



# *Arsha Vidya Newsletter*

*Rs. 15/-*



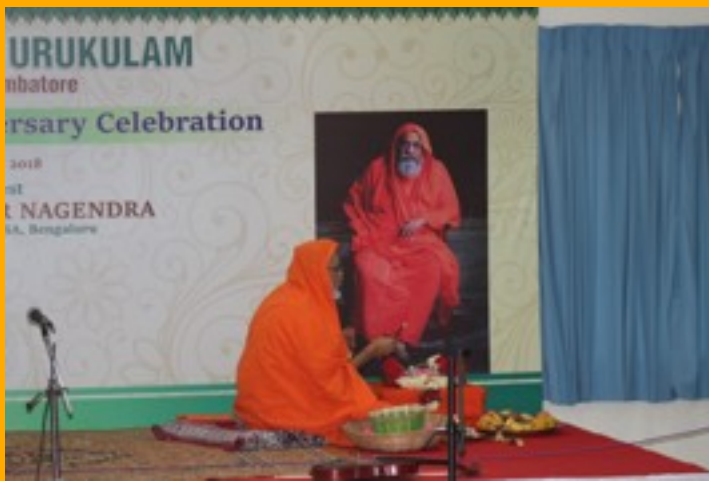
**28th AVG Anniversary**



Anujna



Reverence



Puja



Audience



Oduvars



Trustees,Chief ,Guest,Swamijis

AVG Annual Day Function (Refer article in page 13)



### **Arsha Vidya Pitham**

#### **Swami Dayananda Ashram**

Sri Gangadhareswar Trust  
Purani Jhadi, Rishikesh  
Pin 249 201, Uttarakhand  
Ph.0135-2431769  
Fax: 0135 2430769  
Website: [www.dayananda.org](http://www.dayananda.org)  
Email: [dayas1088@gmail.com](mailto:dayas1088@gmail.com)

#### **Board of Trustees:**

*Founder :*

**Brahmaleena Pujya Sri  
Swami Dayananda  
Saraswati**

**Chairman &  
Managing Trustee:  
Swami Suddhananda  
Saraswati**

*Vice Chairman:*  
**Swami Tattvavidananda  
Saraswati**

*Trustee & Acharya:*  
**Swami Santatmananda  
Saraswati**

*Trustees:*  
**Swami Jnanananda  
Saraswati  
Sri M.G. Srinivasan  
Sri Rajinikanth  
Sri M. Rajalingam  
Swami Parabrahmananda  
Saraswati  
Sri P.R.Venkatrama Raja**

**Arsha Vijnana Gurukulam**  
72, Bharat Nagar  
Amaravathi Road, Nagpur  
Maharashtra 410 033  
Phone: 91-0712-2523768  
Email: [brahmapra@gmail.com](mailto:brahmapra@gmail.com)

#### **Board of Trustees**

*Founder:*

**Brahmaleena Pujya Sri Swami  
Dayananda Saraswati**

*President:*

**Rajashree Shrikant Jichkar**

*Secretary:*

**Madhav Babasaheb Solao**

#### **Trustees:**

Ramesh Bhaurao Girde  
Avinash Narayanprasad Pande  
Madhav Chintaman Kinkhede  
Ramesh alias Nana Pandurang  
Gawande  
Rajendra Wamanrao Korde  
Swamini Brahmaprakasananda

#### **Arsha Vidya Gurukulam**

Institute of Vedanta and Sanskrit  
P.O. Box No.1059  
Saylorsburg, PA, 18353, USA  
Tel: 570-992-2339  
Fax: 570-992-7150  
570-992-9617  
Web Site : <http://www.arshavidhya.org>  
BooksDept:<http://books.arshavidhya.org>

#### **Board of Trustees:**

*Founder :*

**Brahmaleena Pujya Sri  
Swami Dayananda  
Saraswati**

*President:*  
**Swami Veditatmananda Saraswati**

*Vice Presidents:*  
**Swami Tattvavidananda Saras-  
wati  
Swami Pratyagbodhanada  
Saraswati**

*Secretary:*  
**Swami Jnanananda Saraswati**

*Asst. Secretary:*  
**Dr. Carol Whitfield**

*Treasurer:*  
**Piyush shah**

*Directors:*  
Swami Veditatmananda Saraswati  
Swami Tattvavidananda Saraswati  
Swami Pratyagbodhanada Saras-  
wati  
Dr. Carol Whitfield, Piyush shah  
Dr.N.Balasubramaniam, Dr.Kamalesh  
Gosai, Anand gupta, Dr.Arun Puranic  
and Raghu Rao

Associate Board of Directors:  
Dr.Soma Avva , Dr.Ravindra Bathina  
Ajay chancani, Dr.Mahesh Desai  
Dr.T.A.Gopal, Dr.Urmila Gujarathi  
Dr.Haren Joshi , Vijay Kapoor  
Dr.Prem Khilani, Sharath Pimlaskar

Dr.V.Prathikanti, G.S.Raman  
Dr.L.Mohan rao, Dr Bhagabat sahu,  
Rakesh Sharma, V.B.Somasundaram  
and Bhagubhai Tailor.

#### **Arsha Vidya Gurukulam**

Institute of Vedanta and Sanskrit  
Sruti Seva Trust  
Anaikatti P.O., Coimbatore 641108  
Tel. 0422-2657001  
Fax 91-0422-2657002  
Web Site <http://www.arshavidya.in>  
Email: [office@arshavidya.in](mailto:office@arshavidya.in)

#### **Board of Trustees:**

*Founder:*

**Brahmaleena Pujya Sri  
Swami Dayananda Saraswati**

*Paramount Trustee:*

**Swami Sadatmananda Saraswati  
Swami Shankarananda Saraswati**

*Chairman:*  
**R. Santharam**

*Trustees:*

**S. Pathy  
Ravi Sam  
R. Kannan  
Ravi Gupta  
Sri Madhav Ramachandra Kini,  
Sri P.R. Venkatarama Raja,  
Sri Sanjay Jayavarthanavelu**

*Secretary*  
**V.Sivaprasad**



# Mundakopanishad

## Mantra 3.2.7

What is that *parāntakāla* when the subtle body gets dissolved? What happens to the subtle body? What happens to the wise person at the time of his death? These are answered here in the following *mantra*.

गताः कलाः पञ्चदश प्रतिष्ठाः  
देवाश्च सर्वे प्रतिदेवतासु ।  
कर्माणि विज्ञानमयश्च आत्मा  
परेऽव्यये सर्व एकीभवन्ति ॥३.२.७॥

*gatāḥ kalāḥ pañcadaśa pratiṣṭhāḥ*  
*devāśca sarve pratidevatāsu.*  
*karmāṇi vijñānamayaśca ātmā*  
*pare'vyaye sarva ekībhavanti.(3.2.7)*

*pañcadaśa* -- the fifteen; *kalāḥ* -- aspects;  
*gatāḥ* -- go back; *pratiṣṭhāḥ* -- to their own causes; *ca* -- and;  
*sarve* -- all; *devāḥ* -- sense-organs; *pratidevatāsu* -- to their respective presiding deities;  
*ca* -- and; *vijñānamayaḥ ātmā* -- the *ahaṅkāra*;  
*ca* -- and; *karmāṇi* -- it's actions; *sarve* -- all these; *ekībhavanti* -- become one; *pare* -- in Brahman; *avyaye* -- which is not subject to end.

The fifteen aspects of the *jīva* go back to their causes, and all sense organs go to their respective presiding deities. The *ahaṅkāra* and its *karma* become one with Brahman which is not subject to end.

***Pañcadaśa kalāḥ pratiṣṭhāḥ gatāḥ:*** the fifteen *kalās*, aspects of the *jīva* have resolved into their causes. The words '*pratiṣṭhāḥ*' and '*gatāḥ*' are in the second case plural. The *kalās*, various aspects, of the *jīva* obtaining in this body are sixteen<sup>214</sup> in number. The sixteenth *kalā* is the name. The fifteen aspects like *prāṇa*, *śraddhā* and so on enter into their own causes. Nothing is carried over. No *samskāra* is carried over. The *mantra*, if any, chanted by him, the *karmas* done by him, *śraddhā*, if any, nurtured buy him in few things---all of them resolve.

**Devāśca sarve pratidevatāsu:** the sense organs go back to their respective presiding deities. In the sense organs the powers of perception were there. Those powers go back to the respective deities. The deities continue to exist, doing their job in the other individuals. In the eyes the seeing power was there. That power resolves in Lord Sun. Lord Sun makes the eyes function as eyes, and he continues to bless other eyes.

Further, all *karmas* perish for him. Before *jīvan-mukti* the person had accumulated a lot of *karma-phala* for the *karmas* he had done. They generally cause another body. But they become non-existent in the case of a wise person. Since he does not have the sense of doership in the actions done after *jīvan-mukti*, no *karma-phala* accrues in his account. When the body dies, the *prārabdha* also comes to an end. Therefore, there is no *karma* of any kind in his account.

**Vijñānamayaśca ātmā:** The *karṭṛ*, doer, also is gone. The *vijñānamaya* is the *karṭṛ* who obtains in this body identifying with the *buddhi* etc., due to ignorance.<sup>215</sup> The *karṭṛ* gets negated at the time of *jīvan-mukti* when he knows the *ātman* to be *akarṭṛ*. Why is it said that the *karṭṛ* goes away when the body falls? Where is the *karṭṛ* to go now? The answer is that there is a *vyāvahārika-karṭṛ*, an apparent subject, present even after knowledge. In a *jīvan-mukta* there is an *ahaṅkāra* that goes about doing things, such as teaching the *śāstra* and seeking *bhikṣā*. Without the presence of doership no action is possible. That sublated doer is there as long as the *prārabdha-karma* exists. When the body falls, that doer is gone. The *vijñānamaya* does not refer to consciousness. The *vijñānamaya* has *karṭṛtva*, and the *ānandamaya* has *bhokṛtva*. If *vijñānamaya* is gone *ānandamaya* also is gone.

**Pare'vyaye sarva ekībhavanti:** all of them become one with imperishable Brahman. The word '*ekībhavanti*' does not mean they join Brahman and sit there all the time. It means they are no longer separate.<sup>216</sup> Already they were non-separate from Brahman. Now that the body is also gone, they do not come back. That Brahman is *avayaya*, not subject to end.

The *śāstra*, which talked about the *punya-pāpa* for the *jīva*, releases the *jīva* from that *punya-pāpa*. Until this person gets *mokṣa* through knowledge, he keeps going round and round in *saṁsāra*. That is the meaning.

Then, how are they *ekībhavanti*? And example is given in the next *mantra*.

-----  
<sup>214</sup> प्राणः श्रद्धा खं वायुः ज्योतिः आपः पृथिवी इन्द्रियं मनः अन्नं वीर्यं तपः मन्त्राः कर्म लोकाः नाम च । (प्रश्नोपनिषत् 6.4)

<sup>215</sup> विज्ञानमयश्च आत्मा अविद्या-कृत-बुद्ध्याद्युपाधिम् आत्मत्वेन मत्वा जलादिषु सूर्यादि-प्रतिबिम्बवद् इह प्रविष्टः देह-भेदेषु । (मुण्डक भाष्यम् )

<sup>216</sup> सर्व एकीभवन्ति अविशेषतां गच्छन्ति एकत्वमापद्यन्ते जलाद्याधारापनये इव सूर्यादि-प्रतिबिम्बाः सूर्ये । घटाद्यपनये इव आकाशे घटाद्याकाशाः । (मुण्डक भाष्यम् )

to be continued...

# Address to Youth

(Sri Swami Dayanandaji's lectures)

*Continued from October 2018 issue...*

When I say the whole world is God, then there is something there more than what the eyes see. There is nothing to believe, but something to understand.

So, if one say it is shirt. Another say it is shirt alright, but it is fabric. It is something to understand. He is not denying the shirt. But he asks you to see something more than the shirt. Like in physics. What does physics say? What do you call solid matter is nothing but energy. Matter is defined as that "anything that occupies a space and has shape". If you see what physics say matter is nothing but atoms and atoms are energy? Matter is energy. We are not denying the existence of matter. We are saying what? Little more than matter, which is to be understand and not believed.

So when I say the whole world is god, we are not denying the world or we propose a God other than what we perceive. So we have to know something more than what we see. That is God. If we understand this then we do not have believe in god. We see God – we understand what IS God. Now- this is God.

Everything is God In this I carve out a body for myself. I have an identification, individual entity. I say this is me. If you touch this body I say you touch me. Do not touch me I say. I take me as body-from sole to the top. So I, the individual as well as the whole world I objectify –both are God and God only.

Hence to invoke God I do not have to go out. I understand 'Every think is God'.

There is a still more to know.

I am an individual with limited knowledge and power. Lord is omniscient and ideal for worship. I am limited. The individual offers his prayer to the lord. He wants a place and form where he can offer flower worship. In all cultures flower is used as a symbol of friendship, love, welcome. But whenever we worship, we also use flower. I offer flower to lord as a means of worship.

Where can you offer this flower when everything is lord? So we require a place. You create an altar. There is a puja room at home. You look at that altar as the Lord's altar, form. One can therefore invoke any form as Lord's form.

Another person also can be looked upon as lord. But he has his own work. He will say I am not *acyuta* etc.

We require a non-protesting person who does not think I am small. If he has his own notions about himself, how can you invoke lord in him? So I go to a stone. It has no age. If you say it is lord, it is lord.

Stone neither is flattered nor put down by whatever you do. You create a sculptured stone. That form is *bhagavan* to invoke. On the whole I require only one place.

Suppose I am sitting in an audience with my little finger out. Next person wants to draw my attention. I am listening to the Swami. What he will do? He will pull my little finger. He wants my attention. How much attention I should pay? He touched only little thing. Should I give only little attention?

If he pulls my hand, little more and then if he gets up and gives me a massage, then I ask 'what you want?' Is it necessary to have total massage to give full attention to him? No. Because the little finger is me.

The whole me is this little finger. When you touch my little finger who is touched? I am touched. So in a given part of me, you can invoke the whole of me.

In Kashmir, in one mosque, there is a casket in which one hair is there, A single hair of some length. It seemed to be of prophet's hair. That hair got stolen. The whole Islamic country resented. They invoked in a single hair their reverential prophet and worshipped.

None worships idol. You worship lord. You know it is wood or stone or metal. It is the Lord you worship. You see it as lord. That is all. So in one form I invoke the whole form. You want to offer flower to ocean because ocean is lord for us. Animals are worshipped because every animal is associated with one lord or another. Mouse –Ganesa, Garuda-Vishnu, Bull- Siva, buffalo-yama, Snake-with Siva/Vishnu.

Another important thing, not only in one form we invoke the whole, we invoke the given aspect of the whole in that. Suppose finger has problem, I show to physicians, he looks at the finger and studies it, its function etc. The bill will go to whom? To the person. Finger is an aspect of me. Finger is looked as an aspect of me.

We worship lord in a given form. In sun we can invoke the lord or we invoke the lord as the sun. In air we can invoke the whole god or we can invoke the lord as wind god. Water god is aspect of lord.

So everything is animated. There is nothing inanimate in creation. Everything we look upon as lord. How many gods we have? Any number. That is why Hindus are tolerant to other forms of worship. Why, because of this concept. You can worship lord in any form, you can invoke lord in any language, because he is omniscient. Not that he knows only one language. Any language he should understand. He must not have any linguistic problem. How many names he has got? All names are his names. You take yourself. How many names you have got? You are K. Ramaswami. In office you are called K.R. In house you are Ramu. You are uncle for others. An orthodox housewife will not call him by name because of respect and will call "OOM" 'Ungalathane' or 'Innanggo'. You understand all of them. You are able to respond to all of them. What problem Lord will have?

So we accept all forms of worship. We have in this country a lot of tribal religions and tribal gods. We accept them also because there is no tribalism in god. Tribal may worship god in a tribal way. We can accept that also. 'How many gods you have? Are you not confused?' They ask questions like that.

We do not have the problem of one god because our vision of god. He is the maker as well as material and the creation is non-separate from him and you can worship him in any form - in any manner you can worship. It is the worship that counts.

The next question is - Why should one worship? What is worship? How does it help me etc. We will see them in the next class.

**to be continued...**

---

There were request from various readers that the letter size are too small for comfortable reading.Hence from this issue onwards the font size has been increased to 13.5.

**Editor**



# Pramana Introduction

## Muṇḍaka Introduction by Pujyasri (2010-13)

Knowledge does not require a knower. This is an important understanding. Knowledge requires a means of knowledge, vastu and buddhi and alignment there of. Once aligned knowledge takes place.

If the knowledge is para vidyā, knowledge of the svarūpa of the knower, truth of the pramātā 'I am pūrṇam – jñānam', the knowledge takes place and I remain. Obviously no further action is required. Irrespective of the limitations assumed by the knower prior to this knowledge, I remain pūrṇam – jñānam. The knower then has to proceed to remove all prior ideas through mananam (analysing and eliminating all contra opinions about self) and through nididhyāsanam (meditation on the meditator 'pūrṇo'ham,' bringing up in the seat of mediation all the discussion leading to jñānam deliberately thus removing all the viparīta jñānam by abhyāsa) till I claim completely 'I am pūrṇam.'

Except this every other knowledge is aparavidyā, gathered through all known means of knowledge, pañca pramāṇa. Swamiji says, even this discussion arriving at the need for the sixth pramāṇa and also about epistemology is aparavidyā only.

For knowing the truth of the knower, svarūpa of the pramātā, another pramāṇa other than pañca pramāṇa is required. Since the very definition of this pramāṇa is what is not available by other means of knowledge this pramāṇa cannot be scientific, as science falls within the realm of pañca pramāṇa. If what is told in Veda is verified by science, then what is told in Veda is only anuvāda, not the viśaya, subject matter of the pramāṇa. We have to look for anadhigatavam, what is not available for other pramāṇas all the way for Veda, Vedanta to be a pramāṇa. What cannot be contradicted, abādhitam is Veda, as it is not available for other pramāṇas. 'Śabdebhyaḥ jātam, śābdam, pramāṇam, apūrvatā, phalavat arthabodhakatvam.'

Śābdatvāt parokṣaḥ jñānam, there is one argument, for various sādhanas and sādhyas, means and ends in karma kāṇḍa. At the end of Veda, a mumukṣu goes to teacher and asks, 'please teach me what is Brahman.' Jagat kāraṇam brahma aham asmi iti aparokṣa jñānam is the teaching. That is the svarūpa of Brahman and ātmā.

Karma and karmaphala are indirect knowledge, knowledge it is called because of pramāṇa. They are not within the five means of knowledge. It is indirect knowledge only if we have śraddhā in Veda as pramāṇa; otherwise they are belief systems, not verifiable, adṛṣṭa. Even the pañca pramāṇas are given and there is order in everything that is possible through the pañca pramāṇas, dṛṣṭa phala.



All-knowledge is Īśvara. Without the interference of the pañca pramāṇas, the knowledge that is received by ṛṣis is called apauruṣeya jñānam. Niśvasitena given to ṛṣis is called arsha vidyā.

Satyam param dhīmahi – Bhāgavatā's first words, no connection, we have to find the connection. The truth is not śabda vācyam, but prakaṭita, the listener is the meaning of all these words, see the advantage on the part of the teacher. 'Mauna vākya prakaṭita param brahma tattvam nidhānam,' where the words stop, is maunam. The meaning of the word is the student, prakaṭitam.

Śābdam jñānam parokṣam bhavati, since it is not born of pratyakṣa. This is the contention. This is answered by the analysis that this knowledge through śabda is parokṣaḥ only when the object of knowledge is away from you. We do not need a pramāṇa including Veda to know that I am, I exist, pl. note. Therefore only one thing in the jagat that does not need a pramāṇa to know is just 'I am, I exist'. Even our ignorance for us to know we need sākṣi pratyakṣa. So Veda, Vedanta pramāṇa also only leads us to better understanding through 'neti, neti' what our svarūpa is not, that is parokṣaḥ, and also by reasoning, śruti anukūla reasoning. Finally we arrive at aparokṣaḥ anubhūti svarūpam, svataḥ pramāṇa, explained by daśama dṛṣṭānta. Neither pratyakṣam, nor parokṣam, nitya aparokṣaḥ, self – revealing not born of pramāṇa, yat vāca anabhyuditam yena vāk abhyudyate tad brahma tvam viddhi. Na udeti na astam yeti, vṛddhim na yāti, kṣayam na yāti, svayam vibhāti. Nitya here is never parokṣāt any time, asmat pratyaya viśayatvāt, brahmatvam asti. Yato va imāni bhūtāni jāyante, yena jātāni jīvanti, yad prayanti abhisamvisanti iti tad brahma iti, jagat kāraṇam brahma aham asmi iti. So the attitude towards Vedanta pramāṇa is very important, based on the śāstra, should be total śraddhā. The pramāṇa must be handled deftly by an ācārya from the sampradāya, sampradāyavid. Therefore knowledge unfolded by Vedanta śāstra is always aparokṣam. Therefore the teaching should be such that it acknowledges this fact, then teacher's job is just make you own the knowledge.

The conscious being is cognitive, will, choice come later; open your eyes, you see; for what you do after seeing, will comes in. Sometimes people respond spontaneously or impulsively depending on the person. So the cognition reveals something basic about a human being. The cognition can also depend on the defect on the eyes or poor light or if the mind is not with the eyes. Pramāṇa is highly truthful, as true as the object is, vastu tantram. Pramāṇa operates without interference from pramātā. Prior judgement by the pramātā, prejudice interferes with pramāṇa tantra. Intuition is not pramāṇa. Knowledge in keeping with what you know already is called pratyabhijñā.

Pramāṇa does not brook option. The whole being, pramātā, object, indriya, buddhi are aligned, without interference from pramātā is called total surrender to pramāṇa. I am a mortal, limited, duḥkhi is not pramāṇa prāpta, it is avicāra doṣa. Śabda, words of śruti are pramāṇa. So the words have to reach me, the meaning has to be understood, understanding here is the very nature of pramātā, svarūpa of ātmā. It is not the pramātā, the knower is sitting there and looking at the meaning of the words because he is the meaning of those words. The pramāṇa says you are Brahman, satyam, jñānam, ānandam. The self-evident being, ātmā becomes the very meaning of the words satyam, jñānam, ānandam, Brahman.

This has to be understood. Therefore 'gurumeva abhigacchet, śrotriyaṁ brahmaṇiṣṭham.' So the entire śāstra vicāra is to understand that I am the meaning of the words 'satyam, jñānam, ānandam, Brahman.' So total surrender to the sampradāya, the guru, the pramāṇa is necessary. Guru upadiṣṭa śāstra is pramāṇa. One who has received the knowledge through the sampradāya is called śrotriya.

Vedanta pramāṇa has phalavatvam, whereas when you open your eyes, you may see many things which are not phalavat. Veda pramāṇa being deliberate pramāṇa has always phalavatvam. Vedanta pramāṇa does not require science to validate. The lakṣaṇa, meaning implied by the words, excludes every other meaning of the words. 'Vedānto nāma upaniṣad pramāṇam.' 'ātmanastu kāmāya sarvaṁ priyaṁ bhavati,' – the pleased self ātmā is the most sought after, everything else is sought or kept away only to remain the pleased self. The pleased self ātmā has to be discovered, seen for sure, the pramāṇa whose object is 'ātma- the pleased self' is to be listened to, doubts removed and all viparīta bhāvana to be removed.

### **Jagat kāraṇam brahma tvamasi**

Madhvacarya says atattvamasi - 'tat satyam sa ātmātattvamasi' is read as 'tat satyam sa ātmā atattvamasi.' Why should śāstra tell that, which we already have as a notion. We do not need an independent pramāṇa (Veda pramāṇa) for that.

Then tattvamsi is read tasya tvam asi, one belongs to Brahman; there is nothing other than Brahman, you are part of it, the wave belongs to the ocean and is not the ocean. This also does not need an independent pramāṇa because that we as individuals belong to the larger set of bones, blood..etc; elementals belong to the elements; this is already available through other pramāṇas.

Advaitam – the truth of Brahman is the truth of ātmā, satyam jñānam anātam brahma, (tasmāt etasmāt ātmanaḥ) the meaning there of can be seen aparokṣena and then jagat has to be necessarily mithyā because kāryam kāraṇāt abhinnaḥ. Kāraṇam being acintyaṁ, arūpaṁ, abhinna nimitta upādhānam, kāraṇam is satyam, kāryam is nāma, rūpa mithyā, word and meaning, all-knowledge, the order of orders, (yatovā imāni bhūtāni....) available for transaction, both events and activities are nothing but nāmni nāmāni. This is the vision. This being pramāṇa need not be validated by another pramāṇa but should be abādhitam, not to be contradicted by other pramāṇas and no internal contradiction. That is pramāṇa lakṣaṇam, svataḥ pramāṇam, object being self, self has to validate, like even the eyes have to validate eyesight, especially what the pramāṇa conveys is self-evident you. This is very important.

The pramāṇa is in the form of words, mantras. Each mantra is meaningful only when the vision of all mantras is there. All mantras can be studied one by one only. So there is anyonya āśraya, that is why 'gurumevābhigacchet.' This guru would have got from his guru, paramparayā tracing back to 'sadāśiva samārambhām śaṅkarācārya madhyamām asmat ācārya paryantām vande guru paramparām.' The source of every discipline of knowledge is Īśvara. In every piece of knowledge we only scrap-off some ignorance, the knowledge is already there. All-knowledge-consciousness is Īśvara. Improperly handled pramāṇa can do harm, therefore śrotriya is required.

## Kena upaniṣad Introduction:

Veda has a commitment to reveal jīveśvara aikyam. The method employed by the śāstra is to prove effect is not separate from cause and the cause is not separate from me. This is the only method that can give a person sarvātma bhāva, which is the truth, aham idam sarvam; this is purely a vision, it is not a process. The other pañca pramāṇas are good for getting by for the confused person. They do not say there is duality. The pramāṇas reveal what they have to reveal, that's all. None of them tells dvaitam is satyam. You conclude blue sky, eyes do not say that. They only give sensory data and allow you to make inference. These pramāṇas do not have any clue to reveal the svarūpa of the pramātā. The final tātpariyam is oneness is the reality. The oneness is revealed by the upaniṣads, Vedānta. Tasmin eva samanvayāt, sūtra. Even karma kāṇḍa addresses a person to say where he is, by pointing out that there is adṛṣṭam, you have choice to do or not to do, by common sense you know what is right or wrong, referred to as conscience, common sense based values, etc. The person takes himself to be a wanting person. This is the setup.

There is every possibility for going against common sense dharma. 'Gahanā karmaṇo gatiḥ.' So the Veda addresses the person where he is in the setup. It guides you to sukṛt, avoiding pāpa and gathering puṇya; it tells you it is not worth going against dharma, that gives you space, creates a possibility for viveka. It tells possible dṛṣṭa phalam by doing adṛṣṭa karma, anadhigatam karma, adṛṣṭa phalam by doing known, dṛṣṭa karma. By revealing this, śāstra releases the person from the hold of rāga dveṣa, makes one a responsible person. It helps one grow. We have to deliberately follow dharma, so that I will grow and one day I will spontaneously follow dharma. In our own self-esteem I have to pass as a person. So dharma becomes mukhya puruṣārtha. Karma kāṇḍa gives us that, makes us sukṛt. Even mantras in karma kāṇḍa also reveal jagat is Īśvara, so non-duality walks in. Any normal thinking person can find out the whole Veda is pointing to non-dual vision.

## Nature of Brahmajñānam as explained at the end of Kenopanishad

Swamiji explains the Yakṣa as avatāra, bhagavat māyā, vastu has not undergone change. He says the whole sṛṣṭi is like this, born of, mayayā; an avatāra is an appearance, without having the compulsion of karma, having kartṛtvam; if a person has kartṛtvam, earned puṇya pāpa, one is born, this is called janma, vṛddhi, not an avatāra. The appearance of an effulgent being like Yakṣa, we call avatāra, appearance for a job, aṁśa, the appearance has upādānam, result of some kind of prayers, vāyu, agni, Indra have earned some kind of puṇya, the blessing is the appearance of Uma (ūḥ is Śiva, Uma is śakti of Śiva) here Uma is jñāna śakti. Sā Uma śrutiḥ uvāca. ,Yakṣa you saw is Brahman.'

Vidāñcakāra – gained knowledge. From upadeśa alone even Indra understood, not by himself, na svātantryena. Vāyu, agni devatā are more blessed because they went near Yakṣa and held talks with him. Indra is most blessed because he got the teaching.

Anyān devān हेनन्नेदिष्टं पस्पर्श came to know that later. The upaniṣad presents that the whole thing happens like lightning – the Yakṣa coming, and going - upamā upadeśaḥ(verse 4.4) Brahman being what it is there is no upamā, nirūpamasya brahmaṇaḥ, upamā ādeśaḥ(3 mātra) – analogical teaching. Vidyut is prasiddham like vidyut. It is known but you can't see. Drṣṭānta is drṣṭa sadṛśam. (Amṛtam is śrutānta.) Because of this, tiro bhūtam brahma devebhyaḥ, sakṛt (one time) darśayitvā. Tejaḥ iti adhyāhāryam, vidyotitavat (आ ३ इव). Another example is just like blinking, wink of the eye. The Yakṣa came and disappeared for Indra. All the devas experienced Yakṣa, but they did not get to know( that much alone is the example, it went off in a flash) vastu, upadeśa alone gave them jñānam. The understanding also is a vṛtti happens and goes away, the vṛtti also goes away in a flash and only pratyaya remains. This vṛtti that is obtained by the upadeśa 'tadbrahma tvamasi' is akhaṇḍākāra vṛtti, the vṛtti which does not recognise knower-known-knowledge difference. So in keeping with the appearance of knowledge is the Yakṣa appearing and leaving in the upaniṣad example. Ajñāna nivṛtti is the flash. That is like lightning, that is the upadeśa.

Etat brahma manaḥ gacchati iva. When you contemplate upon Brahman, Brahman 'ṭaukate iva, visayī karoti iva,' not available for objectification. Śabda is very important, satyam brahma. You are the meaning of satyam. If all other relative meanings are negated by enquiry, then for the informed person, the śabda satyam is good enough to be the meaning. Therefore manaḥ śabda gacchati iva, śabda anuviddha savikalpa samādhi, an absorption with the word, you become the very meaning of the word. Sanakādi ṛṣis were taught by dakṣiṇāmūrtiḥ maunena. You begin with the word vācya, gacchati iva, arrive at the lakṣya.

Satyam param dhīmahi – Bhāgavatā's first words, no connection, we have to find the connection. The truth is not śabda vācya, but prakaṭita, the listener is the meaning of all these words, see the advantage on the part of the teacher. 'Mauna vākya prakaṭita param brahma tattvam nidhānam,' where the words stop, is maunam. The meaning of the word is the student, prakaṭitam. 'Sadguru sumukha kamalodbhūtam bhāvaye paramātmānam' - sumukha kamala are the words from the guru, their meaning are the fragrance, not visible, lakṣya, paramātmā is like that.

**V.Ramanathan**



## 28TH ANNIVERSARY OF AVG

AVG Anaikatti celebrated its 28<sup>th</sup> anniversary on Nov 4, 2018. Around 100 devotees attended.

**GURU & ISVARA ANUJNA:** The celebrations begun with Guru and Isvara's anujna at Gurutiritha.



**GURU PADAUKA PUJA:** Pujya Swami Dayananda Saraswati's murti and paduka were reverentially worshipped at Gurutirtha.

**THIRUMURAI RECITAL:** The anniversary celebrations were held in the lecture hall. Thirumurai Seva Maiyam presented a soul stirring Thirumurai recital on Thevaram and Thirupugal.



**INAUGURAL PRAYER:** The programme commenced with prayer by Smt. Shanti Subramanian.

**WELCOME ADDRESS:** **Swami Shankarananda**, Paramount Executive Trustee and Acharya, welcomed the gathering. He introduced Padmashri awardee Dr. H. R. Nagendra, Chancellor, S-VYASA University, Bengaluru. Dr. Nagendra, Ph D worked in NASA, USA. He left that job and joined Vivekananda Kendra, Kanyakumari. Later he started S-VYASA University. The university conducts many courses especially on Yoga from beginner's level upto Ph D. They create Teachers who work for physical wellness, mental wellness and emotional wellness. Dr. Nagendra is the President of Indian Yoga Association. What Pujya Swamiji has done for Vedanta, Dr. Nagendra has done for Yoga.



**GURUKULAM REPORT:** **Sri Kailasanathan**, General Manager, presented the Gurukulam Report. He said that with the guidance of Swami Omkarananda, the Mahakumbabishekam of Sri Medha Dakshinamurthy temple and Sri Kalyana Subramaniaswamy temple at the Gurukulam were successfully completed on June 17, 2018. The 40 days mandala puja were also performed as prescribed by the Sastra. Pujya Swamiji's birthday and punya tithi were celebrated. During the year 10 spiritual retreats and 19 spiritual camps were conducted with the participation of 3,088 students. The entire campus of Anaikatti Gurukulam has been renovated.

**KEYNOTE ADDRESS: Dr. H.R. Nagendra**, Chancellor, S-VYASA University gave the key note address. He said that Pujya Swamiji guided the jnana yoga programmes of S-VYASA University. Anaikatti Gurukulam is role model for all institutions. Karma yoga helps one to grow to great heights in ethics, integrity, morality and equanimity. Moksha is a state of absolute freedom from all stress and bondage of mind, emotions, intellect and the body. S-VYASA has brought the ancient knowledge of Rishis for a wholistic life to the University. Sanskrit is a compulsory subject in S-VYASA. As suggested by our Prime Minister Sri Narendra Modi, United Nations has declared June 21 as International Yoga Day. Our Prime Minister has taken steps to bring Yoga in the regular school education system and in Universities. Yoga is a compulsory subject in the Schools and Universities in BJP ruled states. S-VYASA is working with Ministry of Ayush in prevention of diabetes, control of cancer and promotion of positive life. S-VYASA is planning for online digital learning with learning support centres in many places. With Swami Jagadatmananda as Dean, S-VYASA proposes to start a department in Medical Astrology.



**ANUGRAHASHANAM: Swami Sadatmananda**, Paramount Trustee and Chief Acharya gave the anugraha bhashanam. He said that with gratitude and reverence, namaskara to Pujya Swamiji, due to whose grace this wonderful place was created. Only due to his blessings this 28<sup>th</sup> anniversary is celebrated. Arsha Vidya Gurukulam is a place of learning the wisdom of Vedas.





There are popular misconceptions. The wrong view is that Vedanta is a theory. One should practice mystic sadana and gain mystic experience. The correct view is Vedanta is a means of knowledge to know the truth about oneself. The wrong view is that Vedas are scientific. The correct view is that Vedas are independent means of knowledge which need not be confirmed by any other means of knowledge. But science has to be proved by observation, experiment and testing. The wrong view is that Vedanta takes away devotion on the Lord. The correct view is that Vedanta makes one's devotion mature. The wrong view is that Vedanta makes a person dry. The correct view is that Vedanta makes a person compassionate. Pujya Swamiji was an embodiment of compassion. Vedanta reveals the true nature of oneself. Arsha Vidya Gurukulam is an honest attempt to provide the environment to study Vedanta. May we continue this vision and get blessed by Arsha Vidya in our life.

**VOTE OF THANKS:** Sri M.Kathiravan, Manager proposed a vote of thanks.



The celebrations concluded with maha prasadam. **Report by N. Avinashilingam**



# Anugraha bhashanam by Sw Sadatmanandaji

on the 28th anniversary celebration of AVG, Anaikatti on 4th November 2018

*yasya krpA prayatnAbhyam sthAnametata sunirmitam  
tameva pujiyam vandeham sAdaram mudA.*

With gratitude and reverence, I offer my namaskara to Pujya Swamiji by whose grace and effort alone this wonderful place called Arsha Vidya Gurukulam was created and by whose blessings alone it is continuing. My namaskaram to all of you.

We are celebrating the 28<sup>th</sup> anniversary of this place called Arsha Vidya Gurukulam. Gurukulam means *guroh kulam*. Literally it means the residence of guru, the teacher who is the source of knowledge. Therefore, gurukulam means a place of learning. Learning what? Arsha vidya. Arsha vidya essentially means the knowledge of Vedas. So Arsha Vidya Gurukulam means a place of learning the wisdom of the Vedas.

## How do you understand this word - arsha vidya?

Vidya as I said, means knowledge and arsha means that which has come from rishis - *risheh idam Arsham*. What is the meaning of rishi? There is a technical definition. *rishayah mantra drshtArah*- rishis are those who have seen the mantras of the vedas. This definition is based on our understanding that the Vedas, the body of knowledge are not created by any human intellect. It is given by the Lord through some people who had the purity because of their tapas. Those people through whom we have received the mantras from the Lord are called rishis. So rishis are not the authors of veda mantras. Even though many people think, even after having studied Vedanta for several years, that rishis did some spiritual experiments and based on those inner experiments they came out with these mantras which are called vedas. That is not the traditional understanding of the Vedas. In our tradition, the Vedas are considered to be apaurusheya. Means they are not the creation of any human intellect. They are revealed by the Lord through rishis for the entire humanity.

Thus, arsha vidya means the wisdom of Vedas which is received through the rishis from the lord.

These vedas from one angle, are four in number- Rigveda, Yajurveda, Samaveda and Atharvaveda.

From another angle, veda mantras are considered to be of three types- Rigmantra, yajurmantra and samamantra. This entire body of knowledge called Vedas is divided into two parts from the standpoint of its subject matter. The first part is called vedapurvabhaga, otherwise called karma kAnda which is dealing with the rituals and meditations. It is occupying a big volume in the entire body of the Vedas. The second part of the vedas is called Vedanta - Vedasya antah vedantah. It is a positional name. This Vedanta otherwise called jnana kAnda is dealing with the knowledge of the truth of the individual, the world and the cause of this world called Isvara. Thus vedas have got two parts called - karma kAnda and jnana kAnda otherwise known as vedantah. So arsha vidya is in the form of karma kAnda and also it is in the form of jnana kAnda called Vedanta, otherwise called Upanishad. In this gurukulam, we are learning and teaching the second part of arsha vidya called Vedanta.

**Regarding Vedanta there are so many misconceptions.**

I would like to deal with this topic as to what are the misconceptions about Vedanta.

- 1) The first misconception about Vedanta is that **Vedanta is a theory which has to be followed by practice** for some special experience called self-realisation. This misconception has some basis. Many people study Vedanta and there seems to be no transformation and they continue to remain the same good old people. Therefore they think that Vedanta is only a theory. It has to be followed by some special mystic sadhana because of which there will be some very special mystic experience. This is a very, very popular belief, very prevalent in the spiritual world.

Pujya swamiji would dismiss this belief very strongly. Infact, he is known for that. Really, Vedanta is neither theory nor practise. Then what is Vedanta? Vedanta is a means of knowledge. Like your eyes are a means of knowledge. Your eyes and the operation of your eyes is neither theory nor practice. So Vedanta is neither theory nor practice. Vedanta is a means of knowledge and it should be treated as such. Because of not having this clarity, many people do not have a proper approach towards Vedanta and therefore they are not benefited by it. Pujya Swamiji would highlight this point very much that Vedanta is a pramanam. In the text Vedantasara the opening statement is : *vedanto nama Upanishat pramanam*. Just as the eyes are the means of knowing form and colour and ears are the means for knowing sound. Similarly Vedanta is a means of knowledge for knowing the truth about the self, world and the Lord.

Thus the first misconception is that Vedanta is a theory to be followed by a practice. This statement has some basis. If taken in right spirit it would mean that after studying Vedanta if you do not get the benefit of Vedanta, then perhaps you require some sadhana .That sadhana will prepare the mind to receive the benefit of Vedanta. If understood in this manner it is acceptable. It means that some correction or some refinement is required in the instrument called antahkarana.

- 2) The second misconception is that Vedanta and even the **vedas in general are scientific**. This is a very popular misconception. If we take the tight definition of science, Vedas are not scientific, need not be scientific and should not be scientific. If we take a very loose definition of science that science means systematic knowledge, then perhaps we can call vedas as science. But that is not the tight, regular, conventional definition of science. Science is a systematic enterprise for building and organising the knowledge in the form of testable explanation of this natural world and the things happening there. This is done with the help of observation, measurement and experiment. Then only it is called science. For something to be called scientific, it has to be based on methods and principles of science. One important principle of science is that there is an external reality and it can be discovered by observation, measurement, analysis and experimentation. The scientific methods are involving formation of hypothesis, testing of hypothesis and falsifying or confirmation of hypothesis. The subject matter of Vedas are not available for such observation, measurement and confirmation by any other means of knowledge. Therefore, Vedas are not scientific.

### **If we further analyse this particular statement as to which part of Vedas is scientific?**

Is Vedapurvabhaga scientific or vedanta- scientific?

*Vedapurvabhaga* (karmakanda) is talking about karma-karmaphala sambandha. If you do this particular yaga called *kariri yaga*, you will get rain. If you do *putra-kameshti yaga*, you will get a son. This is the type of subject matter presented in karma kanda. Now how will you scrutinise this particular statement of vedas? It is not available for scientific analysis. You cannot ask scientifically, how did this *kariri yaga* create rain ? Many people try to explain this by saying the yaga creates smoke, which creates clouds and from which rain comes, etc. If this is true, then we can burn a tire also and get smoke. That will not be accepted by scientists nor by vedic people. Those who are struggling to prove vedas to be scientific , perhaps they do not know science or they do not know vedas or both. In malayalam there is a saying –if someone says i know anjanam(collyrium) ,it is white exactly like turmeric powder. It means this person does not know what white is, what turmeric is nor what anjanam is. Similarly those who are trying to prove that vedas are scientific, they do not have correct understanding of vedas nor correct understanding of science. So let us not have the pressure to prove vedas to be scientific. Everything need not be scientific. In fact , science itself has accepted that certain areas are beyond the field of science. Science has accepted that singularity can never be explained by science because the density is so high. And they say that if we go further deeper, then there will be religious implications. Therefore everything need not be scientific. Vedas are not against science. When we say Vedas are not scientific what we mean is , the subject matter of Vedas are not available for scientific experimentation. Yes we do accept that yogashastra is available for science because it deals with the body and function of the mind which is available for scientific experimentation. But punya/papa and paraloka are not available for such experimentation. Therefore we need not have the pressure to prove it to be scientific. Nor do we have to be apologetic about Vedas not being scientific. But this does not mean Vedas are unscientific. That which is dismissed by science is called unscientific. Karmakanda is not dismissed by science. Thus karmakanda portion is not unscientific nor scientific.. Similarly the Vedanta portion is talking about the true nature of the self which is *asabdam*, *asparsham*, *arupam* – free of sound, touch, form and color i.e, not available for perception. Thus both the sections of Vedas are not available for objectification. But at the same time the subject matter of Vedas is not irrational, illogical. The subject matter of Vedas is neither logical nor illogical. It is trans-logical. What do we mean by that ? That which is proved by logic is called logical and that which is disproved by logic is called illogical. The subject matter of Vedas cannot be decisively proved by logic , nor decisively disproved by logic Therefore Vedas are neither logical nor illogical, they are trans-logical or alogical.

3) Another misconception about Vedanta is that Vedanta is only an **intellectual exercise** . It does not do anything. If it is only intellectual exercise doing nothing, then the transformation you are seeing in the disciples of Pujya swamiji who gave up everything and took up sanyasa life will not happen. Swamiji initiated more than 200 sanyasis in his lifetime. They would not give up everything, if there was no transformation by Vedanta. So Vedanta is not a mere intellectual gymnasium or exercise. It is in the form of the means of knowledge revealing the vision about myself which transforms one's life if it is handled and received properly

- 4) Another misconception is that Vedanta gives **intellectual knowledge**. Pujya swamiji says this statement is absurd because we can say that only if there is another variety of knowledge available. Like we say green apple and it has meaning because other types of apples like red apple are available. But we cannot say 'white milk' because milk is always white. So one need not and can not say: *"Today I brought white milk"* - because there is only white milk.

Similarly what do we mean when we say Vedanta is only intellectual knowledge?

Is there nasal knowledge or dental knowledge or any other type of knowledge other than intellectual knowledge ? Knowledge is always taking place in the intellect. Therefore every form of knowledge is intellectual knowledge only. It has to be intellectual because ignorance is in the intellect. Where the problem is, there the solution should be. Therefore this knowledge has to come in the intellect alone. So Vedanta gives intellectual knowledge is not a right statement. But the spirit behind the statement can be validated. A person who makes this statement means that Vedanta has been understood according to him, but Vedanta has not been assimilated in his life, it has not brought any transformation in his life. In that sense it is acceptable, if you say vedanta gives intellectual knowledge. But if you mean that there is a different type of knowledge required which is not occurring in the intellect , then that is not right understanding according to our sampradaya, tradition

- 5) Another misconception is that takes away our **devotion to Isvara**. Means before coming to Vedanta people have devotion and after coming to Vedanta, this devotion will go away. That is not correct. In fact, Vedanta makes your devotion highly refined, highly mature. The sentimentalist attitude of crying for the lord, etc. may reduce or go away because the person discovers that in reality the lord is not different from me. But at the level of upadhi, I am an individual and Isvara is the total and the individual surrenders to totality, that appreciation does not go away. That is why devotion to the lord does not go away.

The best example to substantiate this statement is Pujya Swamiji who was one of the greatest teachers of Vedanta and in whose life you could also see devotion . Infact, when he was concluding his last speech in the USA, the last words he uttered were :grace, grace, grace.

So you cannot say that Vedanta is taking away devotion. If Vedanta seems to take away devotion means that Vedanta is not digested properly.

- 6) Another misconception is that Vedanta makes **the person very dry, heartless, emotionless**. That is not true. Pujya Swamiji is an example. He was full of compassion. He was not dry at all. Whoever has met him knows that he was full of love and compassion. If Vedanta makes you dry then he must be the driest because Pujya Swamiji was the embodiment of Vedanta. But we did not see that. Therefore this particular misconception that Vedanta makes the person dry is not correct. Yes, if vedanta is not digested properly, not taken correctly, misunderstood then this can be an adverse effect. But Vedanta is not meant for making a person dry.

These are some of the misconceptions about Vedanta.



The main point to be emphasized is :Vedanta is a means of knowledge revealing the true nature of myself. Somebody may ask –“ *what is the use of this self-knowledge?*” We have some forms of knowledge and we don't have some other forms of knowledge. Physics I know, chemistry I know, computer I don't know. So many things I know and so many things I don't know, but my life does not seem to change. This question will be answered when I understand the human struggle.

Human struggle is to be free from self non-acceptance. Whatever a person does, there is continuity of this self non-acceptance. Whatever I do or achieve, I am not completely acceptable to myself. I always want to be different, so that I can be acceptable to myself. First I was a clerk and then I want to be an officer, then manager, then director so that I am acceptable. Self non-acceptance is the bondage and from that bondage one wants to be free. One struggles a lot to be free from this problem of self non-acceptance. Many things he achieves, but still the problem of non-acceptance continues. Then I seek acceptance in vicarious manner. Let me have acceptance from others, so that I will be free from this problem of self non-acceptance. So we keep struggling to get approval from others.

I want to keep my spouse happy, children happy, my boss happy so that they will accept me. And there is no such thing as a free lunch. The world will extract its price to give approval. We have to struggle a lot to get the approval and in spite of the struggle, we don't get complete approval from others. Not even from one person. Today this person is happy with me , but tomorrow not happy. So I cannot get approval from a single person. Even if one person gives me approval, that is not enough because I feel that only one person is accepting me, not others. I want acceptance from all. That is not possible because in a group of people, some want me to be in one way and others want me to be different. There is conflict. So I cannot make everybody happy. Infact, in my struggle to make everybody happy, I make everybody unhappy. That is what happens. Therefore, getting acceptance from the world is not going to work.

Only possibility is that in reality I am acceptable, but I do not know how. Therefore my problem of non-acceptance may be due to ignorance of not knowing what I really am. Not knowing that I am really acceptable. Because of that ignorance, there is a problem of self non-acceptance. When ignorance is removed, the problem of self non-acceptance goes away. Ignorance goes by knowledge and knowledge is received only from pramanam. Pramanam for self-knowledge is Vedanta. But Vedanta cannot be studied by oneself. One has to study Vedanta from a guru. *Tad vijñanartham gurumevabhi gachet.... (Mundaka U)*. Therefore we require a gurukulam. Pujya Swamiji beautifully said in some place that the study of Vedanta is a serious study about oneself.

It entails personal attention and care on the part of the teachers. This Arsha Vidya Gurukulam is an honest attempt to provide the students with such an environment. This is the spirit of Arsha Vidya Gurukulam where a person learns about himself, the world and Isvara and discovers that the truth behind all three is one and the same. In this discovery, the sense of limitation, the self non-acceptance goes away.

One is in harmony with totality. Everything is a luxury for that person. If something happens alright, if it does not happen alright. That person will be doing whatever is to be done. We have seen this in Pujya Swamiji's life. He kept doing what was needed to be done for totality but if something did not happen, it did not affect him. That is the result of wisdom ... That wisdom is given in this gurukulam. With this vision Pujya Swamiji started this Arsha Vidya Gurukulam and we pray to Lord Dakshinamurti that may we continue this vision and may we get blessed by arsha vidya which will transform our life, from self non acceptance to self acceptance.

**Om tat sat.**

---

### **Upcoming Retreats at AVG Anaikatti – including a first retreat on Astrology**

The following are the upcoming retreats. Every Vedanta retreat will include temple puja, meditation, classes on vedanta, satsanga (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>

<b>Retreat Id</b>	<b>Retreat Dates</b>	<b>Retreat Description</b>
R18-11	<b>8:00PM Saturday, 1<sup>st</sup> Dec to 12:30PM Saturday, 15<sup>th</sup> Dec</b>	14 day Vedanta retreat with Swami Shankarananda on <b>Mundakopanisad</b> covering the third Mundaka in detail and summarizing the teaching of the complete Upanisad.
R18-12	<b>8:00PM Saturday, 22<sup>nd</sup> Dec to 12:30PM Monday, 31<sup>st</sup> Dec</b>	9 day <b>Christmas Family retreat</b> on Self Inquiry with Swami Shankarananda. This will be based on the text <b>Svarupa-anusandhana-ashtakam</b> . The retreat will conclude at Lunch time on 31 <sup>st</sup> . Dec. You are welcome opt to stay an extra day and participate in the New-year day program which will conclude by Lunch on 1 <sup>st</sup> Jan.  Family retreat means children are also welcome. Children aged between 6 and 15 accompanied by a parent or guardian may also be registered for the camp. Children should understand English. There will be separate classes and activities for children. The exact program for children will depend on registrations received. Seva from parents to make the children's camp better welcome.
VE19-01	<b>8:00PM Saturday, 5<sup>th</sup> Jan 19 to 12:30PM Saturday, 12<sup>th</sup> Jan</b>	7 day retreat with Swami Sadatmananda. This will be based on first <b>brahma sutra</b> - " <b>athato brahma jijnasa</b> " along with Adhyasa bhashya

## Swami Veditatmanandaji's Camp at AVG

Adhyatma Vidya Mandir, Ahmedabad had organised a camp at Arsha Vidya Gurukulam, Anaikatti, Coimbatore in October 23 to 31, 2018. Swami Veditatmanandaji the acharya of Adhyatma Vidya Mandir conducted the camp consisting of 235 participants.



Swami Veditatmanandaji taught Vivekcudamani a text by Sri Shankaracharyaji. The schedule of the camp is as follows:

Meditation session - 7.15 to 7.45 am.

Swamiji's 1st class on Vivekcudamani - 9 to 10 am. Swamiji quickly recapped earlier part of the text covered in prior two camps and taught in great detail verses beginning from 113 to 185. Swamiji commanded the rapt attention of the audience with his characteristic lucid style of unfolding the shastra. Swamiji beautifully delineated the discussion on the nature of the self as totally distinct from the five sheaths. Talking on bondage, Swamiji beautifully said, "Bondage is nothing but a sense born of ignorance with no reality whatsoever."



Mid morning class - 11 to 12 am was taken by Swamini Vidyaprakashanandaji a student of Swamiji. She beautifully taught Ishavasya Upanishad.

Evening session - 5 to 6 pm was Swamiji's second class on Vivekcudamani.

Evening - 6.30 to 7.30, Stotra Chanting.

Last session - 8.30 to 9.30 - Question Answer and Bhajans.

Campers also participated in the morning and evening Puja in the ashram temple.

All the participants were touched by the support and care shown by acharya Swami Sadatmanandji and Swami Shakaranandji and all the other members of the Gurukulam. It was a treat to be in the sacred and pious atmosphere of the Gurukulam.

P S: With regret we have to say that Dineshbhai Mehta who organised the camp and who rendered totally selfless and dedicated services to Swamiji and Adhyatma Vidya Mandir since the inception of the ashram passed away on this Deepavali day. It is an irreparable loss to Adhyatma Vidya Mandir.

With Salutations!

**Swamini Paraprajnananda.**



## SWAMI SAKSHATKRITANANDAJI'S BRAHMA SUTRA CAMP AT RISHIKESH

Swami Sakshatkritananda conducted a camp at Kovilur Math, adjacent to Dayananda Ashram, Rishikesh from Oct 23, 2018 to Oct 29, 2018. 130 students attended the camp.



Every day schedule -guided meditation (morning). Two classes on Brahma Sutra and one with Sankara bhasyam, followed by evening satsangh.

Swamiji covered 16 adhikaranas, topics, out of the total 192 adhikarnas, selecting one from each pada, section. He had selected them based on their importance, uniqueness, representative nature, etc. The selection from each section gave an occasion to cover the subject matter of each section very briefly. He also explained the verses from adhikarana-nyaya-mala written by Sri Swami Vidyaranya for the selected adhikaranas, which gave the essence of the discussions. A brief description of the topics covered is presented below:

**FIRST CHAPTER: SAMANVAYA ADHYAYA:** Samanvaya Adhyaya establishes that Brahman is consistently the central theme of Upanisads. The topics explained were: Akasadikaranam (BS 1.1.22), Guhapravishtadhikaranam (BS 1.2.11 & 1.2.12), Devatadhikaranam (BS 1.3.26 to 1.3.33) and Prakrtyadhikaranam (BS 1.4.23 to 1.4.27).

**SECOND CHAPTER: AVIRODHA ADHYAYA:** Avirodha Adhyaya establishes that there is no inner contradiction among the srutis as well as between srutis and smritis and between srutis and tarka. Vyasa also points out the fallacies in the darsanas of other philosophers. The topics explained were: Arambhana adhikaranam (BS 2.1.14 to 2.1.20), Racananupapattyadhikaranam (BS 2.2.1 to 2.2.10), Kartradhikaranam (BS 2.3.33 to 2.3.39) and Jyothiradhyadhikaranam (BS 2.4.14 to 2.4.160).

**THIRD CHAPTER: SADHANA ADHYAYA:** Sadhana adhyaya deals with the means for the gain of brahmavidya which has been established in 1<sup>st</sup> and 2<sup>nd</sup> chapters. First Pada deals with jiva-gati vicarah - travel of the jiva from sarira to sarira and loka to loka because of which alone life is called samsarah. The purpose of this vicara is to develop vairagya. Second pada is doing tat tvam padartha vicarah, to know the meaning of these two words for knowing mahavakya. Third pada deals with varieties of upasanas which are required for single-pointedness of the mind. Fourth pada deals with other sadhanas like role of sanyasa in gaining brahmavidya, role of samadi shatka sampattih, and so on. The topics explained were: Tadantarapratipattyadhikaranam (BS 3.1.1 to 3.1.7), Phaladhikaranam (BS 3.2.38 to 3.2.41), Yavadadhikaradhikaram (BS 3.3.32) and Sarvapekshadhikaranam (BS 3.4.26 & 3.4.27).

**FOURTH CHAPTER: PHALA ADHYAYA:** Phalam for saguna upasana and nirguna vidya is enquired here. Phalam is mukti which is of three types -jivanmukti, videhamukti and kramamukti. First two are for jnanam and the last is for upasana. Kramamukti involves utkranti, departure and gati, travel. Even though they are in all the four padas, predominantly the first pada deals with jivanmukti, the second pada focuses on the departure of the prana at the time of death (for any jiva other than jnani with focus on upasaka), the third pada talks about travel through suklagati and the fourth pada deals with brahmaprapti for jnanai and brahmaloka prapti for upasaka who gains mukti in brahmaloka. The topics explained were: Avrttyadhikaranam (BS 4.1.1 & 4.1.2), Samsaravyapadesadhikaranam (BS 4.2.8 to 4.2.11), Karyadhikaranam (BS 4.3.7 to 4.3.14) and Jagatvyaparadhikaranam (BS 4.4.18 to 4.4.22).

**BHASYAM CLASS:** Sutra 2.1.14 in Arambhana adhikaranam was taught. This adhikaranam establishes that there is non-difference between the cause, Brahman and the effect, universe.

**GURU PUJA:** On the opening day of the camp and the concluding day of the camp, led by Swami Sakshiji, the students did puja to Pujya Swamiji's adhithanam at Dayananda Ashram, Rishikesh.

**BANDARA:** Sadhu bandara was offered on the opening day of the camp and concluding day of the camp at Dayananda Ashram, Rishikesh.



Report by N. Avinashilingam



## Dealing with unconscious

Pujya Swamiji's Talk20, 2005 satsang, Anaikatti: Psychological model of dealing with the unconscious.

Guilt is unconscious. We do not know what it is, but conditions one's life and so one begins seeking approval. It all comes from childhood. If there is parental disapproval, you look at it as unjust accusation for no fault of yours. If three-four children are there, one of them gets unjust blame sometimes, inadvertently from the parents. But the child has great sense of justice proportionate with great sense of trust in the whole (mother, father are the whole for the child.) Dropping something even gets looked at as crime, sometimes. All these build up in the unconscious, sense of guilt. First the confusion between the child and adult has to be resolved first. Adult behaviour with the child's problem inside can be deadly. The adult would try to logically bring out the child's problem. The adult has to separate the child first by abhyāsa. The sense of self-adequacy has to be regained. The adult in you has to approve the child, reconcile with the child, integrate the child in you with the adult, like an understanding mother, enlightened mother.

Everyone has got this child, 'being not sure,' inside. When father is ill, mother is ill, mother shouts, gets hysterical, these actions would have gotten into the psyche of the child. This 'being not sure child' will surface in the adult. Separation of child is important because adult action will manifest child's problem, and can lead to disastrous consequences. So, first separate, and then validate the child. Assure the child in you not to panic. Tell the child, 'I am going to understand you.' The child inside may always be afraid that you would neglect saying ,tarati shokam ātmavit, the knower of ātmā is free from sorrow,' but the child wants to retain that sorrow, wants to be validated, it won't let you solve the problem. The child will deny you, makes the joy (of cognitive knowledge) unreal. The whole issue is, the sadness means issues which the adult cannot bypass. Therefore the child has to be told in so many words, that I am going to understand this on a regular basis. The child has to be assured that the adult is going to take care of the child's issues, validate, accept and integrate. Then outside support is not required. As an adult outside support is unlikely to be there. That's why therapist, you pay and gains someone's ears. The therapist if he is good will help you validate the child in you and help you integrate.

When you have therapist in Parameśvara, the adult is more equipped to deal with the child. Īśvara is manifest in the forms of various orders, one being psychological. In the psychological order every emotion, child psychology, the unconscious is validated. The pain that is covered in the unconscious is āvaraṇa. The child's smile, child's efforts to please the mother is vikṣepa.



As a parent (when the child in you expresses the pain) by faulty adult behaviour, you handover to your son, daughter and such close kin, your panic, etc; it becomes a parampara, you do not process. Only Īśvara can help. The whole thing is Īśvara's order, my every emotion is 'sthāne,' has its place. That will help in īśvarising the whole thing. When we understand the infallibility of Īśvara, you have a permanent therapist, the validator. You welcome the emotion, embrace the child everytime, you do not pass it on to others without your validating the emotion; this is vedantic model. Open up to Īśvara, understand intimately the infallibility of Īśvara, validate every emotion is 'sthāne'. 'Jagataḥ pitarau vānte pārvati parameśvarau.' Vyaṣṭi is resolved into samaṣṭi. This is pure dayānandīyam. This is Vedanta model of dealing with the unconscious.

---

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

Many subscribers of this newsletter are getting hard copies regularly. Please renew your subscriptions regularly. New subscribers may please send your annual subscription of Rs 180 to Arsha Vidya Gurukulam, Anaikatti, Coimbatore 641 108. You may also download it from our website

<http://www.arshavidya.in>

**Cheque/DD to be drawn in the name of Sruti Seva Trust.** Please add bank charges also. All your letters relating to subscription should be clearly marked in the envelop top itself as " Arsha Vidya News Letter ". You may also contact through e-mail [nlquery2014@gmail.com](mailto:nlquery2014@gmail.com).

This will enable us to act fast.

Editor.

## Sanayasa Diksha

Swami Sakshatkrtananda Saraswati gave Sanayasa Diksha to the following students on 22-October-2018 at Rishikesh:

### Sitting

Chandra Kanhai - Swamini Cidsarananda Saraswati  
Srinivasulu - Swami Satyatmananda Saraswati

### Standing

Vijaya Veeraswami - Swamini Vedavedyananda Saraswati  
Uma - Swamini Umananda Saraswati



### *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



Dayanandeshvar Puja during BrahmaSutra Camp. Refer article in page 25





BrahmaSutra Camp Participants (Refer Article in page 25)