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**Arsha Vidya Pitham
Swami Dayananda Ashram**

Sri Gangadhareswar Trust
Purani Jhadi, Rishikesh
Pin 249 201, Uttarakhanda
Ph.0135-2431769
Fax: 0135 2430769
Website: www.dayananda.org
Email: dayas1088@gmail.com

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Phone: 91-0712-2523768
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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 :
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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

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Ātmānam ced vijānīyāt
Pujya Swamiji's transcribed talk

This is the ninth part of the serial article, continuation from Oct 2020 newsletter.

The sixth chapter of the *Chāndogyopaniṣad* unfolds what is that one thing, knowing which everything is as well known, by pointing out *satya* and *mithyā*. While the effect, *mithyā*, is the very material cause of which it is made, the cause, *satya*, is not the effect.

A creation, a product, is never separate from its material. If a pot is made of clay, the pot is not independent of clay. You cannot even think of a pot without some substance. Suppose, I ask you to think of a shirt without a fabric, you cannot even imagine a shirt without thinking of some fabric. You have got to think of a fabric when you think of a shirt. Can you think of an effect without its material cause? The shirt is a product. It has no independent existence apart from the fabric. You may say, “I can think of a shirt made of paper.” That is also a substance serving as a material. Therefore, you cannot think of a shirt without some material; you cannot even imagine it.

When you recognize a clay pot, at the same time and place you recognize clay. There are not two things, a pot and clay. There is only one thing. Will you call this ‘one thing’ clay or pot? Suppose you call it a pot and I call it clay. If both of us are right, then are we equally right? If we are equally right, then pot and clay will become synonyms, like water and aqua, *jala* and *udaka* (in Sanskrit), *thanneer* and *neer* (in Tamil)—all these are synonyms. You do not say, “Bring me a glass of water and add some aqua.” It does not mean anything.

If both are equally right, the words must be synonyms. Are the words ‘pot’ and ‘clay’ synonyms? Are ‘shirt’ and ‘fabric’ synonyms? Not at all. If they are, then wherever there is fabric, there should be a shirt, wherever there is clay there should be a pot. But, that is not true and therefore they are not synonyms. When I say there is clay and you say there is pot, well, both of us are right. But we are not equally right. One is more right than the other.

They are unequally right.

Who is more right? The one who says 'clay' is more right than the other. Clay is more correct. Before the pot was born, the clay was; when the pot is, clay is; when the pot is gone, clay continues to exist. This is what we call *an-vaya-vyatireka*—inherence and exclusion. When the one is, the other is; when the one is not, still the other is. If this is the situation, then the 'other' becomes *satya*. Pot is, clay is; pot is not, still the clay is. Clay becomes *satya*. We use the word '*satya*' only for clay here.

If clay is *satya*, what is pot? You cannot say it is non-existent. You have to say that it is existent because it is available for use. What the pot does, the clay cannot do. Therefore, you cannot dismiss the pot totally as non-existent nor can you take it as independently existent, that is, independent of any material. We have the word '*mithyā*' to denote products like the pot.

Mithyā does not mean illusion or delusion. Pot is not an illusion or delusion. There is no equivalent word for *mithyā* in English. One person asked me, "Swamiji, what is this *mithyā*? I do not understand two words in Vedanta. One is *satya* and the other is this *mithyā*. I have understood everything else." In fact, only *satya* and *mithyā* need to be understood in Vedanta. There is nothing else in Vedanta.

Mithyā is that which is existent and at the same time does not enjoy any independent status. *Satya* means what is real. That which is, is *satya*. That which is, in this example, is clay. Therefore, clay becomes *satya* with reference to the pot. Pot is *nāmadheya*¹, only a name. By name we mean a word, and that word contains certain knowledge. Before the creation of the pot, the maker of the pot must have the word 'pot' along with the knowledge of the object 'pot'.

Any creation presupposes knowledge. The word 'pot' must be there before the creation of the pot. Therefore, that word indicates knowledge also. Mere word does not serve any purpose. You cannot utter the word 'pot' and pour water into it. Definitely, there should be a *vikāra*, form. This name and form is the creation.

¹ *Vācārambhaṇam vikāro nāmadheyam mṛttiketyeva satyam* (Chāndogyopaniṣad 6.1.4).

If clay, the cause, is *satya* with reference to pot, the effect, it is the same with reference to anything else. Every object is a product, and no object is independent of its cause. Every cause, in turn, has its own cause. Take the case of a shirt. Cloth is the cause of shirt and shirt is dependent upon the cloth. Therefore, the cloth becomes *satya*, the shirt becomes *mithyā*. The cloth itself becomes *mithyā* with reference to its cause, yarn. Otherwise cloth will become *satya*. If cloth is *satya*, all you need to know is cloth. We know, however, that if you know what cloth means, you do not become the knower of *satya*. Cloth is *satya* only with reference to the shirt. Cloth itself is *mithyā*; the yarn is *satya*. The yarn is *mithyā*, the fibres are *satya*. The fibres are *mithyā*, the molecules are *satya*. The molecules are *mithyā*, the atoms are *satya*. The atoms are *mithyā*, the particles are *satya*. Once you go to the level of a particle, you cannot distinguish it from the concept. The particle concept is *mithyā*, and that which sustains the *mithyā* is *satya*.

Every concept is nothing but *nāma-rūpa*, name and form. Like even a pot which is a name and form of clay, similarly, a concept is nothing but name and form of consciousness, *jñāna*. That *jñāna* is *satya*. You cannot think of any object independent of this *satyam jñānam*. *Satya* is self-existent which is nothing but *jñāna*. Thus, the *Chāndogyopaniṣad* unfolds that there is something, knowing which everything is as well known. Not that everything is actually known. Everything is 'as good as' known.

Now you know what counts. You know what you have to reckon with. If there are one thousand pieces of earthenware, and if you know clay, you know what counts. If you count clay, clay is only one. The pots etc., do not have an independent existence apart from clay, which is *satya*. Similarly, this entire *jagat* depends on *satyam jñānam*, which is independently existent. That is 'sat'. That 'sat' alone was there before the names and forms came into existence.² *Satya* is, therefore, the cause of all names and forms. It is *ekam advitīyam* sat, one no dual *vastu* that is Brahman. This is the revelation in the sixth chapter of the *Chāndogyopaniṣad*. Here, the unfoldment of the truth is through *kāraṇa-kārya prakriyā*, cause-effect method.

² *Sadeva saumya idam agre āsīt ekam evādvitīyam. (Chāndogyopaniṣad 6.2.1).*

When we say 'sat' is one non-dual Brahman, the word 'non-dual' is very important. It is one, not followed by two. If we merely say 'one,' it becomes a thing to be decided. 'One' has no *vyavasthā*, definiteness. It has no finality. It does not reveal anything definite because 'one' is always a member of a set. The number one gains certain meaning only when the set is mentioned.

For instance, if you consider galaxy, galaxy is a set, of which ours is one galaxy. Number 'one' is determined now to be a galaxy. It is just one of the many galaxies. One galaxy has many systems. One system will constitute of a sun and many planets. Therefore, any given 'one' contains many. What is this one? It has no *vyavasthā*. The *śāstra* says, *satya* is one that is not subject to divisions. This negates all differences in *satya*. It is not monism or any other 'ism'. When we are talking about truth, there is no such thing as dualism, non-dualism and so on. There can be 'ism-s,' but we are talking about the non-dual, which includes all 'ism-s'. We cannot place it along with other things. What is, is non-dual, that which does not permit any of the three types of differences³ - within species, between species and within a member of a species. That is all the differences there are.

Non-dual sat does not allow another thing to exist other than itself. It means there is no *vijāti*, no different species other than *sat*. A tree belongs to one species under Botany, an animal belongs to another species under Zoology. So between Botany and Zoology there is a *vijātīya-bheda*, a species-wise difference. Here, on the other hand, there is no second *vastu* other than *sat* to create a *vijātīya-bheda*. We have already pointed out that there is nothing else other than *sat*, because everything depends upon *sat*.

There is also no other *vastu* belonging to the same species as *sat*. There is no *sajātīya-bheda* for *sat*. *Sajāti* means a thing belonging to same species. If the species is tree, there are many trees, all come under Botany, but one tree is limited by the other. Here, another *sat* is not there to cause any difference. There is only one *sat*.

Maybe within itself *sat* has differences—like one tree has many branches,

³ *Sajātīya-vijātīya-svagata-bheda-rahitam*.

one man has many limbs, and so on. This is called *svagata-bheda*, differences obtaining within itself. *Sat* has no *avayavas*, parts. The absence of these three types of differences is called *advitīyatva*, non-dual. *Sat* is that which is not subject to duality.

The *upaniṣad* further says, “*sad eva agre āsīt*, *sat* alone was before the creation.” The use of the past tense here is only with reference to *sr̥ṣṭi*, creation, to point out that *sat* alone existed without the names and forms. That *sat* visualized the creation and all the names and forms manifested. All the names and forms that came from *sat* are nothing but *sat* alone, the names and forms being *mithyā*. *Mithyā* is a word, revealing a reality. It is an ontological term. There is no such object as *mithyā*. It is only in your understanding. The status of reality that an object enjoys is called *mithyā*. Anything that is an effect is *mithyā*, like a pot which is an effect of clay.⁴ The whole *jagat*, being an effect, is *mithyā*. What is there is only one *satya*.

Here, in the pot example we have a problem. In the creation of a pot the clay undergoes some change. Previously, the clay was brittle. Now, it has become hard, having gone through the process of heating and so on. Similarly, one may think that the cause of the *jagat* was originally *sat* and it has undergone some change to become the *jagat* as it obtains now. In this view, you are a part of that *sat*, so you are not that *sat* which existed before creation. To eliminate this thinking, the *śāstra* gave another example, that of golden ornaments. A golden chain is not independent of gold but the gold has not undergone any change. Though the gold remains changeless, the chain is only ornamental. This example also has a limitation in that it does not cover those products which have more usefulness. So, a third example, which of a nail cutter was given. It stands for all products that are useful. Out of iron, you make this nail cutter. Therefore, when we talk of name and form, it includes function, usefulness also. So what is useful is *mithyā*. In fact, *mithyā* alone is useful. It is not some useless illusion or delusion.

To be continued...

⁴ *Yad yat kāryaṁ tat tad mithyā, kāryatvāt, ghaṭavat.*

Value of Values - Part 06

Value 8 : स्थैर्यम् (Sthairyam)

Being steadfast, before choosing the goal, think million times whether it is worthy or not. The goal what we are talking about here is *mokṣa* . Any auspicious thing will get obstacle, this is the nature of things. People of lowest category do not even commence something because of the fear of obstacle. The mediocre people will let go when they get obstacles. The exalted people do not give up their goal and their efforts even when confronted by obstacles again and again. Obstacle is a thing which comes in life. When you decide to be on spiritual path, they come at three levels,

आध्यात्मिक (*ādhyātmika*), आदिभौतिक (*ādibhautika*) and आदिदैविक (*ādidāivika*).

My own body and mind can become obstacle to me; the world around can become obstacle; my stars, karmas can become obstacles. As far as my personality is concerned, ill health, laziness, lack of initiative, lack of conviction etc. can become obstacles. It is my job not to submit to them. Greater the conviction for the goal, the stronger my efforts would be. All achievers in any field had to face many obstacles and only those who do not give up achieve. Therefore, to achieve, one must develop stronger and stronger conviction.

I get convinced that ignorance is my primary problem that has created all other problems. This should become very clear that neither the world nor anyone else responsible for my problems. We keep on finding problems outside like Don Quixote. The enlightened self is my friend and non-discrimination is my enemy. When the mind looks at someone else as the problem, I should bring it to my mind that no one else is the problem. I am the problem. Ignorance is the problem and knowledge is the only solution. Once the goal is clear, the means are decided. Purity of mind

(*antakaraṇaśuddhi*), वैराग्य (*vairāgya*) and values are important. Prayers should also become an important part of our daily routine. We always lack the adequate strength to overcome difficulty. Seeking help is the definition of intelligent living.

ईश्वरकृपा (*īśvarakṛpā*), गुरुकृपा (*gurukṛpā*), शास्त्रकृपा (*śāstrakṛpā*), आत्मकृपा (*ātmakṛpā*) and the grace of all are required. Work for these things. Stay put on the path and that is steadfastness.

Value 9 : आत्मविनिग्रहः (*ātmavinigrahaḥ*)

Controlling, restraining and mastering oneself is आत्मविनिग्रहः. The primary meaning of आत्मा is सच्चिदानन्द-आत्मा and therefore, controlling it does not make sense. So, here आत्मा is what we call in common sense terms, body-mind-sense complex; the उपाधि (*upādhi*) is called आत्मा here.

We entertain I-ness in this body-mind-sense complex. Why are we told to control and master those things, which are not usually in our control? Body and sense organs behave the way they want, and the mind too, the same way. They do not want to do what we want them to do. What is meant by control here is to make them do what we want them to do. We want their cooperation. We want the support and cooperation of this body-mind-sense complex.

आत्मैव आत्मनो बन्धुः आत्मैव रिपुरात्मनः (*ātmaiva ātmanō bandhuḥ ātmaiva ripurātmanah*).

It can be both our friend and enemy depending upon how we handle it. It is friend for those who have learnt to master it, rein them in. On the other hand, one who has not conquered these, for them, this body-mind-sense complex becomes enemy. In that context, it is more important that they are made our benefactor, our friend.

In the sixth chapter of the Gita, Bhagavan Krishna says –

उद्धरेदात्मनात्मानम् (*uddharēdātmanātmānam*).

Lift ourselves up. Make sure that they become our assets, our blessings. If we do not pay attention to it, slowly they will become our शत्रु, enemies.

This force of gravity always pulls us down. For climbing up, we have to overcome that pull of gravity. If you don't do that, you can roll down. Force of *Rajas* and *Tamas* have tendency to pull me down. *Rajas* create restlessness, attachment and makes me extrovert towards the objects of pleasure. *Tamas* creates dullness and lack of motivation. When they are predominant, then they act as our enemies. *Sattva* makes the mind calm, inward looking and contemplative. *Sattva* is our friend, and *Rajas* and *Tamas* are not our friends. We require *Rajas* and *Tamas* to conduct our daily life activities but when they are within certain limit, it's all right.

There should be dominance of *Sattva* by *ātmavinigrahaḥ*. It is to transform one's personality into a *sattvik* personality. Therefore, one should develop tranquillity, transparency of mind so that when you want to meditate or study or pray, the mind would say "yes". Mind support us in our pursuit to attain our goal. It requires deliberate efforts to make our mind, a friend. We should consciously make these efforts, otherwise, force of *Rajas* and *Tamas* are always active and mind will come under their sway. We need to make sure that mind is under our sway and not under the sway of *Rajas* and *Tamas*.

Kaṭhōpaniṣat gives a good allegory of a chariot.

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।

बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥

ātmānaṁ rathinaṁ viddhi śarīraṁ rathamēva tu ।

buddhiṁ tu sārathiṁ viddhi manaḥ pragrahamēva ca ॥

This body is like a chariot. It is drawn by horses. The organs of perceptions are like horses, they draw body towards the objects. Charioteer is the intellect, the driver makes all the decisions. Driver must know what our goal is and what path should it be drawn, and the charioteer has the rein in his hands. Mind is in the place of the reins and intellect is the charioteer. Who is riding this chariot, you and I are riding that chariot. One who identifies with the body-mind-sense complex, the *Jīvātmā* is the one who rides this chariot. Who decides where the chariot should lead? The one who rides the

chariot should decide where the chariot should go. What path you take should not be determined by the driver. If it decides, then you would never reach your destinations. That's why the intellect, the charioteer plays an important role in taking the rider safely to the destination.

At every moment there is choice between श्रेयस् (*śrēyas*) and प्रेयस् (*prēyas*).

Prēyas is that which gives immediate satisfaction coming from the worldly things, materials and sense objects. *śrēyas* is the lasting value, the *mokṣa* pursuit. Every moment there is a choice between this two. What we choose decides our future. *śrēyas* is lasting happiness. It happens when the mind is inward looking. For enjoying pleasures, you don't need inward looking mind. It is easy and that's how chariot ends up on the road side, distracted. We end up in binding happiness instead of freeing happiness.

We have to make a strong effort to completely turn around the mind from its extrovert tendencies. Make it inward and introvert looking. This is a tremendous effort. This is what is meant by *ātmavinigrahaḥ*, controlling the mind sense complex. Mastering them is to slowly and slowly turn it around from extrovert tendencies and make them introvert. Mind should be self-abiding, not abiding in non-self. This requires tremendous efforts because it is easy for the mind to run away.

From काम (*kāma*) arises, क्रोध (*krōdha*) and then लोभ (*lōbha*). They will create hell for us. If mind remains extrovert, then it invites all negative tendencies which torture us. It should be made to taste the peace that lies within. Mind has to taste that until it will keep looking for immediate gratification.

How to control the mind, educate it and let it understand where it's real help is? How do you turn mind around and make it abiding in itself? By making the mind see. When mind seeks immediate gratification, it feels good, but it creates further craving, and time comes when these cravings cannot be satisfied anymore.

Educating mind is called दोषदर्शनम् (*dōṣadarśanam*). In Vivēkacūḍāmaṇi, it is said that let the mind see the disadvantages, damages involved when it is

running out and seeking the immediate gratification from the objects of the world. Make the mind free from the objects of pleasure and bring it back within, that is called restraining the mind.

In Tattvabōdhaḥ, we have learnt, शम (śama) दम (Dama) उपरम (Uparama). Every time mind seeks happiness out there, make the mind see all the pain involved in this short term pleasures. Short term gain brings long term pain. Let the mind see the long term pain involved. Turning the mind around also has pain. Mind like car running at 100 km speed cannot be immediately turned around; it needs to slow down. Practicing values is also suffering. Remain prepared for that initial pain. Short term pain, long term gain. When it runs out for short term gain, bring it back and show it long term gain. It is like turning the flow of the river. Values are of course means for that, means for controlling the mind. It is easy to cheat, tell lie, easy to do those things. We grow up telling lies out of fear of punishment as a child; fear of pain, so take the easy way out. Arjuna also wanted easy way out. It brings in greater pain; avoiding little pain results in greater pain. It requires understanding the mind; all values are meant for that. Purpose of practicing values is to help the turning around of the mind.

To be continued...

Any form of prayer is as efficacious as any other. This fact must be understood well, not as tolerance for or accommodation of forms of worship other than one's own, but in terms of understanding that the universal order alone is being implied. There is no pagan's prayer; there is only prayer.

- Swami Dayananda Saraswati

Sevā Bhāva - Service Inclination¹

By Swami Vidadatmananda Saraswati

Pujyasri Swami Dayananda Saraswati established AIM for Seva in 2000. The idea for starting this movement came from a conversation with an elderly woman in Anaikkati, a village in southern India. She appealed to Swamiji to help educate rural children as they did not have schools where they lived, and they did not know how to educate the local village children. Puja Swami Dayanandaji started thinking about creating an infrastructure for educating children in remote² areas; they typically do not have the privilege of going to school or they drop out due to the prohibitively lengthy commute from many kilometers away.

Some people are effectively separated and disconnected from the main society because modern developments, namely economic development, social development, and infrastructure development have not reached these areas. Puja Swamiji thought it was very important to bring these people into the mainstream and integrate them with the rest of the country through education. Some people are deprived of even basic necessities – food is a necessity, education is a necessity, healthcare is a necessity, cultural education is a necessity, and a sense of self-worth is also a necessity. Connection with one's culture, education, health, economic well-being – all these provide a person a sense of self-worth. Then alone one can live one's life happily.

The poverty is not only in terms of money, but also in terms of education and health; it is also in terms of self-worth. Self-worth is a very important asset in making a person feel happy. People are deprived of this self-worth for various reasons, including intergenerational social injustice. Puja Swamiji felt that those who have the capacity to contribute must do the task left undone by our forefathers, in integrating society's most marginalized through service. It is very important that those who possess one or more types of wealth or means – money, education, healthcare, religious education, spiritual education – need to reach out to those who are needy.

¹ This essay is based on a Talk given by Sri Swami Vidadtamananda Saraswati, one of the foremost disciples of His Holiness Pujyasri Swami Dayananda Saraswati, founder of AIM for Seva. The talk was transcribed by KK Davey and edited jointly by Vinita R Davey and KK Davey.

² Puja Swamiji did not like to use the word remote; he used to say it's all Bharat, all India

We are blessed and should reach out to those who can use our help

We should recognize that we are really fortunate. We are what we are on account of the favor and contributions that we continue to enjoy from the rest of the world. We should count our blessings and recognize that we are enjoying the grace of *Īśvara* or the Lord, the grace of our parents and ancestors, the grace of our teachers, and the grace of all those who have helped us. Puja Swamiji used to say that when we reflect back on all of our successes, we can see that we did put in the necessary effort but at same time, we happened to be at the right place at the right time. If we examine our lives and look at whatever small and big successes we have, we realize that we have been always enjoying lots of blessings, lots of favors. We recognize that we are what we are, on account of the many favors that we have been enjoying from many sources. Our scriptures say that we enjoy favors from five sources: parents and ancestors, teachers, divine forces, other human beings and nature. Teachers also include those who taught in the past, *ṛṣis*, who contributed to the storehouse of knowledge. Divine forces, called *devatās*, substantially and continuously contribute for us to function. That our body functions, that we can see, hear, walk, talk, think, learn, feel, remember, and communicate – all of these are possible because of the grace of the divine forces. We also enjoy the favors of other members of human society such as farmers, merchants, doctors, soldiers and many others. We enjoy favors from both animate nature like plants, trees, and insects but also inanimate nature like rocks. It looks as though the whole universe is designed to support and sustain us.

We may perhaps feel that we are not as lucky as some others, or that we are deprived. Maybe we feel that we do not have what many others have, that we wish we had more or that we deserve more. It is possible that we do not have what others have, we do not have what we think we should have, etc. Everyone feels that they are not lucky enough. But we are very lucky if you look at our life and the privileges that we are enjoying, the benefits that we have and the various opportunities that we receive. All of this is a blessing and there are many who do not enjoy these privileges. It may be the fructification of all of our past good deeds. Some others are not as lucky as we are because they did not have the benefits of good *karma*. We are not to judge that, but what we see is that there are some who are not as lucky or privileged as we are. Therefore, it becomes our obligatory duty to reach out to those who are not as privileged as we are.

It is our duty to reach out to others

Śrīmadbhagavadgītā teaches us that we are indebted by our privilege and it is our

duty to return that favor. That is how the idea of contribution comes. Each one of us needs to become a contributor. A consumer is one who keeps receiving favors. We are all consumers. To keep living, we need these favors. At the same time, there should be contribution too, as an expression of gratitude for the favor that we are receiving. We have needs at the physical, intellectual, emotional and spiritual levels and these needs should be satisfied. But at the same time, in the scheme of the universe, each entity enjoys a certain relationship of being privileged and offering privileges. Every entity is helped and is helping in return, whether sentient or insentient. Mutual aid is the inbuilt order of the universe. Every entity, whether a tree, an insect, or an elephant, contributes in accordance with its ability to the functioning of the universe. This is true for all other beings in the creation, except for the human being. When it comes to the human being, this system may or may not work because the human being has been given the free will to make choices. There are barriers within our nature that are obstacles to the free flow of the emotional and spiritual growth that is required for happiness. The human being has inner barriers such as greed, which other creatures do not seem to have. An emotionally mature person can be happy. A spiritually mature person can be happier, and to grow in maturity is the primary purpose of the human embodiment. Other creatures do not have this privilege, which is fine to live their life because they just sustain their life. These are the natural instincts given to all, including human beings: food, sleep, self-preservation, and procreation. Nature has given them means to fulfill those needs. We also have those needs, but further we have a need to become happy and free, which requires emotional growth. We have an ego with which to make choices. In making the right choices, we are guided by the mind. We may believe that we make choices that are good for us, beneficial for us. But our understanding of what is beneficial may not be accurate, and we may, in fact, make poor choices that result in self-harm. The human being is in a position to use his free will properly after judging a situation appropriately to make the right choices. Or, we can make wrong choices and hurt ourselves. Therefore, making right choices is important to us. However, it depends upon our maturity.

We have to conquer detrimental impulses to recognize our self-worth

Pujya Swamiji was fond of quoting a *mantra* from *Sāma-veda*, *setūmstara, setūmstara, setūmstara, dustarān setūmstara*, do cross the (four) barriers not possible to cross by any other means. *Setu* is a barrier or a dam. *Setūmstara*, cross the barriers. We have many barriers and this *mantra* highlights four of them: *lobha*, greed or miserliness, *anṛtam*, falsehood, *krodha*, anger and *aśraddhā*, lack of faith or trust in others. *Dānena adānam tara*, may you cross the barrier of *adānam*, inca-

capacity to give by *dānam*, generously giving. *Akrodhena krodham tara*, by compassion, may you cross *krodha*, anger, another barrier, that makes us violent. *Satyena anṛtam tara*, by truthfulness, honesty one crosses the barriers of falsehood and dishonesty. *Śraddhayā aśraddhām tara*, by *śraddhā*, faith in the words of the scriptures and teachers, may you cross the barrier of *aśraddhā*, the incapacity to respect scriptures or wise people.

Lord Krishna identifies *kāma*, *krodha* and *lobha* as the three barriers to cross in *Śrīmadbhagavadgītā*.³ *Kāma* is the impulse to indulge when something is very tempting. *Krodha* is anger. *Lobha* is miserliness. These barriers are within us and we have to cross them for our own well-being and self-worth. When one feels that he is weak, he cannot have self-worth. An angry person's self-worth is undermined as he knows that anger is a sign of weakness. Similarly, indulgence is also a sign of weakness. A weak person cannot resist when there is a temptation for pleasure, power, wealth, fame etc. Very often, values are compromised, and we fall prey to many vices when we are weak. Greed or miserliness is also an obstacle, and those who suffer from these cannot have self-worth. We have to cross or overcome *kāma*, *krodha* and *lobha*. These are the barriers or obstacles which deprive us of self-worth. When we do not look upon ourselves as worthy, when we do not respect ourselves, we cannot be happy. One can be a wealthy, powerful or famous person, but he is not necessarily a happy person. Happiness comes from a sense of self-worth, self-respect, self-acceptance, and self-satisfaction. Therefore, *Śrīmadbhagavadgītā* teaches us a way of life, certain values and attitudes which are conducive to discovering self-worth. This cannot be acquired externally, but rather we have to tap into ourselves to discover this worthiness. *Kāma*, *krodha*, *lobha*, *anṛtam*, *aśraddhā*, etc. deprive us of our self-worth. That is why *Sāmaveda* says *setūmstara*, cross these barriers. Then, we discover worthiness in our own perception. Wealth, power etc. are not necessary. One can feel worthy when one is compassionate. When one is charitable, giving, generous, and can control his own impulses, he feels, 'I am worthy.' This is the purpose of human life. When one who has inner wealth of honesty, charity, compassion, faith, trust, self-control, and self-discipline, one feels worthy irrespective of his wealth, power, fame, etc.

By recognizing our inner wealth, we can help others become self-worthy

Dānena adānam tara. *Adānam* is the other barrier. It is lack of charity, but Pujya Swamiji explained it as the incapacity to give. Something prevents us from giving, it is an innate miserliness. Greed prevents us from reaching out. Unwillingness to

³ *kāmaḥ krodhastathā lobhastasmādetattrayaṁ tyajet, Śrīmadbhagavadgītā, 16-21*

give, Incapacity to part with what we have. This is an obstacle to our emotional growth and to our sense of self-worth. *Dānam* should be given to deserving people at the right time and right place.

Ritual, religious discipline and charity should be in our daily routine.⁴ One is rich when one gives, when there is an urge to give, or when he feels he has more than enough to spare. Inner richness is required. If you do not have this sense, 'fake it till you make it.' How much do you give? Give until it pinches you.

Pujya Swamiji's message was: Become self-worthy and help someone realize their self-worth. Because of lack of education, lack of connection with our own culture, lack of benefit of good physical and intellectual growth, because of these deprivations, there are those who are not as privileged and are not happy. They don't feel self-worth. Therefore, we should reach out to them. Because we have enjoyed a lot of privileges, and continue to enjoy these privileges, it becomes our duty to reach out and become contributors. Transform yourself from being purely a consumer to a contributor. We can remain consumers because of our needs, but at the same time, we also need to become contributors. That will create a sense of self-worth in us.

Pujya Swamiji loved the word *sevā*, service done with care. Reaching out can provide us an opportunity to perform various acts of kindness. That is how we can initiate or enhance our own inner or spiritual growth and become instruments in the growth of others. This is in recognition that what we are is due to the privileges that we enjoy and there are others who are not as privileged as we are. Therefore, we should reach out to them. People helping people. This is why Pujya Swamiji established AIM for Seva.

We have to contribute ourselves and create an awareness of this movement. The more people become aware of this movement, the more they will contribute and help rural children. We have to solve the twin problems of lack of education and lack of health. Our Free Student Homes help solve these problems. These homes also can become a hub for many related activities like caring for women in nearby areas and to make them aware of their own rich heritage in terms of spirituality, religion, arts, social forms, etc.

⁴ *yajñadānatapaḥkarma na tyājyaṁ kāryameva tat, Śrīmadbhagavadgītā, 18-5*

Charity need not only be in terms of wealth or money. We all have one or more of the three Ts: Time, Talent, and Treasure. We may not have all of them, but most in our positionality have at least one or more. Sharing what we have with those who are more needy than we are in the spirit of sharing, the spirit that is abundantly prevalent in the whole universe. There is a *subhāṣitā* which says that trees bear fruit for others, rivers flow for others to use, cows give milk for others, this body of ours too is meant to serve others.⁵ When this spirit of sharing comes in us, we become happy, and therefore, we should give. It is a sign of emotional maturity and it makes us happy. Share with others what you can. If that urge does not come, then you should pretend to have that urge till it slowly develops in you. One should give anyways, because it is our duty to give. *Īśvara* has given us what we have. It is our privilege to share and to give. Start with the idea of duty and it will slowly become our nature. The whole process generates happiness and leads to discovering our own self-worth.

⁵ *paropakārāya phalanti vṛkṣāḥ paropakārāya vahanti nadhyaḥ, paropakārāya duhanti gāvaḥ paropakārārtham idam śarīram.*

Om tat sat

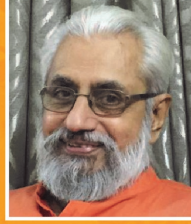
The *Bhagavad gītā* is more than a book of promise. It has a message that is immediately relevant for every struggling human being. It does not present God as infallible, but helps you see that the Infallible is God. In the wake of such understanding, the struggling person relaxes in the awareness of the Infallible

- Swami Dayananda Saraswati

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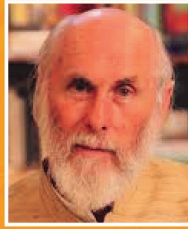
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**Analysis Paper on the Second Valli, First Chapter, First Verse of the
Taittirīya Upaniṣad: Defining *Brahman* — By Charissa Jaeger-Sanders**

Many times, Brahman is described as *nirguṇa* Brahman or Brahman without attributes, yet can this *nirguṇa* Brahman be defined in any way? Using grammatical analysis, logic, a close reading of the text and its explication, Śaṅkarācārya (renowned Advaita Vedāntic philosopher of the late eight century CE), in his *bhāṣya* commentary, on the Second Valli, First Chapter, First Half of the First Verse of the *Taittirīya Upaniṣad* endeavors to answer the question of who Brahman is; how Brahman is defined according to this *śāstra*, this sacred text; the role of knowledge; and how Brahman relates to the Self.

Let us start by examining the *śāstra*, itself. We find ourselves in the Second Valli of the *Taittirīya Upaniṣad*, which evokes the richness that one is accustomed to encountering in the corpus of the Upaniṣads. Swāmī Gambhīrānanda translates our primary text, the first half of Verse One in the Second Valli of the *Taittirīya Upaniṣad* this way:

Om! The knower of Brahman attains the highest. Brahman is truth, knowledge, and infinite. He who knows that Brahman as existing in the intellect, which is lodged in the supreme space in the heart, [experiences], in identification with the all-knowing Brahman, all desirable things simultaneously (Swāmī Gambhīrānanda 2018, 304).

As we will see further explicated by Śaṅkarācārya, the one who knows Brahman, realizes one's highest Self. This Brahman, who is the foundation for all, exists as limitless consciousness dwelling in the heart's cavity, in the lotus of the heart. Knowing the *aikyam*, the oneness, between the Self and Brahman is *mokṣa*, liberation.

The verse states, “The knower of Brahman attains the highest” (ibid., 304); the one who understands who Brahman is realizes the true nature of the Self, which leads to *mokṣa*. Śaṅkarācārya regularly employs the corpus of the sacred texts in his various *bhāṣya*-s to undergird his arguments and interpretations. In this case, Śaṅkarācārya quotes from the Third Valli, Second Chapter, Verse Nine of the *Muṇḍaka Upaniṣad* : “Anyone who knows that Supreme Brahman becomes Brahman indeed.” Śaṅkarācārya, then adds his own interpretive element indicating that this verse plainly demonstrates that by being the knower of Brahman, cognitively, one can at-

tain Brahman (ibid., 304). For Śaṅkarācārya, the nature of one's self does not change, which is already one with Brahman; rather, through knowledge, one becomes aware of one's true nature.

Early on, we encounter Śaṅkarācārya's first *pūrvapakṣa* counterargument from an objector, in his *bhāṣya* for this verse. Śaṅkarācārya lays out the first *pūrvapakṣa* by addressing those perspectives that believe external action is necessary for the attainment of Brahman. Much of Śaṅkarācārya's premise is that knowledge alone is enough for attaining Brahman, knowledge is sufficient for understanding the true nature of the Self. We see this emphasis elsewhere for Śaṅkarācārya, for example in his *bhāṣya* on the Brahma Sūtras. Based on the Upaniṣads, Śaṅkarācārya is firm that there is no need for any other Vedic action or *upāsanā*, meditation. These actions, at best, are only accessories for the preparation of the mind.

The first *pūrvapakṣa* argues that because Brahman permeates everything and is the Self of all, then Brahman cannot be attained by mere knowledge. Furthermore, because Brahman is without limits and the Self is seen as limited, how can one that is limited realize that which is unlimited? We are limited; therefore, how can we possibly know the Limitless One. For the objector, all we can do is praise the Total; we can never know It. Śaṅkarācārya argues against this objector's perspective that views defining the relationship between Brahman and the knower of Brahman as unsuited and incongruous because Brahman is limitless; whereas, the knower is finite.

Śaṅkarācārya continues the dialogue with this objector by stating that what seems to be discordant is not actually problematic. The objector then seeks additional clarity. Śaṅkarācārya obliges with a lengthy explanatory *siddhānta*. In Śaṅkarācārya's response, he first points out that even though the Self, the “*jīva*, the individual,” is inherently “none other than Brahman,” this *jīva* is easily distracted and erroneously identifies itself with the five *kośa*-s, the five sheaths and, therefore, misses that one's essence is intrinsically Brahman. In other words, the *jīva*'s understanding becomes obscured because of strong identification with these multi-layered intricacies called *kośa*-s termed as:

annamaya kośa - the physical/food sheath, i.e., the outer sheath, which is considered the physical body layer;

prāṇamaya kośa - the vital air sheath;

manōmaya kośa - the mind sheath; and

vijñanamaya kośa - the wisdom or intellect sheath, together make up the subtle body layer; and finally the fifth *kośa*,

anandamaya kośa makes up the causal body layer and represents the deepest *kośa*.

Similar to the presence of the prickly petals that act as sheaths on the outside of an artichoke causing one to miss its true essence, according to Śaṅkarācārya, our complexity made up of these five *kośa*-s causes us to miss out initially knowing the core, the nature of our true Self.

Śaṅkarācārya uses a well-known story often referred to as the Tenth Man Story to further explain his point about how the true nature of the Self is easily missed. Picture this tale retold in modern times. A scout leader decides to take his troop out on a trek. While hiking, the ten-person party encounters a wide river that is so deep and broad that they need to swim across it. When they come out on the other side, the responsible pack leader decides to do a headcount to make sure that everyone made it safely across the waterway. The scout leader begins to count his troop. Much to his dismay, he only counts nine people. He begins to panic. He counts again. Still nine. He counts once more, and yet, the number remains at nine. As his anxiety rises and grief begins to overwhelm, an older woman who is also hiking in the woods happens upon the distraught group. When she asks what is wrong, the troop leader says that they started this hike with ten people, but seemed to have lost a person in the river. So, the woman calmly counts the people. As a smile surfaces on her face, she says to the scout leader, “In your pre-occupation with anxiety and the counting, you missed counting yourself. YOU ARE THE TENTH MAN!”

In Śaṅkarācārya’s various *bhāṣya*-s, he often makes use of this Tenth Man Story. Here, in this part of his commentary, he uses this well-known story to relay to his objector that similarly, it is because the individual is “under a spell of ignorance” that one does not perceive “one’s own true nature as Brahman” (ibid., 305). For Śaṅkarācārya, the wise sage in the story, who informs the person that he is the tenth man, represents the role of the Upaniṣads, the role of the sacred texts themselves. These *śāstra*-s, act as the *pramāṇa*, as the epistemological means of knowledge that unfold and point to the true Self. Therefore, like the discovery that occurs with the removal of ignorance in the Story of the Tenth Man, by means of “a realization that comes through enlightenment consequent on the instruction of the scriptures,” it is quite possible to recognize the “omnipresent Brahman to be none other than one’s own Self” (ibid., 306). In other words, the *śruti*, the mere sacred words, when heard by a prepared student, called *adhikārī*, a *Jñānī Guru* (wise sage) reveals the identifi-

cation, the *aikyam*, the oneness of the *adhikārī* and Brahman. Therefore, the realization of Brahman is possible through knowledge. External action is not required.

In relation to finite things, knowledge is not always sufficient. For example, you can know how to build something and have all the parts and tools to do so, but if that knowledge is not applied, then your goal has not been achieved. However, when it comes to Brahman, the knowledge of one's true Self produces the result of *mokṣa*. Therefore, knowledge, alone, is efficacious. Understanding the true nature of the Self is enough. Śaṅkarācārya then spends the bulk of his explanation on the next four essential words of this verse: *satyam jñānam anantam brahma*, which are the key to understanding this Second Valli of the *Taittirīya Upaniṣad*.

As we saw earlier, Swāmī Gambhīrānanda translates these words as: “Brahman is truth, knowledge, and infinite [*anantam*]” (ibid., 304). Now, let us see how Śaṅkarācārya interprets and expounds an understanding of these first three words: *satyam jñānam anantam* in their clarifying relationship to Brahman.

Śaṅkarācārya will repeatedly have to remind his various objectors that these three words, *satyam jñānam anantam*, act to clarify an understanding of Brahman. In this part of his *bhāṣya*, Śaṅkarācārya uses grammatical analysis to defend his interpretation of the text and his understanding of these three words in their relationship to Brahman. Brahman is “intended to be spoken of as the thing to be known” (ibid., 307). As such, in this sentence, Brahman is the substantive – the chief object of knowledge, pure consciousness. Because Brahman is in the nominative case, the word *brahma* acts as the main word of the sentence and is therefore, given primacy. Here, though, Brahman is not an agent of action, but rather an agent of apposition, which means the words *satyam jñānam anantam* are meant to be interpreted as clarifying, *lakṣaṇa*, through implication, the understanding of Brahman. Unlike typical adjectives, these words are not modifying or qualifying Brahman. Why is that important? Adjectives set limits, and Brahman is the Limitless One (*anantam*). Rather, these three descriptors are meant to be applied to the substantive Brahman only, and each word clarifies the understanding of Brahman independently. Brahman is *satyam*, Brahman is *jñānam*, and Brahman is *anantam*.

As we see in the *pūrvapakṣa*, the objectors take up the argument of viewing the use of adjectives as flawed when discussing Brahman because adjectives can only be used to describe nouns, to describe objects that are in the same class with one another, i.e., a blue or red lotus. The objectors use the analogy of a single sun to point

to the fact that there is only one Brahman. Therefore, from their perspective, adjectives are not helpful when talking about Brahman (Ibid., 308).

Śaṅkarācārya reiterates his earlier *siddhānta* that these words are not modifying or qualifying Brahman. Rather, these three words are being used to clarify the understanding of Brahman. The objectors are still confused by the difference between these three words functioning in an adjectival role to Brahman versus a clarifying role. So, Śaṅkarācārya explains: “An adjective distinguishes a noun from things in its *own class*; whereas, *a definition marks it out from everything else . . .*” (ibid., 308; italics indicates my emphasis). In other words, these three words are not being used in a way to distinguish Brahman from other Brahmanas as one would use adjectives to distinguish one cow from another, as in one cow was brown, and the other cow was black and white. Rather, these three words give defining characteristics and clarity to Brahman, the One without a second. The three words, *satyam jñānam anantam*, are meant to be applied to the substantive only, applied to the One Brahman only. Accordingly, each of the attributive words is related with Brahman, independently of the others thus: *satyam brahma, jñānam brahma, anantam brahma*

So, let us start to examine each word, in turn, and see how it relates to clarifying the understanding of Brahman. The word *satyam* can be translated various ways. By Swāmī Gambhīrānanda, it has been translated “truth,” which is one of the possible translations. The word *satyam* is also commonly translated “existence.” In this case, Brahman is truth, in that Brahman is that which cannot be negated, as in that which is fundamentally true and immutable, hence why the translation “truth” works.

The word *jñānam* is best translated as “knowledge” or “consciousness.” For Śaṅkarācārya, it is crucial to indicate that Brahman is *not* the agent of knowing. If Brahman is seen as “the agent of knowing, [then, Brahman] becomes delimited by the knowable and the knowledge, and hence cannot be infinitude” (ibid., 309). In other words, agency is limiting by what can be known. Therefore, Brahman is not the agent of knowing.

In his discussion on agency, Śaṅkarācārya quotes the First Verse, of the Twenty-Fourth Chapter of the Seventh Valli of the *Chāndogya Upaniṣad* : The Infinite is that where one does not understand anything else. Hence the finite is where one understands something else” (ibid., 309). The objector goes on to misconstrue the topic and Śaṅkarācārya’s use of the *śāstra* protesting how can it follow that “one *knows* the Self” when one does not understand anything else.

Śaṅkarācārya reminds the objectors that the purview of the conversation is a definition of the Infinite. Essentially, the part about “where one does not understand anything else” is “devoted wholly to the presentation of the distinguishing characteristics of Brahman” (ibid., 310). In other words, because Brahman is limitless, Brahman is beyond comparison. Furthermore, these clarifying words can only be understood in how they relate to Brahman and not finite things.

Śaṅkarācārya’s *siddhānta* argues against the objectors’ next *pūrvapakṣa* that “the same self *can exist both* as knower and the known” (ibid., 310). Śaṅkarācārya’s *siddhānta* against this particular *pūrvapakṣa* is critical because of his non-dual understanding of the Self and Brahman. Śaṅkarācārya states that the Self does not have parts. Because the Self is not able to be divided, It cannot be both the knower and the known, concurrently. Moreover, if the Self is the knower, It cannot be infinite. As such, “Brahman is indicated [by the word knowledge] but not denoted by the word knowledge,” In other words, Brahman is pure knowledge, not the one who knows. Therefore, in this case, the *śāstra* is using *jñānam brahma* to state that Brahman is knowledge, that Brahman is pure consciousness. Brahman is omniscient in the sense of being all-pervasive.

Because human knowledge is seen to be finite, the last word *anantam* is used as the final clarification of Brahman in this part of the text to explicitly define and distinguish Brahman. The *śāstra* wants to be clear that just because knowledge is seen as limited from a human perspective, this perspective does not apply to Brahman. Therefore, *anantam brahma* means that Brahman is the Limitless One. The word *anantam* can be translated as limitless, consciousness without limitations, or objectless consciousness. Therefore, according to this verse in the *Taittirīya Upaniṣad*, Brahman is unable to be negated, is pure consciousness, and is limitless.

The next part of Śaṅkarācārya’s *bhāṣya* addresses the next part of the verse, which Swāmī Gambhīrānanda translates: “He who knows that Brahman as existing in the intellect, which is lodged in the supreme space in the heart, enjoys, in identification with the all-knowing Brahman, all desirable things simultaneously” (ibid., 304). In other words, the one who knows the Brahman who is unable to be negated, is pure consciousness, and is limitless, the one who knows this Brahman that is considered to dwell in the intellect, in the space within the heart, and the one that understands the *aikyam*, the oneness between the *Ātma*, the Self, and Brahman, experiences all one’s desires concurrently because one’s ultimate desire is fulfilled, which is to

know Brahman. Therefore, the one who understands the *aikyam* between the Self and the Brahman and understands that Brahman is unable to be negated, is pure consciousness, and is limitless. This knowledge, in and of itself, is sufficient and efficacious and leads to the goal of *mokṣa*. *Om Tat Sat*.

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About the author of this article:

Dear Editor:

Pranams!

Attached is a submission for the AVG Newsletter. It was written by a doctoral student at the Graduate Theological Union in Berkeley, California. She is an exemplary student.

I met Pujya Swami Dayananda Saraswati in 1971 in Rishikesh and studied with him at Sandeepany Sadhanalaya in Mumbai from 1972-75. At the end of the course, he encouraged me to become an academic. Consequently, I was a member of the Philosophy Department at California State University, Fresno, for more than 30 years. Last Spring I taught a seminar at the Graduate Theological Union. Pujya Swamiji took great interest in developing a program for the study of Hinduism at this institution. I would hope that he might have found it rewarding that an American student with no previous exposure to Advaita Vedanta could produce a well-honed analysis paper on a passage from the Shastra.

It would be meaningful to her and to the program at GTU if her paper were published. Hopefully, it would be valued by all those who read it.

Thank you for your consideration on this matter.

Sincerely,

Ann

Ann Berliner, Ph.D.

Professor Emerita, Philosophy Department,
CSU, Fresno 93740

Religious Conversion in India

A message from Swami Dayananda Saraswati

Religious conversion is a widely discussed topic in the Indian media these days. I think this issue is to be understood thoroughly by all the people that count in every religion.

The various religions in the world can be categorically said to be either aggressive or non-aggressive. Each religion has a certain promise in the form of an ultimate goal. If its faithful people live the prescribed life to reach the promised goal, they are non-aggressive. Neither they nor their clergy are out to bring the people of other religions to their flock. Therefore, Zorastrians follow their religious tradition without attempting to convert anybody to their religion. In fact, one is born to be a Zorastrian. This is true even with the followers of the Jewish tradition, Vedic religion (now known as Hinduism), Shintoism, Taoism and many other religions of various tribes in the world. I call these religious traditions non-aggressive because they do not believe in conversion.

There are religions like Christianity, whose theologies, containing a number of basic non-verifiable beliefs, not only sanction but advocate conversion. Evangelism and proselytization are sacred commitments of the entire cadre of the highly organized clergy. The clergy-inspired laity are not any less committed to conversion.

They are zealous in their mission of preaching and conversion. In their zeal, the end more often than not justifies the means. From the days of the Inquisition, every attempt recorded in history to stop their program of conversion only stoked their flame of zeal.

Many religions with their unique cultures have disappeared, leaving behind only mammoth relics, like the ones in Greece, against the onslaught of religious aggression. The loss of such live cultures of the world is the mark of success for the zealous. The truth is that where there should be a sense of guilt and remorse, there is a sense of achievement and pride. Many leaders of non-aggressive traditions think that the method of missionary work is designed to neutralize any protest, that charity has proved a more efficient means for religious conversion than violence, any form of charity being a welcome thing in any society. One cannot totally dismiss their thinking.

Religious conversion is an act of violence. It is an act of violence because it hurts deeply, not only the other members of the family of the converted, but the entire community that comes to know of it. The religious person in every individual is the innermost, inasmuch as he or she is connected to a force beyond the empirical. One is con-

nected to various persons in one's world. The religious person is not connected to any such person, but only to a force beyond. That is the reason why the hurt of a religious person can turn into violence. That is why a religious belief can motivate a missionary to be a martyr. When the hurt of the religious becomes acute, it explodes into violence. Conversion is violence. It generates violence.

Aggressive religions and non-aggressive religions are not on the same plank. Conversion is, therefore, a rank one-sided aggression. The genius of the non-aggressive traditions cannot change, and therefore, they cannot be asked to do the same thing as the aggressive religions do. No Zoroastrian is going to convert another, much less a devout Jew.

Humanity cannot afford to lose any more of its live religious traditions and cultures. We want to enjoy the religious cultures of both Christianity and Islam as we also want to enjoy the cultures of Jews, Parsis, Hindus and others. Humanity will not let a pyramid be razed to the ground by the Egyptian Government to create a housing complex. Even though they are in Egypt, the pyramids are too ancient to be the property of that country. They are standing monuments of human genius—they belong to the whole of humanity. So too, all the monuments of the past lying all over the world. Religion and culture are not often separable. This is especially true with the Hindu religious tradition. The greeting word, *namaste*, is an expression of culture as well as religion. Even though a religious mark on the forehead is purely religious, it is looked upon as a part of Hindu culture. *Rangoli* at the entrance of a Hindu house is not just cultural; it is also religious. Indian music and dance cannot separate themselves from the Hindu religious tradition. There is no classical dance, Bharata Natyam, without Nataraja being there. The classical, lyrical compositions of Meera, Tyagaraja, Purandara, Dikshitar and many others are intimately connected to the Hindu religious traditions. Therefore, conversion implies destruction of this entire culture. A committed Christian will not wear a *tilakam*, much less have *rangoli* in front of the house. By looking at the entrance to a Tamil Nadu house, we can understand that it doesn't belong to a Hindu. Even a converted Christian woman ceases to wear Indian traditional clothes, like saris, etc. No Christian woman will wear a nose ring. It is amazing how easily cultures disappear by the program of conversion through various means, leaving only monuments to be preserved for posterity. The living religious traditions, intimately woven into the fabric of their respective cultures, have to be allowed to live and thrive. Religious conversion should stop—the aggressive religions should realize that they are perpetrating violence when they convert. We want them to live and let others live.

- Compiled by Swamini Agamananda. This is the second of 9 articles based on Pujya Swamiji's talks on the said subject matter.

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Arsha Vidya Gurukulam

Anaikatti, Coimbatore-641 108. Phone: 0422-26 57001,
Mobile: 9442646701 E-mail: office@arshavidya.in
Website: www.arshavidya.in

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