. This ignorance is not like the ignorance of any object because not knowing something may not create any problem. The self is not totally unknown as one knows one "is" and one is "conscious being". Therefore not knowing the true nature of the self culminates into the wrong notion. These ignorance based notions mean taking non-eternal as eternal, impure as pure, unhappiness as happiness and non-self as self. In simple words it is wrong notion of the self. (अनित्य-अशुचि-दुःख-अनात्मासु नित्य-शुचि-सुख-आत्मख्यातिः अविद्या, 2.5).

Due to the wrong notion of the self there is an identification, oneness between the objects such as body, senses, mind and intellect with the seer, knower. This is *asmitA*, the I-sense, identification. (दृग्दर्शनशक्तयोः एकात्मता एव अस्मिता, 2.6). Due to I-sense there is *rAga*, desire or likes for the objects in which one sees the happiness (सुखानुशयी रागः १२.७) and *dveSa*, hatred or dislikes for the objects in which one sees the unhappiness. (दुःखानुशयीद्वेषः, 2.८). The I-sense in this gross body creates the fear of death called *abhinivesha* even for the enlightened ones. (स्व-रस-वाही विदुषो अपि तथा आरूढः अ-निवेशः, 2.9).

Yoga-Darshana says that these five afflictive thoughts are to be abandoned through meditation. (ध्यानहेयाः तद्वृत्तयः, 2,11). If we enquire into the prime goal of the human life, it is two-fold pursuit: the permanent removal of the pain, sorrow and gaining the limitless happiness (*dukhasyaAtyantikanivRttiH* and *sukhasyaavAptiH*).

The Patanjali Yoga-Sutra gives a logical and beautiful road map for the journey of life adapting to the aptitude and qualification of every individual to reach the goal of peace and happiness with cheerful mind. This journey of life is called ASTAng-Yoga. It offers the solutions at three levels to suite an individual's disposition, so one can reach the ultimate end called Kaivalya, oneness. Oneness with the whole is the Yoga- Darshana. Every facet of the personality has to be developed at certain level of the maturity so that next milestone of the journey can be achieved. The maturity is to be ready to face any situation in the journey of the life with calm, cheerful mind and using the discriminative intellect. The maturity implies not to lose oneself in any situation. So it is very holistic and ultimate in lifestyle for most purposeful living.

To grow into complete person by sameness of mind-body:

Every human being is a unique person and so it is necessary to address each and every one as per their tendency and the nature so that one can develop into the complete person. The complete person is one who is mature enough to manage oneself well with happy and cheerful mind and committed to the Dharma, right and wrong. He or she also has strength to face any adversity or situation in the life. As given in Prashna-upaniSad clearly that due to almost equal pApa-puNya one gains human body. (Due to more pApa one can end up into lower birth such as tree, animals or birth in lower worlds. Due to prominent puNya, one can reach higher world such as deva, yaksha, gandharva, etc.) If for human beings pApa and puNya are almost equal then in conducive situation there is bit of loss or ..... and there is always a brighter side for any non-conducive situation.

Thus Patanjali-Yoga-Sutra gives us the life style to grow into a complete person.

#### 1 योगव्याख्या तथा फलम् Definition of Yoga and its result

योगः चित्तवृत्तिनिरोधः । 1,2

तदा द्रष्टुः स्वरूपे अवस्थानम् । 1,3

Yoga is the restraining of the thoughts of the mind. 1.2.

Then there is an abiding in the essential nature of the Seer, the consciousness. 1.3.

Now there is a beginning of the teaching of the Yoga. (1.1). The thoughts of the mind absorbed into the true nature of the self, nirodha is called Yoga. (1.2).

As per the philosophy of the Yoga there are 5 types of the thought process. The first three are extroverts namely kSipta, mUDha and vikSipta. They create obstacles for the meditation and smAdhi. While the last two are introvert namely ekAgra and nirodha and they are very much conducive. Due to the rajoguNa when the thoughts are constantly wondering in various objects of the world it is called kSipta, wondering thought process. Due to the overwhelming effects of the tamoguNa there are inattentiveness, sleepy, dullness and ignorance in the mind it is called mUDha. The third thought process is due to the increase in the sattvaguNa called vikSipta, intermittently focused. It does get focused on the object of meditation but could not stay for the length of the time because of the residual effect of the rajoguNa and tamoguNa. But when there is an increase in the sattvaguNa due to the discrimination between eternal and non-eternal (or self and non-self) and mind develops strong dispassion towards the external objects which results into the long time of meditation. This type of the thought process is called ekAgra, single pointed mind. After long time of the meditation mind is totally absorbed into the true nature of the self, pure consciousness. When the mind is completely absorbed the thought process is called Nirodha, absorption. That time mind is absorbed into the true nature of the Seer, pure consciousness. This is nirodha is Yoga. (1.2, 3).



## 2. उत्तमअधिकारी

अभ्यासवैराग्याभ्याम् तन्निरोधः । 1,12

There is restraining of that, i.e. of the five types of the thoughts by means of practice and renunciation. तत्र स्थितौ यत्नो अभ्यासः । 1 13

स तु दीर्घकालनैरन्तर्यसत्कारआसेवितः दृढ-मिः । 1,14

The practice is the effort to attain to that steadiness of the mind. 1.13

And that the practice is of the firm state of mind, when endowed with an uninterrupted and true devotional attitude for a length of the time. 1.14

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् । 1,15

तत्परं पुरुषख्यातेः गुणवैतृष्यम् । 1,16

Vairagya or Renunciation is known as the act of subjugating the desire for objects seen or repeatedly heard from the scriptures. 1.15

Indifference to the qualities of the nature because of a knowledge of Purusha, the self is called the highest form of the renunciation. 1.16

Now Muni Patanjali shows the means to attain the samAdhi, complete absorption into the true nature of the self, pure consciousness for the Uttama Adhikari, fully qualified seeker. As a bird needs two wings to fly so too there are two means called AbhyAsa, practice for the long time and VairAgya, dispassion or renunciation. Both means are to be employed simultaneously (1. 12).

By knowing the fatility, non-entity of the object of the desire and being the source of the pain one develops the dispassion towards them. After having studied the scripture through the listening to the teacher one practices the meditation on the true nature of the self, pure consciousness. Thus Yogi, the seeker makes enough required efforts for developing the capacity to be absorbed into the true nature of the self, pure consciousness. But for such practice or absorption one needs to have faith, respect and enthusiasm. In the same manner for the dispassion one needs to lead a life of Tapa - austerity, Yama - control over one's senses and Bhakti - worshipful life as a total surrender to the Lord. Thus as a result of these means one develop Para-Vairagya, the highest of the dispassion.

This in turn results into Vivek-vijNanam, the self-knowledge that is Purusha, the self is totally unattached from PrakRti, the inert world. This knowledge or Kaivalyam, oneness releases the Yogi from the painful cycle of birth and death called Mukti, liberation, here while living and here after.

## 3. मध्यमअधिकारी

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वकः इतरेषाम्, 1,20

However for those who tread the path of the conscious effort Nirbija-samadhi, real Asamprajñatasamadhi is preceded by faith, vigor, recollection, full Absorption and true knowledge. 1.20

तपःस्वाध्याय ईश्वरप्रणिधानानि क्रियायोगः । 2,1

Austerity, Study of scriptures and Chanting of mantra and devotion to Lord are Kriyayoga (is the means for the SamAdhi.) 2.1

समाधि-विवर्तः क्लेशतनूकरणार्थः च , 2,2

Kriyayoga should be practiced for attaining Samadhi or Perfect single pointedness and attenuating the Klesa-s. 2.2

Those who are Madhayam Adhikari, average seeker, Yogi, are not able to absorb into the true nature of the self, pure consciousness through these two means. Muni Patanjali shows few more special means besides these two. With the help of these means Yogi is able to practice the DhArANA, concentration, DhyAna meditation, and SamAdhi, complete absorption. 1. ShraddhA, the status of the mind accepting the words of the Scriptures and the teachers for the Kaivalyam, oneness of the self. 2. Along with the SraddhA Yogi needs the second means Vlrya, enthusiasm, and vigorous efforts called DhArANA. Due to these the mind of the Yogi is relaxed and cheerful. Such mind does not wonder and get back to oneself very smoothly. 3. SmRti means meditation. Whatever scriptures is being learned from the teacher is meditated upon. The mind is totally free from the wondering anxiety, restlessness and cheerful so it is freely dwell upon the nature of the self that is oneness. 4. samAdhi. Finally mind attains the samprajNA Samadhi due to the long time of practices of meditation. This is called kriyAyoga. (1.20)

There are few more steps to follow namely tapa – austerity. Tapa is to bereaved body, senses and mind willingly from the object of desire. Through this one gets the total control over body, etc so that they are conducive for the Samadhi. Then there is a swAdhyAya in two forms, one to chant the veda-mantra, Gita, Vishnu-sahasrnAmaand also chanting the mantra of the given diety. The second is to study the scripture to understand the true nature of the self. The last one is to have an attitude of the total surrender to the all-knowing and almighty Lord. (because with the grace of the grace of the Lord one is able to perform action and receive the result of the action. In short offering the action to the Lord and cheerfully accepting the result of the action.) (2.1) with the help of these upAya, steps Yogi, seeker is able to attain the Samadhi, oneness.

#### 4. कनिष्ठअधिकारी

योगाङ्गानुष्ठानाद् अशुद्धिक्षये ज्ञानदीप्तिः आविवेकख्यातेः । 2,28

On the destruction of impurity through the practice of Yoga, the light of Knowledge is culminating into the discriminative knowledge. 2.28

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयः अष्टौ अङ्गानि । 2,29

Yama- Restraints, Niyama- observances, Asana- posture of the body, Pra\_ayama, Pratyahara- Withdrawal of Senses, Dhara\_a,- practice for concentration Dhyana- meditation and Samadhi absorbtion are the eight limbs of Yoga. (After this statement, Patañjali will describe each of them in detail) 2.29

Now patanjali Muni is presenting very detailed upAya known as AStAng-yoga for the kaniStha seeker for whom the above steps are not enough to meditate and to attain the samAdhi. Through practice of these 8 limbs the yogi, seeker can get the ability by removing the impurities and restlessness of the mind. Thus on e develop the mind the tendency to dwell upon the PuruSa, self. The previous all upAyas are also included into these 8 steps. The first five are external means to make the body, mind etc and personality favorable for nirvikalpa, nirbij SamAdhi. The last three are the internal means to achieve vivek-vijNanam, discriminative knowledge of the self. As the yogi gets established in to one means, it leads to the next step. And as one is comfortable for the step the previous means becomes very natural for him. Yama brings harmony in the personality and Niyama helps to have harmony in day to day life conducts with others and the world. When one gets victory over Asana, it is easy to get stability of the PraNa, vital forces through PrANaYama. This leads one to have say over senses called DhArNA. DhArNA makes free from the external disturbances so one eligible to meditate upon. And having long time practice of meditaion one attains the samAdhi.

*This article is by Swamini Sadvidyanandaji*

*To be Continued...*

## Camp at AVG Nagpur November 20-24

Vidya Vaaridhi Trust organized a four day Vedanta Spiritual Retreat during November at Arsha Vijnana Gurukulam near Nagpur. Participants from Mumbai, Pune, and New Mumbai took part in the camp between 20<sup>th</sup> and 24<sup>th</sup> of November. This was the first camp of its kind being held at the Gurukulam and it was eagerly looked forward to by all the residents of the Gurukulam.



Swamini Brahmaprakashananda inaugurated the camp on the 20<sup>th</sup> with all the students of the Gurukulam gathered in the lecture hall for the event. A camp kit containing the camp brochure, note books, and other study material was distributed to all the participants. Mataji (Swaminiji) fondly recalled the old times when she was part of the Chinmaya youth group in Chembur of which Uday Acharya, Swami Brahmavidananda, and some of the present Gurukulam students were members. Inmates in the Gurukulam who knew Acharyaji in his student days also recalled happy memories from the past.

A separate lecture room was made ready for the camp participants in the guest quarters and classes started formally in the afternoon of the 20<sup>th</sup> after tea. The camp schedule included morning Meditation (Matsthaani Sarva Bhootaani), morning classes on Vedanta (Aatma Vaare Drishtavyah), afternoon workshop session on Emotional Intelligence, evening prayers, and satsang (Vedo Nityam Adheeyataam). At the request of Mataji, a special musical session was held in the lecture hall in which Acharyaji entranced the audience with his melodious singing and selection of bhajans composed and sung by Pujya Swamiji himself.

The campers were overjoyed to attend two special talks by Mataji on the origin of Sanskrit Grammar and the phonetics and structure of Sanskrit language. Mataji motivated the participants to learn the language and become fluent in reading the original Sanskrit texts of Vedanta. She emphasized on the mastery of the language to gain uninhibited access to the original volumes on Vedanta written by Adi Shankaracharya and other great teachers of Vedanta.



A bhiksha was arranged for all the inmates of the Gurukulam on the penultimate day. Individual archana was done in the temple on behalf of all the campers. The campers participated in the evening puja and offered melodious songs during the aarati session. The morning puja to Pujya Swamiji in the main lecture hall was charged with devotion, and Acharyaji sang a namavali on Lord Shiva which was very appropriate to the meditative mood of the participants. After the morning meditation session and Vedanta class, a convocation session was held in the main lecture hall in the presence of Mataji and the campers presented a skit in the form of a TV show in which participants shared their experiences of the camp. Special thanks were proffered to Kalpana Acharya who compered the TV show and also took complete responsibility of organizing the entire camp and travel arrangements of all the participants.

The camp concluded with a Guru Dakshina ceremony, and distribution of Pujya Swamiji's books on various topics as prasad. The serene atmosphere of the Gurukulam held a special attraction for the participants who were transported to a different world altogether in which all thought of home and work were blissfully forgotten. Mataji urged Acharyaji and others to keep coming to the Gurukulam for spiritual camps and to brush up their knowledge of Sanskrit. The invitation was happily accepted by the campers who resolved to come back every year for camps of a longer duration.

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Namaste!



On this auspicious day of Makara Sankrānti, when the Uttarayana begins, Arsha Vijnana Gurukulam - Nagpur launches this new website and the YouTube Channel for the benefit of all the mumukṣus, seekers of the Truth.

Please check the links below...

\*Website\* <https://www.avgnagpur.org/>

\*YouTube Channel\* [https://youtu.be/SaNDcROF\\_00](https://youtu.be/SaNDcROF_00)

सर्वेषां शुभमस्तु।  
Namaste!

## Bhumi Puja in Haridwar

### of Residential Facility for Elderly and Ailing Disciples

For several years, Pujya Swamiji's ordained disciples have discussed how to provide care for their fellow initiates who are now struggling with old age or illness. Some of them lack the means to care for themselves properly, and in the coming years, their numbers are sure to increase.

In response to this need, a residential facility is being built in Haridwar to provide shelter and personal care. This facility will be located at the site of Swami Taranandaji's ashram, which has remained unoccupied for several years. The old buildings have already been torn down, but Swami Taranandaji's samadhi has been carefully preserved. Bhumi Puja was performed by Swami Suddhanandaji on 28 December 2018 and construction is now underway.



Swami Suddhanandaji Performing Bhumi Puja

The well-designed four-storey building will provide 21 rooms, kitchen, dining room, satsang hall, office, and worker's quarters. Swami Suddhanandaji is in charge of the project and all construction expenses are being provided by the Dayananda Anugraha Fund. Completion of the facility is expected by 23 September 2019, to commemorate Pujya Swamiji's mahasamadhi on that date.

## Report on the Dayananda Anugraha Fund

The Dayananda Anugraha Fund was established to support direct and indirect disciples of Pujya Swami Dayananda. In its first two years of operation, the following grants have been awarded:

2017 Living/medical expenses	4 grants	Rs 4 lakh	(all amounts are total)
Ashram construction	1 grant	Rs 10 lakh	
2018 Living/medical expenses	10 grants	Rs 14 lakh	
Ashram construction	1 grant	Rs 7 lakh	

Any disciple in our parampara who is in need of financial support is invited to visit [www.dayanandafund.org](http://www.dayanandafund.org) for information about applying for a grant.

# Aaryajanani

**Aaryajanani, the “noble mother”,** anew project of Aarsha Samskriti in association with the devotees of Ramakrishna Math, Hyderabad, aims to Create an Empowered Human Race.



The scriptures of a civilization are the recorded documents of that civilization’s glory and accomplishments. The exploits described therein were actual events that were handed down for posterity. Being the oldest civilization on the planet, India’s major epics are the records of our ancient culture. These scriptures contain specific references to how seriously the women of yore took their maternal responsibilities during pregnancy and after childbirth. Women were fully aware of the **environmental and cultural influences** on the foetuses and they harnessed that knowledge for the benefit of the children and the community. The western world had to wait until **the invention of the ultrasound** to realize this age-old phenomenon.

Let’s look at some examples from our scriptures of **noble women who shaped the future of their children**, and of these **children who, in turn, shaped the history of mankind**. These mothers and children are the perfect representatives of aryan tradition in its best sense—noble, lofty, distinguished—with no temporal or geographical connotations.

While in his mother’s womb, **Prahlāda** was exposed to Narada’s devotional songs. The **environment in which the foetus grows itself exerts a tremendous impact on the child**, even without any special effort on the part of the mother to mould it.



**Abhimanyu**, the boy warrior and son of Arjuna and Subhadra (Krishna's sister), learned the art of penetrating the complex military formation known as the lotus array (padma vyūha) while in his mother's womb, due to Arjuna explaining it to his mother. Abhimanyu's story illustrates how **alert fetuses are, even when the mothers are asleep**, and how they will absorb any and all information they hear.

It is amazing how perceptive and receptive tiny fetuses are! Some other examples include **Parikshit**, the son of **Abhimanyu**, and the ancient **Sage Ashtāvakra**. **Fetuses can absorb any amount of information** while we think that they are sleeping blissfully in their mothers' wombs. They **bring all that information into the world with them** and use it to influence their societies.

**Madālasā** proved, beyond the shadow of a doubt, that **the mother can make or break the personality of the baby she is carrying**. We also note that young children up to the age of three are still highly impressionable. In other words, the mother can influence her child in the same way for a few years after its birth.

*"It is the pre-natal influence that gives the impetus to the child for good or evil. Go to a hundred thousand colleges, read a million books, associate with all the learned men of the world- better off you are when born with the right stamp."* -**Swami Vivekananda**

In today's world, everyone is facing a variety of problems. The level of stress that is experienced by all is higher than it has ever been. People are unable to cope with their problems and face the challenges of life. They are unable to lead upright, happy, and successful lives. The ability of people to face these challenges, withstand stress, and still lead ethical lives must develop even before they are born. Swami Vivekananda says, "Man is born God or born demon."

**Life-changing practices must start with the beginning of life itself**. So, it is the would-be mother who plays a major role in the development of the child. The mother can **mould her baby's thinking and future growth outside the womb** in any way she wants. She can make or break an entire life, depending on how she consciously discharges her responsibility to herself, her baby, and the world at large. The thoughts, feelings, sensations, and aspirations of the mother directly impact the formative personality of the baby. Therefore, the mother's mind should always entertain **only pure and lofty thoughts and ideals**, thus impacting the baby's physique, intellect, and psyche. The prenatal care that is exercised by the mother directly affects the kind of "smarts" developed in all areas of a baby's life including physique, intellect, logical thinking, competitive skills, and self-discovery.

The **emotional stability** of the mother is of supreme significance. The most harmful factor is stress, the effects of which show not only on the mother's own system but on the fetus's. Depression, experienced by the mother-to-be can impact not only herself but also the fetus. The development of the foetal brain is negatively influenced by higher levels of the stress hormone. Stress induces anxiety, which, in turn, affects the entire psychophysical complex of a human being. If the mother's psychophysical well-being is affected by adverse environmental, dietary, or familial factors during gestation, the fetus, which is highly vulnerable, suffers the consequences in a variety of ways that may haunt it for its entire life. To mitigate these negative effects, the **mother must listen to soothing music, live in a peaceful environment, do selfless activities, and always entertain positive thoughts. She should also pray, meditate, and practice mild yoga**. It helps the mother-to-be to read and to listen to inspiring stories. It is also important to have a healthy, nutritious diet on the advice of a doctor.

The goal of **Aaryajanani, the “noble mother”**, is the enhancement of the pregnancy experience at the maternal level; the inculcation of personal values and a spirit of service during the developmental stage of the baby. Swami Vivekananda has sown the seed; we have started the process of nurturing it. It all starts with the “Aaryajanani”, the noble mother, who, for nine long months shelters and sustains within herself a tiny human being capable of making a big difference to the family, the community, the society, the nation, and the world.

Every mother has the power to create an ideal child. Therefore, it is important that the mother has a peaceful environment around her. The healthy body and mind of the mother have a great positive impact on the child. A balanced diet and exercise routine gives strength to the body. **A healthy mind can be obtained by practicing meditation, prayer, good thinking, selfless work, and keeping good company.** Aaryajanani teaches mothers-to-be what to follow in order to create their perfect child.

**Prenatal Vedic Chants**, as the mother is calmed with the stress-relieving melodies that she hears during pregnancy, the benefits to the foetus in the womb, in terms of improved health and positive influence, continue even after birth. For this reason we produced a collection of **soothing Vedic chants** which make the baby so relaxed that the mother instinctively knows that she has a happy and healthy baby growing inside her. These chants enhance the baby’s memory, intelligence, lustre, and overall health. These selected chants were specially recorded in a studio by our volunteers, the Dayananda Sisters (Darshana and Sowmya), and are provided to the workshop participants.

#### **Our Mission:**

**To improve the well-being of society as a whole, by focusing on the role of the mother during the baby’s prenatal development.**

In order to achieve our goal of promoting a healthy prenatal lifestyle for the mothers-to-be, we organize workshops and camps. To attend these programs, **the mother-to-be, may be accompanied by her husband, mother or mother-in-law.**

**From March to December, 2018** we have conducted **20 workshops** with **372 couples** participating. 10 couples have participated more than 4 times, 8 couples have participated 4 times, 17 couples have participated 17 times, and 50 couples have participated 2 times. Those who have attended 2 and 3 times are planning to attend a few more times. In general we encourage the participants to attend a minimum of 4 times. Our team has prepared 4 different types of unique and special sessions called: **Shreyas, Medhas, Tejas, and Yashas.**

#### **Our team consists of:**

Dr. Kasturi Sarvotham, senior Gynaecologist at Fernandez hospital and Vivekananda Health Centre, Ramakrishna Math, Hyderabad,

Dr. Anupama, Paediatrician at Vivekananda Health Centre, Ramakrishna Math, Hyderabad, and Project Director;

Smt. Kumuda, Aaryajanani Project Director and Trustee of Aarsha Samskriti, Hyderabad,

Sri Pulluri Srinivas, Managing Trustee, Aarsha Samskriti, Hyderabad, and a few other volunteers.

For more information visit the website: [www.aaryajanani.org](http://www.aaryajanani.org)

**Report by Pulluri Srinivas**

## New Year Message - 2019

### Swamini Brahmaprakasananda Saraswati ji

Time is not divisible. Yet for transactions it seems to be divisible.

The truth of Time is satyam and j.ānam. This is because, the truth of Time is the present moment, not the past... not the future... They exist only with reference to the present moment. The previous moment was past. The next moment is future.

At the present moment, all that is here is 'I', aham... śuddha-caitanyam... brahma...

We start measuring the Time when the Space manifested as the first element. That is why, even modern science will say, that the Time and the Space are together... the Time-Space Continuum... And, both of them have existence only for an observer.

You are an observer. You can observe the Space and everything in it... and the Time... and everything... every object in it... Everything is conditioned by this Time and Space (place).

So the truth of Time is the present moment and, in the present moment only you - the observer - is present. The truth of the observer is existence, consciousness which is not limited, satyam, j.ānam, anantam brahma.

But, for our transactions we have day and night... together make one day, a week, a fortnight (pakṣa), a month (māsa), a year (saṁvatsara), a yuga, a caturyuga... Then so on up to the entire kalpa. Yet the truth of the Time is the present moment. And in that moment only I am present- as pure existence consciousness.

That is why Kṛṣṇa says in the Eleventh Chapter of the Bhagavadgītā, "kālo'smi bharataṣabha"- "I am the Time" that which brings every change in everybody.

Time and Space are from māyā. Māyā is from brahman. Like everything is brahman, the Time-Space is also brahman... Then it is Myself.

But, since we live in a world of transactions, arbitrarily we will say, "Today is a New Year". The Time is measured for transaction. It does not matter. Every day is the beginning of that year. Starting from that day you can count a new year, everyday.



But since this is the New Year accepted by the whole world, today we will make a prayer to Īśvara for the whole World.

So today we will pray for the entire world, starting with oneself. We pray to Īśvara first for oneself. Always the world starts with oneself as the center, then in concentric circles people and things stand related to us.

There can be only one prayer for the seeker of ātmā-j.ānam, so we pray asking for dṛḍa-j.āna-vairāgya-siddhyartham. Then we pray for everything that is necessary for that, which we should gain by His grace.

The body has to be healthy. The mind has to be sharp and ready all the time. The buddhi has to be sharp to grasp everything and retain everything. All my transactions all through the day should be conducive for this purpose- for this puruṣārtha . And my prayer is, I should neither rub against anybody, nor should I get rubbed by anybody.

All this is the prayer for myself.

Then we extend our prayer for health, happiness and success in whatever anybody wants to do, for each and everyone related to us in the first concentric circle - the family, then to the extended family, then to the community in which we live, to the country, to the whole World, to the whole Universe.

Then the final prayer can only be as follows. Let me and everybody else have the courage and strength to change what can be changed; to accept with grace what cannot be changed and, to know the wisdom to differentiate between the two and remain happy, peaceful and contented... and gain that final purpose of life, mokṣa. And in this pursuit let me never transgress dharma in anything that I do. And let me appreciate Īśvara all the time in and through everything.

Oh Lord! This is my prayer for today. I surrender unto you.

Om īśāya namaḥ. Om īśāya namaḥ. Om īśāya namaḥ  
Namaḥ. Namaḥ.

---

**"Tamil retreat" by Swamini Brahmaleenananda. Dates 6th April night to 13th April Noon, 2019, at Arsha Vidya Gurukulam, Anaikatti. Topic "Introduction to Vedanta based on the Text Sadhana Bodhini (of Swami Sadatmananda)"**

**SRI SARADA BRAHMA VIDYA KENDRA**

**Spring field P.O, Bandishola, Coonoor -643104, Nilgiris, Tamil Nadu, India.**

We are happy to announce the Vedanta Retreat (Residential) at Sri Sarada Brahma Vidya Kendra, Coonoor, from **20<sup>th</sup> May to 24<sup>th</sup> May 2019**

The Retreat will be conducted by

**SWAMINI JEEVANMUKTANADA SARASWATI - A STUDENT DISCIPLE OF SWAMI DAYANANDA SARASWATI**

**BRAHMACHARI NARAYAN - A STUDENT DISCIPLE OF SWAMI DAYANANDA SARASWATI**

The Retreat will include

- Introduction to Vedanta , Basics of Sanskrit

- Sahasranama Parayanam, Walks in and around Tea Estates

For registration to the retreat please call **094866 39156 / 089039 91086** OR



E-mail [jeevanmuktananda@gmail.com](mailto:jeevanmuktananda@gmail.com) / [narayansub@yahoo.com](mailto:narayansub@yahoo.com)

# SATSANGITA

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Camp Venue  
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participants are  
also welcome.

To apply,  
contact  
Sri. P.S.Narayanan  
at 9003171820



### 3rd Swami Dayananda Saraswati Memorial Lectures

9<sup>th</sup> National Conference Organised  
by Arsha Vidya Vikas Kendra  
1st-3rd March 2019



**His Holiness Puja Swami Dayananda Saraswati Ji (Padma Bhushan 2016)** had touched the lives of many scholars, intellectuals and freethinkers in India and abroad with his unfoldment of the Vedanta and allied scriptures/literature. AVVK being a small link in continuing that *parampara* is organising the **3rd Swami Dayananda Saraswati Memorial Lectures** at national level in his **Rishikesh** ashram, on various Indological topics, inviting scholars to participate, especially those who have been associated with Puja Swamiji's work.

#### Topics

1) Vedas, 2) Vedangas, 3) Upanishads, 4) Epics - Ramayana and Mahabharata, 5) Bhagavadgita, 6) Puranas, 7) Dharmasastras, 8) Indian Philosophical Systems, 9) Vaishnava Vedanta, 10) Ethics and Values, 11) Indian Hymnology, 12) Bhakti Movement, 13) Religious/Philosophical Literature, 14) Sanskrit Literature, 15) Yoga, 16) Classical Music and Dance, 17) Women in India, 18) Social Responsibilities, 19) Ethics in Management

#### Participation details

Faculties of the Universities, Research Scholars, Independent Researchers, Scholars, Authors are invited to participate in the Conference.

#### Submission of Papers

The final paper in around 3,000 words (around 10 pages) may be sent by **15th February 2019** by email to [atmaprajna@gmail.com](mailto:atmaprajna@gmail.com), followed by the hard copy and the CD/DVD through Speed Post.

#### Tentative Schedule

	Pre-Lunch 9.30am-12.30 pm	Post-Lunch 2-5 pm	Evening Cultural Programme
1st March 2019 (Friday)	Inaugural Session	Session I, II	Evening Cultural Programme
2nd March 2019 (Saturday)	Session III, IV	Session V, VI	
3rd March 2019 (Sunday)	Session VII, VIII	Valedictory Session	

#### Venue

Swami Dayananda Ashram  
Dayananda Nagar, Muni ki Reti  
Via Rishikesh - 249 201  
UTTARAKHAND

#### Convener

**Swamini Atmaprajnananda Saraswati**  
Founder Acaryā, Arsha Vidya Vikas Kendra  
A 1/1 Palashpalli, Bhubaneswar - 751 020  
Mob - 94370-62034, e-mail - [atmaprajna@gmail.com](mailto:atmaprajna@gmail.com)  
website - [www.arshavidya.net](http://www.arshavidya.net)





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E-mail: office@arshavidya.in Website: www.arshavidya.in

### **Mahā Śivarātri Pūjā**

We welcome you to participate in the Mahā Śivarātri Pūjā at the Gurukulam on **Monday March 4, 2019**. We begin with the Nitya-Pūjā in the morning, which will be followed by Akhaṇḍa-nāma-japa, Ekādaśa-Rudrābhiseka Special Pūjā & Mahā-ārati in the evening.

#### PROGRAMME

Nitya-Pūjā	...	5-30 AM
Akhaṇḍa-nāma-japa	...	8-00 AM to 1-00 PM
Ekādaśa-Rudrābhiseka	...	4-00 PM
Mahā-ārati	...	7-30 PM
Mahā-Prasādam	...	8-00 PM

**P.S.** Please send your puja offering Rs. 251/- to reach us on or before 03-03-2019. Use the form given below. Please make your Cheque or DD payable to **Sruti Seva Trust, Coimbatore**. Alternatively amount can be transferred for the Credit of Sruti Seva Trust to Indian Overseas Bank, Chinnahadagam Branch, A/c. No 064301000007129. IFS Code IOBA 0000643. In case of Electronic Transfer please intimate details over E-mail at [office@arshavidya.in](mailto:office@arshavidya.in). You may also be one of the sponsors of the day by offering Rs. 5000/- or more.

#### PŪJĀ OFFERING

Enclosed is my offering for the special Pūjā on the day of Mahā Śivarātri on 04-03-2019

Name (IN BLOCK LETTERS)	Nakshatra	Gotra	
1. ....	.....	.....	} Rs. 251/-
2. ....	.....	.....	
3. ....	.....	.....	} Rs. 251/-
4. ....	.....	.....	
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Cheque / DD No. .... Bank: ..... Date: .....			
* SAVE PAPER SAVE ENVIRONMENT* - Would you like to get information through your E-mail in the coming days? Yes / No. E-mail to: .....			

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## ARYAJANANI

Refer article in page 23...





Nagpur shankaranti puja