



Arsha Vidya Newsletter

Rs. 15



Vol. 23

June 2022

Issue 6



Vedic heritage camp at AVG Anaikatti, Coimbatore



Retreat 1 at Manjakudi



Retreat 3 at Manjakudi



Book release at Swami Dayananda Ashram, Rishikesh

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Sādhana-pañcakam
Pujya Swamiji's transcribed talk

This is the sixteenth part of the serial article, continuation from May 2022 newsletter.

MANANAM REMOVES DOUBTS BORN OF INTELLECT

We come now to *mananam*. Some people say that *mananam* means reflection: 'Listen, reflect, meditate.' But as we saw, *śravaṇam* is not simply listening, it is *vākya-vicāra*. After doing *vākya-vicāra*, you have a very clear vision of what Vedānta says. You have no *pramāṇa-sāṅkhā*, no doubt at all about what the *pramāṇa* says. You have analysed everything that the sentences say and the vision of the *śruti* is very clear. Then what is *mananam*? We also use a lot of logic while doing *śravaṇam*, but that is only to understand the sentences. In English, we call this hermeneutics. The Sanskrit term is *mīmāṃsā*. It implies *upapatti*, reasoning. Grammar is also used. Everything is used.

However, there can be a doubt: the *jīva* cannot be *Īśvara*. We have already taken care of the arguments claiming that *śruti* does not say *ātmā* is *Īśvara*. But now, even though it is clear that *śruti* says *jīva* is *Īśvara*, you still cannot accept it. Why? Because it beats your reason. This is because there is no understanding with reference to *prameya*. *Prameya* means that which is to be understood by the *pramāṇa*. So there is this doubt: 'How can I be Brahman?'

This doubt is born of your intellect. How do you remove this doubt? This is the problem with the *paṇḍita* tradition, namely that they will quote *śruti* here. But what *śruti* says is not the problem. The *śāstra* itself has enough *prakriyā*, methods, and logic to prove its point. But there may be a person who does not accept the *śruti* at all. He tried his best with the *śruti*, but his position is, 'Śruti may say you are Brahman, but I say that you are only a *jīva*. You were born, you are going to die, and there is no such thing as *ātmā*. When the body is destroyed, you are destroyed. So you should just live for the day. Did anyone ever get up from the ashes in the cremation ground? No, and that is why we completely burn the per-

son, reduce him to ashes, and then immerse those in the river. We make sure that nobody comes back.'

THE MATERIALIST POSITION

So this person's thinking is, 'As long as I live, let me make merry.' Even if you go into debt, who cares? Move your business operations elsewhere. Just enjoy life and drink ghee.⁸⁸ This notion of drinking ghee is based upon an Ayurvedic statement: *ghṛtaṁ vai āyuh*, ghee is life. But ghee is meant only for *agni*, sacrificial fire, not *jāṭhara-agni*, the fire in your stomach. Ghee is all cholesterol. A little bit of ghee is okay, but these days it is not good because we do not walk like they used to in the olden days. Here, ghee is an *upalakṣaṇa*, standing for various things. It means that you should just live for the day. Suppose a person does not pay back his debts and asks, 'Why should I pay them back?'

'Because it's a *pāpa*, a wrong action.'

'*Pāpa* for whom?'

'For the *jīva*.'

'So when will I experience this *pāpa* result?'

'Later, in the next *janma*, next birth.'

'There is no next *janma*. It is all over, here. When you are dead and buried deep enough, or burnt to ashes, you do not come back. Afterwards there is no *jīva* or anything.'

This person will say there is no survival after death, that death is the end. If there is consciousness, it is just a matter of brain chemistry. When the brain is destroyed, consciousness is also gone. It is all a combination of varieties of things brought to manifestation. Afterwards it goes away, like the red colour produced by chewing betel leaf with betel nut and lime paste.⁸⁹ The leaf is green, the lime

⁸⁸ यावत् जीवेत् सुखं जीवेत् ऋणं कृत्वा घृतं पिबेत् भस्मीभूतस्य देहस्य पुनरागमनं कुतःञ

'As long as one lives, one should live happily. Even incurring debt, one should drink ghee (i.e. make merry). Once the body has become ashes, where is its coming back again?' (चार्वाक- School of thought)

⁸⁹ Traditional stuffed betel leaf, consumed as a digestive after meals

paste is white, and the nut is a very light brown. When you put them all together, you get a red colour. Similarly, all these things like brain cells, etc. may be *jaḍa*, inert, but if you put them all together, then there is consciousness. It functions for some time and when these things are destroyed, consciousness is gone. It is all very simple. There is no individual surviving or anything. So he argues that one should just live for today. Such people call themselves rationalists.

How are you going to answer this person? Everything seems to be all right, including that person's argument. Then you come to me and say, 'Even Buddhism says the same thing, Swamiji. How can you say that they are different? All of them say the same thing.' If they speak like this, then they are only pseudo-Buddhists. A real Buddhist will say it is *śūnya*, nothing. Or he will say it is *kṣaṇika-vijñānam*, flickers of consciousness. He will never accept that there is something free from all this, something that is a *satya-vastu*, free from all divisions of time and space.

Therefore, each one has his own philosophy. Any philosophy seems to look the same to me and seems to sound alright. In this way, you become a sitting duck for anybody who says anything. That is why the verse says that you cannot just quote *śruti* for him, you have to answer him. You cannot simply say, 'I believe.' This is not a matter for belief. This is a matter for clear understanding. You will not have clarity if you are oscillating between Buddhism and Vedānta.

Truth is always the same, it has got to be the same. You are Brahman means you are limitless. Or, they can say what amounts to the same meaning in any language. That is Vedānta. The truth can be told in Latin or Greek or any language, it need not necessarily be in Sanskrit. And if anyone says anything different from that, then it is going to be less than infinite. Whatever differs from infinite cannot be more than infinite, it can only be less than infinite.

Therefore, nobody is going to say anything more because *śruti* has the last word about you: 'You are Brahman.' But some people do not like it at all. If someone tries to prove that you are not Brahman, you get all enthusiastic. Whether you like

it or not, you are Brahman. Anything other than *śruti* is going to be opposed to *śruti* because it is just the opposite of *śruti*. One is infinite, everything else will be only finite.

SEE THE FALLACIES IN SCHOOLS OF THOUGHT

Those arguments either arise in your intellect or they have already come from another intellect, which is why it is called a school of thought. Vedānta is not the sixth school of thought. It is neither a school nor a thought. Vedānta is a *pramāṇa*, whose vision is that you are Brahman. Any school of thought is going to say something different than what the *vastu* is and what the *śruti* says. It will therefore have an argument to support that contention. You have to see how he establishes his argument. If it is against *śruti*, it is wrong. If it is wrong, there must be a fallacy in the argument establishing the contention. Do you see that fallacy? If you do not see it, that means your understanding is in trouble. There is no *niṣṭhā*, firmness, in your understanding.

Having *jñāna-niṣṭhā* means that fallacies in other arguments are seen as one sees big pumpkins. Even a small mistake is a big mistake for a *paṇḍita*. The characteristic of a good *paṇḍita* is to see the mistake as a mistake. What is a small mistake for you is a huge blunder for a *paṇḍita*. Any small deviation becomes very clear to one who has clarity of the vision. That person alone has clarity and has assimilated the vision. The assimilation implies what we call reasoning, and that reasoning is called *mananam*.

So *mananam* does not mean 'reflection,' even though some people describe it that way. It is seeing the fallacies in the different schools of thought, not to dismiss them, in order to get your *buddhi* straight. It is not to dismiss a Kapila or a Kaṇāda. Kapila is the author of the school of Sāṅkhya, and Kaṇāda is the author of the school of Vaiśeṣika. There are different people and all are sparring partners for Vedānta. It is like a boxer who practices every day with punching bags. But when he gets into the ring, the other person is not a punching bag, he punches back! So, you need to have a sparring partner.

Similarly, Vedantins have got some sparring partners. There were never any Sāṅkhyas or Vaiśeṣikas living in the world, only sparring partners for Vedantins. Only Vedantins talk about Sāṅkhya and Vaiśeṣika. They were all Vaidikas alone. With these sparring partners you can box, and thereby you get your knowledge really straight. It is purely for your own clarity's sake that you have to analyse all this. The purpose is not to dismiss anybody. It is to redeem the knowledge from any kind of blemish or vagueness.

LOGIC ALONE IS NOT ENOUGH

While you are analysing, however, do not enter into *dustarka*, wrong logic. Do not try to establish that *ātmā* is *jīva* just by *tarka*, reasoning. Instead, you should follow *śrutimatastarka*. *Śrutimatastarka* means *śrutimata-anukūla-tarka*, a reasoning that helps you understand what the *śruti* says. Do not be trapped by *dustarka*, which is pure reason and so on. Pure reason does not help here because the self is not an object of inference. The self is always self-evident, self-revealing and therefore it is not the subject matter of *pratyakṣa*, perception or *anumāna*, inference. You must see the fallacies in wrong arguments. Seeing the fallacy is what is called *mananam*, for which you must follow proper reasoning. Otherwise you will get lost somewhere in the jungle of reason.

That is the purpose of this *nyāya*, logic, and other related disciplines. Those days they did not have any other type of education for creating a capacity to reason properly. So they used to say that without the study of Nyāya and Vaiśeṣika, Vedānta is '*anyāya*-Vedānta.' *Anyāya* means without logic, in other words, confusion. But today it is not like that. When you go through school and study mathematics, physics and so on, you develop an intellectual discipline. Once you have an intellectual discipline, it becomes very clear to you when anyone says something that is wrong. That intellectual discipline is gained by proper thinking.

To be continued...

Kaivalyopaniṣad
Swami Viditatmananda Saraswati's transcribed talk

This is the thirteenth part of the serial article, continuation from May 2022 newsletter.

Now the teacher says that *sannyāsa* or renunciation is also required for the knowledge of *brahman*.

न कर्मणा न प्रजया धनेन
त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां
विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

*na karmaṇā na prajāyā dhanena
tyāgenaike amṛtatoamānaśuḥ
pareṇa nākaṁ nihitaṁ guhāyāṁ
vibhrājate yadyatayo viśanti*

न कर्मणा - not by deeds ; न प्रजया - nor by progeny ; (न) धनेन – (nor) by wealth ;
त्यागेन - (only) by renunciation ; एके - some ; अमृतत्वम् - immortality ; आनशुः -
attained ; परेण - higher than ; नाकम् - heaven ; निहितम् - situated ; गुहायाम् - in
the cave (of the
heart) ; विभ्राजते - shines ; यत् - which ; यतयः - the renunciates ; विशन्ति - enter
(attain) ;

Not by deeds, nor by progeny or wealth, but by renunciation alone have
some people attained immortality. The renunciates attain that which is
higher than the heavens, and which shines in the cave of the heart (the intel-
lect). (3)

As you may know, this *mantra* and the one that follows are both chanted when a *sannyāsī* enters a home; he is received with a *pūrṇa-kumbha*, a pot filled with water, with a coconut on top of it, placed with leaves on a plate of raw rice, and so on. The water is supposed to be for washing the feet, because, in the olden days, people walked a long distance when they came to your home. The *pūrṇa-kumbha* also symbolizes *pūrṇatvam*, the completeness of the *sannyāsī*, as well as our own devotion to him. But why is this particular *mantra* chanted on the *sannyāsī*'s entry? It is because it has the words *yatayaḥ viśanti*, the renunciates enter. *Yati* means *sannyāsī*,

a renunciate. This *mantra* is chanted because a renunciate is entering the home.

The three-fold basis of all human pursuits

Sat-cit-ānanda: We cannot accept the fact of death because we think that death will bring an end to our existence. This resistance to or dislike for death is indeed the dislike of the nonexistence of oneself, which shows a love for existence. If we knew that death brings an end to this body alone and not the self, perhaps then we might not have that much difficulty in accepting it. However, death is equated to the nonexistence of the self, so the dislike for death is natural; existence is our nature, immortality is our nature.

The myriad pursuits of life can be reduced to three. One is the pursuit of pushing death as far away as possible. This is why we work out in the gym, jog for long hours, do *yoga-āsanas*, *prāṇāyāma*, and so on, even as we count calories, proteins, vitamins, weight, and cholesterol all the time. All this has to do with prolonging existence. Naturally, we do not want death, disease or pain. A large part of our lives is dedicated to avoiding death. We also want our pictures taken at every possible opportunity; we know the body will not last long and the idea is that at least the pictures will provide a substitute for it.

Another thing that we do not like is ignorance. We cannot stand ignorance. We cannot stand being stupid. We love being wise, and, therefore, love knowledge, never ignorance. We spend an enormous amount of time gathering knowledge, being informed. The reason why this entire Internet phenomenon is thriving is that people want to know what is happening everywhere in the world. People want to know what is happening in the field of physics, in the world of chemistry. They watch the Discovery channel to know things of their interest.

The third universal human pursuit is the love for being happy. Not only do we want to live, but we want to live happily. Not only do we want to live happily, but we want to be conscious of living happily. When I am told, “Swamiji, I will give you an injection that will put you in a coma, and then you will live and live happily,” I say, “No.” I want to live, but I want to live happily and live consciously. To live is *sat* or existence; to live happily indicates *ānanda*, and to live so

consciously indicates *cit* or knowledge. *Sat-cit-ānanda* is what we love naturally and we resist anything opposed to that because *sat-cit-ānanda* is our very nature.

Sat-cit-ānanda, the fact of existence, awareness, and happiness, fullness or wholeness alone is called immortality here. The *amṛtatvam* mentioned in this verse stands for all three— freedom from mortality, freedom from sorrow, and freedom from ignorance.

This freedom from death, sorrow, ignorance is what some wise people have attained. The question now is, “Am I interested in immortality? So what if some wise people have attained immortality?”

Attaining immortality is very relevant and important to us because this is what we are seeking in life. It is, in fact, the desire behind every other desire. The desire to become free from death, ignorance, and sorrow is *the* desire. If you examine whatever specific thing you want, such as listening to music, watching nature etc., you will surely find that one of these three desires is involved; you are doing something to avoid or push away death, doing something to push away ignorance, or doing something to push away sorrow. At any moment, one of these three desires is present in your heart behind every action that you perform. The prayer in every heart is *asato mā sadgamaya, tamaso mā jyotirgamaya, mṛtyormā amṛtaṁ gamaya*, Oh Lord, please lead me to the truth from the untruth, to light from darkness, to immortality from death, from the Bṛhadāraṇyaka Upaniṣad¹.

Immortality is most important to us; nothing else comes even close. If we have *sat-cit-ānanda* and nothing else, that is enough. If everything else is available but not this, such a life does not serve any purpose at all. If this becomes clear, there will arise dispassion for everything else; nothing can add anything or take away anything from us. We are comfortable with things as they are and where they are. We do not have to acquire them, own them or make them ours.

Have you noticed how we enjoy nature, without any attachment or aversion, without the need to own it? We can enjoy the trees where they are; they do not

¹ Br.Up. 1.3.28

have to be our trees. But we do not have this attitude with everything. We do not really enjoy a house in this manner; it holds no interest unless it is owned by us. The car has to be owned by us. Some status must be owned by us, and then alone can we enjoy it. However, when we have the knowledge, we recognize that we are sufficient as we are; we are immortal as we are. All that is necessary for us to be happy is for us to just be. That is all that is required. It does not matter *where* one is. Vedānta teaches that the awareness of being as in “I am” is sufficient.

The significance of *tyāga*, renunciation

In the recognition that immortality, *sat-cit-ānanda*, is all we want, naturally, whatever makes us immortal becomes important. We recognize that mortality is the product of ignorance and not a reality. So “to become immortal” means to remove the ignorance that creates the notion or complex of mortality. That is how the knowledge becomes important. Then the means of knowledge, *śravaṇa*, *manana*, and *nididhyāsana* become important. When the mind is free from every other pre-occupation, it becomes available for *śravaṇa* etc. Giving up all the preoccupations is called *tyāga*, renunciation. Renunciation is the letting go or the dropping off or the giving up of everything other than the self. That is the result of the recognition of what it is that we truly want.

The wise, who have *viveka* or discrimination, recognize what they want in life. By the use of the word *tyāgena*, through renunciation, this verse tells us that their priorities are very clear to them. They recognize that there is no need to achieve the various ends, such as wealth, fame, name, prosperity, heaven, or anything else, because gaining them can neither add anything to the self nor take anything away from it. Therefore, the wise leave these ends where they are and also drop their pursuits of achieving these external ‘band-aids.’ It is like a person who is able to walk well not needing to hang on to crutches. Therefore, the wise give up all *karma*. *Karma* here means actions that are the means for achieving those ends that no longer have any meaning.

To be continued...

Vālmīki Rāmāyaṇa
As Taught by Swami Dayananda Saraswati

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

गते तु भरते श्रीमान् सत्यसंधो जितेन्द्रियः ॥ १-१-३९

रामस्तु पुनरालक्ष्य नागरस्य जनस्य च । तत्रागमनमेकाग्रो दण्डकान् प्रविवेश ह ॥ १-१-४०

प्रविश्य तु महारण्यं रामो राजीवलोचनः । विराधं राक्षसं हत्वा शरभज्जं ददर्श ह ॥ १-१-४१

सुतीक्ष्णं चाप्यगस्त्यं च अगस्त्यभ्रातरं तथा । अगस्त्यवचनाच्छैव जग्राहैन्द्रं शरासनम् ॥ १-१-४२

खड्गं च परमप्रीतस्तूणी चाक्षयसायकौ । १-१-४३

gate tu bharate śrīmān satyāsandho jitendriyaḥ || 1-1-39

rāmastu punarālakṣya nāgarasya janasya ca |

tatrāgamanamekāgro daṇḍakān praviveśa ha |1-1-40

praviśya tu mahāraṇyaṁ rāmo rājīvalocaṇaḥ |

virādhaṁ rākṣasaṁ hatvā śarabhañjaṁ dadarśa ha || 1-1-41

sutīkṣṇaṁ cāpyagastyāṁ ca agastyabhṛātaraṁ tathā |

agastyavacanācchaiva jagrāhaindraṁ śarāsanam || 1-1-42

khaḍgaṁ ca paramapṛītaṣṭūṇī cākṣayaśāyakaḥ ||1-1-43

After Bharata was gone, Rama, the one whose senses and mind are mastered, the man of discipline, the one who is bound to truth, the one who is born to riches, the one whose mind is focused, who is not distracted from his commitment to fulfilling the words of his father, expecting that the city people will again come back to implore him, along with Sita and Lashmana, packed his few things and left Citrakuta for the dense forests of Dandakaranya. In the forest, Rama, whose eyes are as pleasing as the petals of a red lotus, and those with him are attacked by a demon, a *rākṣasa*. Rama fought with and slew the *rākṣasa*. This is the idea: good and evil all the time. Good always wins. In the forest Rama also spent time with the sages Sharabhanga and Sutikshnam, also known as Agastya and his brother. It looked as though Rama's going to the forest was not a mistake and not a threat to the kingdom. It looked as though it was all planned very well. Rama could remove all the demons and he could have the *darśana* of all the sages. To see all these wise men is a rare thing.

At the request of Agastya, Rama accepted a bow, a special abode of arrows, and two divine quivers with countless, endless, divine arrows which had been given by Indra. Tuni is the name of one of the quivers. Agastya gave these because he knew all of them would be needed later when there would be problems. Agastya being what he was, knowing what was in store, gave Rama these weapons. Highly pleased, Rama took the gifts as a blessing.

वसतस्तस्य रामस्य वने वनचरैः सह ॥ १-१-४३

ऋषयोऽभ्यागमन् सर्वे वधायासुररक्षसाम् । स तेषां प्रतिशुश्राव राक्षसानां तदा वने ॥ १-१-४४

प्रतिज्ञातश्च रामेण वधः संयति रक्षसाम् । ऋषीणामग्निकल्पानां दण्डकारण्यवासीनाम् ॥ १-१-४५

तेन तत्रैव वसता जनस्थाननिवासिनी । विरूपिता सूर्पणखा राक्षसी कामरूपिणी ॥ १-१-४६

vasatastasya rāmasya vane vanacaraiḥ saha || 1-1-43

ṛṣayo'bhyāgaman sarve vadhāyāsurarakṣasām |

sa teṣāṃ pratiśuśrāva rākṣasānāṃ tadā vane || 1-1-44

pratijñātaśca rāmeṇa vadhaḥ saṁyati rakṣasām |

ṛṣīṇāmagṇikalpānāṃ daṇḍakāraṇyavāsīnām || 1-1-45

tena tatraiva vasatā janasthānanivāsini |

virūpitā sūrpaṇakhā rākṣasī kāmārūpiṇī || 1-1-46

Those who lived in the forests, *vanācārah*, including all the wise men, *ṛṣis*, came to know that Rama was among them. The news went round that Rama had battled and destroyed the *rākṣasa*. All those who dwelled in the forest joined and came to Rama at his camp. The sages stood in front and the others followed. They came to tell Rama of the *asuras* and *rākṣasas* in the forest. *Asuras* and *rākṣasas* are demons and devilish people - there is not much difference between them. The people came to ask Rama that these demons be disciplined or destroyed, that they be kept from disturbing the locals' rituals and their peace. The *rākṣasas* were notorious for waiting until the very last acts of the sacrifices conducted by the *brāhmaṇas*. Then the *rākṣasas* would come and extinguish the sacred fire, they would spit on it, defile it, spoiling the invocation and the sacraments, claiming the territory. The good forest people saw controlling the *rākṣasas* as the king's job, as Rama's job. It was not the sages' job because the sages were committed to *ahimsā*, and they would not strike another being. The hunters and gatherers and other

people of Dandaka ran in fear from the dangerous *rākṣasas*, and the sages, who had the powers to retaliate, would not act with violence.

Rama gave the *ṛṣis* his word that he would provide protection from the *rākṣasas*. “Let it be, *tathāstu*,” he promised the *ṛṣis*, who are pure like fire, who are pure and remain pure, who are brilliant like fire, who are powerful like fire. He gave his *pratijñā* to all those living in the Dandaka forest. It was clear that the *rākṣasas* were in trouble now. The people were happy; they knew the problem would be dealt with in time.

From the nearby Janasthana woods came Shurpanakha, a *rākṣasī*, a female demon, who could assume any form at any time. Seeing Rama and Lakshmana, these two young, strapping, strong men, she assumed the form of an attractive young woman and approached them. Lakshmana was her first target. Lakshmana is not as magnanimous as Rama. The *rākṣasī* made overtures to Lakshmana. Lakshmana abruptly cut off her nose with his sword. He knew it was Shurpanakha, the *rākṣasī*, and that she was just trying to lure him and destroy him. He did not kill her, she just lost her nose. She was furious, but still she was curious, and she went back with her damaged nose and told all her folks, the other *rākṣasas*. Even though she had assumed a form, her very nose was damaged. It is like when you cut the snake you have seen on the rope and you find that only the rope is in two pieces. She told the other *rākṣasas* how these two rogues had invaded their territory and hurt her. She encouraged them to teach these two a lesson. She roused them to action.

To be continued...

“The three conclusions – I am mortal, I am unhappy or incomplete, and I am ignorant – form the basis of all my activities. This three-fold conclusion is the problem. *Vēdānta* says this is an unwarranted problem. In the vision of *Vēdānta*, you are just the opposite of what you take yourself to be. “I am sad” is the problem and that is solved only when I see that “I” as other than sad, as free from sadness. *Vēdānta* says that “I” is free from sadness.”

- Swami Dayananda Saraswati

The Wholeness of You by Swamini Saralananda

This is the thirteenth part of the serial article, continuation from May 2022 newsletter.

I Am Absolute Fullness

If that is what I am, as the teachings reveal, then I will be totally fulfilled knowing Brahman as myself, "I am That I am". Happiness or bliss are defective words for indicating this Fullness since, "I am happy 'because'" is the only kind, a conditioned, limited experience of happiness, I have ever known. The truth is "I am Infinite Full Being, and only as That, do I lack nothing".

Looking At A Daily Life Sense Of This

We can look at all this from another angle. In our daily lives, "I" is the most abused word in all languages. This is because I never pay any attention to just see or be with the "I" all on its own, free from the so many roles and conditions it is associated with. Let's lay it out:

I am mother.

I am teacher.

I am fat.

I am fair.

I am kind.

I am angry.

You get it - I'm sure that this list is endless. What is to see here is that the 'I am, "I am ". is constant and unchanging; all the other conditionings are ever changing. So, we can say that the "I am" is a central being that can be instantly in and out of any roles, moods, conditions. But of itself, it never changes. See how it is the Beingness-Consciousness. Am = the isness, existence and the 'I' = the subject, the witness consciousness, the knowing principle, who notices all the changes that are happening 'in the body-mind complex'.. So "I am", conscious being, that never suffers any of the changes that all the conditionings bring. "I am mother, my kids tire and worry me. "I am teacher, I have never ending deadlines for work". I am 'fat', means society judges me in a mean way.

It is useful to look closely at just this one condition of being fat. When I use the words 'I am fat', I might as well say 'the fat is me' because the sentence 'I am fat' is a sentence of identity. Identity, means it equals 'one-same' and not two. To give this statement any validity we would have to say, "I am someone who indwells this particular body, which at

this particular time happens to be carrying some extra of adipose tissue. “Am I forever doomed to this condition? Is it not at least a sometime changing one? Anyway, you cannot identify yourself with the fat and yet this is exactly what we do, and suffer. “I am angry.” is a mood I can’t always control. These are all changing appearances.

It is pure awareness without which, there would be no perception, no thoughts, no world of forms. Can I think any thought without awareness first? You are, I am, that pure awareness, appearing as a person. That pure awareness is an all-pervasive stillness- that in which all changes appear to take place. It is the unchanging, witnessing consciousness which is the indwelling central being ‘I am’.

When To Get A Chance To See Myself Free

So, when do we ever get a chance to just be present with that true Self free from past regrets and future worries? The problem is that I do not separate the reality of the free ‘central being’ from the ever-changing conditionings. So ‘I am’ seems to suffer. I need to know that in reality it does not.

Your dream self, who got stabbed by the dream thief, does not come back to the waking state, bleeding. You awake and know the situation was not real. But when you were in it, your heart pounded so much that even after waking it still hasn’t calmed down. And this is exactly the same thing we are living in three-dimensional dream world. The only reason we take it as real, is because it was an inborn mistake and everybody else is stuck here in it with me. This is what the teachings, in all profound seriousness reveal. But extremely few of us get into that inquiry, to see, if what the teachings say are true.

“I am” is Brahman, that is constantly real and everything else only appears for some time. Like in dream and like the snake seem to be as though real, until they are exposed as false. I am always absolutely full in my Beingness no matter what is going on in the external soap-opera drama of my life. I might be feeling some happiness or unhappiness in my limited body and mind when relating to the things in the world, but in my essence, which is not trapped in or conditioned by all of it, I am Free, Whole and Full.

Sat Chit Ananda?

For those who may have heard these words, this is the famous: Sat-Chit-Ananda definition of Brahman. Most of the time it is just glibly referred to: “Existence- knowledge-bliss”. These quick definitions do not sincerely reveal anything and can actually mislead.

Two Important Verses

Now that you have at least some idea of the word “Brahman” let us look at two verses;

The first one¹ says:

“Ever I am” (I exist always, not limited by the bounds of time and space), “Ever I shine” (I am a conscious-knowing-being that ‘lights’ up, illumines everything I see and know), and “ Never do I become an object of hatred to myself, (I am the only thing in the creation which I will always love; even when we say we love anyone or anything else, from our children to God, it is that you love them because you feel happy loving them, that happy-you is what you love.

At this point a doubt probably rises: What about people who commit suicide? Or those in mental hospitals who do self-mutilation. The teaching does not address itself to these exceptional aberrant cases. The teaching can only speak to people of sound mind. Still mental cases such as these also can be analyzed this way.....because they are emotionally distanced from the self that they want to be and can love, because of a brokenness in their mind, they are cut off from their happy self...This is the only reason or otherwise defective brain chemistry, they cannot experience the love of the self.

How Am I Brahman

This first of the two verses is to logically establish that the ‘I am -me is Brahman’. Ever I am, Ever I shine, Never I become an object of hatred to myself. And therefore: the Is-ness, Consciousness and Fullness that is Brahman is one and the same in explaining these revealing statements about the ‘I’.

The second verse² applies the same logic as to how the world is Brahman and therefore ‘I’ and the world cannot be separate.

How Is The World Brahman?

“Every object in the creation has five facets: The first three: Isness, it exists, second: it shines” (which means it is knowable, because it shines in the light of consciousness), “Third: it is dear. “[this last expression is a tricky one to understand] (there is something we can call the ‘dear-ness factor’; it means that any object in the universe has the capacity to affect my happiness one way or another. Some things are very dear to me, I am

¹ अहमस्मि सदा भास्मि कदाचिन्नाहमप्रिः ब्रह्मैवाहमतः सिद्धं सच्चिदानन्दलक्षणम् ॥

ahamasmi sadā bhāsmi kadācinnāhamapriḥ brahmaivāhamataḥ siddham saccidānandalakṣaṇam ॥

I exist ever and always I shine; never do I dislike myself. Therefore, it is established that I am brahman, of the nature of existence-consciousness-fullness alone. (Advaita Makranda – 2)

² अस्ति भाति प्रियं रूपं नाम चेत्यमृशपञ्चकम् । आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥

asti bhāti priyam rūpaṁ nāma cetyamśapañcakam | ādyatrayaṁ brahmarūpaṁ jagadrūpaṁ tato dvayam ॥

Every object has five aspects, namely it exists, it shines, it is pleasing, and it has a form and a name. The first three are of the nature of brahman, and the last two are of the nature of the world. [Drk- Drśya Vivekah, 20]

indifferent to an endless number of things and some others affect my happiness in a negative way so that I want them away from me. For simplicity sake, look at it this way; the whole universe of things holds the potential for making me happy on a scale of 1-10 but also negative 1-10.... a very good movie is a plus 8 and a really sickening movie is a minus 8. This is a 'dearness factor potential' that figures into everything I can possibly relate to and know in my life. A negative 8 means it will give me happiness the farther away I get from it. The countless number of unknown things will be at 0.)

Then "the fourth facet: a name (anything I talk about or think about has some kind of a word, a label, attached to it.) and fifth: a form (all things have some kind of form, tangible like a stone or intangible like compassion, which is an ideation). But all names and forms have no substantial reality independent of Brahman, the consciousness that you are.

Here is an example; for a gold chain, we mistakenly refer to the substance 'gold' as though it is an attribute of the chain. In the example, gold is solidly real and can be in any number of forms – a ring, a necklace, buttons etc. etc. So, gold lends itself to take on any conditioning form. In the sentence 'golden chain' noun and adjective have been wrongly switched. We need to convey that in truth, it is chainy gold, ringy gold.

When we grasp this, we can see there is only one gold, yet it lends itself to appear in endless myriad of forms. The substance is one reality. The forms are endless, ever changing appearances. Therefore, of these five facets, the first three belong to Brahman and the other two refer to the world.

Absolute And Relative Reality

What this verse intends to reveal is that absolutely everything can be seen, and understood, from two standpoints -the absolute and the relative. 'Is-Known- Dearness', facets are absolute and constant, in and through every object in the universe. Whereas the facets of 'names and form', are ever changing, they only appear to be as though real for some time. So, we can say that they have a relative reality – which means they only seem to be real, while they last.

The dream experience is a perfect example for this relative reality. When we wake up from a dream, we clearly see that the names and forms that appeared, were only figment -of-imagination appearances. This understanding of a relative reality gives us a profound hint that waking up to a better reality is possible.

To be continued...

Retreats at Jnanapravaha at Manjakudi

RETREAT 1

Summer retreat by Swami Ganeshasvarupanandaji and Gita Caitanyaji from Coimbatore

Summer retreat 2022 was held in Manjakkudi between 19 and 22 May. Twenty Four Children and 12 adults participated.

The participants learnt Siva Manasa Puja, Introduction to spoken Samskritam and had sessions on Meditation, Panchatantra stories and Bhajans - including an exciting session on Setting Goals.

There were temple visits - including to the famous Saraswati Temple in Koothanur and Lalitambika Temple nearby - where they chanted Bhagavad Gita, Medha Sukhtam, Satpati Stotram and more.

Adults present attended sessions on why and how one can live a life of a Karma Yogi. The facilities were outstanding and everyone had great fun.

RETREAT 2

Retreat of Swami Suddhanandaji (Utthandi) and his students at Manjakkudi.

Wisdom – an Eternal Part of Our Living

The retreat at Manjakkudi Jnanapravaha was so conducive for all of us as to just concentrate on our Swamiji's classes and later sit down and contemplate on what Swamiji had told. Sitting in the Guru'sthan with frequent references about Pujya Swami Dayanandaji filled our hearts with all devotion.

Writing a note or a summary about the retreat, only one thought comes up "Every moment of our living is a Celebration and to Celebrate the living is to Live by this indestructible knowledge about our Self".

Points to ponder on:

1. Blue print to humanity is the understanding of the true nature, the Self.
2. The choices we make manifest as our habits.
3. There is no destination for the space, body , sense organs. The individuality "I" alone has million destinations.
4. The unspoken understanding needs no name to exist, it is ever present.
5. Thought is an idol which creates an imprisonment.
6. While living your life are you relishing your living?
7. In all this wonderment you are the absolute wonderment that has the capacity to relish the creation.
8. Some mundane moments are meditation of eternal times, let not that moment pass away

in a futile way let it lengthen.

When we go back to the place we were born, do we remember how we felt then. We remember every aspect of how our parents were and how our childhood was. Same happens when we sit with the Guru, we feel satisfied for this knowledge that he has shared and the understanding of every aspect of the knowledge. Ever grateful to Swamiji for sharing this knowledge us and with his grace our living too shall be with this knowledge and understanding.

As Swamiji always says, on the foundation of Eternal Dawn, you see the days and the nights, the darkness and the light, being played out. You can play with the darkness; you can entertain yourself with a haunting memory or a distant dream. But you are always aware of your Self and you are the Master of yourself. The ignorance of the true nature of "I" is 'beginningless'. We do not know when it began but gladly it can end with the Knowledge of the "I".

Our deep reverential gratitude to PujyaSwamiji for giving us a place vibrating with his presence for us all to be soaked in the Absolute and tradition.

Thank you Swamiji for bringing us here and thank each and every one to have made our retreat so memorable

RETREAT 3

June 17-19 - Retreat by Swami Ramesvaranandaji

The retreat participants were a small group of three, relatively homogeneous in their exposure to Vedanta.

The retreat started with prayer at Pujya Swamiji's shrine on seventeenth morning followed by a Meditation session. There were totally seven sessions of Bhagavad Gita Second chapter covering karmayoga portion with special emphasis on verse 2.47 'karmanyeva adhikaarah te...'. The participants were taken through the Gita context and how yoga is only upaya for jnanam.

The classes were well received with pertinent questions from the participants. The Participants were able to see video classes of Pujya Swamiji on the same shloka. The uniqueness of this video talk by Pujya Swamiji is Swamiji begins with saying 'karmanyeva adhikaarah te', is a statement of fact; te, you, 'You are timeless, space-less. You touch base (touch wood) with self, space eternally (timeless),' and so, karttvam is freedom.

The next part of the verse Swamiji says again that it is a statement of fact and elaborates for about two hours, the set-up, everything is given by giver All-knowledge-consciousness that which transcends time and space (ishvara).

In this setup karma is yajna and life is meditative. Every time there is a slip up into our notion 'we are karmaphala hetu, I initiate this action for this phala' or every time we entertain this notion 'I have this excessive attachment or dislike for this karmaphalam,' doing karma

as yoga pulls ourselves back to the reality of life, 'I am the timeless space-less self and everything is given, all Karma is ishvara arpanam and all phala is prasada.

In short, in this three hour talk on this verse Swamiji has seamlessly merged yoga and knowledge. I suspect his emphasis is on knowledge, the timeless space-less, 'I', transcends body and mind and (touch wood). I touch base with self eternally (timelessly). Swamiji was exhorting us to understand that there is no big will involved in 'you open your eyes and see me,' both action and result are given, in the action result inheres. That he was elaborating with examples like clapping, throwing a stone, etc. You can only pray, having acted.

In the classes that followed and prior, I explained to the participants by giving real life examples and culturally how the words used in our household in early times were in sync with this understanding of life. The participants were happy with the takeaways from the retreat. Some of the above points have been mentioned in their feedback which I have put together on their behalf.

BOOK RELEASE

Release of 'Drk Drsya Viveka' book by Arsha Vidya Research and Publication Trust as well as the Tamil translation of 'Teaching Tradition of Advaita Vedanta' (released by Brahmavidya Mandir), on 30th May 2022 at Swami Dayananda Ashram, Rishikesh

Arsha Vidya Research and Publication Trust released 'Drg Drsya Viveka' book and Brahmavidya Mandir released the Tamil translation of 'Teaching Tradition of Advaita Vedanta' at Swami Dayananda Asram Rishikesh on 30.05 at a well-attended function.

Both the Tamil translation of Teaching tradition of Advaita Vedanta and Drk drsya viveka book were released by Swami Suddhanandaji and Swami Sakshatkrtanandaji. The book release function went off well. All sadhus at the ashram attended. The Brahmavidya Mandir retreat members were also part of the audience.

Swami Ramesvaranandaji spoke briefly about both books. Smt. Suryapriya Rangan who has co-authored the Tamil translation read out excerpts from the book.

Sw Brahmayoganandaji and Sw Sakshatkrtanandaji gave anugraha bhashanam.

Photos in the cover page #2, and #31.

Om tat sat

It is one life

Vedanta is nothing but reality understanding. It is one life. We should not try to live in compartments. It is not intelligent living keeping Vedanta understanding as an intellectual exercise and life goes on as usual thereafter. That sort of Vedanta understanding is dangerous to say the least.

There is but one reality, ultimate, pāramārthikam it is called in śāstra and the scope of this post is to help us live life with the understanding of this ultimate reality, Satyam. At least in India to live Satyam life is taken as sane living by most common people.

For understanding that satyam and make our life satyam, śāstra presents two other levels, objective reality called transactional reality, useful in vyavahāra, transactions. It presumes common understanding by humans towards objects without having any bias, subjectivity. That brings the third level of reality, actually it is false, subjectivism, generally dismissed in society. The śāstra word is Prātibhāsikam for subjectivity. But nowadays there is awareness that subjectivism also has emotional, psychological background and people who display subjectivism in their transactions have to be empathetically approached and treated kindly and put through rehabilitation, etc. These two levels are referred to as mithyā – not satyam. Let us restrict ourselves to this definition of mithyā as just not satyam.

¹The argument presented here is showing the satyam-mithyā relation between vyāvahārika and pāramārthika realities. This vyāvahārika-jīvaḥ, this person, his jagat is vyāvahārikam, nāma-rūpātmakam-jagat, īśvara-sṛṣṭam-jagat, this entire jagat in the form of words and meanings, in the form of objects of words. It is all there. Naturally this person, vyāvahārika-jīva, will look at this jagat as satyam - satyam pratyeti, understands it as real until he understands differently.

Look at this. For the vyāvahārika-jīva the dream is mithyā, false. That is why he

¹Ref: Swami Dayananda Saraswati: Drg-drsya-viveka verses 41,42

has got the word false, to express the experience of dream being false. It is very blatantly known to him. It is false. He hit a jackpot in dream. That becomes very clear when he wakes up and see that it was only a dream. It's very clear. Nobody has to teach him. He knows his lot very well. Therefore, vyāvahārika-jīvaḥ understands very clearly that the whole thing was prātibhasikam. But he thinks this vyāvahārika-jagat he sees is real. The word vyāvahārika itself is a misnomer. If he knows pāramārthika, you can say he (as-though) becomes vyāvahārika only because he does vyavahāra. But until he knows what is pāramārthika, the waker is not vyāvahārika in his own understanding; he is pāramārthika as he transacts. Until then everything is satyam he thinks. I am satyam, my karma is satyam, punya-pāpa is satyam, parentage is satyam, jagat is satyam. All differences are satyam. I am being subject to all these various forces is satyam. I am persecuted by known and unknown forces. That is satyam. I am a victim of changing weather, unseen microbes, all bacteria; I am victim of all forces. All this is satyam. That is why astrology has got currency. An astrologer is always sought after. Suppose an astrologer comes here, everybody will ask him - what will happen to me? What will happen? Because people feel unsure about anything. They want to have certain predictability so that they can have clarity. We love clarity. Vague future is always a problem. All this explains the lives of most people in most societies.

Practical Vedanta helps us to live with no vulnerability in spite of total darkness about future, because trying to predict can always misfire. It takes understanding of pāramārthikam, the ultimate reality, satyam true to the word.

Paramārtha means this is the ultimate, you cannot go any further. That which is in the form of the ultimate end. This is the end you have to accomplish. This is the reality; the ultimate reality is called paramārtha. We saw only pāramārthika-jīva, vyāvahārikam mithyā iti manyate. Now, this pāramārthika-jīvaḥ recognises brahmaikyam, the oneness of Brahman, brahmaṇaḥ aikyam brahmaikyam, ekasya bhāvam, the oneness of Brahman. Here the word Brahman means Completeness, nothing in this life what we aspire for is left out of this Brahman. This understand-

ing is simply put *ayam ātmā brahma*. The person with this understanding points at himself with both his hands pointing at his chest and says whole-heartedly 'I am that *satyam brahma*.' This is the paradigm shift one has to take to live a sane life, life lived as *satyam*. What is this 'I am that *satyam brahma*?'

At the end of ²*āgama prakaraṇa*, Swamiji mentions that only from this paradigm, 'the Being is the truth of I am', *śāstra* and *śāstra anukūla tarka*, logic will help one understand '*ayam atma brahma*.' I am self-evident, what I am, there is confusion or conclusion. That I want to be free is a natural instinct. So, when the *ācārya* says 'you the being is free, awareful' and with that paradigm we start looking at *śāstra* and logically verify with our experiences in life, then that paradigm gets reinforced and at no stage *śāstra* words or the analysis of our experience contradict that paradigm. All the way one enjoys the freedom.

Brahmaikyam pāramārthikam, sajātiya-vijātiya-svagata-bheda-rahitam. *Rahitam* means without. There is nothing other than Brahman. *Vijāti* is not there; means anything other than Brahman does not exist. So, *ākāśa*, *vāyu*, etc are all Brahman. No object is other than Brahman. Then *sajātiya-bheda-rahitam brahma*, a second Brahman does not exist. So, no *sajāti* and no *vijāti* means, anything other than Brahman does not exist and like Brahman there is no other object. And then, there is one more thing. *Svagata-bheda-rahitam*. Brahman itself does not have parts. Understand *prātibhāsikam*, *vyāvahārikam* and then *pāramārthikam*. *Prātibhāsika-jīvaḥ*, the subjective fellow, when he is dreaming, the dreamer looks upon the dream as *pāramārthikam*, *satyam*, real, *svakāle*. Waking up, the *vyāvahārika-jīvaḥ*, looks at dream as his own creation, it is *mithyā*. According to him *vyāvahārikam* is real, *vyāvahārikam satyam manyate*. Then waking up to *Brahma-aikyam pāramārthika-jīvaḥ* will look at *vyāvahārika* as *mithyā* because there is only non-dual Brahman. And everything that is there is only subject-object and both are *vyāvahārikam*, *adhiṣṭhāna ananyat*, non-separate from Brahman, the completeness(that is *adhiṣṭhāna*) that is I. Further, does not see

² Ref: Swami Dayananda Saraswati: *Āgama prakaraṇa – Māṇḍūkya Kārikā*

another, anything other than oneself. But does he not see the world? Does he not see himself as a jīva, prānadhāri, hungry, thirsty? Does he not recognise his walking, moving? Yes, he recognises. When he sees anyat, he will see it as mithyā, anṛtātmanā. Anṛtam here is mithyā. Mithyā-rūpeṇa, adhiṣṭhāna-ananyatvena paśyati, ātmanaḥ ananyatvena paśyati, as not separate from myself. If at all he sees, he sees the subject is I and the object is I. The old orientation of objects bothering me, that I am subject to persecution by objects, is not there at all. Even if the feeling of persecution is there, that feeling of persecution also is mithyā. And wherever there is mithyā there is satyam; we must always remember that. When you use the word mithyā you must know there is satyam in it. That satyam is not negated in negation. When you negate a nāma-rūpa, you negate only that name, form and function. That negation is not really necessary. What for? In order to see the clay do you have to negate the pot? Not necessary. I can look at the pot and look at it as clay. When you say touchwood, you look at it as wood, even though you are knocking the table. The table-cloth will be there. That table-cloth is transcended, table itself is transcended, wood alone you refer to; you knock only wood! We are doing this all the time. When you want to sell a chain you say you want to sell gold. The buyer takes the chain only as gold. He puts it there in the balance only as gold. He pays the money only for gold.

This paradigm that I am the awareful being, complete, Brahman is explained further. Generally the perception among devotees is bhagavat śaraṇāgati for Vaishnavaites and jīveśvara aikyam for śaivaites is considered ultimate bhakti. Also the perception is Vedānta talks about jīvātmā, Paramātmā oneness which is idealistic. A proper analysis of the śāstra pramāṇa (means of knowledge through words handled by an ācārya who himself is brahmavit) leads us to know the svarūpa of the jīva as well as Īśvara is one only, ātmasvarūpam, that is asti-isness and bhāti-all knowledge. Then the question will be, okay at the level of Om-kara dhyānam also I see only 'silence' as ātmasvarūpam, where is īśvaratvam, all-knowledge? The answer is available in an imagery. When we see a movie in a theatre, while looking at the screen where the story is played out, if you turn back

where from all the images, all-story characters and events pan out, you see only the dense beam of light from the square from where the film is projected. All the images, characters, events, motion, emotions depicted on the screen are in that light beam. What we see is only light. In the same way in life what is is one light of consciousness, in which all-knowledge resides. We jīvas, each one of us is a movie-director, looking through the same light of consciousness, ātmajyoti, we see different stories on our life-screen, based on our own mind-set, *saṁskāra*, genes, DNA, background, information gathered and processed, consciously or unconsciously. So this ātmajyoti svarūpam is the oneness, you can call it ananya (not separate from Bhagavān) bhakti, aikyam knowledge, jñānam, Saccidānanda, pūrnam, severally. The important aspect is wholesome understanding of life, our own life, not as something out there in a book called Vedanta or Īśvaramahima, etc. It is our life understanding, our svarūpa, it is 'I'. Om.

³Generally we do not allow the vision to be part and parcel of our being (like we remain a non-participant watching a tennis match on TV, or watching a pūjā), unless we allow that it won't happen.

Na pūrvatattvottara bheda tāhi naḥ - I am changeless, naḥ – to us, pūrva tattva uttara tattva bheda tā na – there is no change, avikriya, I should be able to see this changeless situation. Opposites do not affect. Can we live upto this? Are we able to see ourselves distinct from all the movements in prakṛti, prārabda, and be kūṭastha, be this life understanding we have hitherto discussed?

Can we claim that sleep, dream, waking states do not happen to 'I'? aham avikriya. In a family situation, one should be able to live like padma patra ivāmbasa; love and do what you can and what is appropriate. Asaṅgata is another way of explaining avikriya.

Aham nityaḥ – I have been the product of parents, family and society, product of time – from that I have to turn my attention to 'I am eternal' (nitya bodha rūpaḥ

³ Ref: Swami Tattavidananda *Upadesha sahasri* Ch-19, verse 6,7

aham, upalabdhi svarūpa aham). I am the awareful being, complete and just 'BE.'

So, now the whole study of satyam, oneness of life and just 'BE' is the only paradigm to be understood and lived. 'I the awareful being,' 'ayam atma brahma', just leave out everything that I am aware of, my body, mind, senses; others' body, mind, senses, all subjects and objects, everything other than 'I the awareful being.' It is that easy. Right from our body to all that is mentioned here involves all the means of knowledge handled by the mind and senses, always incomplete and subject to negation or improvement whereas 'I the awareful being' 'is' and 'aware-knowing' per se; nothing to know of by mind and senses. I the awareful being is satyam, complete and everything else come under mithyā and naturally changing. Just transact with them as well as you can with the whole-hearted understanding 'I am satyam, brahma.' Let life be dedicated to understanding and claiming this completeness, satyam life. Om Tat Sat

Swami Ramesvarananda Saraswati

Jñāna Pravaha – Vedanta Study Centre, Manjakkudi

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Hari Om!!!

Greetings and Thanks to Almighty God and Swamini Satyavratana Saraswati!!!

It is immense pleasure to thank our Management, Secretary Ma'am, Correspondent Sir, Principal Ma'am for the opportunity given to me to attend the event. I thank Shri. Swamini Amma for her entire support and guidance given throughout the programme. Along with 25 students from our institution, we have participated in the Vedic Heritage Camp conducted by Akshara Vidya Trust, Chennai , from 24.05.2022 to 28.05.2022.

In this camp, they have strengthened our mind through special lectures and reinforce our health through yoga (theoretical sessions by Swamini Amma as well as practical sessions by Shri Maheshji). They have cultivated more patriotism in every one of us through the patriotic songs and also provided healthy food culture. Here we have learnt disciplines that helps to make sure for good life and improves our character as well. The student generation participated from our college learnt more good things for their healthy future.

Hereby I request the management of gurukulam to provide continual support for the upcoming students from our institution to ensure their future in a right way. Once again I thank who are all involved in this success of 5-days camp.

Thanking you,

Dr.R.Mahalakshmi

Asst. Professor / NSS Programme Officer II,

Department of Tamil

Swami Dayanda College of arts and science, Manjakudi.

Photo in the cover page #2 .

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Arsha Vidya Newsletter

Annual Subscription: Rs. 180 /-

Published by: V. Sivaprasad

Trustee, Sruti Seva Trust, Anaikatti, Coimbatore 641 108

Edited by:

Ramachandran S.N (+91 94879 11949)

Printed by: B. Rajkumar

Rasi Graphics private Limited

40, Peters Road, Chennai 600 014 ; Phone - (044) 28132970

Book release at Swami Dayananda Ashram, Rishikesh



