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śraddhā-bhakti-dhyāna-yogād avaihi

Third part of the serial article continued from April 2019 issue

ŚRADDHĀ

The Vedas are revelations of Īśvara. In accepting this, certain faith is involved. But it is not a blind faith. Some of the religions that are fundamentally committed to beliefs are called 'Faiths'. But we cannot say, 'Hindu Faith'. We say, 'Hindu *dharma*, *vaidika-dharma*'. There is a reason for it. Any belief we have has certain supporting arguments, though not proving arguments. This kind of argument is called *śrutyanukūla-tarka*, a reasoning that is conducive to assimilating what the Vedas reveal. I can cite a few things. For instance, the *jīva*, the soul, survives death. The *jīva* departing from the body is not seen because it is subtle. If the *jīva* departing from the body were seen, you would push the *jīva* back inside. That the *jīva* survives death is a belief. But it has supporting arguments.

We know that matter conserves itself. No one can destroy matter, much less energy. They are always in one form or the other, and there is not much difference between the two. They are convertible. No one can destroy an ounce of matter and no one can destroy a quantum of energy. We have this much knowledge. My physical body is not a mere matter-energy vesture. I am a conscious being who is conscious of matter and energy. I am the one who is conscious of matter in the form of particles, of atoms, and of energy in the form of electrons. Therefore, how can it be construed that the conscious being should come to a total decimation? When these two, matter and energy, are not destroyable, the third one, the conscious being cannot be destroyed, need not be assumed to be destroyed, until otherwise proved. So, if matter and energy cannot be destroyed, the assumption that the conscious being can also survive is an argument to support the *śruti*'s statement that the *jīva* survives death of the body.

The next belief is that the *jīva* re-incarnates. It need not necessarily be here, on this planet. It can be anywhere in the universe; there are many *lokas*, realms of existence. This also is an acceptable belief, one that is not unreasonable.

Further, we all have certain experience of luck and bad luck. Everything we talk about has a cause and effect relationship. A particular phenomenon exists because there is a cause. We are certain about it. The water in the kettle is hot because it is sitting on a hot plate. You got the bus today, but you missed it yesterday. When your turn came, the conductor said 'right'. It was right for the conductor, but not for you because you are left out. Missing the bus is everybody's experience

Now and then getting the bus without any waiting is also everybody's experience. This luck—being at the right place at the right time—shows that there is something else also working for you, besides your effort. That 'something else' working along with your pursuit is called *karma*. When you bring in *karma*, it means that the past has come. Past *karmas* are *adṛṣṭa*, not seen, but have a basis in the *śāstra*. It means there is a *jīva* who incarnates.

There are highly documented freak cases where children remember their past lives. In one case, a three year-old child said to her parents,

"I want to go to my house."

"This is your house."

"No, I want to go to my house, my husband's house."

"What? Husband's house?"

"Yes. I met with an accident; that is the house."

Then, indications like name, location, etc., are all given and when they are checked, they find an eighty-year old man of the name given who did lose his wife in an accident. These kinds of cases are well documented by people who are supposed to do research following all the norms of documentation. There are books on this subject matter. Even Western scholars and psychologists have done research in this area, but none of them have conclusive proof; all of the evidence is only supportive.

We accept the Vedas as a means of knowledge because it has come from *Īśvara*. The *karma-kāṇḍa*, the first portion of the Veda, talks about *sādhana-sādhyas*, means and ends. It talks about unknown means for known ends. For instance, wealth, progeny, rains are all known ends for which we have unknown means. We do know certain means, but those means are not adequate. The Vedas reveal the unknown means that are in the form of rituals.

A ritual is a form of prayer. These rituals will remove all obstacles coming in the way of our efforts. Thus, we have unknown means for known ends. The results of prayers can be checked. For instance, we can do *yajñas*, fire rituals like *kārīrī* and *japas*, chants, like *Varuṇa Japa* and bring about rains. Rains do come. We cannot say that the rituals and the rains are unconnected. Again, these are all supporting arguments; we cannot prove the connection definitively.

The Vedas further talk of known means for unknown ends. You do something good for the society. For instance, you help people affected by tsunami. These are all altruistic activities, charitable activities and they are the known good things that you do. There is *punya* for all this. *Punya* is *adṛṣṭa*, unseen, by you. Because of *punya*, you get into some favorable situations in life. If the *śāstra* does not mention a specific result for any *karma*, there is a general blanket rule that the result is *svarga*, heaven.

The Vedas also reveal both means and ends that are unknown. It says that if you perform *jyotiṣṭoma-yajña* , you will go to *svarga* . You cannot say anything to prove that it is not true. That itself is good enough for the Vedas to be an independent means of knowledge.

Now, the same Vedas reveal in the upaniṣads: “You are Īśvara who is the cause of this entire *jagat* .” In this, there are two possibilities. Either what the *śāstra* says is wrong, is blasphemous, or what it says is not understood. If you say it is blasphemous, you have no *śraddhā* . If you say, “Maybe it is saying something that I do not understand,” then it is *śraddhā* . *Śāstra* does not simply say, “This person who is five feet seven inches, weighing one hundred and sixty pounds, the father of two children is Īśvara.”

Śāstra has a certain teaching, a certain methodology of communication. The guru tells the *śiṣya* , “All that is here is only one; there is no second thing.” The *śiṣya* says, “You tell me there is no second thing, but you are there, I am here, and so we are two. Minimum two are there already. If two are accepted then everything else is also accepted.” Here, the *śāstra* has a vision that includes this division of subject and object.

The fact that the *śāstra* says that there is no duality, shows it accepts the seeming duality; otherwise it will not say there is no duality. The negation itself shows that the *śāstra* sees the duality very clearly. Therefore, in spite of this subject-object difference that exists, the truth is revealed as non-dual. How is one going to negate this? To negate this, one has no arguments, really.

Śāstra reveals that there is a *vastu* , a reality, knowing which everything is as well known. In fact it says, ‘Everything is known,’ I am making it ‘everything is as well known.’ If I say, everything is known, you will immediately ask me, ‘Will I know French?’ So I say, ‘as well known, as good as known.’

In the *Chāndogyaopaniṣad* , Śvetaketu, who had just then returned from his stay at the *gurukula* , asked his father about this reality. He was a big *anūcānamānin* , someone who thought, “I have studied everything.” He was just floating around. The father called him and asked, “Did you ask your teacher for that knowledge gaining which everything is known?” Śvetaketu knew that his father was a *vidvān* , a scholar, and that he was asking a pertinent question. He replied, “My teacher did not know this.” The assumption here on the part of Śvetaketu was, “Had my teacher known, he would have definitely taught me, for I was the best student. He did not teach me. Therefore, he did not know that.” His father must have given him a stern look because, though there is no other mention in the upaniṣad, Śvetaketu then asked, “Is there such knowledge?”

¹ *Neha nānāsti kiñcana* (*Kaṭhopaniṣad* 2.1.11).

Just look at this. Suppose, out of clay different types of earthenware such as pots, jars, lids, cups and so on, are made. You can count them as one, two, three, four and so on. They are many. Now, I am holding these pots in my hand. If you count them as earthenware, then two different things are there. If you count clay, how many clays are there? There is only clay. Now, I am adding one more pot on my hand. I have three pots—three indicates the plural in Sanskrit—still, the clay is one.

You say, “This is a pot.” If I ask you just one question, you are in trouble. Now, I will do some magic here. I am holding this pot in my hand. Suppose I ask you, “What is in my hand?” You say, “It is a pot.” I say, “It is clay.” Since you say ‘pot’ I ask you, “What is the weight of this pot?” Whatever weight you say, in reality, it is the weight of clay. Therefore, you have a pot that has no weight. You have a pot that I cannot touch, for, the touch of pot is the touch of clay. What I touch is clay, what I hold is clay. Tell me, where is your pot?

“Swamiji, the pot is on the clay.”

“How can it be on the clay? If it is on the clay then I should be able to remove it like this flower that I keep on the pot.”

“No Swamiji, it is in the clay.”

“No, in the clay is only clay.”

So pot is not on the clay, it is not in the clay. It cannot be off the clay either. So where is the pot? This is real magic here. In any other magic, the hand is quicker than your eyesight. This is our *ṛṣi*’s magic; hold the pot and dismiss the pot!

Even though there is no object for the word ‘pot’ still there is some form that holds water. You cannot dismiss the pot totally. Therefore, you have to say, “The pot exists.” But it is not a substantive. It is *nāma-rūpa*, a name and form. Pot is not an object as such; pot is only a form which is why you can also use the word for a belly and say ‘pot-bellied’.

A form is not a substantive; it is not a *dravya*, an object. So pot becomes an attribute of clay. Can you say that wherever there is clay there is ‘potness’ the pot attribute? No. Therefore, it is an incidental attribute to clay. This is *śṛṣṭi*, creation. Śvetaketu was convinced, “If I understand one thing made of clay, I have understood all that is made of clay. Ah, that is true because what counts is only clay, nothing else counts. Everything made of clay is counted.” This is the illustration given in the *upaniṣad*.

In the same way, if there is one thing out of which everything has come, by which everything is sustained, unto which everything goes back. Then if that one thing is understood, everything is as well understood.

² Swamiji held a couple of pots in his hand and asked the audience to count them.

Everything else becomes an attribute to that one thing. This 'everything else' includes your body, mind and senses.

If one understands this even vaguely, it is enough to begin the study; that glow is enough to become a flame. Vedanta talks about what is already there. It is the main thing—knowing which everything is as well known and gaining which everything is as well gained. It means the gain is of the ultimate. What it says, is to be understood.

What is to be gained here in terms of knowledge is something for which the means of knowledge is Vedanta.

"Swamiji, can you prove it gives me knowledge?"

"Yes, I can prove it gives you knowledge."

"What is the proof that it can give me knowledge?"

"You do not require a proof for a means of knowledge. You have to use the means of knowledge to prove that it is a means of knowledge."

Here, I give an example for this. Suppose, there is a person who was born blind and has never been able to see. But his blindness can be corrected by a surgical procedure available in the USA. So the Rotary Club and the Lions Club together sponsored him to go to New York and undergo the surgical procedure. When everything was over, he was kept blindfolded for two days. Then the doctor came and removed what was covering his eyes and asked him, "Hello, please open your eyes."

"Doctor, I will not open my eyes."

"Why?"

"You prove that my eyes will see, only then will I open them. Suppose they do not see, my heart will stop. Therefore, you have to prove to me that my eyes will see."

How can you prove this? There is no proof. The eyes themselves are the means for visual perception. To see whether a means of knowledge works, you have to use the means. There is no other way. You do not require any other means of knowledge. And no other means can prove the validity of a given means either. What the eyes can do, only the eyes have to prove, other means of knowledge cannot, which is why it is called a *pramāṇa*. Therefore, the person has to open the eyes to see whether his eyes see or not. But this patient would not open his eyes. Then, the doctor called a special nurse to pin his hands to the bed and used his fingers to open the eyelids. When he did so, the patient exclaimed, "Ah, Oh, Oh, I...." What happened? The patient's eyes see.

That the eyes see, the eyes have to prove to me; that the ears hear; the ears have to prove to me. That Vedanta works, Vedanta has to prove. So the pot example is given and the possibility of gaining the limitless is established. Therefore, what the *śruti* says may be true. It has to prove itself, and what I need to do now is to allow the *śruti* to do the job. We cannot force a person to sit in the class.

The person has got to decide whether he or she wants to know or not.

The subject matter of the *śāstra* cannot be the subject matter of any other *pramāṇa*. Therefore, it cannot come from any given intellect; it can come only from Īśvara. If you look at the various means and ends of the *karma-kāṇḍa*, they can come only from Īśvara. If you look at the Vedānta *śāstra* also, it can come only from Īśvara. Whether it comes from Īśvara, it works for me and for you; that is enough. It works because it comes from Īśvara. Otherwise it will not work because the subject matter is not available for other means of knowledge.

We need to understand the nature of knowledge and Īśvara properly. Īśvara is all-knowledge. All-knowledge already exists; no new knowledge is ever created by anybody. We can ask “If all-knowledge already exists, then what about the *pramāṇas* like the eyes and so on?” The eyes are only a means for us to gain knowledge. When the eyes, mind, etc. remove the inhibiting factor, we then appreciate the knowledge that is already there. The *pramāṇa-pravṛtti*, operation of a means of knowledge, such as eyes, etc., is for removing the inhibiting factor called ignorance. Therefore, for a *jīva* other *pramāṇas* are necessary.

All *pramāṇas* are only for *ajñāna-nivṛtti*, removal of ignorance. Do not ask me, “Why is ignorance there?” You came along with ignorance. “Why did I come with ignorance?” If you did not come along with ignorance, you would have come with all the wisdom. Or, you would not have been born at all. The *śabda-pramāṇa*, like other *pramāṇas*, is also meant to remove ignorance and it has to be acknowledged as a *pramāṇa*. Acknowledging it as a *pramāṇa* is *śraddhā*. Therefore, Brahmaji tells Āśvalāyana, “*śraddhā-bhakti-dhyāna-yogād avaihi*, understand what the *śruti* says, with *śraddhā*, *bhakti* and *dhyāna*.” The *śāstra* says, “you are already that which you want to be.” *Śāstra* is the *pramāṇa* for this. With the help of the *śāstra* you understand this.

...to be continued

Brahman is the Two-Fold Cause for Creation

Bhagavad gita: Chapter 7, Verse 6

Swami Dayananda Saraswati

Continuation from previous issue...

In the previous verses, Lord Kṛṣṇa unfolded both his *apara-prakṛti*, consisting of the five elements, etc, and *para-prakṛti*, which is other than this—*itaḥ anyām parām prakṛtim viddhi*. Although both must be understood, Kṛṣṇa is going to say that this [*para-prakṛti*] is the real *prakṛti*. This is my real nature, the cause for everything, and therefore it is called *prakṛti*. It is this *prakṛti* from which everything has come, which remains always the same, which is indeed the *jīva*, the *ātmā*. Therefore, understand that *prakṛti* to be *parā*, *utkṛṣṭā*. The other one is *apara-prakṛti*, the five elements, etc. Having set this up, he's now going to reveal that there is nothing other than this *para- prakṛti*.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

etadyonīni bhūtāni sarvāṇītyupadhāraya
aham kṛtsnasya jagataḥ prabhavaḥ pralayastathā Verse 6

सर्वाणि भूतानि *sarvāṇi bhūtāni* – all beings and elements; एतद्योनीनि *etadyonīni* – are those that have these (the two *prakṛtis*) as their cause; इति उपधारय *iti upadhāraya* – thus please understand; अहम् *aham* – I; कृत्स्नस्य जगतः *kṛtsnasya jagataḥ* – of this entire world; प्रभवः *prabhavaḥ* – am the cause; तथा *tathā* – so too; प्रलयः *pralayaḥ* – (I am) the source into which everything resolves;

Please understand that all beings and elements have their cause in this two-fold *prakṛti* (Therefore,) I am the one from whom this entire world comes; so too, I am the one into whom everything resolves.

¹Published in the 13th Anniversary Souvenir of the Arsha Vidya Gurukulam, 1999.

EVERYTHING HAS ITS BEING IN THIS TWO-FOLD *prakṛti*

Etad means this two-fold *prakṛti*. It includes all beings beginning from Brahmāji right down to a worm. In other words, all living beings, from A to Z, and all non-living things also, from the space to the earth. All of them are included. Nothing is left out. Everything known and unknown, everything that may be there in the cosmos, and whatever is there sustaining it, all the forces, all the laws, all the phenomena, then varieties of lower *lokas* like *atala*, etc., and all the beings therein, and all the higher *lokas* with their celestials — *yakṣas*, *gandharvas*, etc., *devas* — Indra, right up to Brahmāji. With that everything is covered — all fourteen *lokas*, seven up and seven below. All this together is called one *brahmāṇḍa*. That *brahmāṇḍa* and everything that is there in it is *sarvāṇi bhūtāni*. *Etad*, this is the two-fold *prakṛti*. One is *ātmā*, *sat-cit-ānanda-ātmā*, *kṣetrajña-svarūpa-ātmā*, the *para-prakṛti* of. The other is the *mayā-upādhi* and because of that all the elements, etc., is the *apara-prakṛti*. Kṛṣṇa says, please understand this — *upadhāraya*.

So, *etad yonini* means those that have these (the two *prakṛtis*) as their causes. *Yoni* means cause. These two *prakṛtis* are the cause for everything in this *jagat*. Therefore, all the things in this *jagat* are called *etad yonini*.

The *apara-prakṛti* is everything that there is and *para-prakṛti* is the real cause, *satyaṁ jñānam anantaṁ brahma*. That alone is the cause for everything. Please understand that *prakṛti*. It is *jīva* in the form of *jīva*, *ātmā*, *pratyagātmā*. That is the real *svārūpa*, the real cause for everything. All the *bhūtāni*, space, air, mind and so on, have their being only in this, in *paramātmā*. All beings have their basis only in the *sat-cit-ātmā*. Therefore, *etad yonīni sarvāṇi bhūtāni iti upadhāraya* — please ascertain, come to understand that all the things in this *jagat* are those that have these two *prakṛtis* as their cause.

I AM THE CAUSE FOR THE PROJECTION AND RESOLUTION OF CREATION

The Lord says, '*ahaṁ kṛtsnasya jagataḥ prabhavaḥ* — I am the cause for the projection of this entire world.' Which "I"? This I — the one who has the two-fold *prakṛti*. The one that is in the form of this entire *jagat* - *apara-prakṛti* and the other one which is the real "I" - *satyaṁ jñānam anantaṁ brahma*, the *para-prakṛti*. And therefore, I am indeed the cause for the entire creation. Not only that. I am also the one into which this entire creation resolves — *pralayastathā*. *Tathā* - so too, *kṛtsnasya jagataḥ pralayaḥ* - I am the source into which everything resolves. I am the one from whom everything comes. I am the one into whom everything goes back. Therefore, there is nothing other than myself. When the creation is there, it is me because from me it has come. As I told you, this *apara-prakṛti* which is the *pariṇāmi-upādāna-kāraṇa* is also nothing but me alone.

² ete yonī yeṣāṁ te etadyonīni

Bhagavān has already said that all the five elements, etc., are not other than Myself; but as *sat-cit-ātmā*, as the *kṣetrajñā*, I have undergone no change whatsoever to become all this. So now, when he says here, ‘I am the one who is the *jīva-kṣetrajñā*, and I am the one from whom the entire world has come, and unto whom it returns,’ in effect he is saying, ‘like me, you are also the cause of this entire world.’ From the standpoint of *paramātmā*, you are the one who is *para-prakṛti*, the cause for everything.

Then what is Isvara? If you look at the *jagat* as an individual, then naturally you have a physical body, mind, and senses. The world is there. For all this you require a cause which is what we call *māya-upādhi*. *Satyaṁ jñānam anantaṁ brahma* with *māya* in the form of this entire world is *Parameśvara*.

From the standpoint of *para-prakṛti*, all that is there is one, without which there is no *jagat* at all. It alone gives *sattā*. It gives existence to every aspect of the creation and *sphūrṭi*, that by which you come to know each and every thing. *Sattā* - *sat* and *sphūrṭi* - *cit* by which this entire *jagat* is sustained is *ātmā*. That is *para-prakṛti*.

DEFINITION OF THE CAUSE - THE MAKER AND THE MATERIAL

In the previous verse, Kṛṣṇa said, “I am the cause of the entire creation and also its point of dissolution.” When the Lord says he is the cause, how does he mean this? As a conscious being, the *nimitta-kāraṇa*, he is the cause in a three-fold way — as the creator, the one into whom everything dissolves, and the one who sustains everything.

Taittirīyopaniṣad also says the cause is the one from whom, *yataḥ* all these beings come, by whom, *yena*, they are sustained and into whom, *yat* - *yasmin*, they resolve.

This is the definition of the cause. The word *yataḥ* represents the fifth case used in the sense of that from which something is born. This indicates the *upādāna-kāraṇa*, the material cause. Then he says *yena*, by whom they are sustained, then *yasmin*, unto whom they go back — *yatprayantyabhisamviśanti*³. Apart from this pronoun, *yat*, there is no mention of any other cause. From this we understand that this *kāraṇa*, the cause is both *nimitta-kāraṇa* and *upādāna-kāraṇa*.

Earlier in the *Taittirīyopaniṣad*, it is said, ‘*so'kāmayata*—He desired.’ This clearly indicates the *nimitta-kāraṇa*. The one referred to later by the pronoun, *yat*, from which everything has come, *upādāna-kāraṇa*, is the same one who desired to become many and then created everything, *nimitta-kāraṇa*. From this it is clear that according to the *śruti*, the cause for this world is *Parameśvara* — both in the sense of the maker and the material.

³*yato vā imāni bhūtāni jāyante yena jātāni jīvanti, yatprayantyabhisamviśanti. (Taittirīyopaniṣad 3-1)*

⁴ In this the word *yat* is equal to *yasmin* when the compound is resolved.

NATURE OF THE CAUSE DEFINED

When the *śāstra* analyses the cause, it unfolds what we call the *svarūpa*, the nature of that very cause. For that it has a different definition *altogether--satyaṁ jñānam anantaṁ brahma*. You'll find that none of these words, even though they are defining words, has a particular quality. In fact, these words negate all qualities. Therefore *Brahman*, the cause, is revealed as *nirviśeṣa*, free from attributes, by words which negate all the attributes we know. Thus, the cause is presented as *nirvikalpa*, free from any form of duality.

The definition is that it is *satya*. And it is *anantaṁ satyam*. Therefore, it is not existent, as we usually understand — that is, its existence is not in terms of time. Similarly *jñāna* is not the knowledge of any given thing. It is *anantaṁ jñānam*, unlimited *jñāna*, that is limitless consciousness. This definition *satyaṁ jñānam anantaṁ brahma* is *svarūpa-lakṣaṇa*.

THE TWO TYPES OF *lakṣaṇas*

svarūpa-lakṣaṇa

There are two types of *lakṣaṇa*, *svarūpa-lakṣaṇa* and *taṭastha-lakṣaṇa*. *Svarūpa-lakṣaṇa* reveals the essential nature of something. For example, if you describe water as H₂O, this is *svarūpa-lakṣaṇa*. Water is nothing but these atoms so if you describe water as H₂O, you are explaining the *svarūpa* of water. Here, the definition of Brahman *satyaṁ jñānam anantaṁ brahma*, reveals the nature of Brahman, the *vastu*. It negates all attributes and then points out by implication that the *vastu* is the existence of anything that is existent and is the content of any form of knowledge.

taṭastha-lakṣaṇa

Then if, for example, you want to indicate a certain house and do so by saying it is the house on which the crow is sitting, that is *taṭastha-lakṣaṇa*. The crow is not a part of the house even though it helps you recognise the house. The next time you have to identify that house you need not wait for the crow to come and sit on it. Once you recognise the house, the crow is not a part of the understanding of the house. That is called *taṭastha-lakṣaṇa*.

Whenever creation is discussed in the *śāstra*, *Brahman* is presented as the cause from which everything has come, by which everything is sustained and into which it resolves. Therefore, everything is *Brahman*. This is *taṭastha-lakṣaṇa*.

It is important to understand that *Brahman* itself has not undergone any change whatsoever to be this world. Because the world is *mithyā*. Anything you analyse reveals itself to be only a name and form which is reducible to another name and form which again has its being in something else.

SATYA MUST BE UNDERSTOOD TO UNDERSTAND *mithyā*

A Buddhist will claim that, if you continue analysing like this, you will end up in non-existence. The conclusion will be that the world has its cause in the non-existent and the discovery that I am that non-existent is *nirvāṇa*. *Nirvāṇa* means extinguishing everything. This is the Buddhistic approach.

But we do not mean that. The discovery here is that, I am the only *satya*, the only reality. Even though the Buddhistic analysis of *mithyā* looks the same, it is not; because *mithyā* is truly *mithyā* only when *satya* is appreciated. Otherwise *mithyā* becomes *satya*, a reality. *Mithyā* is defined as anything that has no independent existence, no basis of its own. So by the very definition there is no such thing as *mithyā* without *satya*. Even though one may say the world is *mithyā*, he cannot appreciate it as such unless he appreciates *satya*. When the clay is appreciated as the truth of the pot, the pot is appreciated as *mithyā*. So only in the wake of the appreciation of *satya* does *mithyā* become clear.

TWO TYPES OF MATERIAL CAUSE - *parināmi-upādāna-kāraṇa* AND *vivarta-upādāna-kāraṇa*

Satyam jñānam anantaṁ brahma is the *svarūpa* of *ātmā* and at the same time is the cause of everything. A question now arises whether as the cause of everything it undergoes any type of change in becoming the world? Further, does it have any other material apart from itself with which it creates the world? The *śāstra* makes it very clear that *Brahman* is *satya* and the *jagat*, the world is *mithyā*. This being so, the world is non-separate from *Brahman* and so *Brahman* is the material cause. Here a problem arises. *Isvara*, *Brahman* with reference to the creation, is both *nimitta-kāraṇa*, the efficient cause and *upādāna-kāraṇa*, the material cause. We can understand, that there is an *Isvara* who is all-knowing and so on, who is the efficient cause. But how can he be the material cause, for any material cause undergoes change? If the Lord himself is the material cause then he must undergo a total change to become space, air and so on.

vivarta-upādāna-kāraṇa

Here we have to make a very careful note. When we say *Brahman* is the *upādāna-kāraṇa* of this *jagat*, we mean it as *vivarta-upādāna-kāraṇa*. This is one particular word I have not unfolded so far. *Vivarta-upādāna-kāraṇa* is different from simple *upādāna-kāraṇa*. *Upādāna* is the material and as a material, generally we would expect that it undergoes a change to become the effect. This is what we commonly understand as *upādāna-kāraṇa*. This is called *parināmi-upādāna-kāraṇa*. It undergoes a change. The example generally given to illustrate this is of the milk turning into yoghurt. Milk was sweet and liquid; now it is sour and semisolid. It has undergone some change. No doubt milk is the *upādāna-kāraṇa* for the yoghurt, but the yoghurt is definitely not in the form of milk. The milk, which is the *upādāna-kāraṇa* has undergone a change to become yoghurt.

Similarly if the Lord, is understood to be the *upādāna-kāraṇa* one may think that perhaps he also undergoes some change to become this *jagat!*— that is perhaps as *parināmi-upādāna-kāraṇa*. He has indeed become the world, and as the material cause, must have undergone a change. If he has undergone a change, he is no longer in his original form. Therefore all that is here now is the world. Where is the Lord? There is no Lord at all! This is an argument raised by some people to negate the Lord being the *upādāna-kāraṇa*.

This is too simplistic! The Lord, no doubt, is the material cause, *upādāna-kāraṇa*. But he is not the *parināmi-upādāna-kāraṇa*. He is the *vivarta-upādāna-kāraṇa*. That is, without undergoing any change he is the *upādāna-kāraṇa*. This kind of *upādāna-kāraṇa* is called *vivarta-upādāna-kāraṇa*.

The definition of *vivarta* is, *sva-svarūpa-aparityāgena-rūpa-antara-āpattiḥ*— assuming another form without giving up one's own nature. An example is your own dream world. There you are the *nimitta-kāraṇa*; and you are the *upādāna-kāraṇa*. Without undergoing any intrinsic change, without giving up its *svarūpa*, *ātmā* has become the world in the dream. There is the subject; there is an object; there is an action. All the *karakas* are involved. A *karka* is anything connected to an action. Relationships are also included like, this is my house, this is my son etc. All these take place there without bringing about any intrinsic change in the *ātmā*. *Ātmā*, pure consciousness alone is in the form of this dream. As in the dream, so it is in this waking state.

When we say the Lord is *upādāna-kāraṇa* for the creation, we mean it as *vivarta-upādāna-kāraṇa*. It is like the rope, which, without undergoing any change, becomes the basis for the snake that is seen. Rope is *vivarta-upādāna-kāraṇa* for the snake.

parināmi-upādāna-kāraṇa - māyā

Since Brahman itself cannot undergo any change in order to be the cause of this creation it must have some *upādhi* which is as good as the creation. If the creation is *mithyā*, there must be an *upādhi* which is equally *mithyā*. That *upādhi*, we call *māyā*, the *upādhi* for *Brahman* to be *Isvara*, the creator. We can now say, from this standpoint, that *Isvara* has undergone a change to become this *jagat*. From the standpoint of *māyā-upādhi*, we call *Isvara* the *parināmi-upādāna-kāraṇa*.

When we look at *Isvara*, *Brahman*, as the cause of everything, it is as *vivarta-upādāna-kāraṇa*. That *Isvara* you are. When I say that you are that *Isvara*, I mean *Isvara* as *vivarta-upādāna-kāraṇa*. When we talk about the world as non-separate from *Isvara* it is *Isvara* that has become space, air and so on. Here we look at *Isvara* from the standpoint of the *māyā-upādhi* which has undergone all the change. When we say *Brahman*, besides being the *nimitta-kāraṇa*, the efficient cause, he is *upādāna-kāraṇa*, the material cause, what we mean is that, *Brahman* is the *vivarta-upādāna-kāraṇa*. And because of *vivarta-upādāna-kāraṇatva* alone, it is possible to appreciate *ātmā* as *sat-cit-ānandaṁ brahma*.

One high school teacher once told me that śaṅkara said that God became the world. In the beginning there was God and then he created the world out of himself. So God became the world. And now there is no God. It is exactly like making *idli* out of rice. The rice is gone; only *idli* is there. Later, I repeated this as śaṅkara's philosophy to someone and he laughed so hard that I knew that there was some mistake in what I had said. But I didn't know what the mistake was and he didn't correct me either.

It is obvious. The mistake is that God is taken as *pariṇāmi-upādāna-kāraṇa*, a material cause that undergoes a change. We require the technical term, 'vivarta', to understand this. Once we say Brahman is *vivarta-upādāna-kāraṇa*, *Brahman* remains as Brahman. That alone will work. *Satyaṁ jñānam anantaṁ brahma* always remains the same. Its *svarūpa* being what it is, it cannot undergo any change.

To understand the non-dual nature of *Brahman*, that there is nothing beyond *Brahman* and that the creation is not different from *Brahman*, this *kāraṇa-kārya-vāda*, discussion of cause-effect is the set-up. Through this one understands that all that is here is *Brahman* and I am not other than that *Brahman*.

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This will enable us to act fast.

Editor.

Tamil Vedanta Retreat by Swamini Brahmaleenananda

For those of us, yearning for a sound introduction to Vedanta, the retreat arranged by Arsha Vidya Gurukulam at Anaikkatti between 6th and 13th April 2019 was truly a blessing. About 40 students attended the retreat. The retreat which was a real treat to us all, was brilliantly conducted by Swamini Brahmaleenananda in such a simple manner that made us all wonder how one could ever make a subject like Vedanta, so easy and interesting to follow.



The camp took off with a puja to Pujya Swamiji's padukas at the Guru Tirtha, seeking his anugraha for the camp. The days were nicely planned to make them interesting and meaningful. Nitya pujas conducted at the Dakshinamurti and Subrahmanya temples, and the daily meditations served to enhance the receptiveness during the Vedanta classes. Everybody enjoyed the melodious chanting of Ganga and Margabandhu Stotrams taught by Swaminis Vedarthananda and Sharadananda. In addition, for those interested, Brahmachari Lakshminarayanan conducted

classes on Sanskrit Vyakaranam - Vowel Sandhi as per Panini's sutras, stimulating a desire to learn Panini further.

Swamini Brahmaleenanda's classes were based on the text "Sadhana Bodhini" of Swami Sadatmananda. She explained in her own inimitable style, the various purusharthas and how Moksha is the parama-purushartha of man. She elucidated that the apurnatvam felt by man is his basic problem. Hence his main goal is to become purna, limitless. Citing relevant slokas from the Bhagavad Gita and the various Upanishads, she explained that the intrinsic nature of the Self is the same as the intrinsic nature of Isvara. That one does not realise this, is due to one's ignorance. This ignorance can be removed only with the help of a learned and competent Guru. In order to get these instructions, one must first get the adhikaratvam by a life of karma yoga - by doing one's duties as Isvaraarpanam and receiving the fruits of action as Isvara prasadam. Thus one gets chitta shuddhi. She stressed that bhakti yoga is not entirely different from karma yoga, because both involve actions and devotion to Isvara. Special actions that invoke a devotee role in one, is referred to as bhakti yoga. Only when the tatkalika bhakta becomes a Nitya bhakta one can be truly a karma yogi. This should be followed by working for Sadhana chatustayam

One should approach a learned and competent Guru, who will instruct the Tattvam as revealed by the Upanishadic Mahavakyas. Sravanam and Mananam of this teaching, followed by Nididhyasanam will help the Mumukshu in understanding his own true self. This alone can release man from all sorts of bondage and make him realise his Purnatvam. In all her lectures, Swamini also emphasised the importance of Bhakti in this journey to freedom and how Vedanta does not work without Bhakti and Karma Yoga.

We were blessed to have a short satsang with Swami Sadatmananda, the chief acharya of the Gurukulam and the author of this text. He explained the circumstances that brought about the writing of this text and beautifully highlighted the difference between a samsari and a mumukshu. The last day being Sri Rama navami the camp concluded with a puja. The clear chanting and orderly performance of the puja made the ending memorable.

Looking back at the week at Anaikkatti, we feel a sense of meaningfulness has been generated in our lives by Swamini Brahmaleenanda. We all owe a sense of deep gratitude to her and all the members of the Gurukulam who made this happen.

A report by campers.

SWAMI PARAMARTHANANDA'S YAGNA

AT BVB, COIMBATORE

Arsha Vidya Gurukulam, Anaikatti and Bharatiya Vidya Bhavan, Coimbatore Kendra organised a jnana-yagna during April 28, 2019 to May 4, 2019. Brief summary of Swamiji's both classes - Advaita Makaranda in the mornings and Uddava Gita Chapter IV in the evenings is given below.



ADVAITA MAKARANDA

Swamiji gave a brief introduction to the path of spirituality. He said that the result of practise of karma yoga is gaining the qualifications of viveka, vairagya and mumuksutvam. The result of practice of upasana yoga is gaining the qualification of samadi satka sampatti. The fundamental message of Vedanta is '**Brahma satyam jagan mithya jivo brhamaiva naparah.**' Vedanta proclaims that Brahman alone is real and the world is unreal. Jiva is only Brahman. The one who knows this is indeed liberated even while living. Conviction is required for this 'I am Brahman' knowledge. Advaita Makaranda is a prakarana grantha explaining the sadana of mananam.

Only bees can extract nectar from flowers. Similarly only qualified students can extract the meaning of advaita. The author Laksmidhara Kavi prays to Lord Krishna, whose nature is infinite ananda and whose form gives ananda to the jagat. The Lord dries up the ocean of samsara for qualified students with his mere side glance. The prayer is done by the author for successful completion of the book. The prayer is done by the student for successful study of the book.

The experienced objective world anatma has the following features:

1. Object of experience- drsyatvam
2. Material – Made of pancha bhutas - boudikatvam
3. Attributes- Has physical and chemical properties- sagunatvam
4. Change continuously- Savikaratvam
5. Temporary and transient- Anityatvam.

We can coin a word OMACT for the features of anatma. **Atma has the opposite features of anatma: adrsyatvam, aboudikatvam, nirgunatvam, avikaratvam and nityatvam.**

I always exist. I am always self revealing. I never dislike myself. Ananda is liked by all, all the time. Therefore I am that ananda. I only love myself unconditionally.

In the dream, we project, enter, forget and suffer. This is dream no.1. The waker's world is dream no.2. The difference is, in dream no.1 we automatically wakeup. In dream no.2 , we do not automatically wakeup and great effort is required to wakeup. In dream no.1 once we wakeup, the dream world totally disappears. In dream no.2 , when a Jnani wakes up, the world does not suddenly disappear. But Jnani understands that it is also like dream no.1.

The world is like a city in the cloud formation imagined in the sky. I am Brahman and the cause of the entire universe, which is like the sky-city.

Destruction for a thing can happen due to its natural end, by an external agent or when its supporting cause goes away. I recognise my continuous existence. Hence I don't have natural end. I am formless and partless and therefore cannot be destroyed, by external agent or due to destruction of supporting cause.

Even vyavaharika akasa cannot be destroyed by other elements like vayu, agni, jalam and pritivi. Even assuming that there is paramartika vayu, agni, jalam and pritivi, they cannot destroy atma. How can vyavaharika vayu, agni, jalam and pritivi destroy paramartika atma?

An inert object is known because of its association with the consciousness of a sentient being. Only due to association of atma chaitanyam, jada prapanjam is known.

An inert thing can be known only when it comes into contact with the consciousness of a sentient being. On enquiry, consciousness is not coming under any of the categories of conventional things in the universe. So connection of consciousness with the world is adhyasa sambandha. It is like waker's connection with the dream objects. On the consciousness adhistanam, the non-real world, which is as good as non-existent, is super imposed. Consciousness is non-dual. Hence I am non-dual.

I am not the body, as it is a temporary medium of transaction. I am not also the sense organs. I am not the prana. I am not the mind which is an internal instrument. I am not the intellect as it is a thinking instrument. Body belongs to the category of this-ness and mine-ness and is an object and not the Subject.

Atma, which is original consciousness, illumines the mind. The mind becomes a conscious entity and illumines the world. When atma illumines the mind it is called Sakshi. When mind illumines the world it is called ahankara or pramata. Every individual is a mixture of Sakshi or atma and ahankara or mind. For transactions we use costume of ahankara. During sleep I am asamsasri Sakshi only. When I identify with ahankara, I am afflicted by samara and subject to change. But when I claim my real nature as Sakshi I am free from all sufferings.

When one is in deep sleep state, ahankara does not reveal the sleep. Sakshi only reveals the sleep. Since Sakshi never sleeps, it does not wakeup or dream. I the witness consciousness reveal the three states of experience and am free from all the three states of experience.

Ahankara illumines the world by entertaining thoughts, not by mere presence. Mind's vritti jnanam is temporary. Sakshi's mere presence illumines the mind and Sakshi cannot have the three states of experience. Sakshi's svarupa jnanam is permanent. Sakshi reveals all the states. I am the turiyam, which is a witness of all the three states of experience.

I am the Sakshi and am free from all changes. I do not have any of the six fold modifications. I am the changeless knower of the six fold modifications. If I do not know the changes, I cannot talk about the changes.

UDDHAVA GITA CHAPTER IV

Uddhava surrendered to Lord Krishna and asked him to show him the path of moksa. The Lord replied that gaining atma jnana is the only way to gain moksa. Human intellect can learn from many sources. The Lord quoted the teaching of Dattatreya Avadhuta to King Yadu.

Dattatreya Avadhuta told that he roamed around and learnt from 24 Gurus. He listed all the 24 Gurus and explained the aspect he learnt from each of them. In the 2nd chapter, the teachings from 8 Gurus- earth, air, sky, water, fire, moon, sun and pigeon were explained. In the 3rd chapter, the teachings from 9 Gurus- python, sea, moth, bee, elephant, honey-gatherer, deer, fish and a courtesan were explained. In the 4th chapter, the teachings from 7 Gurus- fish-hawk, child, maiden, arrow maker, snake, spider and insect-wasp were explained.

A **fish-hawk** was flying with meat. It was tormented by other birds. The fish-hawk dropped the meat and other birds left the fish-hawk. The fish-hawk became happy. Acquisition and preservation of things by householders leads to misery. But when they follow a life of karma yoga and distribute wealth through pancha maha yagna, they can be happy.

A **child** is ignorant and innocent and is free from anxiety. But people who care for honour or dishonour and attached to house and children are anxious. Only an innocent child and the one who is not bound by the three gunas is free from anxiety.

A **maiden** was alone at home. Visitors came to her house to ask her in marriage. She was husking paddy and her bangles were making noise. She removed all the bangles except two in each hand. Still there was noise. She removed one from each hand. The single bangle did not make sound. Therefore Sannyasi should live alone for pursuing jnana yoga. House holder seekers should also now and then live alone.

A Vedanta student should do daily manasa puja, manasa parayanam, manasa japa or atma dhyana for atleast 10 to 20 minutes. He should sit for atleast 10 to 20 minutes without moving and get asana japa. By doing anuloma and viloma pranayama mind will relax. Fixing the mind on Saguna Isvara or atma is dharana. Trying to hold the mind is dhyana. Success in holding the mind is Samadhi. If you do not add fuel to the fire, it will subside. Reducing rajasic and tamasic activities is like not adding fuel to the fire. Mind will become sattvic and have santi.

Mind absorbed in meditation on Ista devata or Atma, is not distracted by external world or internal world like the concentration of an **arrow maker**. The arrow maker was not even aware of the passing of the King along with his retinue.

Like **snake**, Sannyasi should move alone, have no residence of his own, live in a cave, be ever alert, never reveal his depth of knowledge and speak few words. It is painful to build a house, therefore snake uses some other's house.

One should start worship of his Ista devata. Then he should start worshipping all forms as Isvara. Finally he should worship formless Isvara called Narayana. Narayana through his maya sakthi creates the universe. As per samasti karma he withdraws the world.

For evolution and dissolution of creation kala tatvam is used. When the three gunas are in samyam, the universe is in unmanifest seed form. Bhagavan is the ruler and creator. He is the supporter of the universe and he is not supported by anybody.

He is the ultimate God of all beings and he creates superior and inferior beings. During pralaya, he remains non-dual chidananda svarupam.

Creation is already there in Bhagavan in potential form. Bhagavan is formless and is all pervading consciousness. He has jivas in seed form as karana sariram and world in seed form as karana prapanja. When time ripens for manifestation of jiva, Bhagavan activates the world. First samasti prana tatvam, Hiranyagarba is manifest. From Hiranyagarba virat Isvara or gross universe is manifest.

Spider is the nimitta karanam and upadana karanam for the web. From its mouth it spreads the web and later swallows it. Similarly Bhagavan is the nimitta karanam and upadana karanam for this world from whom the world is manifest and to whom it goes back.

One who meditates on anything due to attachment, hatred or fear attains the form of that thing he meditates. The proverb says '**As you think, so you become.**'

A **wasp** keeps an insect in its nest and repeatedly stings it. Due to fear the insect keeps on thinking about the wasp and later turns into a wasp.

Avadhuta in this manner learnt from 24 Gurus. By observing our body we can learn many lessons.

We get attached to the body because it gives happiness. Later the body gives sorrow and we dislike the body. Everything in the world is an asset and also a liability. We transcend our likes and dislikes for the world and develop vairagyam. We should neither have attachment to the body nor hatred for the body. We can get moksa only when we have a human body. Our body, family and wealth really belong to Bhagavan. We are only user of the same. We should do our duty without attachment.

To take care of the body we go on acquiring spouse, children, wealth, servants, house, relatives, etc.

Five organs of knowledge and five organs of action drag a person to different objects. It is like many wives dragging a husband in different directions.

Bhagavan with his maya power created plants, reptiles, animals birds, insects and aquatic creatures. But he was satisfied only after creating human beings. Only human beings are capable of knowing Brahman.

Sense enjoyments can be obtained in any body. But moksa is possible only in this rare human birth. Hence he should strive to achieve moksa before death.

Avadhuta said that established in the knowledge of atma, he roams all over this world without attachment and egoism.

King Yadu saluted and worshipped Avadhuta. Avadhuta took leave of King Yadu and continued his journey.



Report by N. Avinashilingam

Upcoming Retreats at Arsha Vidya Gurukulam, Anaikatti

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Retreat ID : *VE19-03*
Retreat Topic : **Drg-drshya-viveka**
Retreat Dates : 8th Jun'19 to 15th Jun'19
Acharya : Swami Sadatmananda Saraswati
Medium of instruction : English

Retreat ID : AS19-01
Retreat Topic : **Workshop on Vedic Astrology,
Level 1**
Retreat Dates : 22nd Jun'19 to 29th Jun'19
Acharya : Swami Jagadatmananda Saraswati
Medium of instruction : English

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

Retreat ID : VE19-05
Retreat Topic : Isavasya Upanishad
Retreat Dates : 10th Aug'19 to 17th Aug'19
Acharya : Swami Sadatmananda Saraswati
Medium of instruction : English

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Acharya –Swami Santatmananda

Address to Youth

(Sri Swami Dayanandaji's lectures)

Continued from April 2019 issue...

In Sanskrit mind is called “*Karana*” a means of doing something, an instrument. By the means of something you get something accomplished. The means is called *karanam*. Your hands can be called *Karana*. Through hands you can accomplish something. Legs also can be called as *Karana* - you reach places with legs. If you have spoons in your hand for eating, it is called *upakarana*, a secondary means which help and or add some strength or skill etc. Senses are *Karna* because with eyes you see, with ears you hear sounds.

Mind also is a *karana*. With minds also you accomplish something. Without mind you cannot know, feel etc. Mind is required for emotions also in addition to knowledge. That is why when you go to sleep you have no mind and hence no emotions. Even if a person is sad and if he goes to sleep he is not sad anymore. Mind is required for remembering, memory. Mind also therefore is called a *Karana*. It is inside unlike eyes, ears, which are exposed to outside world. This is behind them, so it is called *antahkarnam*.

Antaha means within. A means - a *karanam* - which is inside is *antahkarnam*. If the mind is an inner *karana*, then any other external *karanas* cannot function itself. Spoon cannot feed by itself. Unless you hold and use. There must be a *karta*, a conscious person. A *karana* requires a *karta*. Who is the *karta* here? I am the *karta*, the subject who handles the mind and also the senses and the body.

So you the person, the conscious entity, not only conscious of the world and also conscious of yourself also, is the *karta*, the doer, one who does various actions. When you say, “I see you”. Who is subject? I. Object is you. ‘See’ is the verb indicating action. The subject and object are connected by the *karana* are eyes and mind. If the mind is elsewhere, eyes cannot see/register. If eyes are not there, mind cannot see by itself. This is how they are inter connected. Mind and eyes both must be there. Whenever you have to study something, it requires attention. But, if it is not interesting (like comics) mind is elsewhere. Mind, when the subject matter is not interesting, goes outside.

Mind has to develop a taste. Then it is there. Mind's nature is to run away. It cannot stay in one place unless it is very absorbing. So we have a problem. If your mind has its own way, it is a problem. You tell the mind, “be conscious, study now”. It goes to TV. That is because it has to discover interest value for studies.

So in tackling the mind one has to be very, very careful. If you stress the mind too much by will, it will protest. Mind has got its own run ways. The more you try, the more it can become adamant, turbulent. Mind, as such is a child. If you know how to handle a child, you know how to handle the mind.

Suppose the child is playing with something. If you see what it is playing with it is something dangerous -a sharp razor. Child picks it up not knowing it will hurt. Now you want to get the razor from the child. What will you do? The mother is frightened that the child may get hurt. With panic she grabs it. Child will protest and in the process it may get hurt. So an intelligent mother act differently. She has different toys – colourful and noisy. She shows the toys and makes sounds. Child looks at it and drops the razor. When the child sees something more interesting, it drops the other thing.

Mind also is like that. So one has to learn how the mind moves. Where does it go? You watch a little bit. You will see those things where it generally goes to, are things that are easy - like comics, illustrations etc. Not much to read. There is some laughter. There the mind goes. Or where there is play, the mind goes.

Tendulkar hits a run. You see the headlines you want to read about him. When you watch cricket match in TV, if India is not doing well, you switch it off. If it is interesting - the winner is your favorite person or country, mind goes there. There the mind has all concentration. If it is an interesting story, you read every word there. If there is a word which you do not understand, you look into the dictionary also. Then try to find out the meaning and understand the whole. So the mind goes where your heart is, where emotion is.

We have to understand this mind in two ways, the emotional and cognitive/the intellectual. If the second is not there, it is uneducated/ill-informed mind. The person will be in trouble. If emotion is not there, then also conflicts. The person is an intellectual. He has understood something. He has a commitment to something. That is what we call ‘will’, your own decision. You wanted it to accomplish something. If the emotions does not serve the will, it does not go along the will, then conflicts come. Intellect is that faculty which explores and discovers things. Emotional mind is *manas* i.e. emotional heart.

Both, cognitive and emotional mind, should be in your hands, the subject, i.e. *karta*. I am the *karta*. You decide by your own intellectual faculty. Decision by your *buddhi*. You know how it is useful to study physics. You are convinced about it. This is *buddhi*.

The question is, do you have your heart / your emotions go along with this conviction? Your will, may not be with you if the emotions always rule your whole pursuit. Emotions seem to be very powerful. Overwhelmed, you say ‘I do not have concentration, my heart is not in the subject matter’.

‘I am not able to concentrate’.

‘I have no concentration’

Both the above statements superficially look the same. It is not so.

Never tell I have no concentration. It is an opinion / judgment about you, an unnecessary opinion. Afterwards you will have no concentration, because already you have concluded.

So one thing you must know. Do not say I have no concentration. You have it. You do concentrate in reading a novel. You do concentrate in watching interesting movie / football match etc.

There is an opinion. There is a fact. I get less marks in Mathematics is a fact. I am not able to concentrate in mathematics is a fact. I have no concentration is a complex / a opinion / a judgment. That creates further emotional problems. Then you do not have value for yourself. You do not think you are good. Then it is very difficult. Your emotions get messed up. Already there is a basic conclusion / judgment about you. People around you also pass various judgments against you. These are a lot of opinions. They form the personality and they are the complexes. We can be happy without them. They create really problem for every human.

How will one concentrate with these emotional issues?

We have to have a relook at oneself. Person is only lacking interest in a given subject matter. This is the subject matter in which I have no concentration, because of no interest in it.

The question is how to develop interest?

If a thing is easy, if you understand it easily, then you will have interest. Whereas in spite of effort, if you do not understand, you lose interest slowly. So, we have to see whether you are understanding the subject. As long as you understand, you will have interest. If I talk of *atma*, you will not come to me next time, because it is unconnected right now for students.

‘It is epistemological and not ontological’. Do you understand this statement? If you follow the topic, then there is interest. Ensure that you follow it right through.

Lack of memory is another factor. If a subject matter does not stay, then you lose interest, you get disheartened. We have to learn how to keep it in mind. How to develop memory is important.

All that is required is emotional application, which requires your understanding of what you read. What interest can you get in physics etc., as in a movie or story? So you have to create an interest. Have friends from the same class. Write questions and ask them the answers. Some answers you know and the other person may not know. If you answer, he will also do the same thing.

In the process you will get an interest because you are winning or trying to win all the time. You create play, out of your study. Your friends may not agree to your play on texts immediately. So you have to create some of them for this. You make them get interested. “Come on, I will give you the answer”. You are helping him in the process of helping yourself. Tell him, “You can understand, it is not a big thing”. You can make him feel good about himself. This is another way of remembering. When you share with somebody, you remember (what you have learnt) in the process. It will become a play.

Another thing is to see if there is some kind of a sequence. Even physics also can be made sequential. How the subject matter is developed, how it has come up to this point, from where does it begin etc.,. Instead of keeping every lesson separate, you create in the mind a story like sequence. See the connection between lessons and make one whole out of it. It is a game, it is very beautiful. Then you can remember very easily. Within the lesson itself, there is a sequence. You just go through the main ideas in sequence, after you read a lesson and summarize by points (1, 2, 3, ...). This is the sequence. A sense of achievement it will be, when you are able to see the sequence. The whole book can become like a story, a sequence, one leading to another. Then it has a story value.

Memory is always by association. In sequence, there is an association, one leading to the other. That is memory. A nursery rhyme, you can remember because there is some material in it, which it is connecting to. Prose is difficult to remember than a verse. There is nothing to lead. Here the tune also helps. Words, tunes are associated. So this is the principle of memory. Mind can remember the words because of the tune. Memory is also based on interest / emotion. Memory never stays alone. Learn to associate.

...to be continued

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