



# *Arsha Vidya Newsletter*

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## śraddhā-bhaktidhyāna-yogād avaihi

*With this issue a new serial article based on Pujya Swamiji's talk on Sraddha-bhakti-dhyana-yogad avaihi, a topic coming under Kaivalyopanishad is being started.*

### PRAMĀṆA-VICĀRA

The entire Veda is looked upon as a *pramāṇa*, a means of knowledge, whose subject matter is not available for any other means of knowledge. The five means of knowledge available at our disposal are: *pratyakṣa*, sensory perception; *anumāna*, inference; *arthāpatti*, presumption; *upamāna*, comparison and *anupalabdhi*, absence (a means by which the absence of a thing is known). *Laukika-śabda*, words at our disposal, also serve as a means of knowledge. This counting of the *pramāṇas* is very important.

What is understood by a particular means of knowledge, such as inference, is not known by perception. To appreciate what is available for perception, you do not need inference. You do not say, "I infer a Swamiji is sitting there," when you are looking at him. You see him directly. You can infer that he had taken a bath. It can be a presumption. Once you reckon or count something as a means of knowledge, its subject matter is not available for knowing by another means of knowledge. You infer there is fire on the hill, but at the same time it is not perceived. What is not available for a one-step inference is arrived at by an inference involving more than one step. All scientific theories, without exception, are arrived at by inference requiring more than one step. Every medical diagnosis is reached by this means of knowledge known as *arthāpatti*. We recognized this long, long ago. We use the word 'presumption' to translate *arthāpatti*, though we do not know whether it is an apt word.

*Arthāpatti* is the conclusion that takes place, *anyathā anupapattau*, when the given facts are otherwise not possible. Once, one Swami told me two things in Rishikesh, when I was there in the 1960s. His first statement was: "This is the first time that I came to India from Fiji a month ago." When I was conversing with him another time, he said, "I took *sannyāsa* from Swami Sivananda." Swami Sivananda had passed away ten years ago. His taking *sannyāsa* from Swami Sivananda was not possible because he had come to India a month ago for the first time, and Swami Sivananda had not travelled outside India. Since he came to Rishikesh for the first time after Swami Sivananda's passing away, I figured out that he got it by post when the Swamiji was alive; otherwise it is not possible. This is a classic *arthāpatti*. It is how you arrive at different conclusions. You require two facts to make *arthāpatti*. One fact is enough for inference. You see smoke and understand that there is fire. But here, two facts cannot be reconciled unless something else is presumed.



Again, by *dr̥ṣṭānta*, example, you can gain indirect knowledge. Through *dr̥ṣṭānta* you gain the knowledge of something that is *dr̥ṣṭa-sadr̥śa*, similar to what is seen. The example used in this means of knowledge is something that you have seen before. Suppose I ask, “Have you seen a wildebeest?” You ask me, “What is a wildebeest?” My saying that it is an animal does not give you any knowledge since, from a mouse onwards, there are animals up to an elephant. I further elaborate that it is an antelope but looks like a cow with horns. You now have some knowledge about wildebeest—its size and shape. This indirect knowledge of the wildebeest is born of comparison. It looks like a cow but is not one. It is an antelope. Its habitat is Tanzania and Kenya. So you get *parokṣa-jñāna*, indirect knowledge, from *dr̥ṣṭānta*, which is not available for inference or presumption. We have not only *dr̥ṣṭānta* but *śrutānta*, what is heard also. When you eat something sweet and say that it is like nectar, it is only *śrutānta* because you have not tasted nectar at any time, but only heard about it.

The next important means of knowledge is *anupalabdhi*. For instance, after eating in a restaurant when you put your hand in your pocket, you find that only the pocket is there. The purse that was in the pocket is missing. The *abhāva*, absence, of the purse is knowledge. You know that you had put it there, but it is not there now. Sometimes the purse may be there, but when you take it out to pay at the counter you find there is nothing inside. You knew that you had kept some money there. The purse is there, intact, but in the purse there is *abhāva*, absence, of money. You can now understand how important is the knowledge of *abhāva*, to know what is absent and where it is absent.

The knowledge of absence of a given thing in a given place is gained not by direct perception, but by a separate means of knowledge called *anupalabdhi*. The absence of flower in my hand is not a direct perception because eyes can only pick up the reflected light of the object. The reflected light of the object is only from the hand. If the object is not there, how can the eyes pick it up? You see ‘what is’ and you do not see ‘what is not’. *Anupalabdhi* is counted separately as the fifth means of knowledge. These five means of knowledge are traditionally accepted. There are some who do not accept *anupalabdhi* as an independent means of knowledge.

There are also things such as *punya* and *pāpa*, which are *adr̥ṣṭa*, invisible. *Adr̥ṣṭa* is not only not seen, but also not knowable by any other means of knowledge. It is *anadhigata*, not understood, by other means of knowledge. Any wrong thing you do is *pāpa*. When you kill the mosquito that bites you, it is a *pāpa*. It is inevitable for people to do this kind of *pāpa* in day-to-day life. We even have names for various types of small *pāpas* such as *cullī* and so on. For instance, there may be small insects in the firewood that is used for fuel. When you burn the firewood, some of them are burnt alive though you don’t see them. This small *pāpa* is called *cullī*. It is something like arson. Therefore, the word ‘*pāpa*’ is entirely different from sin.

There is no way of knowing *punya-pāpa* by perception. You cannot say, “I saw *punya* yesterday.” There is no inference or presumption either. Therefore, you require a means of knowledge to say ‘*punya* is there’ if it is there. The Veda is the means of knowledge for knowing such things. The subject matter of the Veda should be something *phalavat*, useful, to you and at the same time *anadhigata*, not known.

The Veda can never be scientific. If knowledge of something is scientific, it should then be available for your demonstration, perception, inference and for your presumption. That is what science is, whereas the Veda, being not available for any other means of knowledge, is exclusive in its subject matter. It has its own sphere of operation like every other means of knowledge. What the eyes can do, the ears cannot. What the ears can do, the eyes cannot. You cannot say, “My eyes see, therefore, my ears do not hear.” Eyes see, ears hear; each means of knowledge has its own sphere; that is all.

The Veda as a whole is looked upon by the Vedic tradition as a means of knowledge. It is not some imagination or fantasy, as some people claim. But then, the Veda does have materials which are otherwise known. Such a subject matter is called *anuvāda*, re-statement. The Veda has mentioned a lot of things which today have been proved by science as true. Therefore, you can draw some material from the Veda saying, “The Veda also has said this.” That is all.

The last chapter of the Veda is also Veda. But we have a special name for it, which we call Vedanta. It has a subject matter that is *anadhigata* and, at the same time, is unlike what was said in the previous section of the Veda. *Anadhigatatva*, being not known through any other means of knowledge, is common for both sections of the Veda, namely, the first portion, *karma-kāṇḍa*, and the last portion, Vedanta.

The Veda does talk, here and there, about what is said in Vedanta, but it is not cogently presented. In fact, it becomes an exception. There is an *upaniṣad* called *Īśāvāsya* that is right in the *saṁhitā* section of the *karma-kāṇḍa*, in the middle of *Śukla Yajurveda*. It is called *Saṁhitopaniṣad*. It is an exception and an exception is never quoted when teaching the general rule. One can quote it only when there is a necessity to cover it.

Therefore, the subject matter that goes under the name Vedanta is predominantly available only at the end of the Veda. Its subject matter is self-knowledge, *upaniṣad*, which, by implication, is also referred to as Vedanta.

**to be continued...**



## Address to Youth (Sri Swami Dayanandaji's lectures)

*Continued from February 2019 issue...*

We require leadership and management for economic growth. More than that there cannot be any economic growth where there is no moral infrastructure.

Who was to provide this? There used to be a class 'Moral Class' telling "You should be like this. Do this. Don't do this ". Such commands will not work. That is not morality.

Is the moral infrastructure made by man? If so, how will we come to know? Suppose Government introduces a new tax law. How will this tax law reach people? Education in the form of media, newspaper etc helps one to know.

In our country we are supposed to drive on the left side of the road and hence all signals on the cross roads and the side lights on the vehicles are all designed towards this. If, tomorrow Government wanted to make some drastic change to this system, then the Government has to reach out to people through various communication channels.

Being man-made law, it cannot be figured out by oneself. And also it will not be universal. Erstwhile governed British countries follow left side driving and the car steering is on the right side of the car. Whereas, in USA, driving is on the right side of the road, so also in other European countries. An English man driving in his own car in Europe often get in to wrong side and get involved in accidents - habits die hard.

All man made laws are not universal. Decimal system invented by India. Most of the countries length measurement is done in Meters, whereas USA still use inch, feet, miles etc. Again in USA there are capital punishment in some States, not in some other States. It is an option given to the States, because it is man-made law. Hence every state inhabitant have to be educated.

Now let us look at Andaman island. There are some tribes who are said to live in stone-age still today. Ask any one of them. "Do you want to get hurt?" Go to Alaska. Ask the Eskimos their Igloo. Get into Igloo and ask one of them. He may hurt you for more asking. He will fight with you if you claim his igloo. He does not want his property to be encroached upon. Is this is educated by any media? No.

You go to a Harvard university professor and ask him "Do you want to get hurt?" He will say a definite "No". Or you ask anyone in Baneres. You will get same reply. None - even mosquitoes do not want to get hurt. That is why before your hand reaches they fly out. It makes you beat yourself after biting. Mosquito doesn't want to get hurt. We find none wants to get hurt. Is it by education? No. That I do not want to get hurt is common sense based value. That means, this is an order. Meant for whom? It is meant for all.

Every Animal, Plant, Human being want to survive. This is natural. This is order. This is not man's creation. For human being this order is so important because I require infrastructure to behave. Because I am a big man, I should not stand on your toes. It is himsa. Going against the order I have to seek redress. Wherever there is living being, it does not want to get hurt. Where as trees and animals are controlled by their own instincts, sometimes they do hurt each other. In the creation there is no choice for them. But, as a human being you have a choice.

You can stand on my toes because you are big. Or you can respect another life. Both you can do. Which is proper and which is improper? Might is right- is it proper? No, might is not right. The one who browbeats another, hurts another, if he wants to get hurt or the other person wants him to get hurt - then there is confusion - which is right and which is wrong?

In reality none wants to get hurt. That means we have already a moral infrastructure which is commonly known to everyone. That is why it is universal. It is known to us without education. This is what we call common sense. Developed sense is what, we get by education. Common sense is, without education. The sense you have, is called 'common sense'. 'He has no common sense' we some time say.

Once you say common sense, how can you say he has no common sense? Uncommon sense alone one may not have.

Common sense is not developed by education or experience. It is something which you born with or in time is manifest. Even a baby knows how to protect itself.

It knows that something wrong going on. It does not know what is wrong. If somebody abuses the child, the child knows I am being abused. Without knowing or verbalizing, the baby knows. Theirs' is common sense. In time as one grow, one come to know others also do not want to get hurt.

One know, one does not want his property to be stolen. Same is with every other person. Suppose someone say I permit my property to be stolen. It is no more stealing. He uses wrong word. It is open house. People may pick up whatever they want from an open house. That is not stealing.

None wants his property to be stolen. Even a thief does not want (his) stolen property to be stolen.

Even this thief wants not to be lied. He comes with a knife in hand and asks the lady of the house "Tell me the truth, where are the keys of the cupboard". Hence 'not to lie' becomes an universal value, similar to non-hurting.

Whole world should behave properly. This is what everyone thinks - none should steal, encroach ones property, not to tell lie, sympathetic to me, sharing and understanding. Everyone is clear about whether he is an Eskimo or an aborigine in Australian jungle.



If everyone expects the same thing, then there is moral order. This is what we call universal order.

The problem is everyone else should behave like this. What about you? Occasionally I can tell lie etc.

Everyone wants morals to be followed. When it comes to ones behaviour, he can be different. Every other person, if he violates, there is no moral. Thus failure of moral values is not due to lack of it. We do not follow.

This moral infrastructures is very important. If you give me the freedom to be what I am, give you the freedom to you to be, that respect the common laws. Thus each one can grow, with his/ her special skills. We do not rule against. This structure is not created by human being and hence universal.

Who created this universal order?

The Giver, the Lord, Ishvara.

For whom? For us.

Why?

Because we have choices.

We can steel and make money. We can print and make money. We can bluff and make money. Or I can use my skills and compete legitimately and make money. If everyone follows the last choice, then any exception becomes visible and can be changed. Then he will also try to follow. If none cares this structures, then what will happen? There will be chaos. The very 'choice' given to human being becomes problem when it is misused.

On the other hand, living a life of dharma (following the universal order), not because of afraid of doing wrong thing but because of positive conviction that this is right thing. It starts from whom? It begins with me.

Everyone thought "When so many people pour milk, my one litre of water is not going to change the drum of milk". So I can pour some water. Everyone did the same. Finally what was inside the drum was only water.

So if you think others should follow and we share. Everyone thinks the same resulting is a confused society. If you rub against order what happens? Order is, you get rubbed. Action and reaction are equal opposite.

So when you rub against a natural law, which is part of the lord, which is the order in creation. Because you have choice to choose your action, you must know what is right and wrong. You know it with your common sense. Conforming to this order/law is harmony, peace and happiness. Going against this is disharmony and unhappiness. You have to understand this.

*..... to be continued*

## Karma Yoga Rahasyam

*Continued from February 2019 issue. Article by Dr.V. Swaminathan*

A story is told in the kauṣītakibrāhmaṇopaniṣat<sup>1</sup> of a dialog between Pratardana, king of Benares, and Indra. Once, there was the battle between devas and asuras and king Pratardana fought on the side of the devas and was instrumental in defeating the asuras. Indra, the king of the devas, was pleased with Pratardana and offered him a boon of his choice. Pratardana was very clever. He entrusted the responsibility of choosing what is good for him to Indra. Indra knew that the most beneficial thing for Pratardana was brahma vidya or self-knowledge alone and hence had no choice but to impart that to Pratardana. The point here is that the Lord who is omniscient and benevolent knows what is right for one and therefore one should let Him decide the reward. This is the attitude of a karma yogi who performs actions as an offering to Īśvara. Just as we do a pūjā as an offering to the Lord, slowly we let the attitude of a pūjā percolate in our life. We can start with one or two actions performed every day as an offering to the Lord with the attitude of a contributor and not as a consumer. Let there be a few actions every day that are done without any calculation of how they can give a personal reward. The normal business of doing things with the attitude of 'what is in it for me,' will only satisfy and nurture the self-centered ego, which is like a fire - the more one tries to satisfy it, the more demanding it becomes. It can never be satisfied. Therefore, this self-centeredness, the gratification of ego is a never a winning game. When an action is done with the attitude of a contributor, the objective is not self-gratification, but is the gratification of Īśvara. The attitude of yoga is simply the attitude of being a contributor. The person performs the action purely out of kindness and compassion as an offering to benefit someone and not exploiting a situation to gain a personal reward. Because kindness and compassion by themselves give fulfillment one does not need any further reward.

What happens to the person who is endowed with this attitude? Lord Kṛṣṇa says in the 9<sup>th</sup> chapter, "*teṣāṃ yogakṣemaṃ vahāmyaham* - I take care of their yoga (giving them what they need) and kṣema (protecting what they have)." <sup>2</sup> Īśvara provides them with what they need and not give them what they want. The attitude of performing an action as a contributor, as an act of worship of Īśvara, completely transforms the self-centered person into an other-centered person. He/she becomes a *manīṣiṇaḥ*, a wise person. The attitude gives the wisdom of ātmā, the Self, because ātmā is an absolute contributor. Īśvara is an absolute contributor because He is whole and complete and therefore, there is no lack or need.

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<sup>1</sup> Kauṣītakibrāhmaṇopaniṣat, 3rd Chapter.

<sup>2</sup> Bhagavad Gītā, Chapter 9, v.22.



Ātmā is essentially nondifferent from Īśvara. So, one can begin as a relative contributor to recognize finally that the Self is essentially nondifferent from Īśvara, the absolute contributor. During the process, the self-centeredness becomes weaker and weaker, the raga/dveṣas in the mind become less and less and the mind becomes more and more pure. In such a mind arises the desire for knowledge called vividiṣā. The next step is to go to the teacher, listen to the scriptures and gain the knowledge. There is a confidence revealed through this verse that when one undertakes the first step in performing an action with the right attitude, other steps will follow. The self knowledge frees one from the bondage of birth once and for all (*vinirmuktāḥ*) and indeed one accomplishes the end that is free from all afflictions. When there is abundance in knowledge, ignorance does not come back. Bondage doesn't come back because there is no such thing as bondage, really speaking. Bondage is nothing but a notion that goes away. The wholeness or completeness or absolute happiness is nothing but one's nature only. The wrong attitude deprives oneself of one's true nature and with the right attitude, one starts deriving the benefit of one's own self. It is not that some day this person will become liberated. He keeps on discovering freedom in every step which culminates into the total freedom. Lord Kṛṣṇa's teaching here generates a certain confidence in the veracity of the message. Living the life of a contributor one discovers a self satisfaction, self worth, and self-respect. One does not get self esteem by being a consumer and accumulating stuff. One gains self esteem by becoming a giver. The creates the, śraddhā, trust, that one is on the right path towards achieving the goal of life.

Discovering freedom, mokṣa, is described in a traditional manner in this verse as freedom from the bondage called birth (*janmabandhavinirmuktāḥ*). Birth itself is bondage because it is duḥkhālayam. Birth means acquiring a body-mind-sense complex and a consequent identification with it. The limitations of the body-mind-sense complex become one's limitations and they are the repository of all kinds of pain and sorrow. Vedānta explains that mokṣa means freedom from cycle of birth and death or freedom from unhappiness and sorrow once for all.

All pain and sorrow are experienced at three levels – ādhyātmika (centered on oneself), ādhibhautika (centered on the environment) and ādhidaivika (centered on natural forces). So to speak, one is under attack from three sides. At the adhyātmika level, there are afflictions due to body, mind etc. There are all kinds of body-aches. One day it is backache and another day it is stomach ache. The mind is also troubling all the time. It does not cooperate. It becomes sad, angry, greedy, and jealous. Sometimes one's biggest enemy is one's own mind itself. The world will always pour salt on the wound and will keep on pushing the buttons. At the ādhibhautika level one works very hard to arrange the world around oneself so that it is favorable. Then, at the ādhidaivika level, all the devatās, planets, and stars create all kinds of unforeseen situations in life. Freedom from sorrow amounts to freedom from the three afflictions and attainment of happiness. Both of them are simultaneous. One attains the destination (padam) which is free from all diseases (*anāmayam*), the three fold afflictions. Of course, being free from ādhyātmika affliction, for example, does not mean that one will not fall sick. The body will behave the way it does. Being free from sorrow is different from being free from pain. Pain is a reality of life. The destiny or karma will bring pain. The world also behaves in certain way causing pain. However, sorrow is one's own creation. Sorrow is the reaction of the mind to a given situation when one rejects it.

Freedom from sorrow is freedom from reaction. A wise person maintains equanimity in all dyadic situations such as success and failure, praise and censure, honor and dishonor, comfort and discomfort and so on and hence is free from sorrow. This freedom from sorrow is mokṣa otherwise characterized as ātyantika duḥkha nivṛtti, freedom from sorrow once and for all and niratiśaya sukha avāpti, attainment of all the happiness once and for all. But this is one's nature and hence there is no attaining but simply owning up. All this started with performing action with the attitude of yoga buddhi while receiving the result of the action with the prasāda buddhi. This is like stepping onto an escalator. Some move fast and some move slow. It does not matter. One reaches the final destination.

Living the life with the attitude of performing action as an offering to the Lord, Īśvarārpaṇa buddhi, is a prayerful life. As Pūjya Swāmi Dayānanda says a prayerful mind is one that is always conscious of Īśvara. While performing the day-to-day activities, one remembers Īśvara as the karma adhyakṣa, the witness of all the actions by whose grace any action becomes possible. The individual has the three-fold power - icchā śakti, the power to will, kriyā śakti, the power to act, and jñāna śakti, the power to know. In the recognition that all these powers are given by Īśvara, one appreciates the grace of Īśvara that is constantly flowing in one's life. This brings about also a sense of gratitude in one's mind and the tendency to extract benefit from one's action will also go away. In this manner, a karma yogi becomes an instrument in the hand of the Lord doing the best that one can, and in doing the right thing. Thus, the teaching of karma yoga brings about a total transformation in that one recognizes that as a human being, performing an action that is called for in a given situation with the right attitude and values, is a privilege. This is how the concept of duty arises and as a duty there is nothing inferior or superior. A karma yogi is a bhakta, remaining as an instrument in the hand of the Lord while performing the action and accepting the outcome of the action as Īśvara prasāda. Karma serves as a process of worshipping Īśvara. This process renders the mind sātvik wherein arises jijñāsā, the desire to know. To fulfill that desire, one then goes to the guru, sit at his feet, serve him, learn from him and gain the knowledge. Thus, one becomes wise and attains the goal of life.

### Measuring the progress in a life of karma yoga

Verse 2.52 tells how one can measure the progress one makes in the process<sup>3</sup>. The delusion or aviveka is seeing something which is not there and failing to see something which is there. In the rope-snake example, the delusion is seeing the snake which is not there and not seeing the rope which is there. One is born with ignorance of the true nature of oneself. The true nature of oneself is limitlessness, wholeness, completeness, and happiness.

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<sup>3</sup> यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति । yadā te mohakalilaṃ buddhirvyatitarīṣyati ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ tadā gantāsi nirvedaṃ śrotavyasya śrutasya ca ॥ verse 2.52 (When your intellect crosses over the impurity of delusion, then you shall gain a dispassion towards what has been heard and what is yet to be heard.)



The delusion born of ignorance is taking oneself to be a limited being, unhappy, limited, bound, and helpless. These notions or conclusions that one entertains about oneself are the result of the delusion. The self-judgment, self-opinion of oneself, is entirely contrary to the reality. The identification with the body, mind, and sense complex creates all kinds of sense of smallness, limitedness, helplessness, and sorrow. This is called *moha kalilam*, turbidity, in the form of various complexes or notions of oneself. One feels a sense of insecurity and always feels the need to defend and protect oneself from the whole world. In the words of Pūjya Swāmi Dayānanda, there is a ninja in everyone, ready to fight. The need to feel comfortable and safe makes one seek comfort in many things, situations, and people. One becomes dependent on them. Then, born are attachments or aversions to things which provide comfort or discomfort. One's life is spent in managing the attachments and aversions and there is a continuous struggle.

Lord Kṛṣṇa provides the solution of reversing this whole thing. Ignorance is the source of the problem and knowledge is the solution. Being born with self-ignorance makes one live the life of *aviveka*, non-discrimination, meaning that one gives importance to things that are not important and overlooks those things that are important. Self-knowledge, being opposed to self-ignorance, gives *viveka*, discrimination. One recognizes that karma or karma phala is not important but the attitude with which the karma is performed or karma phala is received is important. One looks upon karma as a God given opportunity to make a contribution. This attitude converts the action into yoga. One begins to deliberately adopt the values and attitudes that are opposed to ignorance which created attachments and aversions, a sense of inferiority, a sense of smallness, and a sense of self dissatisfaction. By adopting a cross process, one discovers self-satisfaction. An important thing to note here is that satisfaction doesn't come as the result of karma phala but from oneself in doing the right thing with the right attitude and with the spirit of contribution.

Lord Kṛṣṇa asks us to tap the happiness from where it is. At present, one is trying to get happiness from things that don't have happiness. Instead, one taps happiness from oneself as happiness is the true nature of oneself. How does one do that? The answer is with the right attitude which is the spirit of contribution. Any small act of contribution, without any agenda, simply by being helpful, one derives the self-satisfaction. That one is able to help is a privilege, is a great gift from Īśvara. Holding onto things out of insecurity is *kalilam*, the turbidity. Letting them go requires one to adopt a sense of security in Īśvara that indeed, He really takes care of everything. Insecurity is a construct of the mind which assumes the worst-case scenarios. This can be defeated only with the attitude that one is an instrument in the hands of Īśvara and that one can act as a contributor only because of His abundant grace. Living a life in this manner, in course of time, one's buddhi progressively becomes free from the inner turbidity caused by attachments and aversions.

How does one know that one is becoming free from turbidity? The answer is given in the 2<sup>nd</sup> line. One gains *nirvedam*, dispassion, accompanied with inner satisfaction and inner comfort. As one gains self gratification, one becomes free from the need to find gratification from outside.

One's demands continuously drop off. To the extent that one is comfortable with oneself, to that extent one becomes less needy, to that extent one's expectations will go down, and to that extent one can accept gracefully the things as they are. One becomes objective. One gains dispassion towards things of this world (śrutam) as well as that of the other-world (śrotavya). Lord Kṛṣṇa makes it clear that what is available in the otherworld (i.e., heaven) is also nothing but another version of this world only. And what one gets in heaven is because of puṇya earned through some karma. No one gets anything free. Even in this world also, any little pleasure that one gets, such as by eating a cone of ice cream, comes from one's purva puṇya. It is the fructification of one's past virtuous deeds that gives happiness. If they do not fructify, then ice cream will not give happiness. Whatever pleasure one gets do not come from the objects, but it is a result of one's puṇya karma. Similarly, whatever pain one gets is because of one's pāpa karma. Lord Kṛṣṇa points out that the setup is not very different in heaven also. Once the puṇya karma is exhausted, one has to leave the heaven and return to this world only<sup>4</sup>.

The puṇya born of niṣkāma karma neutralizes pāpa, which manifests as the turbidity of all the attachments and aversions. Gradually, one becomes free from them. One does not have to wait for mokṣa to be happy. Happiness comes at every step of the process. Living a life of karma yoga, an inner transformation takes place and one becomes more and more happy with oneself.

**Concluded**

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<sup>4</sup>"te taṃ bhuktvā svargalokaṃ viśālaṃ kṣīṇe puṇye martyalokaṃ viśanti," Bhagavad Gītā, Chapter 9, v.21.

### **To the existing and new subscribers of Arsha Vidya News Letter**

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This will enable us to act fast.

Editor.

## Yoga-Darshana

(To Grow into a Complete Person)

*Continued from February 2019 issue...Article by Swamini Sadvidyanandaji*

### 7. बहिरङ्गसाधना प्राणायामः

तस्मिन् सति श्वासप्रश्वासयोः गतिविच्छेदः प्राणायामः ।2,49

Once that Posture has been perfected, accomplished the meaningful calculative control of the flow of inhalation and exhalation is PraNayAma. 2.49

ततः क्षीयतेप्रकाशावरणः ।2,52

Through that PraNayAma the veil over true knowledge is attenuated. 2.52

धारणासु च योग्यता मनसः ।2,53

Even due to the practice of PraNayAma mind would gain the fitness or aptitude for the dharana-s or concentration. 2.53

After having accomplished posture, seeker Yogi tries meaningful calculative control as per the Yoga-scriptures of the natural flow of inhalation and exhalation is called PrANAYama. (2.49)

There are four types of the PrANAYama namely PUraka, that is internal, Recaka that is external and internal stopping that is Antara-kumbhaka and external stopping that is BAhya-kumbhaka. The PUraka is the inhalation of the external air as per the instruction of the scripture. The Recaka is the exhalation of the external air as per the instruction of the scripture. After pUraka when the air is stopped inside it is called Antara-kumbhaka and after Recaka when the air is stopped outside it is called Bahya-kumbhaka. The PrANAYama is done as per the calculative space, time and the number. During the PrANAYama the Asana has to be accomplished otherwise it can cause the illness of the body. By practice it becomes the long and subtle. (2.50)

Such a long time practice of the PrANAYama cleans the physical body and removes the impurities of the mind. It prepares the seeker, Yogi for the next limb, PratyAhAra. The intermediate result of the PrANAYama that it attenuate the veil of discriminative knowledge. (2.52) Another result is that it makes seeker Yogi qualified for the DhAraNA, that is reflection or concentration practice due to the steady and pure mind. (2.53)



besides these there are few more benefits of PrANyAma. It cleans the blood, cheerful face, shining eyes, lightness of the body, health, well lit digestive fire, reduces the greediness or lust of the senses, charming or delightful speech, etc.

#### 8. बहिरङ्गसाधना प्रत्याहारः

स्वविषयअसम्प्रयोगे चित्तस्वरूपानुकारः इव इन्द्रियाणां प्रत्याहारः । 2,54

Definition - When five sense organs and five senses of action are being disconnected/separated from their corresponding objects and the senses are absorbed in the essential nature of the mind is the Withdrawal of Senses. 2.54

ततः परमावश्यता इन्द्रियाणाम् । 2,55

Result - Due to the practice of the Pratyahara or Withdrawal of senses the highest form of mastery or control over senses is accomplished. 2.55

Because of the long time practice of PrANyAma, the senses and mind are purified. Once they are purified, they are separated from their objects and the mind is absorbed in the essential nature of the mind that is pure consciousness. By nature senses are very strong and subjugating therefore they are extrovert and always run after the sense objects and distract the mind. To disconnect or separate the senses from their corresponding objects is called PratyAhAra, withdrawal of the senses. (In Gita also Bhagvan says that the senses churn the mind and rob, abduct into the external world, as wind moves away the boat in the water. 2.) When mind is being absorbed the senses follow the mind and get absorbed too. (2.54)

The result of the withdrawal is that when the PratyAhAra, withdrawal of the senses is accomplished there is Idriya-jaya, the total victory over the senses. There are three steps of Idriya-jaya talked about by different sages. Though senses have a longing for the objects still one does not allow it to transgress the Dharma, to overrule the injunction of the scriptures, it is called Idriya-jaya. Then while enjoying the desired objects it is independent enough and does not come under the power of the objects, it is called Idriya-jaya. And lastly without having a say over of the likes-dislikes, the senses are enjoying the objects, it is called Idriya-jaya. Still this Idriya-jaya is of aparama, lower category because parama-jaya, the highest one is achieved when mind is absorbed in the meditation because without any effort the senses are absorbed. This is called parama-vashyatA, the highest form of mastery. (2.55).

#### 9. अन्तरङ्गसाधना धारणा

देशनिबन्धः चित्तस्य धारणा । 3,1

To absorb the mind on one place, object or point (outside body such as sun, moon, any object or any form of the Lord OR within the body such as nabhi-chakra or hRdaya-kamala) is the Concentration. 3.1

Now when mind is purified by the attitude of friendship, compassion, etc (1.33), the saMskAra, the mental impressions are almost nullified (2.28-34), there is a reduction of rajoguNa-tamoguNa by victory of Asana (2.46-48), the unsteadiness or transitory nature of the mind is being under control through prANyAma (2.49-53) and by the practice of pratyAhAra, the highest form of victory over senses is gained the seeker Yogi can sit on clean Asana in pure, sacred and solitary place with steady and pure mind. Having ShraddhA in the teaching of the scripture by Teacher one can practice the DhAraNA of the mind. DhAraNA means to absorbed mind in one place. (3.1)

There are three types of the place of concentration. 1. Outside objects such as ocean, space, branch of the tree, on the sun, the moon, the five elements, etc. and on the form of Lord Ganesha, Lord Vishnu, Lord Maheshvara, etc. 2. Then there are subtle places such as total physical body, VirAt, total mind, HirNyagarbha, etc. 3. Within the physical body between the eyebrows, in the navel, in the lotus of the heart, on the throat, eyes, etc. DhAraNA starts with the help of external sthUla, physical objects and then slowly it turns towards the subtle objects and finally it ends up into very subtle objects such as VirAta, total physical body or Universe, HirNyagarbha, Total subtle body or mind, etc.

During the practice of the DhAraNA there is an attempt to avoid or remove the VijAtIya-vRtti, dissimilar thoughts and concentrating on the SajAtIya-vRtti, similar thoughts of the objects of the DhAraNA. The minimum length of time for DhAraNA is twelve PrANAyama. The seeker Yogi can concentrate on the above places or on nature of the self. This is the minimum time for DhAraNA and seeker Yogi should try to practice more and more time for at least four months at the same time of the day and place. Through this long time practice of DhAraNA one can perfect or accomplished the DhAraNA.

#### 10. अन्तरङ्गसाधना ध्यानम्

तत्र प्रत्ययएकतानता ध्यानम् 3,2

The continuous flow of similar thought in one place, object or point is Meditation.3.2

यथा अ-मितध्यानाद् वा ।1,39

Or one can gain the concentration by meditating on the desired object (object of interest) or on ISTadevatA, one's own personal God, such as Rama or KRSNa. After DhAraNA-siddhi, perfection or accomplishment of DhAraNA, when the flow of the thoughts is constantly flowing uninterrupted on the object of the DhAraNA for twelve DhAraNA time it is called DhyAna, meditation. During the meditation there are no VijAtIya-vRtti, dissimilar thoughts at all. There is only uninterrupted constant flow of SajAtIya-vRtti, similar thoughts in the meditation. Thus without any longing of the outside objects the mind is totally single pointed on the nature of the self, PuruSa, pure consciousness. The minimum time of meditation is twelve DhAraNA. The seeker Yogi should try to practice more and more time for meditation. (3.2)

There are two types of the meditations – namely SaguNa, with form and attributes such as personal god, the Sun, the moon, Lord Rama, Lord KRSNa, etc and NirguNa, without form and attributes, such as the true nature of the self, PuruSa pure consciousness, Para-Brahman, etc. The second one is done with the understanding of oneness. (1.39). The practice of the meditation should be done in accordance with the teaching of the Scriptures, with reverence and for length of time without any interruption. Thus the meditation is being accomplished. During meditation there is no PratIti, awareness of the dhAtA, meditator and DhyAnam, action of meditation. The mind is totally absorbed into Dhyeya, the object of meditation. This perfection of the meditation takes place after few months of practice.

#### 11. अन्तरङ्गसाधना समाधिः व्याख्या

सबीज समाधि तदेवार्थमात्रनि-सं स्वरूपशून्यम् इव समाधिः ।3,3

When in the meditation there is only an object of meditation shines forth and there is an absence of the mind that is mind is totally absorbed is called SamAdhi, Perfect Concentration.3.3

एतया एव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ।2.44

By means of this previous SamAdhi explanation Savicara and Nirvicara SamAdhi, whose objects are subtle, are also explained. 2.44

ता एव सबीजः समाधिः ।2,46

All these four types of the SamAdhi-s are called Sabija SamAdhi.2.46

त्रयमन्तरङ्गपूर्वेयः ।3,7

The triad (of Dharana, Dhyana and Samadhi)(**trayam**) (are more) internal (practices) (**antarangam**) than the previous ones -- i.e. Yama, Niyama, Asana, Pranayama and Pratyahara-- (**purvebhyam**)(within the framework of Samprajñatayoga) ||7||

तदपिबहिरङ्गं निर्बीजस्य ।3.8

(In turn,) that very triad (**tad api**) is external (**bahirangam**) in respect of Nirvija or seedless concentration- -i.e. Asamprajñatayoga-- (**nirvijasya**) ||8||

निर्बीज समाधि

तस्य अपि निरोधे सर्वनिरोधात् निर्बीजः समाधिः ।1,51

On the cessation of all that also i.e. of the latent impression born of the aforesaid Prajña too, there is Nirbijasamadhi which is objectless SamAdhi i.e. no object or "bija" is utilized as a support for one's own mind to become one-pointed.1.51



In this manner when there is only Dhyeya-viSaya, the object of the concentration in being focused, even “I am meditating” such thought is also does not arise that time the meditation is get converted into the SamAdhi, total absorption into the self. The minimum time of SamAdhi is twelve DhyAna or twelve days. The perfection (paripAka) of the meditation is called SamAdhi. The seeker Yogi should try to practice more and more time for SamAdhi. Though during the practice of SamAdhi there is DhyAna-vRtti, a thought of DhyAna, still the seeker Yogi is not aware about it, he is not giving attention to it. His mind is totally absorbed into the true nature of the self. This is called SamAdhi. (1. When the mind is still with the residue of the VijAtIya-vRtti, dissimilar thoughts it is called DhAraNA. 2. When there is only SajAtIya-vRtti, similar thoughts with the DhyAtAmeditator, DhyAna, act of meditation and Dhyeya, object of meditation it is called DhyAna. And 3. When only the Dhyeya, the object of meditation is remained it is called SamAdhi.) (3.2) .

When the seeker Yogi is able to get completely absorbed into the true nature of PuruSa, the self and he is totally established into the PuruSa the SamAdhi is called SamprajNAta-yoga or SabIja- SamAdhi. (1.42-46) 5. After having enough long time of SamprajNAta-SamAdhi the seeker Yogi develop Para-vairAgya, the highest form of dispassion and even there is Dhyeya-viSaya-sphUraNa-nivRitti, a desistance of the awareness of the object of meditation it is called AsamprjNAta-yoga or NirbIja-SamAdhi. (1.51)

Though the last three limbs are called Antaranga, internal practice with respect to the first five Yama, etc, still from the stand point of the NirbIja- SamAdhi these three are also external practice. (3.8, 9)

*to be continued...*

## 3rd Swami Dayananda Saraswati Memorial Lectures 9th National Conference organised by Arsha Vidya Vikas Kendra, Bhubaneswar

Arsha Vidya Vikas Kendra, Bhubaneswar organised the third **Swami Dayananda Saraswati Memorial Lectures** in Dayananda Ashram, Rishikesh from 1st-3rd March 2019.

Ten Speakers presented thirteen scholarly papers on Women in the Vedas, Doctrinal differences in various religions, Indian Culture, History of Sanskrit Literature, Character Education, Art and Spirituality, Apaurusheyatvam, Philosophy of Samkhya, Global Peace, Corporate ethics, Subhashitam. There was QA session after each presentation.

The Conference was convened and directed by Swamini Atmaprajnananda Saraswati. Mrs. Sanghamitra Mohanty was the Organising Secretary.



Swami Suddhananda Saraswati, Chairman and Managing Trustee Sri Gangadhareswar Trust; Swamini Atmaprajnananda, convener and director of the Conference; Sri Guna Nand Rayal, General Manager; Swami Prakashananda lighting the lamp during the Inaugural Session.

### The Speakers - 3rd Swami Dayananda Saraswati Memorial Lectures - 2019



"Understanding the Naṭarāja-mūrti - Symbolism in Indian Iconography"  
- a comprehensive paper by R S Vaidyanathan (in absentia)



"Putting "Her" Back in Vedic Hermeneutics: Towards a Woman-Centric Perspective"  
- a paper by Swamini Svratmaavidyananda(in absentia)



"Doctrinal Differences between Christianity, Islam & Hinduism" - being presented by Prof. Bharat Gupta, the Chief Speaker.



Swamini Atmaprajnananda presenting - "A Brief History of Sanskrit Literature"



"India - A Cultural Decline or Revival"- A Talk by Prof. Bharat Gupta, the Chief Speaker



Prof. Ashok Panda presenting his paper - "Need for integrating character-education"



Prof. Bharat Gupta speaking on "Value of Art and Spirituality"






Swami Haribrahmendrananda Tirtha speaking on "Apaurusheyatvam"



Sanghamitra Mohanty presenting "Principal Tenets of Samkhya Philosophy"



		
<p>Revathi Ramachandran presenting "Spirituality in Performing Arts"</p>	<p>Dena Merriam, our Chief Guest speaking on "Global Peace"</p>	<p>Rati Hegde presenting "Corporate Ethics"</p>



Eminent Odissi Dancer Sharmila Biswas, a Sangeet Natak Akademi awardee (2012) presented Odissi Dance recitals for two days during the 9th National Conference. They presented Devi Bharani, Balaleela, Charukeshi (solo) and Gativilasa on the 1st day. And Shiva-Parvati Shabda, Katha Surpanakha (solo) and Celebration on the 2nd day.



## SUMEDHA-2018

**Aarsha Samskriti, Hyderabad** conducted successfully **SUMEDHA-2018**; A Self Development Contest for Children, in two groups, called juniors (6 to 7 standard) and Seniors (8 to 10 standard).

Junior category were provided two comprehensions with the theme **‘No Real Success without Hard Work’** which they to read and answer related questions. Idea was to inculcate certain values.

Seniors were provided a booklet **‘Letter to a Student’** published by Ramakrishna Math on topics like how to avoid diseases, confidence, importance of good hand-writing, difference between mugging notes and understanding the lesson, balanced and healthy mind, how to cultivate concentration, significance of the time-table.



By the grace of Ishwara and Gurus, we are able to reach 93 schools in 4 districts (Hyderabad, Siddipet, Medchal and RangaReddy) of Telangana State. The success and credit goes to our volunteers in the rural and urban areas in spending their time and energy to reach the Schools in the villages. Our major contributors are **‘Arsha Dharma Seva Trust, Bangaluru’** & **‘Students of Sivananda Ashram Yoga Camp, Val Morin, Quebec, Canada’** and local supporters at the school level.

21,894 students took part in the SUMEDHA-2018 contest and 1463 number of students got the prizes and 1,463. 8 volunteers were involved.

**Report by Srinivas Pulluri**

**More pictures can seen in wrapper 3**

# The Rise and Fall of Western Development Models

Interview by Rajiv Malhotra of Infinity Foundation with S. Gurumurthy

**RAJIV** - Namaste. Today I have an amazing guest with a whole lot to say, a dear friend, Sri Gurumurthy ji. Namaste. I have known Gurumurthy ji for a long time, followed his work and most of you probably know about him. By profession officially he is a CA but actually gives passionate discussions on economy, politics, culture, and civilizations - many areas. He is a great economist and I have no claim to being an expert in economics, but where we have a common interest is culture and how culture plays a role in different aspects of life including economics. My discussion is going to focus on Indian culture, civilization, distinctiveness, viz a viz others, like the West, and how it relates to economics - how the culture effects economics, how the economics effect culture. And we will talk about his perspective on what is distinct about an Indian model of economics, his diagnosis on what is right in the economy, what is wrong in the economy, what we ought to do now. So it is going to be a very interesting show full of good insights, which I can promise you. So let's start.

Gurumurthy ji, as an observer and a scholar of Indian culture and also economics, how would you characterize the distinct signature qualities of Indian economics? Which would say are the important points?

**Gurumurthy:** Actually economics as an independent stand-alone discipline is a much later development. Economics was one dimension of politics, one dimension of human life. But somewhere towards the end of the 19th Century sociological theorization developed in the West, which tended to move towards acute and atomizing individualism. This theory was rooted in Max Weber's work. And this is again rooted in Protestant Christianity. The tussle between the state and the church also led to a tussle between the church and the followers of the church through the protestant movement. And Max Weber said that in an empirical study he found that protestant society, which focused on the individual not on the collective church, is able to give rise to individual thinkers, entrepreneurs. He found in a comparative study of the Catholic and Protestant societies that the Protestant society surged forward like America, Canada, New Zealand, England, Australia, and comparatively all the Catholic societies lagged behind, though there was virtually no differences between the two in terms of infrastructure or knowledge or whatever. So he theorized that Protestant Christianity, which promotes individualism and enterprise, is more in tune with modern capitalism. So in a capitalist society, Protestant societies or societies with those characteristics will emerge as the winner. He extended it to say that this will accentuate individualism even more. So the individualism as a movement which evolved out of Protestant Christianity transcended sociality into economics via Max Weber. Max Weber theorized it later as methodological individualism, though he did not use the words. But what he said was later on given the name methodological individualism, that you construct the society through an individual. And you can't identify an individual through the society. There is no collective identity. This is the long and short of the Western approach. When this movement picked up, the Homo Economicus theory that rationalism will define the movement of an individual, this atomization process became the rational approach to life. Rationalism became the basis. And rational economic theory evolved out of it.

Efficient market hypothesis, everything is rooted in this. This became the foundation of what is known as the new classical economics, where they said everybody is ultimately a materialist individual. And this was assisted on the other side by the Western movement of the polity and statecraft. Western polity originally rested on the divine right theory where the king is supposed to be the very mirror reflection of God. And so God had the world dedicated to Him. And the king had the rule over people, resources, everything dedicated to him. Like in the bible everything belongs to God, here on the earth everything belonged to the king. He is a representative, mirror-reflection of God. So he had the divine right to do everything. In this, three things flew out. One: 'the king can do no wrong' principle. Two: that everything belongs to the king, and so he has only given you the right to temporary use. You can use it, but if he wants he can resume it back. This is called the principle of eminent domain in constitutional law. The third thing is, he had control over your life also. Only he has given you the lease of life, but if he wants he can take the life back. These three principles inform the constitutional law even today. So much so during the Emergency in India when Narendra argued that during the emergency there is no fundamental right to live. When the judges asked, he said all fundamental rights are suspended, because 14 high courts decided that the Habeas Corpus petition should be admitted because suddenly a man has disappeared from your family, the wife or the son says, come on the state has to find out. So they allowed the Habeas Corpus petition. The matter went to the Supreme Court. So it is the right to life. Then the judges were asked. They said there is no right to life during emergency. He said it may shock your conscience my Lords that if the police inspector takes a pistol and shoots down somebody your Lordships have no other remedy than to look at it. This rests on this principle.

Prior to the British arrival in India, the principle of eminent domain was not applicable because the king had no right to take over others property. It was in the Magna Carta that this was modified so you could pay the compensation and take over the property. But in India, by paying compensation also you cannot take over another person's property. This was the position. That is where they had to enact the Land Acquisition Act in India. Before that kings could not take over people's land. Compulsorily they had to go through the Panchayat and buy the land. This is settled. Supreme Council has said, the king had no right to acquire the property compulsorily. The question of right to life was a divine right and so there was no question of anybody taking away your right to life. So these are two different paradigms. This constitutional paradigm and economic paradigm aligned and rested on the individual. So how did the democratic movement change the divine right theory into what is known as social contract theory? By Hobbes. Hobbes said we are basically an anarchic kind of people. We cannot live together. We will only kill each other. So we need a Leviathan state to make us behave. And so the state has all the powers, all the rights. So he secularized the divine right theory into state. Only one modification was brought about by Locke. He said there has to be an elected state. Once you elect the state, the state has the same power. It can declare emergency, it can acquire your property. So the character of the state did not change. It is only that the people give consent every five years to the state to do the things which a divine right king could do. So this is one paradigm. But in India this was not there.

**Rajiv:** Because the king had to obey, had to follow his Dharma.

**Gurumurthy:** Absolutely. Because no one was absolute. So in India, following our way of looking at things, after the Emergency, the government said that the state has no right to touch the life of an individual. This is our original vision. Why I am mentioning this is, Max Weber and the entire polity, economics, relationship between the state and the individual were shaped basically by the Christian discipline.

**Rajiv:** So God has the authoritarian absolute to king, becoming the absolute to a State becoming the absolute, especially democratically elected, this is the ruler-ruled relationship which has been consistent, quite different from ours.

**Gurumurthy:** Correct. So what happened? Christianity basically destroyed all other relationships and substituted the church as the basis of everything. So it had really prepared the ground for Max Weber's theorization.

**Rajiv:** Actually, even for Karl Marx, because Bertrand Russell argues that this Marxism is also Christianity substituting state for church.

**Gurumurthy:** Absolutely. See, substitution of State for the Church was the function of the secular socialist movement. Now come to Max Weber. Max Weber said that unless a society conforms to this individualism it will never develop. This he coupled with a book on the religion of Hinduism and Buddhism where he said, two societies will never come up under modern capitalist conditions, China and India, because of Buddhism and Hinduism, which believe in karma and rebirth, which has no role for an individual's advancement. There is no individual initiative left, so there is no question of entrepreneurship developing, there is no question of market economy developing in these two societies. This became the basis of the Indian thinking: that you have to demolish the Indian philosophy, way of life, in order to atomize your society, produce dominant individualism, conforming to the Weberian model or Marxian model, then only you can develop. This was the educational model in economics, in sociology, in politics, in public discourse, all these things were pushed.

Don't think it was only a colonial movement. In the year 1951 the United Nations issued a document: "Measures for the Development of Underdeveloped Economies". In which they said: You cannot develop just like that. It calls for lot of sacrifices. The sacrifice you are to make is you have to give up your philosophy, you have to give up your way of life, you have to give up your caste, community, all relationships. This was a mandate given by the United Nations. This was rooted in a speech which Truman had delivered a year back, exactly in the same terms: America has the responsibility to ensure that the world is prepared for development. And he suggested this model. This was common to both Communism and Capitalism, because between Communism and Capitalism there is no great difference.

**Rajiv:** Before nations started getting independence, there was also a whole movement to define the qualifications, the credentials you need to be ready for independence. And that had to be the concept of a state as per the western model of a state. So nations had to prove that I am ready, that I am capable of self-rule, because either I qualify or I will be able to qualify.

**Gurumurthy:** You will decide whether I am qualified or not.

**Rajiv:** Exactly. So this whole idea of "are you fit to rule", fitness to self-rule became an issue.

**Gurumurthy:** So the idea of state, nation, people, the relationship between the two, all these became defined by the Western notion of divine right theory modified by social contract theory, modified by democratically elected state. Otherwise in substance the idea of state remains the same. But what I am saying, I am more coming to economics. In economics they say: You rule in whatever manner you want to rule. But you say no, you cannot develop unless you give up your philosophy, in stated terms. This became common to both Communism and Capitalism because Karl Marx basically believed, unless a capitalist move takes place, wealth is built, a huge amount of exploitation takes place, there is no way Communist revolution will come.



But that Communist revolution never came because all Communist revolutions became social revolutions and not economic. So full-blown capitalism is what Karl Marx wanted! And full-blown capitalism and communism rested on the same approach to life. There should be no prayer. All the past is wrong. So we should give up our philosophy, way of life, relationships. So we should pursue only happiness and money and whatever in life. It is purely body-related, a material world. There is absolutely no difference between Capitalism and Communism on this. Both have no place for religion; both have no place for spiritualism; both have no place for morality, other than financial morality. Both have no place for social relationship; both have no place even for human relationship like parents, husband, wife. In fact, communism went to the extent of saying that women should be nationalists. There should be no husband; a woman should become a common property of everybody. So, this was a chaotic model which they developed. Only thing is, Capitalism aligned to Democracy. So to that extent it was not as suppressive as Communism.

**Rajiv:** Because there was a way to release the pressure once in a while. Once in a while the people would say to get out.

**Gurumurthy:** So except this difference there was no difference. I used to call it a property dispute. Communism says it should be owned by the state. Capitalism says it should be owned by the individual. The purpose for which it is to be put to use is the same. This became the driving force between 1951 and 1989. And both interpreted it in their favor. The same United Nations formulation was Western anthropological modernity, I call it WAM. Because in this, people are to be contracted out of tradition and made into a pure contract-based society. Individual contract will relate the individuals sans relationship. Social contract will relate the individual to the state. There are only two types of contract. There is a collected contract. There is an individual contract. There is no relationship.

So, this went into economics through both communism and capitalism. In 1989, when communism collapsed and capitalism became without alternative the only model for development, Francis Fukuyama even said that he theorized how the world will have no conflicts hereafter, because all conflicting theories are over. Western liberal democracy and market capitalism have won, once and for all. End of history. And so everybody will have to join this paradigm. But within three years he changed his mind and wrote a book called "The Trust" where he recalled Emile Durkheim, who differed from both Adam Smith and Karl Marx. He said that you have to have a relation-based society, even a contract-based economy to be efficient. But he built a whole lot of argument within Christendom, because none of these people had any experience outside Christendom. Neither did Karl Marx.

**Rajiv:** Yeah, they were just internal disputes among Christians.

**Gurumurthy:** Definitely. Their whole idea was defined by the internal forces operating within Christianity. In fact, Karl Marx never came to India. He never met an Indian and he never read Indian literature. But he said that Indian society is a backward society, even though in economic terms it is a good society. He wrote a couple of articles in 1853 in New York Herald Tribune which is now the Herald Tribune, in which he said, the Indian society is a very peculiar society. It has some kind of a common identity and there are several kings and all that. Everybody builds common infrastructure, waterways, roadways, people move from one place to the other, but the economy is rooted as small village republics, and every village republic is self-sufficient and they are able to produce and consume within themselves, so the exploitation is less. But for 2000 years the society hasn't changed at all. So this society will never be prepared for revolution. They are semi-barbaric because they are worshiping monkeys and cows. And so the British are doing the right thing by demolishing the society and economy to prepare them for revolution. Even he quoted Goethe to say that it is painful destruction but there is pleasure in this destruction also. All that I am saying is that between Colonialism and Communism, there was difference. Between Capitalism and Communism there is no difference because all are moving towards a destination which is biblical.

**Rajiv:** The Communist utopia is similar to that.

**Gurumurthy:** And Hegel's idea of a perfect society is similar to this. In fact both Capitalism and Communism drew inspiration out of Hegel. Now coming to that, all this resulted in globalization. But Francis Fukuyama warned that there is something wrong in this economics. It is only 80% right. There is a 20% missing element and that is culture. He put it beautifully. He wrote the first book in 1992. He wrote the second book in 1994. So the Economist magazine wrote on the second book, "He wrote the first book as End of History; the second book is the end of Economics". You see the threat they see in culture? If you look at culture, it's the end of economics. But Fukuyama is right, because the subsequent developments proved that you cannot have one-size-fit-all model for development, which is what Communism said, which is what Capitalism said, which is what Karl Marx said, which is what Max Weber said, because they all theorized only the Christian society. Even within the Christian society they could not bring it about.

**Rajiv:** And they tried to universalize it to all humans.

**Gurumurthy:** Universalize it. But the one thing in the West is, they also know where they are going wrong, but they will never admit they are going wrong. So in the year 2005, there was a stunning development. The G20 nations, finance ministers and central bank governors met, and they issued a statement in Beijing, that this one-size-fit-all model for development is not working. Each nation will have to work out its own model of development consistent with its specific characteristics. I tell you, nobody even noticed it at all. And in such a powerful forum as G20. Well before 2008 crisis, the Western economists, institutions, market operators, knew about that 2008 crises, but the moment they mentioned it, the crisis would be there on hand. So, they wanted to postpone it as long as possible. Then in 2008, the World Bank, which has been canvassing for the last 50 years for this one-size-fits-all model, said "We have learned the hard way in our working in the last several decades that this one-size-fits-all model is not working. For an institution like us to say it, is very painful. But still we say it is not working." Not a single article was written in India about this by any economist except me. I only kept writing about it.

**Rajiv:** Because we were too much invested in that model.

**Gurumurthy:** I said, the world is now giving up, the West is giving up that its model is the model for all. They are giving it up! Begin thinking about it! No one even noticed it. The 2008 crises did shake up. Because this World Bank statement was made in June 2008. In 2008, October, November, this crises came. Even then, nobody noticed it. But in 2010 the United Nations said: "What we have done is wrong: this one-size-fits-all model is no good, we should drop it," completely reversing their 1951 statement.

In 2013, in the general assembly debates of the United Nations, you must see that debate. Country after country saying, what is our identity without our culture? -without our traditions, without our value systems? So, we cannot have an economic model nor development nor satisfaction nor happiness without that being linked to our culture. So when the United Nations set the Millennium goal, they said it is development with culture. This is still to inform the national debates anywhere in the world, but this is the position.

Interview with S. Gurumurthy Part 1 The Rise and Fall of Western Development Models

<https://www.youtube.com/watch?v=P3-zZKafajE&feature=youtu.be>

Also see:

Interview with S. Gurumurthy Part 2: Prospects for Indian Development Models

<https://www.youtube.com/watch?v=lvXkSkEappo>

Interview with S. Gurumurthy Part 3: India's Future in the World

<https://www.youtube.com/watch?v=eGee144l0Vs>

## Upcoming Retreats at Arsha Vidya Gurukulam, Anaikatti

Arsha Vidya Gurukulam, Anaikatti offers the following retreats.

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Medium of instruction : Tamil

Retreat ID : VE19-03  
Retreat Topic : Drg-drshya-viveka  
Retreat Dates : 8<sup>th</sup> Jun'19 to 15<sup>th</sup> Jun'19  
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Medium of instruction : English

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Retreat Dates : 22<sup>nd</sup> Jun'19 to 29<sup>th</sup> Jun'19  
Acharya : Swami Jagadatmananda Saraswati  
Medium of instruction : English

Retreat ID : VE19-04  
Retreat Topic : Selected verses from Uddhava & Guru Gita  
Retreat Dates : 13<sup>th</sup> Jul'19 to 20<sup>th</sup> Jul'19  
Acharya : Swami Sadatmananda Saraswati  
Medium of instruction : English

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Retreat Topic : Isavasya Upanishad  
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<http://arshavidya.in/upcoming-retreats/>

# Sannyasa Diksha

Sri Ganesh Dath Maharaj from Trinidad, West Indies has been given Sannyasa Diksha on 17th February, 2019 by Swami Veditatmananda Saraswati at the bank of Holy River Ganga, Swami Dayananda Ashram, Rishikesh.



1. Name of Sanyasi : Swami Ganeshatmananda Saraswati
2. Date of Sanyasa : 17th February, 2019.
3. Brahmachari Name : Ganesh Maharaj
4. Purvasrama Name : Ganesh Dath Maharaj
5. Long Term Course period : Sandipani - 1980-1982.
6. Sanyasa Diksh given by : Swami Veditatmananda Saraswati.

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