



Arsha Vidya Newsletter

Rs. 15/-





Swami Veditatmananda Sarawati during his visit to AVG

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Mundakopanishad

Mantra 3.1.5

सत्येन लभ्यस्तयसा ह्येष आत्मा
सम्यग्ज्ञानेन ब्रह्मचर्यो नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रः
यं पशन्ति यतयः क्षिणदोषाः ॥ ३ ॥ १ ॥ ५ ॥

*satyena labhyastapasā hyeṣa ātmā
samyagjñānena brahmacaryeṇa nityam.
antaḥśarīre jyotirmayo hi śubhraḥ
yaṁ paśyanti yatayaḥ kṣiṇadoṣāḥ. (3.1.5)*

eṣaḥ -- this ; *ātman* -- self; *hi* -- definitely;
labhyaḥ -- is gained; *nityam* -- always;
satyena -- by speaking truth; *tapasā*-- by religious discipline;
brahmacaryeṇa -- by control with reference to all the pursuits;
samyag-jñānena -- by clear knowledge; *hi* -- indeed;
yatayaḥ -- those of right effort; *kṣiṇadoṣāḥ* -- who are free from impurity;
yaṁ -- whom; *paśyanti* -- know; *śubhraḥ* -- free from ignorance;
jyotirmayaḥ-- of the nature of light; *antaḥ* – within; *śarīre* --the body

The self is definitely gained by always speaking the truth, constant religious discipline, mastery over the senses and clear knowledge. Indeed, those who are of right effort and who are free from impurity know that self, which is free from ignorance, which is of the nature of light and which is within the body.

Samyag-jñānena eṣaḥ labhyaḥ: this *ātman* has to be gained by clear knowledge. The clear knowledge of *ātman*, *Īśvara* and *jagat* is called *samyag-jñānam*. It is gained by *śravaṇa*, listening to the words of *śāstra* and understanding their meaning. Listening implies *manana*, reasoning, and *nididhyāsana*, contemplation, also. *Manana* is not the means of knowledge, but it is meant to eliminate doubts, if any, with reference to *pramāṇa*, the means of knowledge and *prameya*, the object of knowledge. In *nididhyāsana* one re-enacts the whole listening and brings back to mind what is understood in the listening, to get *niṣṭhā*, clarity of the vision. So *śravaṇa* is the means, and *manana* and *nididhyāsana* are the main aids to *śravaṇa* in gaining *samyag-jñānam*. They are *antaraṅga-sādhana*s, the inner means.

Then, there are varieties of *bahiraṅga-sādhana*s, external means talked about in the *śāstra*. Among them, a life of *dharma* is praised here as the primary means. The words '*satyena labhyaḥ*' point to a life of *dharma*.

Satyena labhyaḥ: the *ātman* is gained by speaking the truth. The word '*satya*' does not mean here 'the absolute truth' which is to be known, because it is in the third case. The third case generally refers to an instrument. So the word '*satya*' is a means here referring to the value of speaking truth. *Satya* means not only speaking about what happened before 'as it is,' but also, speaking what one thinks.¹⁵⁷ The one who speaks truth is courageous enough to accept one's problems, and so one can deal with them also. When one avoids the problems, resisting 'what is true,' then one does not want to face oneself. One, then, cannot get out of the limitations that one is subject to. The value of *satya* is raised to a great level here because if that value is there, everything else will also follow. The word '*nitya*', at all times' joins every word in the third case.¹⁵⁸ One has to follow the values mentioned here at all times.

The value of speaking truth stands for everything that is included in *sāmānya-dharma* and *viśeṣa-dharma*. *Sāmānya-dharma* refers to universal values like speaking truth, not taking advantage of situation and so on. *Viśeṣa-dharma* includes *sāmānya-dharma*, and also, personal conduct in a given situation that implies cultural sensitivity and propriety. Every culture has things that are valid to a person brought up in that culture. In another culture they may not be valid which is why it is *viśeṣa-dharma*. There are things that one has to follow at a given stage in one's life, as a student, as a householder and so on. They vary culture to culture. They may even consist of some conventions. In a particular country there may be some special rules like taxation laws, which a citizen of that country has to follow. These *viśeṣa-dharmas* are also important as they help one to live a life without coming into conflict with others. A particular time and place calls for a certain action on one's part, and that has to be done.

Dharma refers only to action and not a thought. In the *Mahābhārata* Kṛṣṇa tells Duryodhana, "You have been entertaining very sinful thoughts. But they do not attract any sin by themselves if they are not translated into action. You can even now give up acting upon them and still be totally free. Give the kingdom back and free yourself from any sin." The thoughts themselves are not sinful or virtuous because they do not attract *puṇya* or *pāpa*. When the thoughts are in the form of mental action like *mānasa pūjā*, however, they do attract *puṇya* because they are deliberate. In the *mānasa pūjā*, the action is complete. A wrong thought without a will behind is not an action--it is a passing thought. If it has a will behind it becomes a *mānasa karma*. So *dharma* is always *karma*.

The *karma* that you do is important. We do not have the problem of good thoughts and bad thoughts. All thoughts are just thoughts, sometimes silly. They do not have any hold over the person. Even if they have a hold, they do not really attract *puṇya* or *pāpa* until they manifest in action. Therefore, you need not bother about what is happening in the mind. Otherwise you will have a permanent problem. The more you try to avoid a particular type of thinking, considering it as sinful, the more those thoughts will come; it will become an obsession. You need to understand that *satya* is purely in action here.

Tapasā labhyaḥ hi: it is indeed gained by *tapas*. The word '*hi*' means definitely. *Tapas* stands for religious life and religious disciplines. *Satya* points to an ethical life. Mere ethical life is not enough, however, a religious life is equally important.

There are people who say, "We live an ethical life. We do not require religion or God." This particular thinking is due to some psychological problem. You cannot relate to Īśvara because you do not want to surrender. You do not want to surrender because you do not have the capacity to trust. The incapacity to trust is a childhood problem. You start your life with absolute trust. That trust is slowly eroded and when you lose it, the capacity to trust is damaged, which is why a religious life becomes very difficult.

Relating to Īśvara is very important for an individual. You are in the scheme of things and the scheme of things causes problems for everyone. The scheme of things non-separate from Īśvara. In fact, it is Īśvara. Therefore, if you are able to settle accounts with Īśvara, then you need not settle accounts with every individual in the scheme of things. It is impossible to settle accounts with every individual in the scheme of things. You may be able to accomplish it partially, but not totally. So, one should settle accounts with Īśvara.

These days, even in therapy they use prayer. In some forms of therapy there is a 12-step programme in which prayer is a very important element. Finally you have to accept Īśvara; there is no other way. Only then the individual is related to the total. In all our prayers, the word '*namaḥ*' is there. It is not an ordinary word; it is a very profound word. It means, 'I surrender.' Surrender really helps you settle accounts with Īśvara. A religious life is indicated by the word '*tapas*'. By an ethical life you avoid conflicts within yourself, and gains courage and fearlessness. A religious life then helps you to neutralise likes and dislikes, and takes care of other problems that obstruct your pursuit. In other words it is a life of *karma-yoga*. The *ātman* under discussion should be gained by *tapas*.

Brahmacaryeṇa labhyaḥ: this *ātman* is to be gained by *brahmacarya*. The word '*brahmacarya*' is generally translated as living with the teacher. It implies a mastery with reference to your pursuit. Pursuit of study and service to the teacher are included in it. These are the supporting means. Truly speaking, by knowledge alone *ātman* is gained because it is already you. *Samyag-jñānam* does not imply any doing, it implies knowing. It does not mean ethics and religion have no role to play. There is no spiritual pursuit minus ethics and religion. It never works; on the other hand it only creates problems. The *ātman* under discussion should be gained by clear knowledge preceded by *satya*, and ethical life, *tapas*, a religious life and *brahmacarya*, study of scriptures while living with and serving the teacher.

Where is this *ātman*? *Antaḥ śarīre hi śubrah*: It is within this physical body and is pure. *Ātman* is not something that is to be sought after either outside or inside; it is just you. As the locus of recognition, it is said to be in the *buddhi*, which is located in the body. Where you recognise the world, recognise the doer-enjoyer, there alone the *ātman* is to be recognised as the very truth of the experiencer, truth of what you experience, as the invariable content of the subject and the object. It is in the *buddhi* that you recognise the existence of the world. In the *buddhi* alone there is ignorance as well as right and wrong perceptions. In sleep there is neither right perception nor wrong perception because the *buddhi* is not manifest there. Where exactly the *ahaṅkāra*, the confused *jīva* is, there alone the correction has to take place. Therefore, the *buddhi* is the place for recognising *ātman*. How is *ātman* to be recognised there?

It is *jyotirmayah*: in the form of light, that is, self-effulgent consciousness. It is a light that is not comparable to any other light. Generally you do not require a lamp to illuminate another lamp. Here all other lights require this light in order to shine. It is the light of consciousness because of which alone all lights come to light, and everything else in light comes to light. One is *satya* and the other is *mithtyā*.

The suffix of '*maya*' is used in the sense of modification like in *annamaya* which means a modified form of food. The physical body is made up of food converted into various elements, so it is called *annamaya*. This sense of '*maya*' is not the meaning here because *ātman* is not subject to any kind of change. Another meaning for the suffix '*maya*' is predominance. But predominance always accommodates something else. When you say *annamayah yajñah*, a ritual in which food is predominant, it means lot of food was distributed in the ritual. Besides food, many other things were also distributed like gold, cows and money. The *anna* was predominant, and other things were also there. In *jotirmayah* it is nothing but *jotiḥ*, light. The predominance here is total. You have to see the context and find the meaning. *Jotiḥ* cannot accommodate anything else. You cannot say it is *jotiḥ*, and at the same time, some darkness is there. Where the *jotiḥ* is, darkness is not. It is so even with reference to worldly light. The word '*hi*' means well known. The *jotiḥ* is self-evident as the I. 'I' is very well known in and through all experiences. It is *śubhrah* meaning it is totally free from ignorance.

Yatayah kṣīṇa-doṣāḥ yaṁ paśyanti: the people of right efforts, free from impurities, see. Right effort means doing things that are to be done. Those who follow a religious life and pursue knowledge see the *ātman* clearly. Those who are capable of putting forth appropriate and adequate efforts are called *yatayah*. Having lived a life of values and *karma-yoga* they have become *kṣīṇa-doṣāḥ*, free from defects such as anger, jealousy and so on. They do not come under the spell of *rāga-dveṣa*, which is the impurity. This is emphasised again and again so that it is not taken lightly. One tends to gloss over something that is repeatedly said. The *sāstra* is never tired of saying that whose who have a pure mind understand the *ātman*.

The whole spectrum of means and end is presented here in one *mantra*. It was not mentioned before. It is one of the purposes for which the *Muṇḍaka* was started. One has to note here how seriously the *śruti* views all these inner means by mentioning them directly. Śaṅkara highlighted that while introducing this section. ¹⁵⁹ That is what the tradition is about. He knew exactly what the message is in this *Muṇḍaka*.

¹⁵⁷ सत्येन । न केवलं भूतार्थवदनेन किन्तु यथार्थ-वदने ।

¹⁵⁸ नित्यं सर्वदा । नित्यं सत्येन । नित्यं तपसा । नित्यं सम्यग्ज्ञानेन । इति सर्वत्र नित्यशब्दः अन्तर्दीपिका-नित्यायेन अनुषक्तव्यः । (मुण्डक भाष्यम्)

¹⁵⁹ Refer footnote 122

To be continued.....

Acceptance

Swami Dayananda Saraswati

1. There are many occasions in life, many situations in life that I can change. If I have enough resources, I can change the furniture in my house, I can buy new clothes, I can eat out three times a week, I can camp out every week-end, I can have a new hair-cut, it's endless. If it's cold I can buy a heater. If it's warm I can buy an air-conditioner. A new micro-waveyes there are a lot of changes that I can make.

If I have no resources but a lot of creativity, I can do the same things that I do everyday, in new ways! I can cook food with the same ingredients, but it tastes different and good. I can lay out the table in new ways. I can sing and dance a little differently each time and enjoy it too.

I can change my job, my apartment, my car.

If I have a big heart, I can express the love in my heart in many different ways too.

I can change my attitudes and my behavior if I choose to. I can tighten what needs to be tightened and loosen what needs to be loosened. If I am very inflexible and rigid as a person, I can become more flexible. If I am critical always and finding-fault I can try and change that too. If I am angry and always want things my way - well I can look into that too if I want to. If I always blame others for my problems, I could see if that is true. If I am a person who does not know how to draw boundaries, then I can learn how to do that. I am always emotionally dependent on someone and it has become painful for me, I can learn how to grow out of that. If I am very fearful always, I can learn to face challenges boldly. If I'm so bold that I become fool-hardy, then I can learn to exercise caution.

Whatever I can change, if I feel I need to change it - I should change.

2. But I don't call all the shots in life. There are some situations which are what they are, some events that have taken place, which I cannot change.

I cannot change the weather of the country. I cannot change the politicians immediately!

I cannot change the fact that a near and dear person has passed away.

I cannot change my parentage.

I cannot change my childhood.

I cannot change my past - happy or sad.

I cannot change my age.

I cannot change the way I look very often.

Sometimes I have family responsibilities, my boss is a pain and I cannot change my job.

Above all I cannot change people - this includes my parents, my spouse, my in-laws, my children, my boss, my co-workers, friends, employees...the list is endless.

3. When something cannot be changed whatever it might be - when I find that I have an incapacity to order things as I want - I feel helpless, sad, agitated and angry. I get into a depression very often too.

Now this is the hard fact - that the situation cannot be changed. If I want people to change why should they? They might want me to change too. Maybe I also don't want to change. Nobody can make a person change unless that person really wants to change. This is how it is. Maybe if I try to understand the background from which the person comes, then I can understand them better and feel some compassion towards them instead of anger. Maybe

my expectations are unreasonable. Maybe my expectations are reasonable but the person cannot meet them, or does not want to meet them, or cannot.

Whatever the reason, this is how it is.

Would it not be just easier to accept gracefully that this is how the person is, this is how the situation is, this is how my past was, what has happened has happened. I cannot do anything about it. If I can change something I will - if I cannot, I accept it just gracefully. When I accept, there is a relief because my resistance to a fact is gone.

4. But the capacity to accept gracefully what I cannot change is not something that I am able to do easily. But at least I can have a value for it. I can have a value for it only if I know what benefit I get from it.

5. To understand the value of graceful acceptance, let's see what I get if I don't have this acceptance. Then we can see what can help us.

When I am unable to accept a fact that cannot be changed - I feel helpless, I feel anger and resentment. All my present moments are occupied only in brooding and thinking and repeating the scenes again and again. I lose my self-esteem and destroy any chance of joy I might have in the current moment. Supposing I am walking and there is a beautiful sunset- I am unable to enjoy this truth about my present moment - I spoil my present moments with brooding about the past, the injustice, how I would like the situation to change.. And if I keep up this frame of mind of resistance and pain indefinitely, my health is effected. I get ulcers, heart-problems, headaches, body-pains. I find no joy in life and my sadness spills over to others in my environment.

Now when the fact is that I cannot change the situation, does this frame of mind help me? Or does it hurt me.

Very clearly I am hurting myself.

Do I want to continue to hurt myself? That is the choice I am faced with. I can continue to hurt myself by retaining this resistance to facts and working myself up into hurting and feeling bad - or I can just let go -by accepting. Consciously dropping my will to resist an unchangeable fact.

I have to see this very clearly and have a value for the peace of mind and a certain relief that results because of this acceptance of facts.

Once I have a value for it, then there are ways to help myself to let go.

6. Here devotion to the Lord born of understanding the Lord is invaluable. For understanding the Lord come to Gita class! Here an understanding of the Lord as All-Intelligence and seeing the fact that whatever there is in this creation is in Order,(even disorder is in ultimate order!) there is a meaning behind it all, there is a purpose is very important. The purpose of my life is to grow - maybe because of these situations now I can pray. Growing devotion in the form of a growing trust in the Lord's order, a growing trust that every situation has a purpose and meaning behind it all and it has to be all for the best even though I may not be quite able to understand it right now.

7. I recognize that I am helpless in accepting the situation and then when I am helpless I can seek help from the Source of All- Help - the Lord in a meaningful prayer. Seeking help when I need it, is intelligent living.

So I can make this prayer to the Lord:

O Lord, may I have the maturity to accept gracefully what I cannot change; may I have the will and effort to change what I can; and may I have the wisdom to know the difference between what I can and cannot change.

Music Camp

A residential Music camp at Arsha Vidya Gurukulam,
Anaikatti, Coimbatore

A glimpse of the camp

1. Kritis of Swami Dayananda with meaning
2. Slokas in simple tunes
3. Musical meditation techniques
4. Swaropasana
5. Musical moments with Pujya Swamiji

Camp Dates:
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Contact : 9884010225 dsmusiccamp@gmail.com



ANUBHAVA¹

Swami Dayananda Saraswati

The word '*anubhava*' is translated into English as 'experience' by a number of people writing on Vedanta. The English word leaves a lot to be desired. The word '*anubhava*' means direct knowledge in certain contexts. The word 'experience' does not convey the same sense. Any experience is inconclusive in terms of knowing. One may gain certitude of knowledge from experience but experience itself does not constitute knowledge.

A mental condition caused by a sense perception or memory can be called experience, but one need not have knowledge of what is experienced. Emotional pain is one's experience but the knowledge of it implies its origin also. Therefore, it needs a certain process of reasoning leading to understanding. I may see an object outside without knowing what it is. Seeing is no doubt an experience, but knowing is entirely different.

We often come across the expression *ātmānubhava* in Vedanta literature; the meaning of this expression is direct self-knowledge. *Ātman* is consciousness and its presence is never lost in any form of experience. In seeing, hearing, thinking, the presence of consciousness is never missed. The nature of *ātman* is consciousness, the content of every experience. Consciousness, the content of experience is recognised as Brahman, the limitless, a fact that *śāstra* reveals in sentences such as '*tattvamasi*, that you are'.

Now, the compound word, *ātmānubhava* is translated as self-experience. Does the translation convey self-knowledge? Certainly it does not. Many masters also say that the self is to be experienced. It implies that the self is not within the understanding of one's experience, that it has to be experienced by some special means. If the self is consciousness, can the experiencer be independent of consciousness? The experiencer is but the self, while the self is not the experiencer. Similarly, the experienced object is also consciousness as is the experience; it is not outside consciousness either. This ever-present consciousness, the self, is taken to be only the experiencer, different from the object of experience. This duality is certainly a superimposition upon the self, the consciousness. Vedanta negates this superimposition and makes one recognise the self as being free from this duality. This recognition is self-knowledge, *ātmānubhava* or *ātma-jñāna*. While the word 'experience' fails to convey the meaning of self-knowledge, it misguides one to a pursuit of gaining the experience of the self. When will this experience come? It can never come because consciousness is ever-present, in and through each and every experience.

¹ Excerpt from *Insights*, Arsha Vidya Centre Research and Publication, Chennai, 2007

ON THE WINGS OF DEATH

Swami Shuddhabodhananda Saraswati

This article's first part appeared in March 2017 issue and the remaining part was missed out. The full article right from the first part will appear from this issue onwards. Regret for the lapse -- Editor

BIRTH AND DEATH

Birth and death are the two unavoidable painful events in everyone's life. Though the birth of a child may be rejoiced by the relatives, it is certainly painful to the newly arriving entity. It is clear from the invariable crying of a newly born child. Everyone enters this world with a confirmed irrevocable return ticket to depart from here. It is irrevocable because it cannot be cancelled unlike other confirmed return tickets. Only the solace is that the return date is not disclosed by *Parameshvara*. Otherwise the person will be *jeevanmrita* – dead even while living! Such a departure of the individual entity *jiva* leaving behind the present physical body is called death. At that time the subtle body of the individual accompanied by a few other necessary factors departs and travels to the next body and enters it. Such an entry is the new birth of that *jiva*. The *Brihadaranyakopanishad*, *Jyotirbrahmana* and *Saareerakabrahmana* (4-3-34 to 4-4-6) describe in detail this transmigration. The *Chhandogyopanishad* (5-10) also describes it. This is to inculcate *vairagya* in the mind of a *mumukṣu* by highlighting the unavoidable pain involved in the birth and death.

WHILE ON THE VERGE OF DEATH

The *Upanishad* gives the illustration of a *jiva* (*atma* endowed with ignorance) returning from the dream state to the waking to describe *paralokagamana* (transmigration). Like going from dream to the waking, the *jiva* goes from this body to another *loka* (field of experience) (Br.U.4-3-34). The *jiva* leaves behind all that is done and experienced in the dream there itself and enters the waking. Similarly, leaving behind everything done and gained in this world, the *jiva* goes to another *loka*. A lesson can be taken from this. People earn *puṇya* to go to heavenly *lokas* hereafter, but none earns *pāpa* (sin) to go to hell. Sinful actions are indulged in to amass quicker gains here in this *loka*. All such things obtained remain here only, but the *papa* travels with the *jiva* to another *loka*. Therefore a *viveki* should desist from sinful deeds.

The departure of the *jiva* from the present embodiment is best illustrated by a heavily loaded cart starting its journey on a village rugged road (Br. U.4-3-35). A cart loaded with many things driven by a sentient entity (such as bull) goes making noises because of heavy weight. Similarly the *vijnanamaya jiva* (i.e. the entity endowed with the subtle body) abiding in the present physical body inhabited (or illumined) by the self-luminous *chaitanya*, departs with expiration making sounds of hiccup etc.

People who shift their residence from one place to the other, transport their goods to the new one. In olden days, a cart was the vehicle. At death the subtle body overloaded with the goods of *karmaphalas*, *upasanaphalas* and *vaasanas* is the cart. While waking from the dream, the things of dream are left behind but their impressions (*samskaras*) are brought in the waking. Similarly while leaving the existing body the home, wealth, properties (which are actually not proper ties for *mukukshu*) are left behind whereas the load of their *vasanas* accompanies further. *Vasanas*, *karmaphalas* and *upasanaphalas* serve as the prompting factor of transmigration. The cart is directed by its cartman to the destination. So also the self-luminous *chaitanya* (Paramatma) leads the *jiva* to its next destined body.

Atma is all pervasive. Such an entity cannot have departure or arrival. How can *atma* leave a body and take to another one? Yes, in reality *atma* cannot travel. But it appears as though endowed with *upādhi* after its reflection in it (*upādhi*). It is similar to the reflection (appearance) of the sun in a vessel etc. filled up with water. *Atma* has no connection with the *upādhi* on its own. When a water-vessel moves the movement of reflection in it gives a false appearance as if the sun moves. Similarly when the subtle body separated from the gross one travels, *chidābhāsa* (reflection of *atma-chaitanya*) in it moves. This is mistaken as the travel of *atma*. When the person was alive, the *chidābhāsa* in his subtle body only used to keep him sentient. At death, the subtle body leaves the gross one. As a result the *chidābhāsa* in that gross body stops. This is what lay people describe as the *atma* has left the body. In reality there is no travel or arrival for the ever all pervasive *atma*.

Here is a piece of information which all are supposed to know and remembering which they should develop *vairāgya* (dispassion). A great sorrow befalls the person who is on the verge of death when the vital parts of the body are being extracted by the vital air (*prāna*) in the form of *udāna-vāyu*. Its function is to eject the subtle body from the gross one. From the groaning etc. of a dying person it is very clear that the process of death is an agonizing state. So is the birth. In between some tinsels of joy accompanied by more sorrows may be available. In this repeated cycle of transmigration, one's sense of commerce has to be used to find out if purchasing of paltry fleeting pleasures at the cost of enormous sorrows is justifiable. It is easy to ape the majority and get drifted along the sense pleasures coveted by the masses. But it needs courage to find out the transient and sorrowful state of *samsāra* in its right perspective. Only a rare few can do it (*Kt.U.2-1-1*).

When the body gets emaciated by disease or old age the subtle body is thrown away from all limbs like a fruit such as mango etc. from its stalk. The said *s'ruti* (*Br. U. 4-3-36*) gives the examples of three types of fruits. A mango even if raw can fall when struck by a stick. So also a healthy person can die on account of striking by weapons etc. The second is that of a wild fig (called *oudumbara*). It falls naturally when ripe since its bond with the stalk gets loosened. Similarly the old age naturally loosens the bond of subtle body with the gross one resulting in death. The fruit of *ashvattha* (*pippala*) tree is the third example. Its fruits fall off even by the impact of a strong wind. Likewise a person can die on account of being struck by lightning, earthquake, cycle, tidal waves etc.

The route adopted by the *jiva* or the subtle body while departing from the gross body after getting separated from the vital parts is described by the *s'ruti* as '*pratinyaayam*' (through the reverse route of entry). The *jiva* having emerged from its place in the heart during the sleep gains the waking state through the route of nerves (*naadis*). But at the time of death, it goes back in the heart in the reverse order through the route of nerves. Unlike such movements earlier to travel from one state of consciousness to one of the other two, the present entry in the heart through the nerves is only to proceed further to the next body after death. The purpose of such final entry of *jiva* in the heart (the seat of *antahkarana*) is described as '*praanaaya eva*' means 'to sustain the vital airs (*prana*) in the next gross body where it is going to take birth. (Br. U. 4-3-36).

It is well known that the *jiva* takes the new body for undergoing *bhoga* (enjoying and suffering) of *bhogyas* (objects of enjoyment or suffering). The *jiva* on the verge of dying is obviously weak. Such an entity unable to work cannot procure objects of pleasure and suffering for which purpose the new body is being assumed. There is no room for such a doubt. The *karmaphalas* of the departing *jiva* acquire the objects of experience beforehand. The *s'ruti* (the Veda) gives an illustration of a king. Suppose a king is on his way to visit a particular place in his kingdom. The officers, village-leaders etc. who are hired servants of the king and receive benefits from him, wait for his arrival by keeping food, drinks and accommodation etc. ready. Similarly the parents and the other relatives of the newly arriving child wait with its requirements. It is interesting to note that the *s'ruti* refers to the new entity to be born as 'Brahman' only to remind us that the *jiva* is nothing but Brahman in reality. Only due to ignorance and consequent *upādhis* Brahman appears as a *sansari jiva*.

After the death, *atma (jiva)* travels endowed with the *upādhi* of *prāna*. The word *prāna* literally means vital airs. It is used for *indriyas* (senses) also because they subsist on *prāna*. But here the word *prāna* signifies the entire subtle body. The ignorant person on the verge of death, having got intense weakness in the body becomes unconscious as it were. Then the senses such as eyes etc. reach that entity (i.e. *jiva*) in *hridayam* (heart) in the sense *buddhi* abiding therein. It is well-known that the *jiva* is *atma* conditioned by *buddhi (vijñānamayah)*. The eyes etc. indicate all sense organs, organs of actions besides faculties of thinking and knowing. All these along with vital airs during the waking state are stationed in their respective places and are actively engaged in their functions. This is described as if a fishnet is operated to catch the fish. The *jiva* spreads its net to catch the sense objects and accomplish actions. At the time of death the network is being withdrawn totally in one's *buddhi* (subtle body) to take with oneself to the next body.

The faculties of perception, action and thinking etc. operating through their corresponding organs and others derive their powers to functions from their presiding deities such as the sun, moon, Indra etc. These deities enable their counterparts in the body to function by lending the required powers to them. This phenomenon is regulated by the *prarabdha-karmas* of *jivas*. Once that is over, the body that was useful for *bhoga* (enjoyment or suffering) is no more so. As a result when this body is on the verge of being dropped, these powers in the organs etc. return and merge in their main deities. The perception, actions and thinking etc. in the dying body stops, though *indriyas* (senses) etc. are still with the *jiva*. It is like the electrical gadgets stopping their functions

when the power of supply is cut off (*Br. U. 4-4-1*). For example, the sun the presiding deity of eyes, who used to favour (the eyes) earlier while living for the sake of *bhoga* abandons them at the time of death. As a result the ocular power aspect belonging to (*ādityāmsa*) abiding in the eyes leaves them and merges in its source of the sun. Then the *jiva* is unable to see the form. This is true for all functionaries such as sense-organs, organs of action. This is a universally known fact. People say that this dying person does not see, hear etc. At that time all these faculties become one with the subtle body.

ACTUAL TAKE OFF BY THE JIVA

The dying person is not conscious of anything from the external world. Then how can that *jiva* know about its future body to take off from here and reach the next destination. According to the laws of *Ishvara* by *prarabdha karma* there is a glow of cognition at the tip of specific nerve which gives it a clue about the future body and *loka* by the projection of *vasanas*. This phenomenon is called '*pradyota*' (light). It is like the dreamer seeing the dream world though totally unaware of one's waking. Guided by such direction the *jiva* having identified with the future body takes off from the present one. The gate of exit from this body is determined by the *lokas* to be reached. Higher *lokas* are reached through the *brahma-randhra* (aperture in the head), eyes, ears etc. as the case may be. As for other *lokas*, the other parts in body are used as a way of exit. It is determined by one's *karmaphalas*. Thus the *jiva* gets *pradyota* just before departing and departs along with the main *pranas* and the senses. It becomes *savijnana* immediately after the departure. *Pradyota* (the knowledge of the next body) was given to tell from which particular nerve to depart. Immediately after the departure, once again the necessary knowledge (called *vijnana*) is imparted to reach the destined *loka*. (*Br. U. 4-4-2*).

The *s'ruti* does not give all these details for people to chalk out their travel plan by choosing the desired body and the *loka*. The entity on the verge of death is almost unconscious. There is no free will at that time. These both types of knowledge are programmed by the results of individual's *karmas* and *upasanas* in accordance with the laws of *Ishvara*. The *s'ruti* cautions all to be careful and selective now itself as directed by the scriptures while deciding what to do and think repeatedly (i.e. *upasanas*). The present *karmas* etc. determine your future. Either get the direct self-knowledge for ever, never to return or at least pray to *Ishvara* sincerely to give you *jnana* and *vairagya*. The *Kenopani-shad* warns everyone: If you directly know *atma* during this sojourn on earth, it is well done. If not, great calamity (of transmigration) awaits you (*Ke. U. 2-5*). Therefore do not be complacent with little smoothly running life. The mother *s'ruti* warns because these topics are beyond the purview of human intellect on their own (i.e. *apourusheya*).

THE ENTITIES THAT ACCOMPANY JIVA

The *s'ruti* further adds that the result of *vidya* (*upasana*) and *karma* besides the impressions (*samskaras*) in the *antahkarana* in the form of *vasanas* called *purvaprajnaa* accompany the *jiva* travelling to the next *loka* (*Br. U. 4-4-2*). These three serve as the cause of the future birth and *bhogyas* (objects of enjoyment and suffering) etc. available therein. *Vidya* (*upasana*) and *karma* include both enjoined (*vihiata*) and forbidden (*nishiddha*). Seeing a nude woman, thinking of it and indulging in pornography is an example of prohibited *upasana*.

Vidya decides the specific types (species) of the next body. Then *karma* serves as the cause of proficient or deficient features of that body. But *purvaprajna* ((*vasana*) manages (carries out) the two (*vidya* and *karma*). *Purvaprajna* is prominent among them because that alone is capable of carrying out the other two. Therefore, importance should be given to develop good *vasanas* (*samskaras*). Five gross elements that go into the constitution of the future body also accompany.

THE MODE HOW JIVA REACHES THE NEXT BODY

A leech having reached the tip of a straw takes the support of the next straw and then only withdraws its remaining part from the previous one. So does the *jiva*, The *s'ruti* says very clearly that like a leech, *atma* (*jiva*) leaves the earlier body only after fixing the next one accurately. It remembers the next body in the sense it knows clearly it as depicted by the *vasanas* that reveal the next body.

THE MATERIAL CAUSE OF THE FUTURE BODY

The *s'ruti* describes the material cause of the future body with an illustration of a goldsmith (*Br. U. 4-4-4*). The goldsmith makes new ornaments by melting the earlier one. The basis material gold is the same for both the earlier and the present ornament though their forms are different. As for the new body of the *jiva* the gross (*panchikrita*) five elements used for the earlier body alone serve as the seed though it has further growth by other conducive factors. The travelling subtle body is covered by the portions of grossified five elements from the earlier body. They are minute because of being very little in measure and so are not visible. The new body created by those five elements is further nourished by the sperm (*virya*) of the father, the ovum (*shonita*) of the mother besides all nourishing factors such as food, drink etc. The travelling subtle body of the *jiva* coupled with *vidya* (*upasana*), *karma* and *purvaprajna* (*vasanas*) covered by the constituent gross five elements is like the seed whereas the sperm etc. are necessary supplementary factors for it to grow. It is like a seed growing into a big tree. The soil, manure, water, the sunlight etc. are necessary. But the seed is the original locus. The reason why the *s'ruti* gives the illustration of a goldsmith is because he uses the same gold that constituted the old ornament to make the new one. Here also a portion of the gross five elements of previous body go into the constitution of new one. When the earlier ornament is melted, its shape gets destroyed. Then a new shape is given. In the case of *jiva*, the old shape is left behind as a corpse. The sperm and ovum of parents cast the shape of new body. The portion of five gross elements (*bhutamsha*) of earlier body represent the gold. The actual body is in the place of ornament. Thus the subtle body covered by *bhutamsha* travels to take the next body. The transmigration is not only revealed by the *s'ruti*, but also discussed and established accordingly in the *Brahmasutras*, '*Tadantarapratipatti* (3-1-1 to 7)' *adhikarana*. One thing is certain that the topic of transmigration is objectively non-verifiable by the common masses (except in the case of some prodigies though found rarely). One has to depend on the Veda which is the highest means of knowledge (*pramana*) in the case of *apourusheya* (beyond the purview of human intellect) things. There is no room here for free thinking or fallacious arguments. Any number of decrees passed to abolish the phenomenon of transmigration are ridiculous, absurd and display the petty mind of those who indulge in such things for their selfish ends. It cannot alter the truth.

THE MODE OF TRANSMIGRATING FROM LOWER HEAVENS

The mode of transmigration described so far is a mode of *jiva* taking to the next body abandoning the existing human one. In *Chāndogyaopaniṣad* (5-10) another mode of departure is described in the case of the inhabitants of heaven procured by the route called *pitṛyāna* or *dhūma mārḡa* or *dakṣiṇāyana* (southern solstice) *mārḡa*. As usual the entity that travels is the subtle body endowed with *karmaphalas* etc. covered by constituent portion of five gross elements. While descending down to earth it gets united successively with *ākāśa* (space), *vāyu* (air), *dhūma* (vapour), *abhra* (non-raining clouds), *megha* (raining clouds) and vegetation including corns. The exit from the vegetation to a womb through the sperm of a male is very difficult being dreaded with only rare chances (*Ch.U.5-10-5* and 6). The rain may fall on the ocean also. In this case those *jivas* when swallowed by fish etc. will become similar to that. The space, air, vapours, clouds, vegetation etc. are only the carriers of these *jivas* who are in a condition of a swoon as it were. They do not undergo the suffering even while falling from heaven or when the corns or vegetables are pounded, cut, boiled, eaten etc. These *jivas* who have come through the earlier mentioned carriers get the next body without the prior knowledge of the next body. Those *jivas* who are not entitled for heavens either by *devayāna* (*arcimārḡa* or *uttarāyana mārḡa*) or *pitṛyāna* and whose *karmas* are very bad, directly get bodies of vegetation etc. and go to next body after exhausting that *karma*. They get the knowledge of future birth and the rule of *jalūkā* (leech) applies to them (*Ch.U.5-10-5/6 Bh.*). Those *jivas* who go to *Brahmaloka* through *devayāna* path do not return in this *kalpa*. The others who have gone to lower heavens by *pitṛyāna* take to their future bodies according to the remaining good or bad *karmas*. The rest of the varieties who do not belong to these two categories get subjected to insignificant bodies of insects etc. with repeated births and deaths (*Ch.U.5-10-8*).

ABORTION

A discussion on the killing involved in abortion and eating of eggs will not be out of context here. The argument as to when the *jiva* enters the foetus is futile because it is present there from the day one of conception. As seen earlier, the *jiva* in the form of subtle body with the withdrawn senses (also called *prāṇas*) and accompanied by *vidyā* (*upāsana*), *karma* and *vāsanās* travels to take to next body. The subtle body has got the main *prāṇas* (vital airs) in it. The word *jiva* presupposes *prāṇadhāraṇa* (maintenance of life). But the travelling entity, the subtle body, is unconscious or in a state of swoon as it were.

The *prāṇa* (vital air) being one of the main constituents of the subtle body, it is not lifeless because *prāṇa* and *cidābhāsa* are present even if it looks temporarily unconscious. This being the case the *jiva* who has entered the womb of its present mother through a sperm has life in it from the very time of conception. At no time the subtle body is lifeless whether conscious or not. All know that the killing of an unconscious person is equally a case of murder. Therefore, causing abortion at any stage is foeticide (*bhrūṇahatyā*), a killing. It is one of the most heinous sinful acts. Those who care for *dharma* must be aware of this. Even the eggs are not lifeless. Eating them involves killing.

THE PLIGHT OF FOETUS IN THE WOMB

The new body of the human species comes to the experiential level of full consciousness on becoming five months old. Remembering its past lives including the deeds therein and being afflicted by the heat of the womb it decides as follows as expressed in its soliloquy as it were. 'Being born in thousands of many and varied species, I have experienced relation with children, wives, wealth, kinsmen etc. in crores. With the sole purpose of fostering the family, zealously I earned wealth by means fair or foul. Me the wretched one never thought of *Parameśvara* (Viṣṇu) even in the dream. Now I suffer its consequences by getting subjected to great sorrows in this womb. Taking the transient body as permanent and being carried away by insatiable thirst for sense-pleasure, I did many prohibited deeds, but never took my true welfare. Thus having suffered in manifold ways on account of one's *karmas*, I am awaiting now the time when I shall get out from this hellish womb. Thereafter, I will worship *Parameśvara* all the time'. This way of thinking continues until the *jiva* faces finally the delivery trauma and is born. (*Brahmāṇḍapurāṇa*, *Uttara khaṇḍa*, *Adhyātmā Rāmāyaṇa*, *Kiṣkindhā Kāṇḍa*, 8-21 to 39). But after the birth, the earlier decision is forgotten and the good old game of *saṃsāra* continues in full swing. The above portion from *Adhyātmā Rāmāyaṇa* also describes the anatomical development of the human foetus day by day, week by week and month by month. It is well-known that Vedavyāsa is its author.

SUICIDE AND EUTHANASIA

The mode of death also reveals the danger that is inevitably present in committing the suicide. A suicide considers that ending the life can solve one's grave problem that cannot be remedied otherwise. Though this appears to be so, on its face value, it is dreaded with intensely torturous condition for that *jiva* after ending the previous body by misuse of will. In the normal death when the earlier *prārabdha* ends naturally, the *jiva* on the verge of dying gets the knowledge (*pradyotana*) of the future body and the previous body is left like a leech (*jalūkā*) taking support of the next body. This is as per the laws of *Īśvara* since the new body is ready. When a person commits suicide, the *prārabdha* of that body is not over. The next body is not yet ready. There cannot be *pradyotana* about the new body. The leech (*jalūkā*) - method of leaving the earlier body is not possible. The existing physical body has already ended. But there is no new body. The subtle body of such a *jiva* is fully active with pangs of hunger, thirst etc. Even then they cannot be satiated for want of physical body.

It is said to be a very torturous state. It is like vacating the earlier tenement without arranging another one only to throw oneself on the footpath. Sri Sathya Sai Baba once cautioned: If people come to know what actually happens after committing the suicide, they will not dare to think of it even in the dream! From the foregoing discussion it should be clear that euthanasia also is not an exception in not having the next body ready for the departing *jiva*. The same fate of suicides awaits for those who subject themselves to such a death.

JESUS DID BELIEVE IN REINCARNATION AND SOUL JOURNEYS TO GOD

Rebirth (reincarnation) is accepted by almost all religions. Its non-acceptance by the present Vatican or the Church is highly questionable. Jesus did believe in rebirth. Many biblical statements are suggestive of rebirth. Out of them the passages regarding 'a man blind from birth' (John 9:1) and the Elijah-John link constitute clear proof of rebirth (Mathew 11:13-14; 17:10-13, 17:1-13; Malachi 4:5, Mark 9:13; 10:29-30). The earlier entity alone continues in a new body after the rebirth gets confirmed by '.... the spirit and power of Elijah' (Luke 1:17).

Christianity for five and a half centuries immediately after Jesus did accept reincarnation. Historical evidence shows that reincarnation was part of the Church's early doctrine and was promoted by Church Fathers, writers who established Christian doctrine prior to the eighth century and whose works were used to disseminate Christian ideas to populations of the Roman Empire. To be considered a Church Father one had to meet the following criteria. One had to lead a holy life; one's writings had to be free from doctrinal error; one's interpretation of Christian doctrine was deemed to be exemplary; and one's writings had to have approval of the Church.

A number of Christian Church Fathers believed in and wrote about reincarnation. The prominent among them are: St. Justin Martyr (100-165 A.D.), Origen (185-254 A.D.), who was considered by St. Jerome as 'the greatest teacher of the Church after the Apostles'; St. Gregory, Bishop of Nyssa (257-332 A.D.); St. Augustine (354-430 A.D.). Other Church Fathers who demonstrated a belief in reincarnation included Synesius (the Bishop of Ptolemais), St. Ambrose, Pope Gregory I, Jerome, St. Athanasius, St. Basil, St. John Chrysostom, St. Gregory of Nazianzus and Clement of Alexandria.

MANIPULATED PAPAL DECREE (MINUS THE POPE) VENTURES TO ABOLISH A UNIVERSAL PHENOMENON OF REINCARNATION!

History records that the early Christian Church believed in Reincarnation and of the soul's journey back to oneness with God. This all changed by Imperial decree some 500 plus years after the death of Christ. Emperor Justinian in 545 A.D. was able to apply the full power of Rome and his authority to stop the belief in reincarnation. He forced the ruling cardinals to draft a papal decree stating that anyone who believes that souls come from God and return to God will be punished by death.

A prominent theologian named Origen (185-254 A.D.) wrote about the pre-existence of the soul. He taught that the soul's very source was God and that the soul was traveling back to oneness with God via the lessons learned in multiple lives. He taught that Christ came to show us what we can become. For centuries this was mainstream view of Christianity but 300 years later it became a huge issue and the belief was made illegal because Emperor Constantine believed it was dangerous to the Empire to believe in reincarnation.

In the sixth century A.D., Emperor Justinian and Pope Vigilius disagreed on whether or not the teachings of Origen should be condemned as heresy. The Pope supported the teaching as being consistent with the teachings of Jesus the Messiah. The Emperor was determined to eradicate the belief even though the Pope and the Church believed in reincarnation. The fact that the doctrine of reincarnation had been a part of Christian theology for over 500 years did not sway the Emperor.

Emperor Justinian wanted Origen's writings and teachings to be condemned and destroyed but Pope Vigilius refused to sign a papal decree condemning Origen's teachings on reincarnation. As a result of his disobedience, the Emperor had the Pope arrested and put into jail. In 543 A.D., Justinian convoked the Fifth General Council of the Church and told the Pope he would sign whatever the Council decided. On the way there, under guard, the Pope escaped to avoid being forced to condemn Origen's writings. The Emperor commanded the Council to continue despite the Pope's refusal to attend.

There was a logical reason why the Emperor was opposed to the concept that all of mankind originally came from God and was returning to God via the cycle of birth and death. Justinian had been convinced by high ranking cardinals that it was not in the interest of the Empire to allow Origen's writings to continue to be copied and distributed. A powerful group of Cardinals and Bishops explained that **if every soul had once pre-existed with God, then Christ wasn't anything special to have come from God. These Cardinals convinced the Emperor that if people realized they were the children of God, they might begin to believe they no longer needed an Emperor, or to pay taxes, or to obey the Holy Church. But since they reasoned that only Christ had come from God but God made brand new souls at the time of conception and only the Holy Church could bring these souls to God. Without the protection of the Empire or the guidance of the Church, all people would be doomed to be forever cut off from God in Hell. This doctrine was very acceptable to the Emperor. Once Justinian understood the political danger inherent in Origen's teachings, the rest was simply an Emperor doing what was in his best interest.**

The Fifth Ecumenical Council, A.D. 545, as instructed by the Emperor, produced fourteen new anathemas and the very first one condemned reincarnation and the concept that souls pre-existed with God. "If anyone asserts the fabulous pre-existence of souls, and shall assert the monstrous restoration which follows from it: let him be anathema." Even though these events are in the history books, modern Christianity treats the doctrine of reincarnation today as if Jesus never taught it or that the early Church ever believed it. The fact that a soul comes from God and is destined to become God, as Christ is God, is the very reason why Satan rebelled.¹

All thinking persons know for certain that no natural phenomenon or the universal truth is at the mercy of someone's acceptance nor fears its rejection. It is in our interest to abide by the law of nature. Rebirth is not a speculation of someone, however great a historical person he may be. It (rebirth) is declared and described by the Veda which reveals the knowledge that is imperceptible and un-inferable. It is not dogmatic.

If the omniscient, omnipotent and omnipresent divinity principle can Create the cosmos, it can equally provide a guidebook revealing the things that cannot be known otherwise. That body of knowledge is the Veda. The Veda is the highest *pramāṇa* (means of knowledge) regarding the things that are beyond the grasp of human intellect on its own. Fanatic minds or minds busy in fulfilling an institutionalized personal agenda in the name of religion will not understand this fact. Such exploiters are in all walks of life. Religion is not an exception. The Veda and the *Sanātana dharma* (called Hinduism) based on it are not centred around any historical persons including incarnations such as Lord Rāma, Lord Kṛṣṇa etc. unlike all the other religions. The Veda is universal. It does not belong to Hindus alone. In the entire cosmos, it is the only body of knowledge that enables to know all that is beyond the range of human intellect. The statement of Jesus about the reincarnation and soul's journey back to oneness with God is not any figment of his mind unlike the same of those with vested interest who manipulated papal decree in the Fifth Ecumenical Council, A.D. 545, with anathemas against Origen. But it is the truth established in the Vedas which is directly cognised by the great masters from the time immemorial, and logically established in the *Brahmasūtras* by the great Sage Veda Vyāsa. Whether the followers of other religions accept it or not, the Veda forms the basis of all religions just as the mother earth is to all the palaces, mansions, buildings, houses and huts. In this context, it is worth considering what Swami Vivekānanda has to say about Christianity in spite of his great respect for Jesus. He says: 'Christianity with all its boasted civilization is but a collection of little bits of Indian thought. Ours is the religion of which Buddhism, with all its greatness, is a rebel child, and of which Christianity is a very patchy imitation'.

EPILOGUE

It is in the interest of all humans to know what is death and what is in store thereafter. It is advisable to safeguard one's interest right now here while living by setting the right values, the goal of life and conduct. Refusal to accept the universal laws or getting carried away by the promises of those who are not eligible to do so is not a solace to escape transmigration. Refusal to accept any universal law or not knowing it cannot be a solution. It is like the laws of a country. You follow them and safeguard your interest. Even a peasant cannot plead ignorance of laws of country in any court of law. The Vedas speak of both verifiable and non-verifiable topics. The ultimate truth unfolded in the Upanishads (the final purport of the Vedas), efficacy of certain sacrifices meant for some results here, the prediction of eclipses with utmost precision without any modern gadgets are verifiable. Based on this, the correctness of the Vedas can be inferred in the case of non-verifiable subject also. Those who deny or decry the Vedas have no basis whatsoever to do so. Thus to make or mar ourselves is left to our unbiased approach.

¹Internet – Pope Arrested for Believing in Reincarnation; Wikipedia - Pope Vigilius; scriptural support for reincarnation;
<http://reluctant-messenger.com/origenz.html> ;
http://www.adishakti.org/_great_cover_up_of_reincarnation.htm
<http://www.iisis.net/index.php?page%semkiw-reincarnation-past-life-lives-christianity>;

²Vivekānanda, Lectures from Colombo to Almora, Pg.195

INAUGURATION OF SWAMI OMKARANANDA'S JNANA YAGNA

A Jnana Yajna program was organized jointly by Arsha Vidya Gurukulam, Anaikatti and Bharatiya Vidya Bhavan, Coimbatore. Swami Omkarananda Saraswati of Vedapuri, Theni conducted the jnana yagna. This yajna is prelude to the Mahakumbhabhishekam of Temples at Anaikatti Gurukulam, which is scheduled in June 2018.



Swamiji's addressing

The inaugural function for the yajna was conducted on November 18, 2017. **Pujyasri Swami Omkarananda Mahaswamigal** was received with purnakumbha. Students of Bharatiya Vidya Bhavan sang the prayer song. On behalf of AVG, **Swamini Brahmaleenananda** welcomed Swamiji, Chief Guest and the gathering. **Sri B. Krishnaraj Vanavarayar**, Chairman, Bharatiya Vidya Bhavan, Coimbatore Kendra in his inaugural address said that there is no one equal to Swamiji in addressing in Sanskrit and Tamil. He invited Swamiji to give talks on Bharatiyar and Thirukural at the Bhavan.

Bhavan honoured the dignitaries present. **Sri T.K.Chandiran**, Managing Director, Chennai Silks, Chief Guest of the function addressed. He was honoured by Swamiji.

Subsequent to the garlanding of Swamiji by Swami Sadatmananda, the lecture on the said topic 'knowledge, love and righteousness alone gives happiness' was started.

This jnana yajna will be conducted in Tamil from 18th to 24th November 2017 on two different topics -On Dakshinamurti Tatvam every day morning from 6.30 to 7.30 am and on Arive, Anbe, Arame Inbam in the evening from 6.30 to 8.00pm.

The proceedings of the yajna will go to the Mahakumbhabhishekam funds.



Purnakumbham



Welcome address



BVB Chairman's Inagural speech



Chief Guest's speech



Swami Sadatmananda honouring Swamiji



Section of audience

-Report by N. Avinashilingam

EVENTS AT AVG DURING OCTOBER - NOVEMBER 2017

VEDANTA RETREAT BY SRIMATH YOGA: Vedanta Retreat was held by Srimath Yoga, Bangalore from Oct 30 to Nov 2, 2017.

UPANISAD CAMP BY SWAMI PRATYAGBODHANANDA: Camp was held from Nov 5 to Nov 15, 2017. Swami Pratyagbodhananda taught Mundaka Upanisad. Swami Vibhavananda taught Bhagavad Gita Chapter 12. Bri. Suryanarayanan taught Chanting. 70 students attended.



SWAMI OMKARANANDA'S VISIT: Swami Omkarananda visited the Gurukulam on Nov 4, 2017.

JNANA YAJNA AT COIMBATORE: Jnana Yajna was conducted by Swami Omkarananda at Bharatiya Vidya Bhavan, RS Puram, Coimbatore from Nov 18 to 24, 2017.

FORTHCOMING EVENTS:

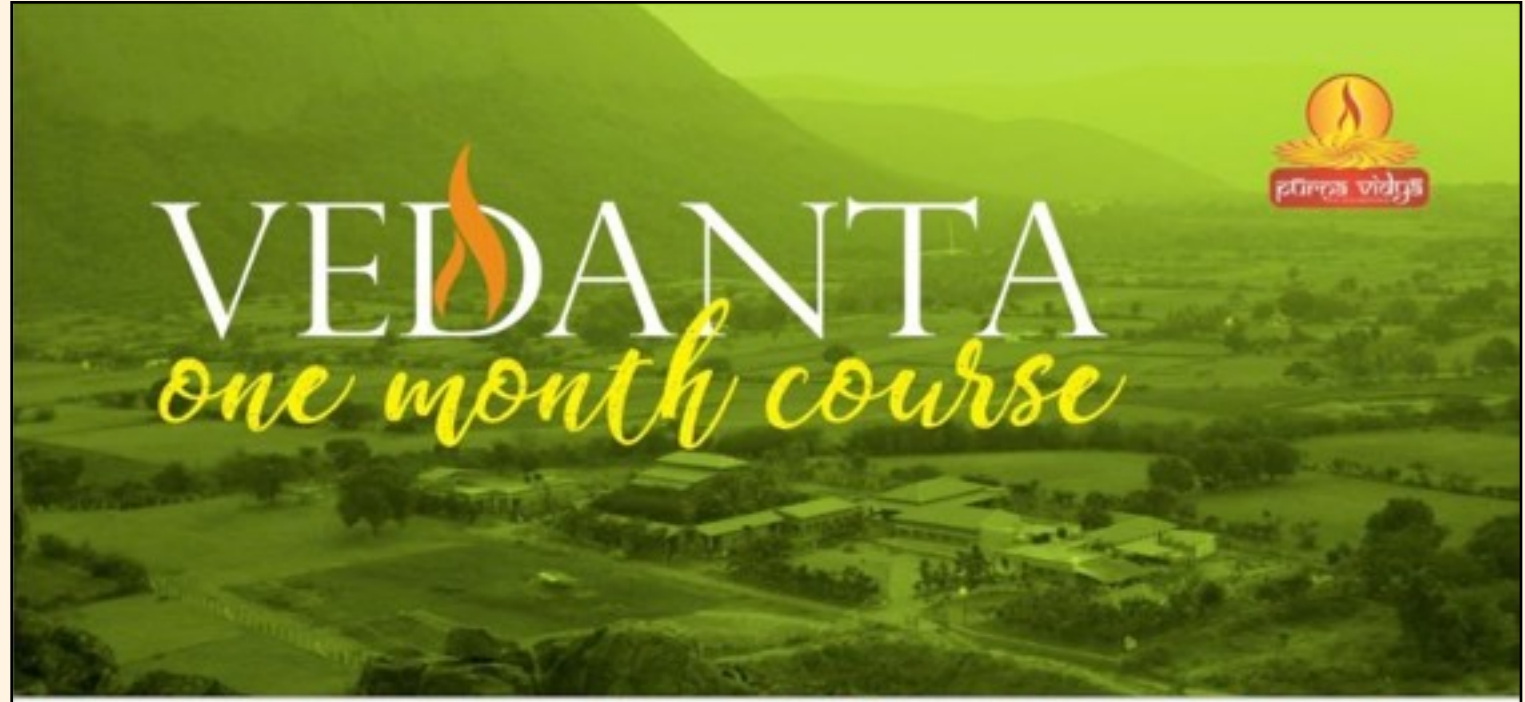
27TH ANNIVERSARY OF GURUKULAM: On Nov 26, 2017

PREPARATION FOR BALALAYAM: From Nov 27, 2017

BALALAYAM OF TEMPLES: Commencement of Thiruppani towards Mahakumbhabhishekam on Nov 30, 2017.

MAHAKUMBHABHISHEKAM OF TEMPLES: On June 17, 2018

Report by N. Avinashilingam



The course

The One Month Vedanta Course includes classes on

Kenopanishad

Bhagavad Gita
Chapters 1-6
Summarized

Sanskrit -
Beginners
& Advanced

Meditation
& Yoga

Temple Prayer
Chantings

Mythology
and
Sacred Culture

Satsang/
Reflections

Daily routine includes Temple Prayers, Meditation, Chanting, Vedanta Classes, Sanskrit Classes, Satsangs, Culture classes on Epics and Nature Walks.

In your free time, you get access to enormous knowledge repository of Swamiji and Ammaji.

Register Now...

Last date for registration for
Vedanta Course 1: Dec.31st, 2017.

For information and donation schemes,
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<https://youtube.com/purnavidya>

ॐ
श्रीरामजयम्

॥ श्रीदयानन्दसप्तकम् ॥

| | |
|--|---|
| दयानन्दसारप्रसारैकसारं सुवेदप्रमाणं प्रमाणार्थसारम्। सदातत्त्वबोधं सवेदार्थबोधं दयानन्दमूर्तिं यतिश्रेष्ठमीडे॥ | १ |
| अहंकारहीनं अहंब्रह्मलीनं अजातादितत्त्वोपदेशप्रवीणम्। अनादिप्रगीतानुशिक्षातिदक्षं दयानन्दमूर्तिं यतिश्रेष्ठमीडे॥ | २ |
| निवासोपगङ्गं सुसन्न्याससङ्गं गतार्थप्रसङ्गं सदार्थप्रसङ्गम्। सदाशङ्कराचार्यबोधप्रसङ्गं दयानन्दमूर्तिं यतिश्रेष्ठमीडे॥ | ३ |
| सुवेदान्तवेदिं सदाद्वैतदृष्टिं समत्वैकदृष्टिं श्रितावश्यपूर्तिम्। सदाजीवनाचारसेवापरं तं दयानन्दमूर्तिं यतिश्रेष्ठमीडे॥ | ४ |
| उदारस्वभावं स्वभावप्रशान्तं स्वदेशप्रयाणं स्वधर्मप्रचारम्। विदेशाटनं तं विदूरप्रबोधं दयानन्दमूर्तिं यतिश्रेष्ठमीडे॥ | ५ |
| शतायुःप्रसन्नैकसन्न्यासवर्यं सदाचार्यसम्पत्तिसम्प्राप्तिशिक्षम्। विमुक्तिप्रदानैकसुज्ञानमार्गं दयानन्दमूर्तिं यतिश्रेष्ठमीडे॥ | ६ |
| गुरुत्यागराजेन्द्रशिष्योपगीतं सुपुष्पोपहारं दयानन्दनन्दम्। सुसङ्गीतसत्काव्यसन्नूतिनन्दं दयानन्दसानन्दसद्वाक्प्रसादम्॥ | ७ |

ॐ
शुभमस्तु

Pushpa Srivatsan

Om
ŚrīRāmajayam
Om SadguruŚrīTyāgarājasvāmine namo namaḥ|

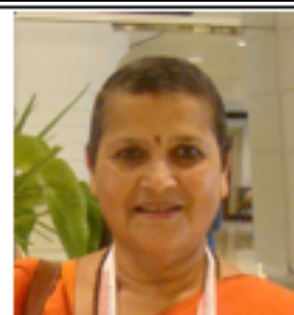
Dayānanda

1. The essence of the One that spreads the essence of compassion and joy; the one whose authority is the auspicious Veda; the one who testifies the Supreme as the Sum and Substance of everything; the one who always teaches the Supreme Truth That Thou Art; the one who teaches that *Brahman* is the Essence of the Veda; the incarnation of compassion and happiness, I adore that great sage.
2. The one who is devoid of ego; the one who is always absorbed in the Self that is *Brahman*; the one who is skilled in teaching the One Truth that is the unborn Source; the one who is expert in teaching the Gita sung by the Lord who has no beginning; the incarnation of compassion and happiness, I adore that great sage.
3. The one whose abode is by the Ganga; the one whose association is with the virtuous renunciation; the one who is devoid of attachment to riches; the one who always adheres to the Supreme; the one who always expounds the teachings of Sankaracharya; the incarnation of compassion and happiness, I adore that great sage.
4. The knower of auspicious Vedanta; the one whose vision is always *advaita*; the one who is of equanimity and one vision; the one who fulfils the needs of those resorted to him; the one who is always intent on service as the mode of life; the incarnation of compassion and happiness, I adore that great sage.
5. The one who is generous by nature; tranquil by nature; travels in his country, proclaims ones *dharma*; travels abroad, teaching in far away countries; the incarnation of compassion and happiness, I adore that great sage.
6. The one who lives for hundreds of years; the one who is propitious; the unique and choicest *sannyasin*; the one whose teaching is on the acquisition of wealth of knowledge bequeathed by our preceptors; the one whose is the one path of *sujñāna* which alone confers *mukti*; the incarnation of compassion and happiness, I adore that great sage.
7. This song, sung by the disciple of Lord Sadguru Sri Tyagarajaswamy, an offering of lovely flowers / an offering by Pushpa, which delights Dayananda (Swami), delightful praise in true poetry and sweet music, confers the grace of Dayananda (Swami) in happy auspicious expressions.



2nd Swami Dayananda Saraswati Memorial Lectures

7th National Conference Organised
by Arsha Vidya Vikas Kendra
10th - 12th February, 2018



His Holiness Puja Swami Dayananda Saraswatiiji had touched the lives of many scholars, intellectuals and free thinkers in India and abroad with his unfoldment of our 'sastra'. To be a small link in continuing that *parampara* - AVVK is organising the **2nd Swami Dayananda Saraswati Memorial Lectures** at national level in his **Rishikesh** ashram, on various Indological topics, inviting scholars to participate, especially those who have been associated with Puja Swamiji's work.

Topics

1) Vedas, 2) Vedangas, 3) Upanishads, 4) Epics - Ramayana and Mahabharata, 5) Bhagavadgita, 6) Puranas, 7) Dharmasastras, 8) Indian Philosophical Systems, 9) Essential of Vedanta, 10) Vaishnava Vedanta, 11) Ethics and Values, 12) Indian Hymnology, 13) Bhakti Movement, 14) Religious/Philosophical Literature, 15) Sanskrit Literature 16) Yoga 17) Alternative Medicine/Therapy, 18) Classical Music and Dance, 19) Women in India, 20) Social Responsibilities

Participation details

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

Submission of Papers

The final paper in around 3,000 words (around 10 pages) may be sent by **1st January 2018** by email to atmaprajna@gmail.com, followed by the hard copy and the CD/DVD through Speed Post.

Tentative Schedule

| | | | |
|----------------------------------|------------|--|--------------------|
| 10th February 2018 (Saturday) | Pre-Lunch | Inaugural Session | Evening |
| | Post-Lunch | Session I, II | Cultural Programme |
| 11th February 2018 (Sunday) | Pre-Lunch | Session III, IV | |
| | Post-Lunch | Session V, VI | Cultural Programme |
| 12th February 2018 (Monday) | Pre-Lunch | Session VII, VIII/ Panel Discussion | |
| | Post-Lunch | Valedictory Session | |

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

Convener

Swamini Atmaprajnananda Saraswati
Founder Acarya, Arsha Vidya Vikas Kendra
A 1/1 Palashpalli, Bhubaneswar - 751 020
Mob - 94370-62034, e-mail - atmaprajna@gmail.com
website - www.arshavidya.net

Retreats offered by AVG Anaikatti until May,2018

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

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

| Retreat Id | Retreat Dates | Retreat Description |
|------------|--|---|
| R18-01 | 8:00PM Saturday, 13 th Jan to 12:30PM Saturday, 20 th Jan | 7 day retreat on <i>Vedic vision of fulfilment</i> with Swami Shankarananda. This will be based on the prakaranam Dhanyastakam. |
| R18-02 | 8:00PM Tuesday, 6 th Feb to 12:30PM Saturday, 10 th Feb | 4 day retreat on <i>Values to prepare oneself for atma-jnanam</i> with Swami Shankarananda. This will be based on verses in the 13 th chapter of the <i>Bhagavad Gita</i> . |
| R18-03 | 8:00PM Saturday, 24 th Mar to 12:30PM on Saturday, 31 st Mar | 7 day retreat with Swami Sadatmananda on <i>Sadhana and Sadhya</i> based on a text Sadhanabodhini. |
| R18-04 | 8:00PM Saturday, 14 th April to 12:30PM on Saturday, 21 st April | 7 day retreat on Atma Vidya (<i>Self knowledge</i>) with Swami Shankarananda. This will be based on the 1 st Mundaka of the Mundakopanisad. |
| R18-05 | 8:00PM Saturday, 19 th May to 12:30PM on Saturday, 26 st May | 7 day Family retreat on <i>Selections from Yoga-sutras and selections from the Bhagavad Gita</i> with Swami Sadatmananda and Swami Shankarananda. Children over 6 can accompany their parents and will be offered separate classes. |
| R18-06 | 8:00PM Friday, 9 th Mar to 12:30PM on Saturday, 11 th Mar | Weekend retreat with Swami Sadatmananda on <i>Freedom</i> . |

Invitation for seekers to be a member of the Gurukula Seva team at Arsha Vidya Gurukulam, Anaikatti

Pujya Swamiji set up and nurtured this vast Gurukulam at Anaikatti which has served and continues to serve numerous seekers. It takes a lot of effort to maintain the place, welcome guests and run its activities like short and long term vedanta courses and camps. It is a challenge to do this with only hired staff. The Gurukulam needs some honest and committed people who have a value for the teaching, the teachers and the institution, love for learning and a mindset for seva. It is not easy to find, motivate and retain paid staff with requisite skills in this place away from the city without a very attractive compensation package.

Therefore, the Gurukulam would like to build a core team of committed volunteers. Our vision is that every resident volunteer who is a contributor willing to take up anything that needs to be done, has time for self-study and an opportunity to study the scriptures from the resident Acharyas on regular basis and get the personal guidance from the Acharyas for one's sadhana.

The primary responsibility for these volunteers will be their allotted seva. They may manage their time in a way as to maximize opportunities for self-growth. The growth can be through seva and attending classes offered by Acharyas and also by studying with fellow brahmacharis who can share. The Gurukulam will provide boarding & lodging and re-imbursement of essential expenses. An honorarium may also be considered if required. These contributors will be given priority in admissions to any long-term courses that may be offered at the Gurukulam.

We welcome committed individuals who are physically able, healthy, energetic and who love and look forward to:

- Live a disciplined life in a quiet and spiritual place like our gurukulam for a length of time (at least 6 months)
- Actively contribute through Gurukula-seva
- An opportunity for the study of Vedanta and related shastras and self-growth.

Candidates should have a working knowledge of English.

Knowledge of Tamil will be a definite plus.

Men under forty five with permanent residence in India are preferred.

Those who are interested may please email us at trustees@arshavidya.in with a detailed resume including personal information, information on dependents, education, work experience, exposure to the shastras, areas you may be able to contribute in, your aspirations and constraints.

Arsha Vidya Newsletter

Annual Subscription: Rs.180/-

Published by V. Sivaprasad

Trustee, Sruti Seva Trust, Anaikatti, Coimbatore 641108

Edited by

Ramachandran.S.N-94879 11949

Printed by B. Rajkumar,

Rasi Graphics Pvt. Ltd.,

40 Peters Road, Madras 600014. Ph. 28132790, 28131232





Swami Omkaranandaji's Jnana Yajna at BVB on 18th November