



Arsha Vidya Newsletter

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Mundakopanishad

Mantra 3.1.9

There are some inhibiting factors to the knowledge of the self. Your daily experience of pleasure and pain inhibit the knowledge gained by the *śāstra*. Even though you do not have doubt about the vision of the *śāstra*, experientially you seem to be different from what you have come to know about the self. *Nididhyāsana*, contemplation, is, therefore, advised by the *śāstra* to eliminate the *viparīta-bhāvanā*.

There is a common notion that *ātman* is beyond the mind. There is no instrument available to see what is beyond the mind. You therefore conclude that *ātman* is to be experienced. The next *mantra* negates this idea, and also, points out where the *ātman* is to be recognized, as well as how it is to be recognized. Every *mantra* of the *upaniṣad* in this section is complete by itself, because each reveals what is to be known. In addition, each one of them has something special to contribute.

एषोऽणुरात्मा चेतसा वेदितव्यः
यस्मिन् प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां
यस्मिन् विशुद्धे विभवत्येष आत्मा ॥३.१.९॥

eṣo'ṇurātmā cetasā veditavyaḥ
yasmin prāṇaḥ pañcadhā sanviveśa.
prāṇaiścittaṁ sarvamotaṁ prajānām
yasmin viśuddhe vibhavatyēṣa ātmā . (3.1.9)

eṣaḥ -- this; *aṇuḥ* -- subtle; *ātmā* -- the self;
veditavyaḥ -- has to be understood; *cetasā* -- by the mind;
yasmin -- in which; *prāṇaḥ* -- *prāṇa*;
sanviveśa -- has entered; *pañcadhā* -- in a five-fold way;
sarvam -- the entire; *cittaṁ* -- the mind;
prajānām -- of the people; *prāṇaiḥ* -- along with the sense organs;
otaṁ -- is pervaded; *yasmin* -- in which;
viśuddhe -- pure; *eṣaḥ* -- this;
ātmā -- self; *vibhavati* -- reveals itself

This subtle self has to be understood by the mind alone that is located in that (body) wherein the *prāṇa* has entered in a five-fold way. The entire mind of the people, along with their sense organs, is pervaded by consciousness. When this (mind) is rendered pure, the self reveals itself.

Eṣaḥ ātmā aṇuḥ cetasā veditavyaḥ : the *ātman* under discussion is very subtle and it is to be recognised by the mind. The word '*aṇuḥ*' means very subtle. It is not an object for you to recognise; it is the subject, the content of everything, of every concept. It has to be known by the mind. It is not an object of thought, and at the same time, it has to be known only by the mind. The *Kaṭhōpaniṣad* says, "By the mind alone it should be known."¹⁷⁴ So the mind has a role in gaining this knowledge.

Only *Īśvara* does not require a mind for knowing, because the *māyā-upādhi* makes him omniscient. That is the beauty. If he needs a mind then he will not be all-knowledge. The *jīva*, however, needs an appropriate means of knowledge. Eyes are required to know colour and shape, but the mind has got to be behind the eyes. The mind has to be behind all the senses for a relevant thought form to take place, in keeping with the object perceived. If the object seen is a pot, the thought will take the form of the pot. The whole environment that is sighted, including the position and place of the pot, becomes a thought. It is not that the pot is known as suspended in the air. You always see an object along with the environment. In the wake of the thought, the covering, the remoteness of the pot is negated. You cannot then say, "I am ignorant of the pot." The assumption of a *vṛtti*, thought, in the form of the object like 'pot thought,' is the first operation in any knowing activity; that removes the remoteness of the object. The second operation is the recognition of the object of the *vṛtti*, which is in the form of 'I know this pot.' The first operation is technically called *vṛtti-vyāpti* where the mind assumes the form of the object. The second operation is called *phala-vyāpti*, where the result of operating the *pramāṇa* namely knowledge, is gained. The result belongs to the knower. This two-fold operation is involved in every form of empirical knowledge.

With reference to the knowledge of *ātman*, the second operation is not required. From the teaching you understand that the entire *jagat* including your body-mind-sense complex is non-separate from *Īśvara*. *Īśvara* is then understood as non-separate from you, the consciousness. In this knowledge the unknown-ness of *Īśvara* goes away. Consciousness is recognised through a *vṛtti* as the truth of the subject, the object and the connection between the two. In fact consciousness itself is called *akhaṇḍākāra-vṛtti*, a thought free from divisions. All the words used to reveal this identity disappear. The *vṛtti* that removes the ignorance goes away. That *vṛtti* does not objectify the *ātman*, and does not have to objectify the *ātman* because *ātman* is self-revealing. The self-revealing, divisionless consciousness is you and it is everything. This recognition is the result of the operation of the words of Vedānta. The result of operation that belongs to the knower is not relevant here, because the knower is resolved in the wake of knowledge. Therefore we say, "It is beyond mind." The status of being a knower is a *vṛtti* that belongs to the mind, necessarily, and it is part of *Īśvara*'s creation.

Whenever we say, "It is beyond mind," it means it is not an object of thought. It does not mean that the mind is not necessary. Mind is the only instrument with which you can know. Therefore, the *śruti* says, *cetasā veditavyaḥ*, by the mind alone it should be known. For the ignorance to go, the *vṛtti-jñāna* opposed to ignorance is necessary. It means you need to employ your mind; you have to expose the mind to the *pramāṇa*. Only then does the knowledge takes place. Knowledge does not take place in any other manner.

You may ask, "What about intuitive knowledge?" Intuition is not a *pramāṇa*. You cannot distinguish between wishful thinking and intuition. One person told me, "Swamiji, I had an intuition yesterday that you were calling me. So I am here." I had to reply him, "I am sorry, I did not call you. Not that you are not worthy of my thought, but I was too busy for the past six months. I did not have time to think about you." Intuition does not belong to any one of the six *pramāṇas*.

Further, *yasmin prāṇaḥ pañcadhā sanviveśa*: *Ātman* is to be known in this body in which the *prāṇa* has entered in a five-fold way. *Prāṇa* is the life force. The air obtaining outside becomes *prāṇa* when it is inhaled. That *prāṇa* again is *Īśvara*. It enters a body in a five-fold way doing five types of jobs such as respiration, evacuation, digestion and so on. The idea conveyed here is that *ātman* should be known when the *prāṇa* is active, when you are alive. You should not look forward to gaining *ātman* after death. After death two things are possible. You may not exist or you may be travelling. If the person does not exist, then there is no question of *mokṣa* for him or her. If the person travels, then the destination is going to be a temporary home. So *mokṣa* is to be gained right now. Since it is already gained, it is to be recognised in the *buddhi* where you gain the knowledge of any object.

The *śruti* also talks about other things such as heaven, life after death and so on. It talks about your psychological life too. Astrology also talks about an individual, what you have accomplished, what you are going to accomplish, what is possible for you to accomplish and so on. It tells only about the life you have been living. You can understand revelations of the *śruti* dealing with heaven etc., and relate with them. But here the *śruti* talks about the self that is already there, though not available for objectification. You have to bring an object of knowledge to your mind to know it. The pot that is outside is known when it is loaded in your mind. *Ātman*, however, is not available outside to get loaded in your mind for you to see. If *ātman*, is not an object of thought, how will you recognize *ātman*?

The *śruti* therefore says, *sarvaṃ cittam prāṇaiḥ otam*: the entire mind along with *prāṇa* is woven into *ātman*, pervaded by the *ātman*. Śaṅkara's example here is - like the milk pervaded by fat.¹⁷⁵ The fat is not on the top of the milk or at the bottom or on the sides. The whole milk is pervaded by fat. You cannot say, "I am only taking milk, I am not taking fat." Even though you are not taking fat you become fat. From that you understand that milk has fat. Similarly, the entire mind consisting of the knower-known- knowledge differences is pervaded by the *ātman*. Therefore, the mind is conscious.¹⁷⁶

You should not look for consciousness beyond the mind. If you look beyond the mind, you will become mentally unbalanced. There is nothing beyond the mind; everything is within mind, including the concept of 'beyond'. The consciousness with reference to the locus of a concept is called the knower. It is conditioned by the status of being the subject. The same consciousness with respect to a given object or thought becomes object consciousness. It is conditioned by the status of being an object. Both the subject and the object are pervaded by one consciousness, in the sense, both are nothing but consciousness. Consciousness is neither subject nor object. It is the basis for the time and space framework in which the subject and object exist. What a wonder it is! The *ātman* is recognised in this manner.

You may ask a question, 'If both the subject and object are *ātman* why do I not recognise it?' Suppose you want to see Gangasagar. You can see it only by going there. Sitting in Rishikesh you cannot see Gangasagar. Rishikesh is far away from Gangasagar. You have to place yourself in a situation from where the object to be seen is available within the vicinity of your perception. Here the problem of placing yourself in the vicinity of *ātman* is not there because the object also is *ātman*. It is always available. How can you miss it?

Just because it is available, it does not necessarily mean you recognise it. There is something called ignorance which denies recognition. You may be standing right on a herb that is the cure for a disease you suffer from, yet you may be searching for it. One may pray to Lord Sun, "You are the Lord of all herbs. You fill up the earth along with the moon. Bless me with that herb that will cure my disease." You can miss the obvious due to ignorance. You do not recognise *ātman* because of ignorance. Because of ignorance you are born. You are born ignorant; born, you continue to be ignorant, and the ignorant is born again. Knowledge is never born. *Ātman* is never born. This is called knowledge.

Ignorance of *ātman* gives rise to other forms of impurities like *rāga-dveṣa*. When you are under the spell of *rāga-dveṣa* with respect to various objects, you are looking for a solution outside. Therefore, there is no way of solving the problem. If you neutralise the *rāga-dveṣa*, then you fall back upon yourself and the *śāstra* will help you to remove the ignorance. Therefore, it is said, *yasmin viśuddhe eṣa ātman vibhāvati*: when the mind is rendered pure, 'I' the *ātman* reveals itself as Brahman. It is the solution you are searching for. You are not looking for whether 'I am' or 'I am not'. You are looking for 'what I am'. You are the *ātman* which shines as the nature of the knower.

174 मनसैवेदम् आप्तव्यम् । (कठोपनिषत् 2.1.11)

175 ओतं व्याप्तं क्षीरमिव स्नेहेन । काष्ठमिव अग्निना । (मुण्डक भाष्यम्)

176 सर्वं हि प्रजानाम् अन्तःकरणं चेतनावत् प्रसिद्धं लोके । (मुण्डक भाष्यम्)

to be continued.....

END OF COURSE TALK BY SWAMI DAYANADA

Arsha Vidya Gurukulam Decemembr 3,1989

END OF COURSE TALK

by Swami Dayananda

Arsha Vidya Gurukulam
December 3, 1989

The course, of course, ends because we have set a date. We said we would teach for a certain period of time, like two-and-a-half years or three years. First I decided two years, then I thought three years would be okay. It's purely my own decision. There was no precedent for this. Nobody before said, "I will teach you Vedanta in three years." I thought that a certain period of time could be allocated for this purpose and I thought that three years would be the maximum period one could take off without damaging one's career completely. This is what I thought.

But if you watched some of the people in India who did this course, they made the very teaching as their life. They adopted a lifestyle which was suitable for just learning and teaching. So the study doesn't come to an end. Either one becomes a *sadhu*, one who doesn't have anything else, one who pursues this inquiry and continues to study, sharing what one has learned.

That kind of a lifestyle, which is a dedicated lifestyle, is possible in the Indian context. It's possible there because the society recognizes such a pursuit. It's a great blessing really. The society knows there is such a pursuit, a spiritual pursuit, and if it is a dedicated pursuit, one has to be away from other pursuits. The society knows this, and therefore, there is support and respect for a *sadhu*.

The people also look up that person for their own spiritual needs. So by just being a *sadhu* one is looked up to. As a *sadhu* one is expected to know. One is expected to know a few things. Therefore, people would naturally come to that person for learning. The person has to prove that he or she doesn't know and until otherwise proved, a certain respect is given. So the study doesn't come to an end and there is a lifestyle in keeping with what they want to pursue.

There again, there were people who did not choose to live a *sadhu* life. They continued to be in the society and to pursue the study. Study means inquiry.

One of the important things to know is that this is a lifetime study. It's not over. It's over. It's never over. It's always over. It's over because cognitively, we have spent enough hours unfolding the *vastu*, "what is," while dealing with different texts. As a teacher, I should construe that the students know what I have taught. But I'm also not blind to the fact that one has to pay attention to certain aspects of oneself.

Even two years are not necessary if one is an *uttama adhikari*, a person who has a mind which is just ready for the teaching. There are no *uttama adhikaris*. They are only on paper. This *adhikarivam* is said in the *saxtra* more to prove that Vedanta is a *pramana*. Otherwise, there would be a problem. The problem is that, "I have listened to Vedanta. It doesn't bless me at all." Then you have to say that is not because the *pramana* is defective, but the receptacle is not ready, because Vedanta is in the form of knowledge.

Therefore, the person requires a certain maturity. And that mature person alone is considered an *adhikari*, a person who is ready for this knowledge. Ready means, I would say, how much a person can enjoy the fruits of this knowledge. Otherwise, there are *pratibandhakas*, obstructions, obstacles.

This is because in all our perceptions there is always an element of subjectivity. This is a very unfortunate element, but it is the truth. It is very difficult to perceive how much there is a subjective interpretation, subjective projection, upon a situation and how much is objective. To say objectively "everything is okay" is also sometimes not true. If there is a real snake, you can't say that it should be one of those Vedantic snakes. There is a certain objectivity. It is a real rattler and therefore, it has to be dealt with objectively. Objective situations are there.

How much subjectivity is there? That is a very important factor to know. How much is subjective? How much is objective? That is very difficult to determine because everything seems to be objective.

This is the reason why we always have a reality check. Somebody must be there to point out that this is subjective, this is objective. If there are two perceptions, you can understand, this is subjective, this part is objective. So these situations always present themselves mixed-up like this.

I would say that one is an accomplished Vedantin when the subjectivity is almost nill. Even if it is there, it is provisional. There is no big conclusion. There is some subjectivity, because you understand empirical situations only from the standpoint of your empirical knowledge and empirical knowledge is always found wanting. Psychology is also empirical knowledge.

Therefore, empirical knowledge always has a limitation for anyone. Therefore, there can be a provisional judgment by even an accomplished Vedantin but the beauty of that person is that it is provisional and the person is ready to reshuffle.

Therefore, you can't categorically say, "This person is like this." If he is a Vedantin, he will always surprise you. You thought that this is his opinion. Next time when you hear the person he will say just the opposite. And people all tend to judge. Therefore, how do you recognize this is subjective, this is not subjective? It is very very difficult unless somebody is always around.

When you are out in society there are not many people who are going to help you because, even if they help you, they will give their subjective opinions which are not going to be of great use. Therefore, what can one do for oneself? I consider this to be the most important thing one has to pay attention to. If one can control this subjective interpretation which is two-fold (it becomes one later, but to begin with it is two-fold): one is the interpretation about oneself and the other is

the interpretation about the world. We will look at the world later. The first is about oneself and one cannot discover it unless one questions.

The major problem I find is that one says, "I don't think I understood." This is one of the major problems. All that is necessary is that a dog has to bark! You are in meditation (assuming that you are going to meditate, I'll talk about that later) and a dog barks. The dog didn't consult you, nor it cares that you are in meditation. He just barked. Now you are disturbed. Today a dog barked, the other day the telephone rang, another day someone was sneezing. You are disturbed.

There are two possibilities of your judgment. One is, you can say, "I think my *prarabdha* is not good for meditation. I think my *karma* is no good." If you are an astrologer, you will look into your chart and find out where Uranus is. This is a silly thing.

Or, you can say, "I have not really understood because I am disturbed. We are not supposed to be disturbed. We are Vedantins. We are not supposed to be disturbed." Or, you became sad because the dog died. You become very sad. And afterwards, what will you say? "I became sad." Whether you say it or not, there is somebody who says, "I thought you were a Vedantin?" There is always somebody there to point out you are a Vedantin and you are NOT supposed to be sad. Or, you get angry. The phone rings and you are angry. Against whom? Against whom are you angry? You have to find out. You don't know, but still you are angry. And definitely if you are a Vedantin, how can you be angry? You have all these verses: *kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ mahāsano mahāpāpmā viddhynamiha vairiṇam* (Gītā 3.37).

When you are subject to anger and even sometimes jealousy, that may also be there, or some sadness, some comparison, then naturally you feel that you have not understood. Thus we question our understanding. Alright, you have not understood. What are

you going to do about it? You tell me? Suppose your judgment is always very objective. Alright, you have not understood. What are you going to do?

I tell you, this judgment is subjective. It is purely subjective. The problem is not that I have not understood. The problem is, "I am no good." It is a good old problem of being told by somebody when you were young that you were no good and you bought it! Dumb children as we all were, innocent as we were, we bought some of these ideas given to us. It has nothing to do with understanding. Look at it.

What is understanding? Which area don't I understand? Is it an event or something? Did I say that one fine morning you would realize and get up like the Buddha. Even if you get up like the Buddha, what is the understanding? Is it Bodhi tree understanding or Chestnut tree understanding? Sartre sat under a Chestnut tree and got enlightened: everything is absurd. That is what he understood. Everything is absurd. There is no meaning. That I exist is the only fact. Why, etc., is absurd. It is all absurd. Did I talk about enlightenment like that? Never.

Therefore, how can you ever judge. What is it you are going to judge? Are you going to judge whether or not your *atma* is not *sat-cit-ananda*? You can only say, "I don't think I have understood *sat-cit-ananda*." You can say that. What is the basis for saying you have not understood? Can you say it is because I have no experience. Can you say that I have no experience of *sat-cit-ananda*? You can't say I have no experience of *sat-cit-ananda*. All experiences are *sat-cit-ananda*.

What is it that I don't really understand in this? Even suppose you say, I think I have to understand a little more. I say that is also not true. You don't require to understand a little more of *sat-cit-ananda*. There is no more in it. Therefore, you can say, perhaps I don't have that clarity. I accept that.

I don't have that clarity perhaps. So what? Clarity grows. A lifetime is there. Why do you judge? How much clarity do you have? Can you make a measurement? You can't make a measurement. You can't do anything about it.

And who said you won't be angry if you know *sat-cit-ananda*? I also never said that. I said that in spite of your anger, you are *sat-cit-ananda*. The truth of the anger is *sat-cit-ananda*. The truth of the very sadness is *sat-cit-ananda*. Why not work on that? Why should we judge? If a person is sad, it is a good chance to look at the sadness. You have some material.

The nature of a Vedantin is what? If I have not achieved anything, this much I have created, certain curiosities I have created. You tell me, what are the curiosities? Curiosities about compounds, eggplant, words we are using. By all these small little things, do you know what happens? By analysing these small things we naturally develop an inquiring mind. An inquiring mind. Who has an inquiring mind? The one who reads the National Enquirer. We have an inquiring mind. Vedantin means, Vedantin isn't a name, I don't want you to call yourselves anything. Whatever name you have is good enough. You don't require one more name. Vedanta makes you inquire. It helps you inquire. If nothing more, it doesn't allow you to take things as they are. It helps you inquire.

Therefore, sadness is what? A new thing to munch. You have some peanuts. If everything is quiet, you may not inquire at all. If some sadness comes, it's nice. You have some peanuts to munch. Something to munch.

Honestly I am telling this because these kind of situations really unnerve people. Then you can develop a whole buildup, a buildup that "I am no good." Again to knock it off takes ages. Slowly, it gets buildup. One has to understand that sadness, or whatever that comes, doesn't displace

sat-cit-ananda.* Nothing displaces *sat-cit-ananda.

Therefore, what do you have to be afraid of? There is nothing to be afraid of. If there is a sadness, what is this sadness? From where does it come? You can find a provisional answer, or if you want to find something more fundamental, you can find it has no origin. Provisionally you can say it is due to this, it is due to that. You can always make a provisional conclusion. Therefore, no situation is a situation worthy enough for any kind of self-judgement, no matter what happens to the mind.

Where is the necessity for any judgment? Why should anybody judge? Here is sadness. It has to be dealt with. It does not displace your understanding. It does not displace the object of understanding. It does not disturb Vedanta. And it was also not taught that if you have understanding there will be no sorrow. It was always said that in spite of anything that happens in the mind you are *sat-cit-ananda*.

Therefore, at best you can say, "I don't enjoy the fruits of this knowledge." It's okay. I don't think it is a big problem. Do you have the knowledge? That is the question. And one can never say, "I don't have the knowledge." *Aham mam na janami* is not a good *yukti*. Even an ignorant fellow cannot make a statement like that. *Aham mam na janami*. Who can make the statement, "I do not know myself." Nobody can make this statement. Even an ignorant man cannot make this statement. *Aham mam na janami* is not a valid statement.

Everybody knows about oneself. There is no categorical ignorance about oneself. There is no total blackout about oneself. That is called *ajnana*. There is no total blackout with reference to *atma*. In fact, everybody knows all that we are talking about really, because everybody experiences oneself.

One can be happy, one can be without anger, one can be without judgment occasionally. Everyone has the experience. Who doesn't have it? Everybody has it. Even a madman

is happy occasionally. And so nobody can say totally, *aham mam na janami*. You can say that, "I don't know Chinese language. I don't even know one word." You can say that because you have not studied. You had no occasion to know. You can say that but you cannot categorically say, *aham mam na janami*.

The whole Vedanta is nothing but what is me. And all the time it teaches, it draws my attention to my own *anubhava*, my own experience. It doesn't talk about anything outside my experience, nor does it talk about an object you have to experience. It is not talking of a unique *alaukika* experience which you will get later. Then it is a promised goal. It doesn't talk about that.

This is why modern Vedantins are in a *cakra*. They are in a great runaround, beating about the bush. They are waiting for a plenary experience, the acme of all experiences. It is the silliest thing to say, as though *atma* is to be experienced by you. Who is going to experience? I am the experience of all experiences. *Atma* is the experience of all experiences. It is all pseudo Vedanta. You are the experience of ALL experiences. You see me because you are there very much. Nobody can deny the existence of yourself. Nor you can deny it.

All experiences are strung in the experience that is yourself. Therefore, Vedanta doesn't talk about a unique experience, nor it talks about a *vastu* that is outside your common experience. In fact, the whole teaching of Vedanta is valid because it is talking about your experiences.

When the Veda talks about heaven, is it talking about a current experience? No. Does it talk about a *vastu*? No. It is not talking about a *vasu* that is in front of you, *parinisthita vastu*. It is not talking about an object that is there which it introduces you to. It is talking about an experience only. Heaven is an experience and that experience

is AWAY from you. You have to GO to heaven. Only then can you experience heaven. Therefore, a heavenly abode is an experience. You have to go there to experience that. Otherwise, there is no heaven for you. It is there if you are interested in it. And it is a long trip!

Therefore, heaven is an experience and like any other experience, it will have a beginning and an end also. It is another type of experience. But, here, we are not talking about any new experience. Nor are we talking about an object that is not available for your experience. In other words, it is *prasiddha vastu*. We have seen this argument in the upanisads and the *Brahma-sutra-bhasya*. The question was asked, *prasiddham cet na jijnasyam, aprasiddham cet na jijnasyam?* It is both. Therefore, it doesn't require to be known. No. It is known and unknown. It is known as *atma* because Brahman is *atma*. It is unknown as Brahman. It is unknown as *atma* being Brahman. Therefore, it is not a totally unknown object that we are talking about.

We are talking about what is the invariable in all the three states of experiences. We analyse all experiences. In any given experience, whether it is a visual perception or an auditory perception, whatever be the perception, what is invariable? That is *atma*. What is invariable is *atma*. What is invariable in all forms of thinking is *atma*. What is invariable in the dream state and what doesn't go away even in sleep is *atma*. Other things come and go. The invariable is *prasiddha atma*.

That is why the Veda can talk about it successfully. That is why it is a matter of immediate knowledge because it is already immediately known. As a mistaken *atma* it is immediately known and therefore, because it is immediately known, *aparoksa*, you can commit a mistake. Therefore, you are adequately informed to commit a mistake. Therefore, there is no question of my knowing or not knowing. Even an *ajnani* cannot totally say, *aham mam na janami*, and a person who is introduced to the teaching cannot say, *aham mam na janami*.

Therefore, there is no question of anybody exposed to the teaching for a length of time saying *aham mam na janami*. Nor one has to say *aham mam na janami*. This is also silly. **You need not go around saying, "I know myself." What is the big deal? It is not a big deal.** You are suppose to know anyway. If you know electronics it is a big deal. If you know something about some other discipline it is a big deal. What is the big deal about knowing myself? You don't make a big deal. *Aham mam na janami* is not a big deal. Neither is it something that you have to say that I know nor I have to say that I don't know. There is no necessity for it. One need not talk about it. One need not judge others also.

The maximum one can do is teach about it. You can share it with others because you have material. You cannot say, "I don't know the material." You may not know all the Sanskrit words but you can always share the material. Therefore, I need not conclude that I don't know. I need not conclude that I know. Therefore, the judgment about this understanding itself is wrong because it is not true. When it is not true, why should you make a judgment?

If there are any doubts, you can work on those doubts. Why do you make a conclusion leading to the further conclusion that what... "I blew it!" It is neither fair to yourself nor to Vedanta. It is not fair. You have to be fair to yourself. If you are very fair to yourself, the maximum you can say is that in spite of Vedanta you have sadness.

This is another problem. We know how to convert everything into problems. "I don't say I don't know Vedanta. In spite of the knowledge of Vedanta I have problems. Why, why do I have problems? Others don't seem to have problems. Why do I only have problems?" It is obvious that there is somebody there that wants to laugh at you and say you have not made it. There is somebody in everybody's heart, an imp of an idiot, who goes on pointing out that you have not made it. "Didn't I tell you that you can't make it. Didn't I tell you that you won't make it. Didn't I tell you that you can never make it." There is a fellow always sitting

there putting ideas into your head, and you buy them.

There are two persons. One person is reasonable. The other person also is reasonable from his own background. From his background he is a very reasonable person. Given the background he is highly reasonable. He is some kind of a self-condemning person and perhaps he wants to get released in some form or another. No attention is paid to that person in pain. The best means of security for that person is offense. The best defense is offense. Before you get punched, you punch first and you are safe. The best defense is offense. It is a good old trick.

There is a person there who is having some problem, some pain or whatever, and wants attention, and if you don't pay attention to him because you are a Vedantin, then he is going to say, "What Vedantin? You are nobody. You don't know anything." There is a fellow there. "Just because you know some Sanskrit, do you think you know Vedanta?" And you can't stand somebody else knowing it also. Therefore, you will condemn the other person also. "You know Sanskrit. Therefore you think you are a Vedantin?" You not only say it to yourself, but to others also. It is a constant judgment. It is absolutely silly.

There are a lot of things to say here. One thing I would say is that you have to always see whether you judge yourself. Sadness is a fact. On that basis, do I JUDGE myself in any way? Do I judge my understanding? Do I judge my status? Do I judge my parentage? Do I judge my past? Or do I judge the present? Do I judge anything about myself? That can be a very important question. Do I judge myself?

Sadness is sadness. Let there be sadness. Frustration. Yes, I'm frustrated. Okay. In all this, "I" is involved. When you say, "I am frustrated," I is involved. When you say, "I am sad," I is involved. Or "I am depressed," I is involved. Without "I" there is no depression or sadness. There is an I that has nothing to do

with the cognitive I. There seems to be another I who is sitting there, some child I or whatever I that is there, which is sad, etc. On THAT basis—the sadness that is there—you convert that "I am sad," into a simple fact of sadness. If I can convert that, "I am sad," into one of sadness, then I can deal with it. If I can convert that "I am frustrated," into frustration, I can deal with it, or "I am angry," into anger, I can deal with it. Yes, I am sad. Why should I judge myself on that basis? There is no reason for a person to judge oneself on the basis that "I am sad, I am frustrated, I am angry." There is no necessity to judge.

BUT, all our lifetime we always move based on judgments. All our security lies in judgments. Our insecurity also lies in judgments. "I am insecure," is also based on judgments. And naturally the insecure person has to make judgements. Then only he can be secure and control. So, all our lifetime we have been labelling, judging people, judging ourselves, judging situations. It is not provisional, it is something fundamental.

From my experience I have learned one thing. If there is a person who is of judgments that person becomes very visible—even though you don't want to judge the person. But then, even if you don't want to judge, it becomes a fact. You see that all the time the person is making judgments. Even with reference to those persons, I am telling you, you can be free from being judgemental if only you know how to treat people as they are today.

You know, if you keep the same vegetable for a day, the next day it is not the same. If you keep it outside the refrigerator, it is not the same. The milk is also not the same. It undergoes some reaction with some other chemical. It is not going to be the same. There is a reaction. So, things are not always the same. A human being is much more than a chemical. He is a conscious person and need not be the same as he was yesterday. Why do you judge? Why do you judge because yesterday he was like that.

Yesterday he was like that. Today? I don't know. It's not an ideal. It can be you.

You can meet people as they are today. Even though they don't surprise you, it's okay. They need not surprise you. Yesterday they were like this. Today also they continue to be like this. But that doesn't mean that tomorrow the person is going to be the same. The person may be the same. Why should I bother about it? Let the person change, but today, this is how it is. Tomorrow the person may be entirely different; we don't know. Or, I may be different. I may understand the person better. I don't require to judge people and then deal with them.

This one attitude is very important in Vedanta. If I can meet people as they ARE, and meet MYSELF, being FAIR—without being unfair to myself, to my understanding or to anything—just meet people day to day, whoever they are, a lot of subjectivity will go out of you.

The problem is subjectivity. Vedanta is ABSOLUTE objectivity. Think it over. What is reality? *Vasni-tantravat*. It is not *purusa-tantra*. *Purusa-tantra* is subjective! *Purusa-tantra* is subjective. Vedanta is purely *vastu-tantra*. It is centered on the *vastu*, and therefore it has nothing to do with what you think or what you don't think. A fact, a reality, is as it is. The whole of Vedanta is dealing with realities. *Mithya* is reality. It is a kind of reality. *Satyam* is reality. Then what? These are the two types of reality. In this, there is *pranibhasikam* and *vyanvaharika*; both are *mithya*. *Vyanvaharika* is empirically real. It is always provisional. And there is *pranibhasikam*, there is subjectivity, and the two get mixed up all the time.

Values are all empirically based. They always get mixed up. It is very difficult for me to distinguish how much is subjective and how much is objective. How do I circumvent this problem? The only way is to refuse to judge. I refuse to judge. Then,

poor subjectivity has no hold over you. I refuse to judge. Let there be subjectivity. Who cares? I refuse to judge. It's an attitude one has to cultivate. It is to be cultivated. It's not something that one comes by. Then you see that there is truth in all your dealings. There is a certain truthfulness. Even if there is a mistake then we can always own it up. There is nothing to regret. There is always learning. Empirically we always learn and we keep learning. There is no end for learning. That is empirical. We keep learning.

As the subjectivity gets reduced, what will happen? You tell me. You may call it clarity or the fruits of knowledge—call it what you will. One's clarity should be more. The clarity of the vision and your understanding should be more. Everything should be more, naturally.

So, we start with nonjudgment. Try it these few days. I thought we could practice this for a few days. Try it on the people around whom you have judged a lot. Honestly, I'm telling you, if you are a really serious person, you have to try it on the people you have judged. You know it so well. You should try it with those people. It will be interesting. You will see new people. It will be different.

Swamini Vilasananda came across this article and her comment is:

Attached is the July 22, 1982 message to Piercy students from Pujya Swamiji at end of course regarding Arsha Vidya. Pujya Swamiji talks about not having a place for a while, but being able to help students find places using the name Arsha-Vidya (Knowledge of the Rishis).

This is a historical document and the original letter signed by Pujya Swamiji was fotocopied and given to each of us as we were packing our things and preparing to leave.

Viveka-bhāva or Sarvātma-bhāva

–where do they stand in the life of a student of Vedānta

Swāmi TattvavidānandaSarasvatī

(A precise of Swāmiji's lecture delivered during the felicitation function of the 8th National Conference organized by Ārsha Vidyā Vikās Kendra, Bhubaneswar, at Swāmi DayānandaAshhram, Rishikesh on the 11th of February 2018)

At the outset, I would like to clarify that I am not against anybody or anything, 'avirodham nibodhata'. But I have to say what is to be said, and I am using this kind of language to express it.

Pūrva-mīmāṃsā is a 'Science of Action' that focuses so much on kriyā that they go to the extremities of holding that a statement which has no connection with action is worthless. One can say there is no bhāva in that śāstra. In uttara-mīmāṃsā also there is some kriyā, but the focus is not on it. Action is secondary and is relevant only until one knows one's svarūpa; action becomes inconsequential thereafter because in one's svarūpa there is no action.

Therefore, the entire focus in the Vedānta-śāstra is on bhāva. I am purposely using the word bhāva instead of jñāna, since even trivial cognitions such as seeing a pot is referred to by the word jñāna. The word bhāva means feeling. Bhāṣyakāra uses the word ātmā-bhāva in his commentary on 'apramattena veddhavyam'. Mokṣa is not sarvātma-jñāna, but sarvātma-bhāva.

We miss the life in our lives, maybe because we don't have any feeling left. Deep feeling is absent in most of us because we have become intellectuals. We want to be so clever with our words and things that the word is no more the thing. The word is never the thing, but it is what reveals the thing. We use the words of the śāstra as though we know the vastu, but it is all expressed in an ardent, scholarly and intellectual way, without any corresponding feeling to back up the terminology and verbiage.

So, in our hands, Vedānta becomes at best a system, a superficial structure, a methodology, a prakriyā, handling of which becomes an opportunity to exhibit our skills. When there is no bhāva, Vedānta gets reduced into just another religious sect. The only difference between us and a simple mundane person seems to lie in the level of sophistication of worship. While we worship Śaṅkara they worship a grāma-devatā, but they are not two different things. Scholarship without bhāva is like flower without fragrance.

It is to be understood that viveka-bhāva is sādhana-pakṣa while sarvātma-bhāva is siddha-pakṣa. Sarvātma-bhāva means "All is one, I am that one". The jijñāsā is always to know 'pratyagabhinna-brahma', and not for 'abhinna-nimitta-upādāna-jagat-kāraṇam brahma'. Teaching must start with the individual – not with jagataḥ-upādāna-kāraṇam, for, such an approach only makes the student an intellectual. What is important is here and now which is why jīvanmukti is the most important in Vedānta; one can say Vedānta is like cash while religion is like credit. As they say, 'You start near, you go far; you start far, you go nowhere'. But in our over-enthusiasm for sarvātma-bhāva, we neglect viveka-bhāva.

'Aham asmi' is the primordial dimension; every other dimension comes thereafter, be it the physical dimension in the form of body, or the psychological dimension in the form of mind etc. While a common man stops with these two dimensions, there is a deeper dimension called the spiritual dimension that is to be understood. This spiritual dimension can be understood through these simple words "I am the one who knows"; when one says that, one has viveka-bhāva, the feeling of discernment.

Every student of Vedānta should be able to feel that he or she is not the body. It is not sufficient that one intellectually arrives at the fact that one is not the body; lie upon those who stop there. One should be able to say, 'I was never born', with all the incumbent feeling that goes with such a statement. It is not difficult to achieve this; with a bit of abhyāsa, by avoiding going after the nāma-rūpa, one can easily achieve this feeling that he is not the body.

That I am not the mind and all emotions such as sukha and duḥkha contained therein is not me, is something that is achievable by constant study and reflection, śravaṇa, manana, nididhyāsana – that creates the inner space between the self and the mind. Thus, one can achieve the state of equanimity being alluded to by Bhagavān Kṛṣṇa in 'na prahr̥ṣyet priyaṁ prāpya na udvijet prāpya cāpriyam'.

This viveka-bhāva is the most important. That I am a human is the physical form; that I am a Brāhmaṇa etc. are mental forms acquired from the society. The body and mind suggest many ideas – that I am fat, that I am fair, that I am the most abhāgya etc. But one should not buy into these ideas, through viveka. But we are sadly unable to give up this identification with body and mind; we continue to actively consider ourselves as Brāhmaṇa etc., despite boisterously declaring 'All is Brahman'. We are unable to give up anything; even sannyāsis who are supposed to be sarva-saṅkalpa-sannyāsi are unable to give up their identities. 'Idaṁ śarīraṁ kaunteya' represents the sum and substance of viveka-bhāva – 'I know anything and everything; the world is, because I know it'. Vedāntins do not accept existence outside knowledge. I am the one who knows the body and the mind, therefore, I am not the body or the mind; this is viveka-bhāva.

By neglecting the viveka-bhāva, and by harping upon the sarvātma-bhāva, we become people of contradictions if not outright hypocrites. While on the one hand we indulge in fragmentary thinking, in the sense that we continue to categorize people by varṇa, nationality, state, language etc., yet we say 'sarvaṁ khalvidaṁ brahma'. Even sampradāya and paramparā are identifications with a set of thoughts which have been handed over across generations. All these identifications prove that there is no psychological freedom to think.

Without viveka-bhāva, talking merely of sarvātma-bhāva is hypocrisy. The students of Vedānta should focus on sādhana-pakṣa which will lead to siddha-pakṣa, whenever it happens. Brahman is not something that is known through formulae or methodology. One should look at oneself and discover the "I-am-ness". It is the identification of this "I-am-ness" with body, deha-dharmādhyāsaḥ, that one gets spatially (space-wise limitation) limited. Identification with the mind makes one limited (time-wise limitation) by time and thus the 'I-am-ness' becomes deśa-kāla-paricchinna. On dis-identification with body-mind, the infinite gets as though liberated from the limitations of space and time. Brahman is nothing but the blossoming of the 'I-am-ness'. Brahman is that which includes all that exists, including the body-mind. It is attained by a process of negation and not rejection.

For a student who does not focus on viveka-bhāva, unfortunately, in addition to himself, the Guru and even Īśvara becomes another set of body-mind. Therefore, viveka-bhāva should be the primary focus of every student of Vedānta.

Different types of the YajNa in Bhagavad-Gita

Swamini Sadvidyanandaji's transcribed talk during Second Swami Dayananda Saraswati Memorial Lectures held at Rishikesh in February 2018. Organised by Arsha Vidya Vikas Kendra, Bhubaneswar.

Introduction - YajNa – Rituals, Harmony, Disciplines and self-knowledge

1. while performing any action or achieving the desired ends there are three factors involved.

1.1. Yatnam – the efforts on the part of limited individual, the doer.

1.2. KAlam – the time factor and

1.3. Daivam – the Lord, factors over which we have no say whatsoever.

1.1 Yatnam – It is said in SanskRt that even lion has to chase deer or pray to find its food. Simply keeping mouth open and sitting quietly deer would not enter in the mouth. It cannot expect that deer would enter in its mouth. The proper efforts at the proper time and place on the part of the doer are very important to achieve desired ends in the life. The effort also involved the know-how and the skill on the part of the doer.

1.2. So too there is a time factor involved to produce the desired end called KAlam in SanskRt. Even before embarking into any endeavour or undertaking this time factor has to be taken into account. The time calculation helps one to decide the direction and effort involved into it. So performing action required certain time as well as between action and the result of the action there is a period of the time, to be waited. What is the nature of the effort and the end accordingly one can plan the course of the actions. Such as one can plant a mango tree but cannot expect to have mangoes in few months. Nothing happens immediately.

1.3. Daivam – performing actions is in one's hands but the result of the actions is not in one's hands. IN Bhagvad Gita Lord KRSNa says that - karmaNi eva tava adhikraH – You have a freedom over action, with reference to the actions Human being has freedom. mA phaleshu kadAchan – never with reference to the result of the action. (2.38). That means the Lord is clearly presents the fact of the human life that one can choose the action but once the action is performed the result is not in his/her hands. There are number of factors involved in producing the results. In English this is commonly called third factor. In SanskRta it is called Daivam. It is a factor which makes big differences between the success and the failure. This factor is very important and can be called YajNa too.

2. Yaj - pUjane, devatAm uddishya dravya-tyAgaH

As per the sanskRt grammer the word yaj means to worship or to give up things keeping the deities in the mind. In this vast universe we as an individual are limited by our body-mind-sense complex. So with reference to body we have limited power, with reference to senses we have limited perceptions, with reference to mind limited emotionally and with reference to intellect we have limited knowledge. So to live our life, to perform any action and to achieve desired ends we need the blessings from the Lord in the form of various deities or DevatAs.

In Upanishad it is said – YajNa vai ViSNUH, the yajNa is Lord ViSNU because –

2.1. Lord ViSNU sustains and protects the universe by.

2.2. The Lord is also in the form of the Harmony in the universe because which the universe is functioning in order through various DevatAs, natural phenomenon like fire, air, etc.

2.3. The Lord is the giver of the result if the actions. Karma-phaladAtA.

2.4. Above all the word ViSNUH means veveSTi iti VuSNUH. One who pervades in and through entire universe including sentient and insentient. The Lord is the true nature of the universe.

3. As per Bhagavad Gita word YajNa has four meanings –

3.1. DevatAm uddishya dravya tyAgaH, Karma-kAnDa. Rituals to propitiate the deities for blessings Adhidaivika-yajNa (3.9-12)

These are the various actions enjoined or given by the Vedas in which particular deity is invoked for the grace or to fulfil certain desires. It helps us to see the connection between the human efforts and the hidden variables which has in turn their say over the result of the actions. It also reveals the connections between various means and desired ends.

3.2. Jagat-cakra, Universal Harmony, Order in the Universe, Adhibautika-yajNa (3.14-16)

Universal harmony is the appreciation of all-knowing Lord in the form of various laws and orders and hidden variables in the universe.

3.3. TapaH, SADhanA Adi, Various Disciplines and austerity, etc. AdhyAtmika-yajNa (4.25-31)

The various disciplines are for the betterment of the life and also to become qualified seeker for the self-knowledge.

3.4. Brahma-yajNa, Self-knowledge, knowing self as non-dual Brahman. AtmajNana-yajNa (4.24)

The goal human life is to know the true nature of the self. Once the nature of the self is known there is nothing left to gain or to know. It helps for the freedom here and here after.

As per the Vedic vision the entire world is divided into three world namely Adhi-bhautika that is with reference to the external physical world we experience, perceive, AdhyAtmika that is with reference to our body-mind-sense complex and Adhidaivika that is with reference to the natural phenomenon over which we have no control whatsoever.

In this universe nobody is independent in any manner. The whole universe is interwoven from the micro-cosmic world to the macro-cosmic world of galaxies, star, etc. We live our life inter-dependent called symbiosis. This is true from the stand point of the inert object too. The inert objects, insentient and living being, sentient are influencing each other. So we are constantly in touch with the world and also creating impact on each other.

4. If so we need to be very alert in our actions, speech, emotions and thoughts

In this universe human beings are very special being endowed with the freewill. The freewill expressing itself as one can do, one need not do or do it differently. The freewill provides the freedom over the choice of the actions. Once the freewill is given the choices are in one's own hands. That means it is a choice-less choice, one has to make a choice. The other side of the freewill is that it makes one self-aware person and being so one cannot but make judgement about the self, people around and the world. Due to the freewill one can go against harmony of the universe too. Keeping this freewill, the choice over the actions in mind Lord KRSNa talks about the best of this freewill called YajNa. The word yajNa has multiple meanings in the Veda and Gita.

5. So we are presenting the life style of the human being based on the YajNa, which can mean rituals, harmony, peace, disciplines and happiness in the personal life and in the world. At the moment whole world is going through the big turmoil at every level of the life which has resulted into the anxieties, pain, hurting and competition. If a person live the life as per the life of yajNa one can bring about the changes required for the harmony, peace, pleasure and happiness in day to day life. We can also overcome the problem of the pollution by following the harmony in the universe and thus we can save our mother Earth which is the only habitable planet in the universe so far known to us.

(I) DevatAm uddishya dravya tyAgaH, Karma-kAnDa.

Rituals to propitiate the deities for blessings Adhidaivika-yajNa (3.9-12)

There are five factors involved in performing any YajNa namely life-style, YajmAna-the doer, DevatA and His anugrah-grace, Dravya-materials and BhAvanA-attitude.

I.1 Ishvara-arpaNa-buddhi, offering to the Lord. (Binding and non-binding actions) (3.9) –

YajNa is the Lord ViSNu therefore when the actions are not performed as an offering to the Lord it is binding in nature. So may you perform actions very well as an offering to the Lord which will make you free from the all kinds of the attachments? Thus you can enjoy the freedom from the attachments which is really inhibiting factor while performing action because we do not need to be freed from the action but free while performing the actions. Once we achieve this freedom while performing actions whole life is a fun for us whether external situation is conducive or not.

I.2 YajNa as a wish-fulfilling cow. DevatA-anugraH, Grace of the deities. (3-10)

Along with the creation of the human being our creator Brahmaji also created yajNa and advised people that may you prosper by performing yajNa, yajNa being the wish-fulfilling cow for you. Human beings mind being full of desires through Veda Lord Brahmaji is providing the ritualistic means various, different types of the yajNas

So human being's mind is full of desires and Vedas offers different types of the yajNa to fulfil our desires. Through Vedas only we come to know the relationship between our actions and the results of the actions; between means and the ends. Sometimes the ends, such as son, money is known to us but the local means are not enough then Vedas show us the means such as putra-kameSTi yajNa, etc. Sometimes the means such as charity, austerity is known the ends are not known then Vedas say that the ends are the heaven or pleasure hereafter. Sometimes both means and ends are not known and Vedas enjoin the actions such as agnihotra karma to achieve heaven or higher worlds. So Vedas show us the relationship between means, sAdhan and ends, sAdhya.

I.3 Parama shreyaH, Personal growth (3.11)

By propeciationg devatA one can please the devatA and in turn devatA will please you by giving / inferring the desired objects or things. Here the Lord wants us to appreciate that we are not the sole doer for any action. The presiding deities are also required to grace our senses to perform any action therefore we need to appreciate the grace of the deities so by mutual pleasing (bhAvayanam) we can grow externally as well as internally.

(II)Harmony in the world – Jagat-chakra – Adhi-bhautika yajNa (3.14-16)

II.1 Jagat-cakra – Harmony in the world (3.14, 15)

The life cycle on this Earth is due to the yajNa in the sense of the harmony. The Lord says that all livings are born of the food and the food is because of the rain. This is the fact we can see ourselves. But now the Lord is telling something which beyond our perception that the rain is due to the yajNa and yajNa is due to the action performed by human being with the freewill.

Here the word action is technical word. Bhagavan says that actions are enjoined by Veda. The Veda prescribed different types of the actions called yajNa for the human being to fulfil his/her desires and for the personal growth of the person. The Vedas are born of all-knowing Lord, by nature who is the Brahman. Therefore all pervading Brahman, the Lord is eternally / always abiding in the yajNa.

II.2. Jagat-cakra-anusaranam, following the harmony, the universal order

Thus whole world is inter-woven and inter-dependent. One needs to appreciate this harmony in the universe. By not following the harmony and going against the harmony, the order one is harming oneself and also creating disturbance in the world which result into incurring papa, sin.

Even by going against this harmony one is wasting the beautiful opportunity given in the form of human life. Too much indulgence on the part of the human being create disturbance in the harmony of the universe. Thus it ends up into the turbulence in the universe and also harming oneself by incurring papa. It destroys the friendly habitat for the sustenance of the life on the mother Earth.

(III) sAdhanA, tapascharya – Discipline in the personal life – AdhyAtmika yajNa (4.25-31)

In this world the Lord has created beautiful five objects along with the five senses to perceive them and enjoy them. But this same set up can mislead person to the life of indulgences which result into the self-destruction. It also hurts other form of the lives and the environment, surrounding of the mother Earth.

Besides this, the prime goal of human life is not the enjoyments but to gain the limitless happiness and the freedom from the insecurity and sadness every human being is facing. To achieve this mind should be equipped and qualified to understand therefore in the forth chapter Lord KRSNa enlisted certain disciplines. They help for the healthy and happy-cheerful life. They are also necessary for the personal growth as a bloomed flower. These disciplines also pave the road for the self knowledge, knowing oneself as a limitless happiness. There are totally 16 disciplines enumerated in the verses 25-31. At the same time the Lord also shows the limitations of these disciplines being karma, actions. They are not the direct means for the limitless happiness, they being limited by time, place and efforts.

(III.1) Daiva-yajNa (4.25) – offering materials to DevatA

(III.2) Brahma-agnau, yajNa (4.25) – offering one's ego into the fire of the self, Brahman

(III.3) Samyama-agnau, yajNa (4.26.1) – offering senses into the fire of the samyam, mastery over the senses (SamaH)

(III.4) Indriya-agnau, yajNa (4.26.2) – Offering the objects of the senses into the fire of Indriya, senses (DamaH)

(III.5) Atma-samyama-agnau, yajNa (4.27) – offering activities of the karmaendriyANi, organs of the actions and jNanedriyaNi, sense organs into the fire of Atma-samyam, self-control - into the fire of the form of meditation or contemplation illumined by the self-knowledge. (Dhyana-prayaNaH, contemplative life)

(III.6) Variiious yajNa (4.28) Four types of the yajNas

(III.6.1) Dravya-yajNa, Charity, Sharing the things like, foods, money, cloths, etc

(III.6.2) Tapo-yajNa, austerity, wilfully disciplined oneself with denying the objects of pleasures though enjoying is not against dharma

(III.6.3) Yoga-yajNa, practicing the ASTaNg-yoga – yama, Niyama, etc

(III.6.4) Swadhyaya-yajNa, regular study of the Veda, scriptures under the qualified teachers

(III.7) PrANAyAma-prAyaNaH (4.29) practicing daily prANAyAma – prANe apAnama- recaka, apAne prANam-pUraNA and prANAyAma- kumbhaka

(III.8) Niyata-AhArAH (4.30.1) – having discipline in the eating daily foods, offering the foods into the fire of the jaTHaRa-agni, digestive fire, which helps the person – both the seeker and the samsari to lead very healthy and happy life

(III.9) Purpose of the yajNa - yajNa-kSapita-kalmSaH, (4.30.2) destroying the impurities and the defects of the mind by the performance of these yajNAs, the Purpose of performing all these yajNas is to have a pure, calm and cheerful mind.

(III.10) Purpose of the yajNa (4.31.1) yajNa-shiSTA-bhujaH, one who enjoys the left over after performing the various yajNAs gains sanAtana Brahman, the limitless happiness being qualified for the self-knowledge

(III.11) Result of not performing the yajNa (4.31.2) one who does not lead the life yajNa, how is he going to have happiness here in this world or even the world above. He cannot be happy here or here after.

(III.12) (4. 32, 33) Limitations of the yajNa (4.32) though various such yajNas are enjoined by the Vedas still yajNa being the actions, any action is limited time-wise, place-wise and effort-wise so cannot give me limitless result. Really speaking all actions is resolved into the knowledge of Brahman being AtmA. Therefore the Brahma-yajNa is the one which liberates one from the bondage of life-death, sorrow and the ignorance.

(IV) Brahma-yajNa (4.24) (Atma-jNANam) in the form of the knowledge of the Brahman called jNana-yajNa too.

Among various yajNas jNana-yajNa is the real yajNa because it is the vision that liberates person from this on-going process of birth and death cycle of SamsAra. The person sees that everything here is one non-dual Brahman, which is non-separate from him. The doer is Brahman, the object of the action, karma is Brahman and all the kArakas are also Brahman. Finally the action itself is Brahman and the person who has gain this vision is also Brahman. In the verse 24 Bhagvan gives us this beautiful vision of - everything is Brahman by the illustration that wise-person sees various factors involved in the performance of yajNa as Brahman. So it is called Brahma-yajNa. This vision makes the life luxury. The freewill given to human being becomes the privilege for the wise-person due to this vision.

Arsha Vidya Vikas Kendra, Bhubaneswar

8th National Conference - 2018,

As a part of its practice, Arsha Vidya Vikas Kendra, Bhubaneswar honoured various scholars with Arsha Vidya titles for their contribution in the domain of Samskrta and Samskriti.



Honouring Medha Chaitanya (Michika Inuzuka) with the title Mahamahopadhyaya



Prof. Dr Mani Dravid receiving the Arsha Vidya Bharati title from Swami Tattvavidanandaji



Prof K Ramasubramanian receiving the Arsha Vidya Bharati title from Prof. Dr Mani Dravid



Sugavanam Krishnan receiving the Arsha Vidya Bharati title from Prof. Dr Mani Dravid



Dr Bhaskar Nath Bhattacharyya receiving the Arsha Vidya Bharati title from Prof. Dr Mani Dravid



Revathi Ramachandran receiving the Arsha Vidya Bharati title from Swamini Atmaprajnananda



Durga Prasanna Das receiving the Arsha Vidya Bharati title



Manasvini Ramachandran receiving the Arsha Vidya Yuva Bharati title from Revathi Ramachandran



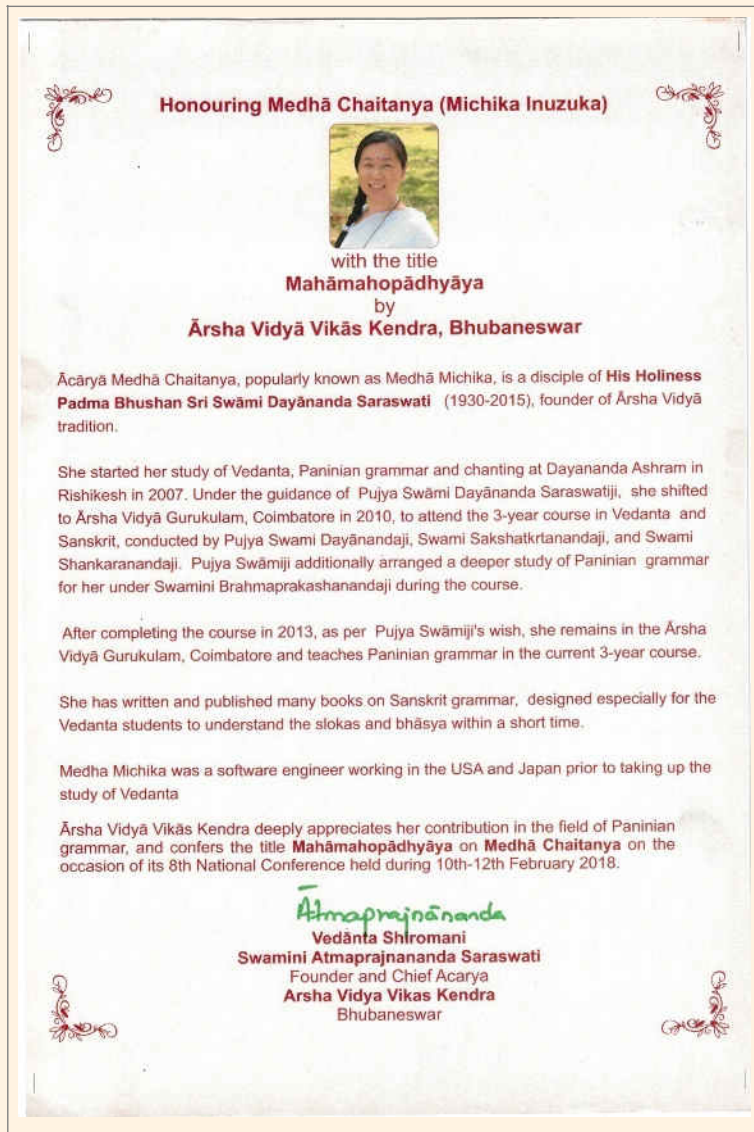
Neeraj Bhoopalam receiving the Arsha Vidya Yuva Bharati title from Swami Suddhanandaji

Arsha Vidya Vikas Kendra, Bhubaneswar has honoured forty-four scholars with Arsha Vidya Samman until now, including these eight scholars.

Honouring Medhā Chaitanya (Michika Inuzuka) with the title

Āchārya Medha Chaitanya (Michika Inuzuka) was honoured with the title **Mahāmahopādhyāya** by Arsha Vidya Vikas Kendra, Bhubaneswar, on its 8th National Conference for her extraordinary contribution on mastering the Paninian Grammar as well as sharing her knowledge with her students, and authoring many grammar books for the benefit of her students - Indian and non-Indians.

Honouring Medhā Chaitanya (Michika Inuzuka) with the title Mahāmahopādhyāya



Vedanta Camp 2018 at Brazil

Showers of blessings on Shivaratri

Just as the rivers seek to flow into the ocean, seventy students from different parts of Brazil and one from Chile joined together to partake of the ocean of knowledge in a two week Vedanta camp. These students had travelled anywhere from 2 to 32 hours to arrive at the camp conducted by Acharya Jonas Masetti (Visvanatha) of Vishva vidya (www.vedanta.life) and Swamini Brahmaprajnananda from 4th - 18th February 2018. Held in a natural forest reserve area close to a small town in Minas Gerais, called São Thomé das Letras, this was also the time of the carnival in Brazil and hence meaningful that so many students including yoga teachers were able to commit their time to learning.



Every day, before sunrise, the students walked a twenty-minute trail up the mountain in a pilgrimage while chanting to perform Puja. This was followed by yoga class, Vedanta classes through the day, mantra chanting class by Denise Kuperman (Jonas Masetti's wife), Sanskrit class, sessions on emotional process work, class for physical exercises concluding with satsanga. In this intense week, the students had the opportunity to study important texts such as Isavasya Upanishad and Bhaja Govindam.

It was the second time that Swamini Brahmaprajnananda visited Brazil. We see that the connection of the students to the Vedic tradition and culture and their value for this knowledge is growing as Pujya Swami Dayananda ji continues to bless us. Swamini said, *"It is a joy to teach students who have receptive minds and open hearts. It is a joy to work with a batch-mate. It is a joy to do seva to Pujya Swamiji and this glorious tradition through every class and our lives."* About the commitment of the students,

our teacher, Jonas Masetti says, *"I feel blessed and proud that hundreds of students, although being far away from India, are able to relate to the knowledge and the Indian culture with much dedication and devotion."*

The students share their insights and experiences below:

Lia Ribeiro said that Isavasya Upanishad brought about the understanding of the necessity of the destruction of the seeker that exists in us, by eliminating ignorance about ourselves, which reveals the simple person: the simple and happy person that we are looking for isn't someone separate from us. She added that Bhaja Govindam invites us to find a space to know Govinda in my heart; to be free from the limitations we impose on ourselves through our notions. We are more than this body and mind. I am completeness, despite the incomplete situations.

Listening to the teachings of Vedanta with our masters and following the flow of their minds we can reach the understanding of the one who has the knowledge and is a devotee of Isvara. Asked about what he felt, the student Gabriel de Almeida, yoga teacher, highlighting the necessity of a camp for every Vedanta student no matter how many years of exposure he has, said *"If we talk about Vedanta, emotional exercises, Sanskrit, Vedic rituals and our experiences, other people do not understand what that means. It is essential that a Vedanta student, in his spiritual search, should participate in a camp"*. For the student Danielle Bera, also a yoga teacher, to be at the Vedanta Camp is to learn not only from Vedanta's teachings, but also from emotional experiences. *"It helps us to understand what we are, to know the truth: the search I always had since childhood,"* concludes Danielle.

Vedanta Camp 2018 gave the students the opportunity to get involved with the preparations and rituals of Shivaratri, in honor and reverence to Lord Shiva. On February 13th, students had 36 hours of fasting and participated in the many activities involving puja, akhanda japa, preparing the altars for Shiva, Ganesha, Durga and an altar to the Bhutas. A group of men performed the story of Shiva with theater and music and a group of women performed the story of Durga in a beautiful and festive setting on the mountain decorated with mandalas, flowers, flags on the roads. For Keli Andrade, 36, a sociologist, participating in the Shivaratri was a great anthropological experience. *"It was very important to be able to know the Vedic culture that involves Vedanta. It was very interesting to observe the feeling of a group so supportive and committed, making the event work as it should be with determination, even without knowing the meaning initially. The sense of belonging was very important to the group's dynamics. It was something 'suígeneres': it was not just the union of individuals, but a living organism"*.

José Casas, 26 years old, an allopathic doctor and Ayurveda therapist from Chile, said that the beauty of Shivaratri was the manifestation of devotion in different forms. *In the West, we have the perception of God as a person and now participating in other ways of appreciating God as Ishvara, it creates closeness in seeing Ishvara in everything. With the study of Vedanta and studying health and how the person lives in peace, the last remedy for any disease is the vision of God. Entering the ritualistic moment is a therapeutic act, it is a remedy for 'the disease of living.* We are privileged to live many rituals of the Vedic tradition. It gives an idea of how strong our teachers are and creates a lot of credibility, pride and we feel very blessed to receive all of this. It was amazing.

For Jacyr Rosa Jr, 54, lawyer, the Shivaratri was unforgettable. *"I did not realize that it could be something so strong, powerful and transformative. Feeling all the energy that was invoked and felt by all of us from the moment of preparation was amazing, all committed to doing the best possible, which is what we learn in class. I am very happy and I hope to be able to participate in other camps."* Karen Lyzie Leonardi, 40, housewife and mother, understood the Shivaratri as a cultural, religious manifestation that connects with the spiritual, divine. *"I enjoyed participating. At first, making food offerings bothered me, perhaps because of my culture, but at the end I understood the symbolism of offering to Ishvara, to extend to life."* Pujas, dance offerings to Nataraja accompanied by the rhythm of the drums, akhanda japa of Om Namah Shivaya crossed the day and night next to the firelight, with blessings of Shiva and the love of the masters.

As we welcomed the sunrise and the dawn of many, many blessings, Shiva was now consecrated in our hearts with this Shivaratri truly a night to be remembered for a long time. We are very blessed and happy for the opportunity to hear and live the teachings that have been passed on to us by the great teacher Pujya Swami Dayananda ji through the beloved masters Swamini Brahma Prajnananda and Jonas Masetti. Om namah shivaya. Gratitude to all masters.

Compiled by Lia Ribeiro and other students of the Vedanta camp 2018 in Brazil



Nari Shakti Puraskar 2017 awarded to Ms. Sheela Balaji, Chairperson and Managing Trustee of AIM for Seva and Swami Dayananda Educational Trust



Ms. Sheela Balaji receiving the 'Nari Shakti Puraskar 2017' from the honourable President, Shri Ram Nath Kovind

Ms. Sheela Balaji received the 'Nari Shakti Puraskar 2017', from the Ministry of Women & Child Development for her contribution to the field of education, community development and sustainable living that has touched more than 20 million lives pan-India. The award was presented by the honourable President of India at the Durbar Hall of Rashtrapati Bhavan, New Delhi.

The award is the highest civilian honour and is presented to empowered and iconic women in cognizance of their exceptional leadership skills and exemplary achievements.

Ms. Balaji through 127 projects under the flagship of AIM for Seva (a pan-India NGO) and Swami Dayananda Educational Trust (an integrated community initiative) has set an example of outstanding work in rural India



Honourable President, Shri Ram Nath Kovind with the awardees

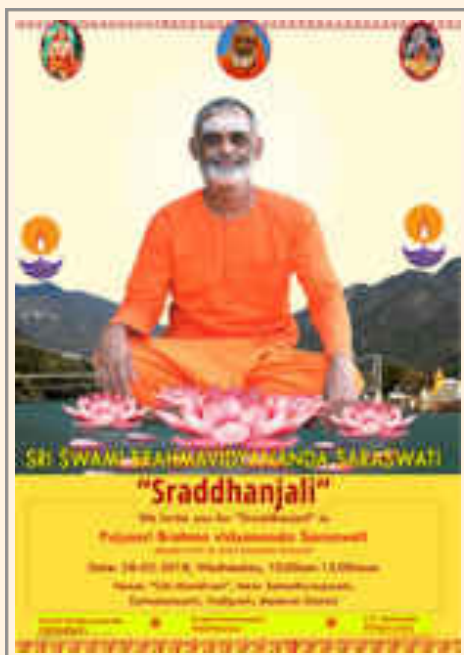
Providing free of cost, value-based education, to rural and tribal children, AIM for Seva has 95 Free Student Hostels across 16 states in India.

Alongside, she has preserved 90 varieties of artisanal organic heritage rice of India till now, thereby creating educated and informed farmers and inspiring the urban community to make organic heritage rice a conscious lifestyle choice



Honourable Prime Minister, Shri Narendra Modi with the awardees

Shraddhanjali to Swami Brahmaavidyanandaji



Brahmalina Sri Swami Brahmaavidyananda Saraswati attained Maha Samadhi on 13th February 2018, Maha Shivaratri Day in his Guru's place Swami Dayananda Ashram, Rishikesh.

With the divine blessings of Pujyasri Swamiji and Sri Swami Omkarananda Maharaj, Sraddhanjali was celebrated in his ashram Om Mandiram, near Vadipatti in Madurai District on 28th February 2018. About 200 devotees including 50 Sadhus had gathered in the ashram and praised the glories of Swamiji. Some excerpts...

One of my best students in the course at Anaikatti - **Sw. Sidhabodhananda ji**

Swamiji is an excellent teacher of Vedanta - **Swamini Pramananda**

Swamiji has tirelessly worked with me and put in the best coordination during the editing/translation of Gita Home Study in Tamil - **Swamini Brahmaleenananda**

Swamiji is known for his simple teaching methodology, kindness, love and care for the students. One should learn Brahma Vidya from Swami Brahmaavidyananda ji - **Swamini Vishwapriyananda,**

Swamiji is a great Giver. He will never keep anything for himself. Always helping the needy people - **Sw. Sivamayananda**

His motherly care, patience and clarity of teaching will always be remembered during the Dharma Deepika children's camp in the ashram - **Smt Krishnaveni, Swami Chidbhavananda Ashram, Theni**

Swamiji was a great sadhu with clear wisdom of Vedanta and the skill of communicating the same having been a teacher in his purvashrama. It is a rare to get this kind of Samadhi on an auspicious occasion and that too after performing the Puja in the temple and more so effortlessly. He is a great Mahatma - **Sw. Sakshatkrtananda** (thro' e mail)

Swami Brahmaavidyananda is an embodiment of Goddess Saraswati - **Swami Omkarananda Maharaj**

Swami Pranavananda ji spoke about the traditional teaching and practice of Sanadhana Dharma.

The function concluded with Astothara satha namavali puja and Pushpanjali at the altar of Swami Brahmaavidyeshwarah.

Earlier, aradhana to Brahmalinga Sri Swami Brahmayidyananda Saraswati was celebrated in Theni Ashram on 25th February 2018 as per the guidance of Swami Omkarananda Maharaj.



Report by : C V Natarajan

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Retreats offered by AVG Anaikatti until May,2018

The following are the retreats planned until May,2018. More camps will be announced in due course. Every retreat will include temple puja, meditation, classes on vedanta, satsang (Question and answer sessions). Chanting, yoga and sanskrit classes may also be included. Participation in Gurukula seva during the camp as needed will be appreciated.

You may register for these retreats at <http://arshavidya.in/camps-retreats>

Retreat Id	Retreat Dates	Retreat Description
R18-04	8:00PM Saturday, 14 th April to 12:30PM on Saturday, 21 st April	7 day retreat on Atma Vidya (Self knowledge) with Swami Shankarananda. This will be based on the 1 st Mundaka of the Mundakopanisad.
R18-05	8:00PM Saturday, 19 th May to 12:30PM on Saturday, 26 st May	7 day Family retreat on Selections from Yoga-sutras and selections from the Bhagavad Gita with Swami Sadatmananda and Swami Shankarananda. Children over 6 can accompany their parents and will be offered separate classes.

Dayananda Anugraha Fund

The Dayananda Anugraha Fund was established just over a year ago to provide financial grants to direct and indirect disciples of Pujya Swami Dayananda who are in need of such support. Primary grants (first priority) are given for living, medical, dental, and other necessary personal expenses. Secondary grants (second priority) are given for expenses related to travel and teaching, as well as ashram/residence construction.

In the first year of the Dayananda Anugraha Fund's operation, the following grants were awarded:

- 3 grants for living and medical expenses
- 1 grant for health insurance expenses
- 1 grant to construct four rooms at an ashram lacking accommodation for residents

A total of Rs 13 lakh was distributed in the Fund's first year. Another Rs 10 lakh has been committed so far in the Fund's second year of operation and will be distributed soon.

Many thanks to the Fund's committee members for overseeing this important work: Swami Veditatmananda, Swamini Brahmaprakashananda, Swami Sadatmananda, Swami Shankarananda, Swami Tattvavidananda, Swami Santatmananda, and Suddhatma Chaitanya.

Any disciple in our parampara who is in need of support is invited to visit www.dayanandafund.org or contact the Dayananda Anugraha Fund, Arsha Bodha Center, 84 Cortelyous Lane, Somerset, New Jersey, USA 08873, (+1)732-940-4008. Donations to the Dayananda Anugraha Fund may also be sent to the above address.

Report by Swami Tadatmananda

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Tiruvidaimaruther ratha function

