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Newsletter*In fearless voice may  
we proclaimThe Rishi's message  
from all house-topsAnd bring the men  
of different claimTo a fold of Love  
where oneness lasts!



## Mundakopanishad

### Mantra 3.1.3

यदा पश्यः पश्यते रुक्मवर्णं  
कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।  
तदा विद्वान् पुण्यपापे विधूय  
निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥१ ॥३ ॥

*yadā paśyaḥ paśyate rukmavarṇam  
kartāramīśam puruṣam brahmayonim.  
tadā vidvān puṇyapāpe vidhūya  
nirañjanaḥ paramam sāmiamupaiti. (3.1.3)*

*yadā* -- when; *paśyaḥ* -- the seer; *paśyate* -- sees;

*puruṣam* -- the ātman; *rukmavarṇam* -- which is effulgent like the sun; *kartāram* -- the creator; *īśam* -- the Lord;

*brahmayonim* -- which is the cause of Brahmaji ; *tadā* -- then;

*vidvān* -- the one who has knowledge; *puṇyapāpe* -- puṇya and pāpa;

*vidhūya* -- giving up; *nirañjanaḥ* -- free from impurities;

*param*-- Brahman; *sāmiam* -- oneness; *upaiti* -- attains

When one sees one's self as effulgent like the sun, as the Lord who is the creator and the cause of even *Brahmaji*, then that person gives up puṇya-pāpa. Having become free from impurities, he attains oneness with Brahman.

***Yadā paśyaḥ paśyate*** : when the seer sees. A seer alone can see, not a blind person. By using the word 'paśyaḥ' the śāstra quietly points out an *adhikārin*, a qualified person.<sup>139</sup> Paśyaḥ also implies one who is a conscious being. The one who sees with the capacity to see is called paśyaḥ. One gets that special meaning here. He is a vivekin, a qualified individual who is capable of seeing the ātman as it is unfolded. What does one see?

***Puruṣam rukma-varṇam***: (one sees) the person who is of the colour of gold. He sees the shining ātman. Like the shine of gold that remains the same, the shine of puruṣa, ātman, does not wax or wane. It means ātman is self-effulgent. The shine of the ātman is not subject to decay, just like the shine of the gold. Gold is a metal that is not subject to rust at all. Like gold, Śaṅkara says, "Ātman is self-effulgent and indestructible." <sup>140</sup> The self-effulgence of ātman is ever the same.

***Kartāram īśam paśyate puṇya-pāpe vidhūya***: one sees oneself as the Lord, the creator, having freed oneself from the bondage of karma. The words '*kartāram īśam*' are in *bādhāyām sāmānādhikaraṇyam*.

<sup>141</sup> The meaning of the word '*kartā*' goes away and only the meaning of the word '*īśa*' remains.



When there is a situation where two orders of reality are involved, and there is confusion with reference to them, then a statement of revelation is made in *bādhāyām sāmānādhikaraṇyam* to resolve the confusion about the two orders of reality. For example, the sentence 'the pot is clay' swallows the pot and reveals the clay alone as the reality, and the pot as non-separate from the clay. There is an *akhaṇḍārtha*, oneness, revealed in such sentences.

Again, *bādhāyām sāmānādhikaraṇyam* is used to negate a subjective perception like in the sentence, 'This person (that one sees) is nothing but a stump of a tree.'<sup>142</sup> Here, the word 'this' will join with the 'stump of a tree' and the 'person' will disappear. It all depends upon what type of error is there. In '*kartāram īśam*' the *kartā* is revealed as non-separate from *īśa*.

What kind of *īśa* does he see? *Brahma-yonim*: who is the cause for even *Brahmajī*. We can also interpret the compound as 'Brahman, the cause of everything.'<sup>143</sup> Either way the meaning is the same. The word '*īśa*' means the lord of the body. He is the lord for this chariot of body-mind-sense complex. So the word '*īśa*' does not reveal *Īśvara* really speaking. It has a restrictive sense. The restrictive sense is negated by the use of the word 'brahma-yoni' in apposition with it. It becomes a *mahā-vākya*. First, the upaniṣad presented the *jīva* as *bhoktā*, one who enjoys the results of action. The same *jīva* is mentioned here as *kartā*. There is nothing further for us to imagine or imply. When the *jīva* sees himself as non-separate from Brahman, which is the cause for everything, he becomes free.

A person becomes a *vidvān* and gives up *puṇya-pāpa* because of that very knowledge. The Veda tells us at the beginning that every *jīva* is bound to *puṇya-pāpa*. The same Veda now says at the end, "A *vidvān* is free from *puṇya-pāpa*." He does not give them up by an act or by a *saṅkalpa*. It is like the dreamer becoming free from the actions done in the dream, when he wakes up. Being awake to the reality, the sense of doer-ship and enjoyer-ship are sublated in a *vidvān*. He recognises himself as the other bird that just watches, *abhicākaśīti*.

**Nirañjanaḥ** : free from any impurity with its cause ignorance. One is absolutely free from all limitations born of ignorance, like mortality and sorrow. Being free from all impurities, *paramam sāmīyam upaiti*, he attains oneness with Brahman, *Sāmīyam* means that one does not undergo any change whatsoever. Brahman never underwent a change. It is free from any kind of modification, and one recognises oneself to be that Brahman. *Śruti* says, "The knower of Brahman is Brahman.

### Mantra 3.1.4

प्राणो ह्येष यः सर्वभूतैर्विभाति  
विज्ञानं विद्वान् भवते नातिवादी ।  
आत्मक्रीड आत्मरतिः क्रियावान्  
एष ब्रह्मविदां वरिष्ठः ॥ ३ ॥ १ ॥ ४ ॥

*prāṇo hyeṣa yaḥ sarvabhūtairvibhāti  
vijānan vidvān bhavate nātivādī .  
ātmakrīḍa ātmaratiḥ kriyāvān  
eṣa brahmaavidāṁ varīṣṭhaḥ. ( 3.1.4 )*

*hi* -- indeed; *eṣaḥ* -- this Īśvara; *yaḥ* -- who;  
*prāṇaḥ* -- that which sustains all life forms;  
*sarvabhūtaiḥ* -- in the form of all things;  
*vibhāti* -- shines; *vijānan* -- knowing this;  
*vidvān* -- a person of wisdom; *bhavate* -- becomes;  
*na ativādī* -- one who does not cross the limits of discourse;  
*ātmakrīḍaḥ* -- plays in himself; *kriyāvān* -- is engaged in activities;  
*eṣaḥ* -- such a person; *varīṣṭhaḥ* -- the most exalted;  
*brahmaavidām* -- among the knowers of Veda.

Indeed this Lord who sustains all life forms shines in the form of all things. Knowing this, the *vidvān* becomes one who does not cross the limits of discourse. He plays in himself, revels in himself and is engaged in activities. Such a person is the most exalted among the knowers of the Veda.

**Prāṇo hi eṣaḥ:** this one is *prāṇaḥ* that sustains all life forms. *Prāṇaḥ* here is the one who has *prāṇa-upādhi*, that is, *hiraṇyagarbha*. The word '*eṣaḥ*' refers to the one who is under discussion, who was described as *brahma-yoni*.

**Sarva-bhūtaiḥ vibhāti:** he shines in the form of all things, sentient and insentient. He shines as the *ātman* of all beings, and is in the form of the various elements and elementals. Here, the *śruti* quietly knocks off the *jīvatva*. A single *jīva* cannot shine as the whole universe. Īśvara alone shines in various forms and in various bodies, giving and sustaining life. He is referred to here by the word *eṣaḥ*. One has to see the jagat including one's body-mind-sense complex as Īśvara.

**Saḥ vidvān vijānan:** the one who sees the above fact becomes a *vidvān*. One does not become a *vidvān* by being the son of a *vidvān*. If one's father is a *vidvān*, one becomes a *paṇḍita-putra*, son of a scholar. It is not an expression of praise, but an idiomatic usage meaning 'a fool.' Suppose a boy does not study well and does not understand things, he is called *paṇḍita-putra*. Here, one is a *vidvān* not by being a *paṇḍita-putra*, but by knowing the *śāstra*. To become a *vidvān* one must have a desire to know, and one has to have a guru from whom to learn the *śāstra*. He knows very clearly that Īśvara who is the *prāṇa* is the limitless *ātman* and 'I am that *ātman*.' Śaṅkara says, "He knows it as his very self, as 'I am that Brahman' and not as different from it."<sup>144</sup> What happens to him thereafter is being said now.



*Ativādī na bhavate* : he does not become *ativādī*. The one who crosses the limits of discourse to establish his own view is called an *ativādin*.<sup>145</sup> But a *vidvān* does not become *ativādin* in talking about any topic in the world. Even if he talks about a mountain, he knows the mountain also is ātman. So he does not talk about anything other than a ātman. It is very interesting. All words are ātman alone; all objects are also ātman, there is nothing outside ātman. The idea conveyed here is that one can never cross ātman in talking, because there is nothing other than ātman.<sup>146</sup>

Some people translate this expression as, 'He does not talk anymore about anything else except *ātman*.' That is not the meaning here. If you do not talk of anything other than ātman, it implies that there are things other than the *ātman*. If that is the case, ātman becomes one of the many objects in the world. People do say, "Do not talk about these things, you are a spiritual seeker." It is how one becomes a snob. People develop a special language, special ways of doing things. Perhaps it is also acceptable as a stage in a spiritual pursuit. But when the ātman is understood, there is no division such as 'spiritual' and 'temporal'. The object of enjoyment is ātman, enjoyment is ātman and the enjoyer is ātman. You are never away from ātman. Therefore, śruti says, *na ativādī bhavati*.

Further, you cannot do anything that is outside the ātman at any time. Neither time nor place takes you away from the ātman. You can never say, "I have strayed away from ātman." Whether you are confused or enlightened, you are there wherever you go. Not only you are ātman, what you confront also is ātman. You can never get away from the ātman.

Therefore, the śruti says, he is *ātma-kṛīḍaḥ*: one who plays in himself.<sup>147</sup> Let him sport anywhere, still he is *ātma-kṛīḍa*. Suppose he is playing football. The hitter is ātman, the hit is ātman and the hitting is the *ātman*. So nothing is really hit. There is 'as though' hitting as though. What is there is a play of the *ātman*.

He is *ātma-ratiḥ*: one who revels in the ātman. He has satisfaction in himself.<sup>148</sup> Others seek their reveling in *anātman*. They may say, "We are at least sure about *anātman*. We know about disco, television, internet and so on. Let us therefore revel in it. What is the big deal in reveling in ātman?" They say so because they do not understand the ātman.

Ātman is *pūrṇa*, complete in itself. Satisfaction is the nature of the ātman; it does not lack anything. Wherever there is any kind of joy, it is not separate from the ātman, so the love for any object is also the love of ātman alone. The word '*ātma-rati*' is the expression of ātman's fullness. For *kṛīḍā* one requires an external means, a source of amusement like a friend, a movie, a soccer ball and so on. For *rati* one does not require any external means. That is the difference between these two words.<sup>149</sup> Because ātman is of the nature of ānanda, the one who revels in ātman is happy without any means. With the means also, he is happy.

**Kriyāvān:** one who has actions. He is not a doer but he has actions, that is, he does actions without the sense of doer-ship. The word '*kriyāvān*' is very interesting word. Here one can explore this with logic:<sup>150</sup> One who has action has the attribute of doer-ship because action presupposes doer-ship. But it is not true because the logic is subject to a condition.<sup>151</sup> The condition is 'when the *ātman* that is free from doer-ship is not known'.<sup>152</sup> It means there is no rule<sup>153</sup> that 'one who does action has the attribute of doer-ship'. The Lord says <sup>154</sup> in the *Gītā*, "I am the one who has created this entire world. At the same time I am not the doer." As a *kriyāvān* one is with the world. Even though one does various actions, one is not the doer in the sense that one is not a *saṁsārin* because of the knowledge.

The word '*kriyāvān*' is very significant. The person who knows *ātman* is described as *ātma-rahiḥ* and *ātma-kriḍāḥ*. One may get the idea that he will not do anything, he would simply close his eyes and sit. He would live his life without performing any action because he does not require external means for his happiness, and he simply sits and enjoys himself. That is not true. So, the *śruti* negates that notion by saying *kriyāvān*. It means he is active.

Here Śaṅkara dismisses grammatically<sup>155</sup> and logically<sup>156</sup> an interpretation given to this word '*kriyāvān*' in combination with the word '*ātma-rahi*'. It is understood by some to mean one who has the action of reveling in oneself alone. This interpretation is given to establish *jñāna-karma-samuccaya*, the combination of knowledge with action, as a means for *mokṣa*. The interpretation is not valid because one who revels in oneself is not going to be engaged in any external action to seek happiness. Reveling in oneself and engaging in external action in search of happiness are opposed to each other.

**Eṣaḥ brahmavidām varīṣṭhaḥ:** he is the most exalted among the knowers of Veda. One cannot say, "Among the *jñānins* he is the most exalted." A *jñānin* is one who knows. The knowledge 'I am Brahman' is the same in all *jñānins*. Brahman being limitless, it is not that one is more free than the other *jñānin*. So one has to explain this by saying that one person's knowledge is clearer than the other's. Instead of this explanation, the word 'brahman' can be better interpreted as Veda. *Brahmavid* means one who knows the Veda. Among the people who have the knowledge of the Veda, he is the most exalted. There are a lot of people who have vast knowledge of the Vedas, but they do not have the knowledge of Brahman. This person has the knowledge of Brahman, and therefore he is exalted. Every Vedic scholar has to become a *brahmavid*, that is the point. The knowledge of Brahman is the pay-off of all the Vedic study. Brahman alone is the most worshipful and that alone has to be gained in terms of knowledge.



- 139 पश्यतीति विद्वान् साधकः इत्यर्थः । ( मुण्डक भाष्यम् )  
 140 स्वयंज्योति-स्वभावं रुक्मस्य इव वा ज्योतिरस्य अविनाशी । ( मुण्डक भाष्यम् )  
 141 Also refer to the commentary on mantra 2.1.1  
 142 स्थाणुरयं पुरुषः ।  
 143 ब्रह्म च तद्योनिश्चासौ ब्रह्मयोनिस्तं ब्रह्मयोनिं ब्रह्मणो वाऽपरस्य योनिम् । ( मुण्डक भाष्यम् )  
 144 साक्षाद् आत्मभावेन अयम् अहमस्मि इति विजानन् । ( मुण्डक भाष्यम् )  
 145 अतीत्य सर्वान् अन्यान् वदितुं शीलमस्येति अतिवादी । ( मुण्डक भाष्यम् )  
 146 सर्वं यदा आत्मैव नान्यदस्तीति दृष्टं तदा किं ह्यसौ अतित्य वदेत् । ( मुण्डक भाष्यम् )  
 147 आत्मन्येव च क्रीडा क्रीडनं यस्य नान्यत्र पुत्र-दारादिषु स आत्मक्रीडः । ( मुण्डक भाष्यम् )  
 148 आत्मन्येव रती रमणं प्रातिर्यस्य स आत्म-रतिः । ( मुण्डक भाष्यम् )  
 149 क्रीडा बाह्य-साधन-सापेक्षा रतिस्तु साधन-निरपेक्षा बाह्य-विषय-प्रीतिमात्रमिति विशेषः । ( मुण्डक भाष्यम् )  
 150 यः क्रियावान् स कर्तृत्व-विशिष्टः क्रियायाः कर्तृत्व-पूर्वकत्वात् ।  
 151 A condition in a logical statement is called upādhi.  
 152 अत्रोपाधिः अकर्त्रात्म-ज्ञान- रहितत्वे सति ।  
 153 क्रियावान् कर्तृत्व-विशिष्टः इति न नियमः ।  
 154 चातुर्वर्ण्यं मया सृष्टं गुण-कर्म-विभागशः । तस्य कर्तारमपि मां विद्वद्यकर्तारम् अव्ययम् ॥ ( भगवद् गीता 4.13 )  
 155 (आत्मरतिक्रियावान् इति) समास-पाठे आत्म-रतिरेव क्रिया अस्य विद्यते इति बहुव्रीहि-मतुबर्थयोः  
 अन्यतरः अतिरिच्यते । ( मुण्डक भाष्यम् )  
 156 न हि बाह्य-क्रियावान् आत्म-रतिश्च भवितुं शक्तः कश्चित् । बाह्य-क्रिया-विनिवृत्तो हि आत्म-क्रीडो भवति ।  
 to be continued....



is happy to invite all to a Vedanta camp by Swami Brahmavidananda and Swamini Brahmaprajnananda 27<sup>th</sup> Jan - 2<sup>nd</sup> Feb 2018 Arsha Vidya Gurukulam, Coimbatore



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# Absolute Value<sup>1</sup>

Swami Dayananda Saraswati

Everybody struggles to be happy, to be secure, to be something bigger, to be significant. This one word “significant” is enough, it includes everything. That I want to be secure, I am frightened of my future, feel that nobody approves of me, respects me, are reasons for unhappiness. You have to gain the respect of everyone in the world who, according to you, is significant. But all those persons also expect respect from you. This is an unfortunate thing, because they are also mortals, human beings, and therefore, it becomes a problem.

All these struggles that we have, like seeking approval, etc., are the common problem of every human being, and not peculiar to any given person. That seeking is called *samsara*. Seeking to be different from what I am now, because as I am, I am not acceptable, is *samsara*. Whenever you have a happy moment, you see yourself as a whole person, but for that you need a person whose words or deeds make you feel pleased, as a person. Then you become happy. You are pleased. So what you require then, is not the absence of the world, but the absence of the demanding person in you. The person who has agenda, that person has to be absent for the time being. And whenever that person—the demanding person, the calculating person, the scheming person, the manipulating person, the sad person, the struggling person, the longing person, the lonely person, the forlorn person—is absent for the time being, you are happy. Because that person is not true. Otherwise he can never be absent I tell you, you will be stuck. But because that person is only incidental, because a particular way of thinking about oneself makes the person sad, longing etc., and because that person is not true, that person can be suspended for the time being.

The demanding person is suspended in the wake of a desired situation. I say desired and not desirable, because a situation may be desirable but not be a happy one, like following a certain diet. The diet is desirable, but it is not desired. I am avoiding the word ‘desirable’ because all that is desirable is not desired and all that is desired is not desirable. That is why they say that anything you like is immoral, illegal or fattening. Therefore, when the desired thing is there and it is also desirable, you are lucky. If the desired thing is there and it is not desirable, then there is conflict inside. When what is desirable is there and it is not desired, then there is a lack inside. But when there is the desirable and desired situation, then, you are happy.

That is why the mountains make you happy—they are incapable of evoking the demanding person in you. Unless of course, you want the mountains to be different. They are people like that also, who see the mountains and think, “See. They have cut all the trees on the mountain. Previously there were trees; now they are gone. At this rate everything will be denuded. Humanity is going to suffer. People are destroying the environment.” Then they champion the cause of the environment. Some people need a cause; otherwise they feel empty inside. They have to fight for some cause, because when they fight for something they feel that they are real. It is all a psychological need, really speaking, and not a great awareness. Very few people have that, though some do. Well, then, if you find that the mountain is O.K., you enjoy the mountain and find that it does not evoke in you



the demanding, the needing, the longing person.

The mountains are the objects known, knowledge is the cognitive thought process which brings in the cognition of the mountains, then there is the one who knows the mountains. All three are one consciousness. The knower consciousness, the knowledge consciousness and the known consciousness become one whole consciousness, because the known does not evoke the longing person. The knowledge naturally does not evoke the longing person because the known and knowledge are together, knowledge being of the known. When you are not a longing person, you are, naturally, just a conscious, appreciative person and there is wholeness. This is the wholeness that is you. The knower, knowledge, and known become one whole, and then you experience happiness. This wholeness that is you is what you want to be, because you know that this is the height that you can reach. You cannot go any further; up to wholeness you can go. Beyond wholeness? There is no beyond wholeness. Now, this wholeness is experiential; it is not born of knowledge. But that you find yourself whole, in spite of your self-condemning attitude etc., in spite of a low self-image, in spite of whatever value you think you lack, in spite of yourself, means that you find the truth revealing itself.

You have doctrine, you have dogma that tells you that you are basically imperfect, and you have been told this from childhood again and again. Is there anyone who is perfect ? Everybody accepts that. “True, I cannot see that well, I cannot hear that well, etc.; there is imperfection everywhere. My knowledge is imperfect, everything is imperfect and therefore I am imperfect.” This is the conclusion. My own estimation of myself is not that great at all, and my partner in life does not really improve it. He is a person who always says, “Didn’t I tell you?” So naturally, in this situation, how am I going to be happy at any time? Most of my likes and dislikes, my desires, were unfulfilled. I was able to fulfill a few, but all the important ones I could never fulfill at all. From childhood we always settle for something less—and less and less. The deck was never cleared; it always had some pending desires. Then we find we have grown up. But it is just as it was when we were children. There were some toys we wanted, that everyone else had, and we didn’t get. Like that Cabbage Patch Doll. I did not get my Cabbage Patch Doll, and now I have become nineteen. What should I do? That I did not get my Cabbage Patch Doll was a sad situation that I had to live with. Now I cannot get a Cabbage Patch Doll because the age for that is over. Therefore, that mutilated, that unfulfilled desire left me sad and high and dry, and that sad person is still there. That person is me. It is not a different person. These are the core issues. Not getting a Cabbage Patch Doll is the core issue. Thus, there is a person who is sad and who is constituted of these unfulfilled desires— umpteen in number.

When this is the situation, there is no possibility of my being happy if this fact is not there. What is the fact? I am free. I am free in the sense that I am free from any limitation. I am the whole. This fact means that I cannot completely avoid being happy. It is impossible. Why? What makes me miss my wholeness is all my notions, memories, etc., which are variable. They all get suspended because they are not real, mithyĒ. If they are real, they will always be there, but because they are variable, they go away. Something captures my imagination, in fact, captures me as a person. It may be a star, a lone star in the sky that I see. Everything else is all vague, covered with clouds, and this star stands out. Or it may be the setting sun or the rising sun.

Or my son being successful in his exam, which I never expected because of the way he was going about it. He surprises me, so I am happy. Or it may be anything—like music, or a joke, or whatever captures me. It captures me for the time being and I am happy, I am the whole. That is a window to understanding that I can be different.

In spite of all my problems, if I can be happy, then to be happy I need not solve all these problems. It is simple logic. You need to be a great thinker for this—only some marbles are good enough because you are dealing with realities. Details need a lot of learning, but to know the whole, you don't need a lot of details. That is why a pot is good enough for me as an example. I do not need complex things. I need something as simple as possible, because we are talking of the whole, which is not made up of parts, and which makes a difference in my life. The difference is between struggling to be whole, and recognizing that I am the whole. That is the difference.

When I recognize that, when ignorance of that is not there, when can I struggle? I can only do. Everything becomes a privilege—desiring is a privilege, doing is a privilege, knowing is a privilege. One swami sang:

sarvam brahmamayam re re sarvam brahmamayam  
kim kartavyam kimakartavyam kim jnatavyam kim ajnatavyam

Sarvam brahmamayam, everything is a manifestation of Brahman. Everything includes your mind, please. In fact everything is the mind, really. All that you know, everything, is only through this mind. That doesn't mean that the mind is everything. I am saying that through the mind alone you see everything. It is the platform of all that you experience. Therefore, sarvam brahmamayam, including my mind.

Then he sings, kim kartavyam, what is there for me to do? Nothing. Somebody worried, “Swamiji, if I become Brahman, does it mean that I won't do anything?” Why should you do anything? Why do you have this problem? Suppose you are Brahman, you are everything, and suppose you don't do anything, what is the problem?

“No, no, I have a lot of things to do.” If you have a lot of things to do, well, that is what requires Brahman. You don't need to do anything.

“Oh, should I not do anything?” Kim akartavyam, what should you not do? What is the rule? You are free not to do. You are free to do anything, kim kartavyam, kim akartavyam.

Kim jnatavyam, kim ajnatavyam sarvam brahmamayam. What is there for me to know, kim jnatavyam? I know one thing by which everything is known, because everything is me and that me is Brahman. Where is the question of there being anything else to know? What counts is one, and that I know. Everything ‘else’ is a manifestation of that. What is there for me to know? What is it that I should not know, kim ajnatavyam? Is there a rule—you are a jnani, you are a wise person, therefore you should not know this?

Why?



This is all dot.com. You should not know this.

Why?

If you know this, you are not a jnani.

What is freedom? Please define that freedom for me. What is the freedom that you are talking about? What is it that I should not do? What is it that I should do? What is there for me to know? What is it that I should not know? Kim jnatavyam kim ajnatavyam.

The idea is this: there is no such thing as something to be done and something not to be done, something to be known and something not to be known for a jnani. You don't use a measuring tape to find out whether a person is a jnani or not. Sarvam brahmamayam—if this is you, there is no more ignorance. If the mistake is corrected, you know what is what, and therefore, there is no more confusion and no hindrance for your being what you are. That is why for every swami the last word in his name is ananda—Dayananda, Saccidananda, Cidananda, Gopalananda, Govindananda. Whatever it is, this 'ananda' is there because whatever is done or is not done, you are what you are. This being the situation, the value for this knowledge is absolute.

**Prof. Ranganayaki, founder editor of Arsha vidyā Research and Publication Trust left for heavenly abode on 18/09/2017.**

**We at Arsha vidyā Research and Publication trust share the grief with the bereaved family. We fondly look back how Prof. Ranganayaki enthusiastically helped in carrying out the vision of Pujya Swami Dayananda Saraswati along with our managing trustee in editing and bringing out quality books of Swamiji's teachings ever since the Publication started in 2005. She helped establish the Publication office and put the process of publishing in motion.**

**During her association with the Publication, we could bring out many titles and give a head start to the Publication.**

**We share with all our readers this message in remembrance of Prof. Ranganayaki.**



# ARADHANA AT ANAIKATTI

*Pujya Sri Swami Dayananda Saraswati's second aradhana was observed at AVG, Anaikatti on October 1, 2017, ekadasi tithi.*

**PUJA AT GURU TIRTHA:** Swami Sadatmananda, Swami Shankarananda, other Swamis and Students performed puja to Pujya Swamiji's murti at Guru Tirtha also known as Swami Dayananda Memorial. Sri Dayananda panchakam and Guru ashtottara-satanamavali were chanted. Chief Pontiffs from Kovilur Mutt, Bommapuram Adheenam and Kamakshipuri Adheenam participated. Sadhus from different Mutts in and around Coimbatore also participated



**PROCESSION OF SADHUS:** The Sadhus went on a procession from Guru Tirtha to 'Kasi' annashetra. They were received with purna kumbha at the annashetra.



**SADHU BANDARA:** 16 Sadhus who were Heads/ Representatives of Mutts were seated and ceremoniously worshipped. They were offered biksha, dakshina and gifts. Pujya Swamiji's sannyasi disciples who attended were also offered biksha, dakshina and gifts. Thevaram and Thiruvacagam, which are hymns in Tamil praising Lord Siva were chanted.

Later all those present were offered biksha. Sadhus blessed the devotees present.

**Report by N. Avinashilingam**



## Aradhana at Theni

Pujya Swamiji's aradhana was done at Theni on 1<sup>st</sup> October on the ekadasi tithi day. It involved Mahanyasam with Rudrabhishekam for the Kasiviswanathar, followed by guru parampara puja and Tirtha Narayana puja.





## Aradhana at Saylosburg, USA

On 23<sup>rd</sup> September 2017 , the second MahaSamadhi Aradhana function was carried out, starting with Kalasa Puja, Rudrabhishekam to Linga, TaitreeyaUpanishad Parayanam by priest and disciples under guidance of Swami Omkaranandaji. Later Swamiji disciples (of Pujya Swamiji) paid their respect.



The function ended with recital by Mukesh Bai and a violin performance by youngsters.

## Aradhana at Rishikesh & Manjakudi

Aradhana of second Maha-Samadhi of Pujya Swamiji was conducted on 23rd September preceded by Arsha Vidya Meet of Pujya Swamiji's disciples. Puja to Gangadeshwarar and to linga at PujyaSwamiji's adhishtanam was done with reverence.



Aradhana at Manjakudi

## EVENTS AT AVG DURING SEPTEMBER - OCTOBER 2017

**PUJYA SWAMIJI'S SAMADHI ANNIVERSARY:** On September 23, 2017, Pujya Swamiji's Samadhi anniversary was observed. Puja was done at Guru Tirtha.

**SWAMI JAGADATMANANDA'S VISIT:** On September 25, 2017, Swami Jagadatmananda of Coimbatore visited the Gurukulam with his disciples. Acharya blessed them.

**VALEDICTORY FUNCTION OF LONG TERM COURSE:** On September 28, 2017 **Swami Veditatmananda** delivered the valedictory address for the long term Vedanta course of 2014-17 batch.

**SARASWATI PUJA:** On September 29, 2017 Saraswati puja was done at lecture hall. On September 30, 2017 Vijayadasami puja was done.

**PUJYA SWAMIJI'S ARADHANA DAY (BY TITHI):** On October 1, 2017 Pujya Swamiji's aradhana was observed.

**UPANISAD CAMP:** Camp was held from Oct 2, 2017 to Oct 8, 2017. Swami Sadatmananda taught the summary of Brihadaranyaka Upanisad and Aitareya Upanisad. Swami Shankarananda taught the summary of Isavasya Upanisad. Around 70 students attended.

### FORTHCOMING EVENTS:

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

**27<sup>TH</sup> ANNIVERSARY OF GURUKULAM:** On Nov 26, 2017

**PREPARATION FOR BALALAYAM:** From Nov 27, 2017

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

**MAHAKUMBHABHISHEKAM OF TEMPLES:** On June 17, 2018

Report by N. Avinashilingam



## VALEDICTORY FUNCTION OF LONG TERM COURSE, AVG

The long term course which begun at AVG, Anaikatti on May 1, 2014 ended on September 28, 2017. Pujya Swami Dayananda Saraswati inaugurated the course and gave his blessings for the course and the students. Pujya Swamiji directly taught for one and half years. Swami Sadatmananda, the Chief Acharya taught the prasthanas thraya granthas assisted by Swami Shankarananda who taught the prakarana granthas and various other works. Swami Shankarananda and Brni. Medha Michika taught Sanskrit. Swamini Vedarthananda and Swamini Saradananda taught Chanting.



The valedictory function was held on September 28, 2017 with Swami Veditatmananda as the Chief Guest. Swami Veditatmananda was welcomed with purna kumbha. Brni. N. Arthi was the master of ceremony. On behalf of all the students, Smt. Prema Sharma, Sri. S. Jayakumar and Sri A. Venkatesh spoke and expressed their thanks to the Acharyas for the profound teaching received and to the management for the comfortable environment.

**Swami Shankarananda** thanked Pujya Swamiji for his grace all through the course. He spoke about how Pujya Swamiji in his earlier valedictory talks had spoken that the students may stay with the teaching by sharing the same with others. Recalling Pujya Swamiji's words, he told the students not to make self-judgment of one's own understanding of Vedanta on the basis of one's emotions and feelings. I am Brahman, in spite of all emotions and feelings.

**Swami Sadatmananda** thanked Pujya Swamiji with whose guidance and blessings the fifth long term course at AVG, Anaikatti was completed. As advised in Taittiriya Upanisad the students should continue their own study and teaching throughout their life. One should not judge one-self on the basis of their number of students and number of classes. One should appreciate that all that is here is Isvara. One should do niddidyasana to remove viparita bhavana. When there are problems, think about the solution. Think about great people and their qualities. Their life will be an inspiration.



**Swami Veditatmananda** in his valedictory address, said that he was happy with the clarity and communication skills of the two Acharyas. Pujya Swamiji apart from his Vedanta teaching had understanding of the human mind. Samskaras create a distance between what I am and what I am not. It saps energy, enthusiasm and creates inferiority complex. Put Vedanta to practice. The goal is self growth, purity of the mind and sannyasa. From vividisha sannyasi, one should become vidvat sannyasi without self-judgment. Live the knowledge of Brahman. Ambition is hidden in the mind and it uses various situations to fulfill its agenda. Action is to be done with a sense of gratitude as an offering to Isvara.

The role of Teacher is a demanding one. Students will discover shraddha in you and with reverence will look upon you. Sadhu has no private life. Gita 16<sup>th</sup> Chapter tells what are the tendencies one should avoid. In Taittiriya Upanisad, the teacher tells the students to imbibe only his blemishless actions. Be respectful to other teachers and all people. A person is what his shraddha is. Be sensitive to people. Be compassionate and accept their belief system. Teach people what they need to know and not what you want. Being humble and having gratitude are important attitudes to be practiced. Svadyaya and pravacana are to be done. Moksa is the culmination of self growth.

Desiring is a privilege. You can have non-binding desires. Maintain your boundaries. Consume minimum. Contribute maximum. Make Pujya Swamiji proud.

**Report by N. Avinashilingam**

## INAUGURATION OF GITA & SANSKRIT CLASSES AT COIMBATORE

N. Avinashilingam and Ponmani Avinashilingam have completed the long term course at AVG, Anaikatti during 2014-17. On Vijayadasami day, September 30, 2017, Swami Shankarananda, Acharya, AVG, Anaikatti inaugurated their classes at Arsha Avinash Foundation, 104, Third Street, Tatabad, Coimbatore 641012 Phone: 9487373635. Swami Shankarananda was received with purna kumbha.

N. Avinashilingam welcomed Swamiji and the students present. He told that with the blessings of Pujya Sri Swami Dayananda Saraswati, Arsha Avinash Foundation was formed on June 16, 2014. Pujya Swamiji launched the website [www.arshaavinash.in](http://www.arshaavinash.in) on December 31, 2014. From the website free E-books on Pujya Swamiji's biography, Vedanta books of Swami Paramarthananda and Sanskrit Grammar books of Brni. Medha Michika can be downloaded. Books from the website are widely used by Pujya Swamiji's disciples all over the world.

The Foundation has also published and distributed free Pujya Swamiji's brief biography - 4,000 copies in English and 1,500 copies in Tamil.

Swami Shankarananda inaugurated Gita class of N. Avinashilingam and Sanskrit class of Ponmani Avinashilingam. He gave his anugraha bhasanam. He said that human beings try to fulfill their wants by doing various activities. One can never be fully satisfied until one gets atma jnanam. Study of Gita will help one discover answer to these fundamental questions. Study of Sanskrit will help one understand Gita better. Study of Sanskrit by itself is beneficial as the study gives punyam and enable the student to get purity of the mind. Ponmani has good knowledge of Panini Sanskrit Grammar and the students should make good use of that. Swamiji blessed the Teachers and Students. This was followed by N.Avinashilingam's Gita class and Ponmani Avinashilingam's Sanskrit class.

The following is the class schedule of Arsha Avinash Foundation at Tatabad, Coimbatore:

Day	Time	Subject	Shared by
Monday	11.00 am to 12 Noon	Brahma Sutra from Sutra 5	N. Avinashilingam
Monday	6.00 pm to 7:00 pm	Basic Sanskrit	Ponmani Avinashilingam
Tuesday	10.30 am to 11.30 am	Patanjali Yoga Sutra	N. Avinashilingam
Tuesday	6:00 pm to 7:00 pm	Bhagavad Gita Chapter 1	N. Avinashilingam
Wednesday	10.30 am to 11.30 am	Patanjali Yoga Sutra	N. Avinashilingam
Thursday	10.30 am to 11.30 am	Patanjali Yoga Sutra	N. Avinashilingam
Friday	10.30 am to 11.30 am	Patanjali Yoga Sutra	N. Avinashilingam
Friday	6.00 pm to 7.00 pm	Tattva Bodha	Ponmani Avinashilingam

**Report by N. Avinashilingam**



## Arsha Vidya Meet

Arsha Vidya Meet was held on 21<sup>st</sup> September 2017 at Arsha Vidya Peetham, as a part of the Aradhana event for Pujya Swamiji, in Rishikesh.



With great participation of the Arsha Vidya family, the following key issues were discussed and agreed upon with the help of the panel which included – Swami Viditmanananda ji, Swami Prashantatmananada ji, Swami Brahmavidananda ji, Swami Satsvarupanananda ji and Swamini Brahmaprakashananda ji.

1. **Date for Aradhana divas:** The date for the Aradhana divas for Pujya Swami Dayananda Saraswati was agreed as 23<sup>rd</sup> September every year at Rishikesh. This is according to the English calendar and not according to tithi as it was difficult to arrive at one tithi, due to different Panchangas being followed according to the lunar and solar calendar. The plan for 20-23<sup>rd</sup> September 2018 in Rishikesh is : 20 Sept - Arsha Vidya Meet, 21-22 Sept - Vidvat sadas (Arsha Vidya and other scholars), 23<sup>rd</sup> Sept - Puja in Adhithanam and Bhandara, Bhashya Parayanam every morning.

2. **Arsha Vidya Parampara** - An update on 'Arsha Vidya Parampara', a society registered in Delhi was given. Initiated by Swami Suddhanandaji the purpose of the society was to build awareness of Pujya Swami Dayananda Saraswati ji 's legacy by building a memorial in Delhi, auditorium for talks and a facility for accommodation. Under the aegis, a Shraddhanjali was organised in 2016 with active participation from some political leaders. An estimate of Rs 10 crores is required for this project and Swami Santatmananda will be pursuing the procurement of land from the government to further the project.

3. **Vishranti Bhavan/Medical care** - A need to have a facility with access to medical care for ailing and/or old sadhus was expressed. An update of Swami Divyanananda's ashram in Haridwar

was provided which includes about ten rooms for accommodation. More details to be obtained by Swami Santatmananda ji.

Swami Pranavaatmananda ji ([Acharya.swamy@yahoo.co.in](mailto:Acharya.swamy@yahoo.co.in)) from Nellore offered accommodation for 6 elderly and/or ailing sadhus (male/female) in his ashram.

Sadhus to make individual arrangements with insurance companies for medical insurance. Those requiring assistance to pay the premium for medical insurance may contact Dayananda Anugraha Fund ([www.dayanandafund.org](http://www.dayanandafund.org)).

**4. Arsha Vidya Sampradaaya, virtual platform:** Responding to the topic of 'Future of Arsha Vidya', a unanimous need to be more connected to each other to have synergy, co operation and collaboration for greater impact in society as the Arsha Vidya family was expressed. The Arsha Vidya Meet agreed to set up an information hub on a virtual platform which will be a website called Arsha Vidya Sampradaaya.

The virtual platform/website is an endeavour to be an information hub of all Arsha Vidya Teachers (Sannyasis and others) across the world. This will include their contact details, their various activities, links to their websites (if available), annual calendar etc. The purpose of this platform is to forge stronger connections within the Arsha Vidya family. By making relevant information available of all Arsha Vidya teachers, collective efforts for relevant issues can be made. In time, the information will also be available to the public at large, so that more people can be reached out to, with Arsha Vidya for greater collective impact in the world. It was clarified that the hub is not a separate organization nor a trust nor is it meant to replace any activities but only a virtual information hub of the entire Arsha Vidya sampradaya.

A working committee was formed to work out the details of this project. The working committee will be guided by the panel above and includes Swamini Tattavavidyananda, Swamini Sadvidyananda, Swami Santatmananda, Swamini Brahmaprajnananda, Brahmachari Neeraj Bhoopalam, Gunanand Rayal and 3 representatives (to be appointed from the respective ashrams). They ([arshavidyasampradaaya@gmail.com](mailto:arshavidyasampradaaya@gmail.com)) will be contacting the Arsha Vidya teachers across the world shortly. The members of the working committee will be in touch with everyone for suggestions, advice and participation.

This project needs the blessings, cooperation and guidance of the entire Arsha Vidya family.

## 2017 CHILDRENS' SUMMER CAMPS AT SAYLORSBURG PA. U.S.A.

The Summer Camps in Saylorsburg were held from July 9<sup>th</sup> to 4<sup>th</sup> September.

The first and the second Children's Camps were from July 9<sup>th</sup> - 22<sup>nd</sup>. In these camps, children took active part in all the classes - Chanting, Vedic Heritage, Sanskrit, Yoga and Meditation. Avani Taylor had satsang with children; Slokas and Vedic Heritage were taught by Bri. Radha, Bri. Girija, and Nilofer Giri; Sanskrit by Br. Suryanarayanan, yoga by Mr. Lance Daniel. The cultural shows, at the end of each camp, were showcased by Savithri aunty, Radha and Girija. Since the children were unaccompanied by parents they were taken care of by counsellors. The programs were assisted by Rita Shah, Kirthika Dave, Jalpa Patel, Sowmya Subramaniam, Ramesh, Sashi Prasad, Nagendra Singh, Hasit Parik, Mr. & Mrs. Pramod Adi. Field trips were arranged during the camps.



**CAMP CHILDREN WITH SWAMIJI**



**DANCE**

Children participated in the 31<sup>st</sup> Anniversary Celebrations of the Gurukulam on August 13. The highlight of the program was the staging of Yaksha Prashana from Mahabharata by the children. Active participation by children in the anniversary was the first of its kind since the inception of the Gurukulam Anniversary Celebrations 30 years ago.



**VEDIC HERITAGE**



**YOGA SESSION**





**RAMAYANA**



**PARTICIPANTS IN THE CAMP**

### **The Patrons' Vedanta course 1**

The children of the camp were taught Vedic Heritage and Chanting. Janmastami was celebrated with great enthusiasm by the children of the camp.

In the Purna Vidya teachers Training program, interested parents, professionals and house holders were trained on the methods to conduct Purna Vidya Classes. Swami Pratyabodhananda unfolded Bhagavadgita verses from second chapter.

Mrs. Savithri Mani taught Bhajans for the campers. Meditation classes were conducted by Bri. Girija. Chanting classes and puja demonstration for the participants were conducted by Bri. Radha. There was a cultural show organised by the participants at the end of the camp.

### **The Patrons' Vedanta course 2**

The Children of the camp were taught Chanting, Vedic Heritage and Meditation by Bri. Radha, Bri. Girija & Br. Suryanarayanan. The camp ended with a cultural show.

On the whole summer camps were organized and conducted well with the support of priest Sri. Ganesan and Sri. Ravichandran. Sri. Ramachandran, Tara Ben and their team providing sumptuous food; and Suddhatmaji and his team helping in accommodation for the children and their family.

**Report by:  
Bri. Radha & Bri. Girija**



## MahaKumbabishekam of Sri MedhaDakshinamurthy Temple

at Arsha Vidya Gurukulam, Anaikatti will be celebrated on June 17, 2018.

In this connection

**ARSHA VIDYA GURUKULAM, ANAIKATTI &  
BHARATIYA VIDYA BHAVAN, COIMBATORE KENDRA**

Are Organising a Jnana Yajna by

*Pujyasri Swami Omkarananda*

18.11.2017 to 24.11.2017

**ARIVE, ANBE, ARAME INBAM**  
**(அறிவே, அன்பே, அறமே இன்பம்)**  
Evening ( 6.30p.m. to 8.00 p.m.)

19.11.2017 to 24.11.2017

**SRI DAKSHINAMURTHY TATVAM**  
Morning (7.00 a.m. to 8.00 a.m.)

**Talks will be in Tamil**

Venue: Bharatiya Vidya Bhavan, RS Puram, Coimbatore  
office@arshavidya.in or + 91 9442624486

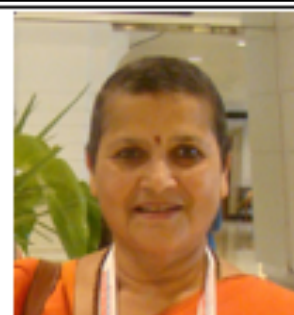
All are welcome!

Get Isvara's grace!



## 2nd Swami Dayananda Saraswati Memorial Lectures

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



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

### Topics

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

### Participation details

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

### Submission of Papers

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

### Tentative Schedule

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

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## Ishvara jnanam

### Worship of Īśvara is understanding Īśvara

Pujya Swami Dayananda Saraswati has given an insight into understanding of Īśvara in his latest Gītā Bhāṣyam lectures to the Gurukulam students. I have tried to put together the talks for understanding Īśvara is never away from us, ananyat.

Gītā 9.26 - While explaining Īśvara as adhyātmam, adhibhūtam, adhidaivam – Swamiji explains in the life cycle of puruṣa, karma, yajña, devatā, parjanya, annam, puruṣa – puruṣa's karma which is yajña is the weakest link in the chain, any infirmity in the yajña does not allow the devatā to bless the loka fully. If this is understood thoroughly then we can live life with reverence and all our karma we can do as Īśvarakṛt. Every link in this cycle is Īśvara – nāma rūpa. The more one sees the absence of alienation from Īśvara in our vyavahāra, the more is the possibility of understanding param.

Theologies through a doctrine of holding Īśvara separate from you prevent one's understanding of ananyata, they do a great disservice.

Human life is designed to seek mokṣa. Monkey does not have judgement about itself, happy being a monkey. A human being considers himself as karta but by nature free, self-conscious, self-judging. This contradiction between his nature, svarūpa and his behaviour which is svabhāva, is attributed to his being avicāra siddha. Not knowing, his self-judgement is going to be erroneous. Even that he does not know. The sūkṣma śarīra, antaḥ-karaṇa has only one body, so self-identification to that as an entity, individual, self-conscious and self-judging, is natural. So I hone my individuality, the self one is aware of is only as good as skill, resources, what I think as what others think of me, etc. I am wanting all the way. The human being, free, uninhibited self-conscious being cannot accept it. That means I am designed to become free from being wanting. We try a few things, education, job, marriage, children, growing them up to fulfil your unachieved ambitions, etc. We grope in darkness, puruṣārtha niścaya is not there. But at the same time that I want to be free from being wanting is inescapable. ,anitya sukham lokam imam prāpya bhajasva mām.' (Gītā 9.33) So, the viṣaya sukha being of dṛṣṭa naṣṭa svabhāva, and manuṣya being sukha svarūpa, because he cannot deny a moment of happiness, that means one is acceptable with all the wantingness, one has to discern the same (the sukha svarūpa) gain puruṣārtha niścaya and for that Bhagavān says in Gītā ,may you pursue me, know me as sukha svarūpa, mām bhajasva.' The sukha svarūpa in every being is Īśvara svarūpa, that is what it means ,mām bhajasva.' ( the paradox is there. The teacher has to explain the paradox carefully for the student to see)

Bhāṣyakāra explains how ātmajñānam, Īśvara jñānam is gained with Dīpa dr̥ṣṭānta. The wick- buddhi soaked in devotion, protected from rāga dveṣa (winds) and sustained by viveka vairāgya ( air) and lit by śāstra-ācārya upadeśa gains ( steady light) jñāna niṣṭha. Bhāṣyakāra generally will not say ,ajñāna-jam, he will say born of aviveka' - with reference to ātmā, ajñānam is not ātmā covered by ignorance, there is no ignorance possible in ātmā, therefore when we say ajñānam, we mean it is only agrahanam of ātmā as satyam jñānam anantam brahma, sarva kāraṇam. Therefore Bhāṣyakāra uses the word aviveka, ,avivekatah jātam...mohāndhakāram' and the consequential delusion, anyatha grahanam. (agrahanam kāraṇam, anyatha grahanam kāryam).

Visvarūpa darśanam is magic vision, Arjuna excluded himself not deliberately but by svabhāva, so he could see, but he was afraid. If he includes himself in that svarūpa he can't see the magic, but the truth is he is included. Swamiji explains that vision through jñānam is the true darśanam – ananya darśanam. Bhāṣyakāra says by understanding the vision through śāstra, sākṣātkartum śakyah, one can see aparokṣena that you are not separate from Īśvara. Swamiji says when Bhagavān says 'bhakta sa ca me priyah,' it is a fact to be understood, it is not emotional, pravacakas present it as emotional. Emotional approach stems from ajñānam, solid ajñānam, it is going to have yo-yo condition.

Swamiji explains the technical terms, guṇa, prakṛti and saṁsāra. Guṇa is technical term in śāstra, paribhāṣa not to be translated as quality. It is a more profound term – māyā prakṛti - infrastructure into which puruṣa ( kṣetrajñah kartṛtva lābhāt, is born due to adhyāsa,) people are born according to prārabdha, pāpa and puṇya karma because of mithyājñānam. Swamiji says guṇa change is not possible without (sat)saṅgaḥ. That is why Gītā Home Study through groups, gives satsaṅga. That will bring about change. The evolved has to complete the process, (resurrect oneself, extricate oneself from prakṛti guṇa by ātmajñānam) otherwise it is heavy cross one has to carry.

Swamiji says saṁsāra is used in the meaning of jagat, kāla avacchinna, bound by time, place and vastu. This limitation is superimposed because of avidyā, adhyāropa, upon ātmā, so it becomes bondage, saṁsāritvam, to be taken care of. Therefore sam sarati iti saṁsāra, it means it comes back again, it never ends, avyaya, it has perennial status about it. Therefore we have to look at the context. Saṁsāra vṛkṣa is all galaxies, mountains, rivers, etc – how do they bind you? Saṁsāritvam is because of adhyāsa. It is not intrinsic to ātmā. The jagat is not intrinsic attribute of ātmā. Ātmā is pūrṇa, sarvātmā bhāva.

Swamiji explains the saṁsāra by vṛkṣa dr̥ṣṭānta( Gita15 -1,2,3). The avyakta has enough karma, all software and hardware for seed to sprout till the time the roots, the tree takes over, gains enough momentum to grow by itself thereafter. This is how the conscious being has sarvātmā bhāva to sustain loka through order of orders. Buddhi is the trunk from where all branches come. 'Koṭara' is 'pondu in Tamil' – indriya golaka. The vividha śākas, branches are the five mahā bhūtas. Leaves are like ṛk, yajur, śama, .. Veda mantras (chandas) they protect the indriya viśayas, rasa, rūpa, gandha.. lead to dharma, adharma which are flowers. Karmaphala are the fruits. Ājīvyah, in the saṁsāra vṛkṣa, lot of jīvas live, in this sanātana dharma lot of jīvas live. It has no beginning, no end,

until one gains knowledge. The saṁsāra vṛkṣa is felled (meaning the saṁsārī is freed) by ātmajñānam, samūlavṛkṣa jñānam, knowledge, once understood along with roots, becomes one with Īśvara having understood that the saṁyoga with the saṁsāra (māyā vṛkṣa) is because of adhyāsa (avidyā), no more identifies oneself as saṁsārī, understands oneself to be the source from which the saṁsāra vṛkṣa originates, vṛkṣa mūla, gets sustained and resolves into, the sarvātma bhāva.

Finally, Swamiji explains the verse 18.61 ,īśvaraḥ sarvabhūtānāṁ hṛddeśe'rjuna tiṣṭhati bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā' giving the meaning ORDER for the word 'bhrama' in the verse. By saying bhrama, one may dismiss creation, but by saying ORDER one will be compelled to reverentially do what is to be done.

In this context Māṇḍūkya Kārika Bhāṣya makes a subtle difference – Dvaitam is avidyākalpitaḥ for all except advaitins for whom dvaitam is māyākalpita. Avidyā is gone with vidyā but Īśvara sṛṣṭi remains.

-By Ramanathan

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# SERVE & STUDY PROGRAM

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The Serve & Study residential students are generally scheduled in the following departments at the center.

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These students contribute 30 hours per week, generally broken up into six days.

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## Room and Board

The Serve & Study residential students live in Purna Vidya Foundation, and are provided room and food. The housing consists of a single room which is shared with co-students with an attached bathroom. Meals include healthy vegetarian breakfast, lunch and dinner every day, as well as tea.

2 months



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- Noemi 'Shanti' Herrera, USA.



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# SERVE & STUDY PROGRAM



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## The program

The Serve & Study program is intended for people who wish to stay in the ashram for two-month to one year period. The Serve & Study program is created to ensure access to Vedanta Teachings as well as Purna Vidya's global outreach work such as Gita Satsang Group, Pañcaratna Program, and Culture based Value Education teachings.









Theni Aradhana Photos