



Arsha Vidya Newsletter

Rs. 15/-





Photos in reference to report on page 22

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Mundakopanishad

Mantra 6

वेदान्तविज्ञानसुनिश्चितार्थः
संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले
परामृताः परिमुच्यन्ति सर्वे ॥ ३.२.६ ॥

vedāntavijñānasuniścītārthāḥ
sannyāsayogādyatayaḥ śuddhasattvāḥ.
te brahmalokeṣu parāntakāle
parāmṛtāḥ parimucyanti sarve. (3.2.6)

sannyāsa-yogāt -- by a life of *karma-yoga*;
yatayaḥ -- those who become renunciates;
śuddhasattvāḥ -- whose mind is free from the hold of *rāga-dveṣas*;
vedānta-vijñāna-suniścītārthāḥ -- for whom the knowledge gained from Vedanta is very well-ascertained;
parāmṛtāḥ -- being not separate from Brahman; *te* -- they;
sarve -- all; *parimucyanti* -- become free from the sense of limitation; *brahma-lokeṣu* -- into Brahman;
parāntakāle-- at the time of the death of the subtle body

For those who become renunciates having lived a life of *karma-yoga*, whose minds are free from the hold of *rāga-dveṣas*, the knowledge gained from Vedanta is very well-ascertained. Being not separate from Brahman, all of them are completely free from the sense of limitation and they resolve into Brahman at the time of the death of the subtle body.

Now the question addressed is, when wise people die away, will they come back again? The word 'they' cannot be used anymore with respect to them. There is only one Brahman. Even while they are alive, the plural word 'they' was purely figurative for them. There is nothing to bring them back once they die. The individuality is not there. They remain non-separate from Īśvara. From the standpoint of the other *jīvas*, they become the alter of prayer and worship. As long as they are alive as *jīvan-muktas*, they have this limited body-mind-sense complex, which they do not take as themselves. Therefore, they are free. After death also they continue to be free, free of the body-mind-sense complex.

From the standpoint of the *upādhi*, there is a difference between a wise person and Īśvara. It is similar to the difference a tree in a forest and the forest. The *upādhi* of Īśvara is total, while the *upādhi* of a wise person is individual and limited. But the difference in *upādhi* is *mithyā*. A wise person will have experience of pleasure and pain according to the *prārabdha*.

Since he is free, he can afford to have a limited body-mind-sense complex. His body is part of *īśvara-sṛṣṭi*, and hence it continues to exist till the *prārabdha* is exhausted. It is how *jīvan-mukti* is possible. Otherwise, everything will disappear in the wake of knowledge.

The *śāstra* tells us that a *jīva* is bound by *karma* and is subject to rebirth. One is accountable for one's *karma*. Finally, the *śāstra* has to talk about the release from rebirth with respect to a wise person. Otherwise, a wise person will be free, and at the same time will be subject to rebirth, which is a contradiction. The *śāstra* always rushes to talk about *videha-mukti*, freedom from the body. *Videha-mukti* means that after the body falls, there is no return. One who has this *videha-mukti* is called a *videha-mukta*. He was a *jīva-mukta* before. That is why the word '*videha-mukta*' is used.

Vedānta-vijñāna-suniścitārthāḥ.²⁰⁶ those who have clear knowledge of Vedanta. Vedanta is *śabda-pramāṇa*. It refers to words that reveal the oneness of the *jīva* and *Īśvara*. The knowledge born of the words of Vedanta that 'I am Brahman' is *vedānta-vijñāna*. The *artha*, object, of this knowledge, namely Brahman, is *vedānta-vijñāna arthaḥ*. One who ascertains Brahman very well through this knowledge is *vedānta-vijñāna-suniścitārthāḥ*. For him, clear knowledge has taken place. The term '*suniścitārthāḥ*' implies that there is an inquiry and analysis because doubts are to be eliminated.

There is a need for an inquiry, though not as a rule. A rule is something that one has got to do. In order to know, one must have a *pramāṇa*. To know the *ātman*, one must have the *śabda-pramāṇa*. These are rules. That one must do *vicāra* in order to know *ātman*, is not a rule. *Vicāra* is not a *pramāṇa*. It is a necessity only when there are doubts, because the *śāstra* says that one has to do *vicāra* to eliminate doubts, if any. Doubts are many. In fact, before one listened to Vedanta one did not have many doubts. The only doubts was with respect to what one should do. Now, one has a new set of words and new facts after listening to Vedanta, and the mind may be full of doubts. Again, even if one may not have any doubts, one may still be confused as to how can *ātman* be Brahman. The resolution of doubts takes place only by *vicāra*. So *vicāra* is not a rule, but it is a necessity. One whose knowledge is free from doubts and error is referred to here as *vedānta-vijñāna-suniścitārthāḥ*.

They are *yatayaḥ*, renunciates. By convention *yati* means a *sannyāsin*. The one who has removed self-insignificance is called *yati*. A *sannyāsin* who has done that is called *yati*. The literal meaning of the word '*yati*' is one who makes efforts. Not that others do not make efforts. Even though lot of people make efforts, the *yati*'s effort here is to pursue knowledge by renouncing everything else. It is just the opposite of what one may think about 'having a lot of activities'. So it is said, *sannyāsa-yogāt-yatayaḥ*: because of the pursuit of knowledge, they are renunciates.

One may also take the word '*sannyāsa*' as renunciation of results of action. One whose mind is free from *rāga-dveṣas* due to grief due to *karma-yoga* is also a renunciate. He is not interested in any results like heaven when he does action, but wants only purity of mind. Renunciation is common in both the *sannyāsin* and *karma-yogin*. The former renounces *karmas* while the latter *karma-phalas*. Therefore, *sannyāsa-yoga* can mean both *sannyāsa* and *karma-yoga*. Otherwise, the meaning of the word '*sannyāsa*' can be taken as renunciation of actions after a life of *karma-yoga*. Renunciation of actions is not due to disenchantment but due to discernment.

Te parāntakāle parāmṛtāḥ parimucyanti sarve: at the time of the death of the subtle body, being non-separate from Brahman, they become free from rebirth. The word '*antakāla*' literally means at the end of one's life meaning at the time of death. Lord Yama is always around, and the moment he looks at someone, that is *antakāla*. When it takes place for a *jīvan-mukta* it is called *parāntakāla*.²⁰⁷ At the time of death, the individual leaves this physical body for good, unlike in the dream. In the dream he leaves the physical body by assuming a dream body, undergoes experiences, and comes back to the physical body. As long as breathing is going on, he will come back. If the *prāṇa* leaves, it means he has left this body behind for good. The body will not get up, and the survivors have to remove it and perform the obsequies. It is called *antakāla*. After leaving the physical body behind, an ignorant person travels to other worlds to experience the results of his *karmas*, and is reborn. In the case of a wise person, there is dissociation from the subtle body also and it perishes here.²⁰⁸ Therefore, a *jīvan-mukta*'s death is called *parāntakāla*. There is no causal body for him because the ignorance has already been destroyed. He remains as Brahman.

Since his accumulated *karmas* were burnt due to knowledge, his *prārabdha-karmas* were exhausted through experience and he had no new *karmas* to his credit due to absence of doership, his subtle body does not travel, and it dissolves here. So wise people *parimucyanti*,²⁰⁹ get totally freed from bondage. It is not a temporary release from bondage like going to heaven, which is also called *mokṣa*, but the consistent happiness is in different degrees. It is not the real *mokṣa*, because they will return from heaven. Freedom for good, in which there is no further birth, is called *mokṣa*.

How did they become free? *Parāmṛtāḥ santaḥ:* being Brahman that is free from mortality.²¹⁰ *Para* means the most exalted Brahman. *Amṛta* means that which is free from time. Those by whom this Brahman, which is *para* and *amṛta*, is recognised as their self are called *parāmṛtāḥ*. The recognition takes place by *vedānta-vijñāna*. The result of recognition is total release, which takes place at *parāntakāla*. The word '*amṛta*' points out that they do not come back. Living, they are liberated. At the end, the *śāstra* has to talk about the *videha-mukti* to complete the teaching.

Where do they get the total release? *Brahma-lokeṣu:* in *brahma-loka*. *Brahma-loka* is not a place here. Brahman itself is the *loka* because it is of the nature of experience. Consciousness is the self-revealing experience. If at all there is experience, that consciousness alone is the experience. Every other experience is strung in that experience. When it is repeatedly emphasised that *ātman* is not a matter of experience, the statement has to be understood properly. It means *ātman* is already experiences all the time. It does not mean it is outside experience, it is the very content of every experience. It does not need to be experienced because it is *ātma-svarūpa*, it is experience itself. Experience is to be understood as a *mahā-vākya-lakṣya*. There is no experience without consciousness being there. When one listens, the experience of listening is *ātman*. It is non-separate from *saccidātman*. That is why *ātman* is called the eye of the eye, the ear of the ear and so on. Brahman is therefore called *loka*, a field of experience.²¹¹ Brahman is exalted because everything is experienced due to Brahman.

The word '*brahma-lokeṣu*' is in the plural because every wise person is Brahman. The plural is from the standpoint of individuals who seek and gain Brahman,²¹² not because of the plurality of Brahman.

The word '*sunīcitārthāḥ*' is in the plural, and therefore *brahma-loka* is in plural form. Those who have gained this knowledge are many.²¹³ It means it is possible for anyone to gain this knowledge. What is necessary is a pure mind and exposure to the words of Vedanta.

Each one has to gain this knowledge. It is not that if one person gets liberation, then everybody will be liberated, as propounded by some people. Their argument is, 'Brahman is one without a second. All the *jīvas* are nothing but one Brahman. If one *jīva* gains liberation then all should gain liberation. If one *jīva* gets out of *prakṛti*, all of them should be out of *prakṛti*.' This thesis is due to the thinking that the *jīva* is literally bound. If the bondage is real, and it is gone in one place, it is gone everywhere. There is only one *jīva*, as Brahman is said to be one. Therefore, if one person gets liberation, all get liberation. Since bondage is not real, this thinking is wrong.

The fact here is that one does not get liberation. One is already liberated. If one is already liberated, all are already liberated. But all do not think so. If one person recognises that fact, he becomes free. Everyone has to recognise that fact to become free. Therefore, each one has to get individually liberated.

206 वेदान्त-जनित-विज्ञानं वेदान्त-विज्ञानं तस्यार्थः परमात्मा विज्ञेयः । सोऽर्थः सुनिश्चितः येषां ते वेदान्त-विज्ञान-सुनिश्चितार्थाः ।
(मुण्डक भाष्यम्)

207 संसारिणां ये मरण-कालः ते अपरान्ताः तानपेक्ष्य मुमुक्षूणां संसारावसाने देह-परित्याग-कालः परान्त-कालः । (मुण्डक भाष्यम्)

208 सूक्ष्म-शरीर-भङ्ग-कालः । (मुण्डक भाष्यम्)

209 परि समन्तात् प्रदीप-निर्वाणवत् घटाकाशवच्च निर्वृत्तिमुपयान्ति । ...न देशान्तरं गन्तव्यम् अपेक्षन्ते । (मुण्डक भाष्यम्)

210 परामृताः परम् अमृतममरण-धर्मकं ब्रह्मात्म-भूतं येषां ते परामृताः । जीवन्त एव ब्रह्म-भूताः परामृताः सन्तः । (मुण्डक भाष्यम्)

211 सर्वं लोक्वते अनुभूयते अनेन इति लोकः ।

212 साधकानां बहुत्वात् ब्रह्म एव लोकः ब्रह्म-लोकः एकोऽप्यनेकवद् दृश्यते प्राप्यते वा ।

अतो बहु-वचनं ब्रह्म-लोकेषु इति । ब्रह्मणि इत्यर्थः । (मुण्डक भाष्यम्)

213 बहवो ज्ञान-तपसा पूता मद्भावमागताः । (भगवद् गीता 4.10)

to be continued....

Quotes from Pujya Swamiji's Diary – 1968 April

- * Life is for the living. Death is for the dead. Living I die if I miss the here and now.
- * Dead I will live if I have my being in the past and future, and there and yonder. Is it living ?
- * 'That' is 'this' when there is a 'that' beyond 'that'. 'This' is 'that' when there is a 'this' closer to 'this'. Is there a 'this' which never becomes 'that' ? With the 'this' that is ever 'this' can I ever conceive a 'that'?
- * If one is 'this', is there any meaning in one's struggle to become 'that'.
- * I am this-here-now. That-there-was is beyond my scope.

Address to Youth

(Sri Swami Dayanandaji's lectures)

Continued from August 2018 issue...

All knower, all skill also almighty. That conscious being is, all knower and all mighty whom we also call Isvara in Sanskrit because He is unlike one of us. Where is this Ishvara? One person asked me - I give two minutes. He challenges. Let Ishvara come. He did not come. So he says 'God is not there'. The question is 'where is he'? He is all knowing. Fine. It is logical clean. But, where is he? One say he is in one of the heavens. Vaikuntha etc. Who created heaven? If lord created heaven where was he before the creation of heaven? There is no answer. When we do not have answer, what happen? In the mind of a person, he has given up, because there is no answer. One aspect they are very sure. That there must be an all knowing conscious being. What is he? Where is he? These are all problems. So we have faith and we have no faith. Feels half the question is answered and the other half is not answered.

Now we have to look into this. For creation, we require a cause. One is the maker and the other is material cause. Without material one cannot create. If you do not have anything in your hand, what can you produce? Skill in you will not express itself unless there is material.

Suppose a factory is running, but there are no raw material. The energy just get wasted only. We require raw material for any creation. Raw material is called upadanam. Upadanam is raw material cause. Pot maker requires clay (the upadana karanam) to make the pot. The God also requires the raw material to create this world. The only difference between the pot maker and the God is this. Pot maker does not make pot out of himself. He gets material from outside, other than himself. That is why you can leave him alone when you buy the pot. If he is the material then when you being the pot, you get five fellows - pot-maker along with his family.

Where as in god, you cannot imagine material other than himself. Space and time one part of the creation. In time-space whatever there, are also creation. Then there is no place where some material can lie down, because space itself is not created. If so, he can take it and create the world. Therefore material must be in the lord. We talk of lord creating the world out of himself like the spider which is both the maker and material cause for the web. Or, take your own dream world. You are the maker and material for your dream world. The maker of the dream world is you. You created out of what? Out of yourself. The space, time is created by you. Before dream, you are one is sleep and there is no time, space etc. There is no world in deep sleep. You are not aware of any of them. That is why you all love sleep. Who does not like sleep? Even in bus, standing, he can sleep. At home, in office, in class - anywhere anytime sleep is inviting. Why? Because no time, space, no world in individual, no smallness no problems no homework. Nothing. Comes dream! You are the creator for the dream world. Where did you find the material? In yourself. You never went outside (of your dream) to get the materials required for the dream world.

So too, the lord is presented in the sastra not only as the creator but the material cause for the creation. This is a very important to know. Knowing this you can understand the whole tradition well. If Lord is the material, then out of the material that is lord, came space, time...etc. So space is non-separate from its material.

It is a rule, no creation is independent of the material. Think of that! You are wearing the shirt. If I take away the fabric can you have shirt? You won't have the shirt. Because fabric is shirt is. Wherever the creation is, there the material is. Your fabric can exist without the shirt. But shirt can't exist without its raw material – fabric. God can exist without the material. God can exist without the world. But the world cannot exist without God.

So, the question 'Where is god'? Counter question is 'Where is he not'? The whole space is God. Time is god. Whatever is within time and space is God. In short, whatever you perceive is non-separate from God. We have a model in vedas, for understanding this world. It is called five-elemental model. (Not the elements of physics).

It is a model to understand the entire universe. Space (space and time together is one), Vayu (air), Agni (fire), apah (waters), and prithivi (earth). (Your physical body also is made up of all these five gross elements)

You occupy space. There is oxygen (vayu), wherever blood is, the whole body is filled with oxygen. It has temperature. Fire means not that you can boil water on your head. It is temperature. Then waters –all liquids in body. Then earth meaning all minerals like calcium, carbon – the whole lot. All these five elements put together is the model.

The world also consists of five elements. If the five elements are the world, then the jagat is called prapancham. Pancha means five. Prapancham means - the five very well combined.

Now. Where is God? Where is He not? Whole space being God and whatever available within space is also God, the question where is God becomes irrelevant.

One may ask the question 'What is god'? Not 'Where is god'? Now listen.

It is a not matter of belief the world is god. This body is god. Prana which make it alive is god. Mind, senses-all of them are god. Everything is god. There is a conscious being. That consciousness also is god. **All that is here is only god.** This is what is said to be god as per our sastra. Is it a matter for belief? If I say God is in heaven, then only it is a matter for belief. When I say God is everywhere, it is not only not a matter for belief, it cannot be just believed. It is a fact to be understood.

Suppose this a flower, I have a flower in my hand. I say 'because there is a flower in my hand, therefore there is a camel outside'. Can you believe? Even if Swamiji says – No. One cannot believe the logic brought about by the word 'therefore'. If I do not say "therefore" then it may be okay. Somebody might have kept a camel outside. But if I say "therefore", there is no logic. So you know 'therefore logic'. Whenever a person uses "therefore" there must be some argument before. Except that logic, there is no other logic here.

"God is heaven created this world". This is illogical. You cannot believe. What you can believe? What is beyond logic, you can believe. That there is heaven you cannot disprove its existence. So you can just believe. Suppose someone say there is heaven another says then is no heaven, you can neither prove nor disprove it. Nobody is ready or none knows the proof. So we both can either believe or need not believe. That is all. What is a matter for belief is a matter for belief. It is a matter to be believed. There can be a heaven. Why not but God in heaven created the world is illogical? Can that also be believed exactly like the belief 'there is heaven'. But, who created heaven - all these questions will come. So learn one thing. Never believe something illogical even if it is said by God.

Once you can prove it illogical, it is not a matter for belief. But do not argue also where there is no possibility proving or not proving. If someone say there is no god, you ask him which god. You ask him which god you are talking. He will say his concept of god. A god created in heaven. Then you can say 'Not only I do not believe in that God'. I say such God does not exist".

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

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

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

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

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

.....to be continued

Quotes from Pujya Swamiji's Diary – 1968 May

*** What you face now is a fact. Is a fact ever a problem?**

*** A fact is a problem when the fact is not faced.**

problems

*** Inner insufficiency while facing a fact creates, does it not?, a problem.**

Swami Dayananda Saraswatiji's satsang speech

at Arsha Vidya Gurukulam, Anaikatti, Coimbatore, India, on 29-1-2001.

This is an answer by Swami Dayananda Saraswati stemming from a question about Determinism and Freewill, wherein he weaves the topic into a succession of connections arriving to a profound vision of reality. He links up analogies like alphabet soup, the behaviour of particles, and quotes from Shakespeare's Hamlet. Brilliant!.....Swamini Vilasanda

Punya papa are gathered by your freewill. So when you gather punya papa by freewill, then you cannot say it is all deterministic. Because freewill means it is non-deterministic. So you cannot commit a murder of somebody and say, "I am destined to commit the murder and this fellow was destined to die. We are both brought together by a deterministic law." Then, the judge has to say, "I am also brought into the picture in order to give you a hanging order." So it is only changing the language.

So this determinism is not acceptable where there is freewill. And then, if you look into this freewill, you will find that the will is not that free either. Because you find you are driven to make a conclusion all the time. Even sanyasa is considered to be by freewill, but if you consult an astrologer, he says you were already determined to be a sanyasi. In other words, you are unfit for anything else. That is exactly what my horoscope tells.

Now you can see here, you do not seem to have a free will. You were driven to make decisions. Therefore, we find that it is very nebulous. You cannot say that there is no freewill. You cannot say that there is all the freewill. So that is the reason why the samsara is a chakra (disc, wheel). Even this particular point of our inability of determining the starting point shows that there is no starting point. That is the problem. It is a chakraatmika. So when it is chakra there is no starting point. What is the starting point of a circle? There is no starting point. Every starting point is the end point. Any point you take, it is a starting point and end point, too.

And therefore, there is no starting point in a circle; it is chakraatmika. This is what we say anadhi. Once it is anadhi neither you can say it is deterministic, because there is no starting point, nor you can say by the same thing, being anadhi pravaha, you are being pushed. Therefore, there is deterministic tendency also in the system, because you are pushed.

It is something like taking a bath in Kumbhamela. The first time I went to Alahabad for a kumbhamela, that was my first and last, I tell you. Then I stayed in a small hotel in Alahabad. I did not know the roads from the city and I asked somebody, "How to reach the Ganga?" That fellow laughed. He said, "You do not reach Ganga. You will be led to Ganga. You join the group, that is enough." Really, afterwards, when I joined this group, then, people from behind push you, the whole thing, nobody knows where they are going. Only in the front one fellow knows. And you cannot do anything else, also. It is such a big crowd. You are in the middle of the milling crowd. You are just driven to the Ganga. That man was telling, "There is no way of your not entering into Ganga." That is how you are led. That is a pravaha.

So this pravaha is what we call anadhi pravaha. That means there is a certain push already, which you cannot avoid. And this is what we try to figure out in Astrology. And the factors are too varied to control. That is why non-predictability. And your will, also, is involved, and therefore, non-predictability. You can blow it because of your will. The freewill is there. And therefore, your freewill can also interfere.

And you cannot really measure the degree of freewill. There is no way of measuring, even though they try to measure. By seeing the position of the Guru (Jupiter) and seeing the position of Moon, they try to find out how much freewill you have got. The Moon is in a strong position, and then the Sun, also, they take into account, and Jupiter into account. Taking all these into account, they think that you will have will. The problem is Shani (Saturn) is looking at the Moon. So, what kind of aspecting it is, from which position he is aspecting? What is the strength of the Saturn itself? How much strength he has got in that position? It is a lot of work. There are too many factors, so you have to give up. Same thing.

So you cannot definitely say. It becomes non-linear. So even the will, how much will you have got, you cannot determine. And will determined, how the fellow will go, you cannot determine. That is why psychology cannot be considered a science, even though they are all clamouring to be accepted as science. And still, people who are classical scientists will not accept. They say it is too nebulous, too many factors.

That is why psychology goes on growing. Everybody has got his own theory. More and more they find; they make a rule and they get stumped by a new case. It is a classical case, and the background etc. is there and therefore, this person should be like this. But that person is not like this. So what happens to psychology? It is all chaotic. Everywhere.

Therefore, there is only one paramartikam vastu. That is why I always say, what is mithya does not lend itself for any explanation, for any definition. Any definition is going to be like this. Only vyavahara we can conduct, and that too with whatever, so it's OK. That is why grace is required. Even if you want something, and in between that something that you want and your effort and yourself, there can be a number of factors over which I have no control, nor I know them all. Even if I know them, I cannot control. Now the scientists say it is going to be up to April, the earthquake tremors will be there. Now up to April, people have to be in the street or what? It is just ridiculous. So, we all know, what can you do? So knowledge itself is not enough. That is why Shakti is also required. So, therefore, that shaktimathvam is a very big thing. Anyway, what I say, you are helpless. The variables are too many over which you have no control, much less you have knowledge of. And therefore, only grace can keep it going.

Therefore, you cannot explain any of this properly. It is all within certain area we can. Only thing you can communicate is the vastu. Now the modern Vedanta says vastu cannot be explained. (laughter) Vastu alone can be talked about – that too because it happens to be you, self-evident you. That alone we can really meaningfully talk about – and of course if you know what you talk about. The paramarthika vastu alone, because it happens to be the self-evident you, we can knock off the notions that you have about yourself. For which it is (various notions of one-self) enough because it is avichara. It is all avichara siddha. So, vicharam (inquiry) it cannot stand. So it falls apart. The neti indicates only vichara. The conclusion of the vichara is neti (not this). Starting point is iti. And the endpoint of the vichara, neti, that is all.

The beauty in this, is even at the quantum level the unpredictability is very big. We say, everything is relative to the speed of light, all motion, velocity etc., but then the electron is at the same time in two places. First you think it is here, it is gone. At the same time elsewhere. They experiment all that and they find out. It does not take time. So, if it does not take time then is it faster than what? Can you say? It is faster than what? You cannot say it is faster than light, because everything is faster within the fast, faster etc., within the speed of light of 180,000 miles per second.

Within that we are talking about. And that itself is unpredictable. If you want to know the position, you do not know the velocity. If you want to know the velocity... See if you want to know the position, the electron behaves in a certain way as a particle. If you want to determine the speed, the velocity, it becomes wave. It is its behaviour, you know.

It is like when the person is in uniform, he is very strict. Even to his son he is very strict. And once he is not in uniform even the mosquitoes make a ride of him. It is different. It is amazing. How people look at you, also, determines the person's behaviour.

I mean the position, under some conditions behaves a certain way, in another conditions a different way. Here I decide to look at the electron to know the position. I decide, it behaves differently. As a particle it behaves. Then, I want to know the velocity, then it lends itself for me to measure it in the form of wave. Wave means it is everywhere. It is entirely different behaviour.

Now the quantum physicists say, we heard our Ravi Gosswami, and some books and all that are there now, they all say, first what was there, one pure of matter and it is billions of degrees of centigrade – hot. So hot. These immutable forces, they are called immutable forces. One is called nuclear force, strong force. That is the force that brings about all this, the beginning of formations of the basic particles etc., the quarks and gluon. Then, you have the electromagnetic force which makes clusters and nucleus and Suns and all the stars and whatnot, the whole system. Then, the gravitational force, it takes all this moving away. It's called grand scale movement. Then there is an entropy there and there is a radiation and all that, that's the weak force.

Now they say these four forces are immutable. They are always there. The universe is not there – these forces also are not there! But how do you say immutable? They are un-manifest. Correct. Time is un-manifest. Space is un-manifest. Jagat is un-manifest. Un-manifest what? One puree of matter.

Look. Then, for some reason, we do not know. For some reason, it is like an Isvara of pradanavadi, For some reason, the temperature goes down. As the temperature goes down, then the immutable forces first come up. They all come up first. These are the four devatas. First they come up. The chatramukhabrahmaakam. One force in a fourfold way. So, he comes up. Do not get away with all these ideas, do not go and tell Brahmaji is the fourfold way. I do not say that. Just all the four forces come up.

These four forces all begin to function. When they have a role to play, they play. When there is an occasion for any of these forces to play, it plays. The weak force cannot function unless there is a body radiating heat, then it can work, radiation etc. it comes to function, understand now. Yatah sambhavam always, then at the right time the right thing comes. Now all these four forces come to.

The immutable forces were muted. They were dumb, they could not do anything. And they were as un-manifest as the universe. Idam agre asit. What? Nanyat kincanam vishat. What? Only this puree of matter. Hot soup. Look. Then, they say the quarks come up. Two by one and one by two, these quarks come by. Then the particle. The particle, this is the basic thing, and from there alone all other particles, and then afterwards nucleus and all that. So all the forces.

The strong force has to do certain job and then the electromagnetic another job, the gravitational takes them away. So this whole process. And then afterwards what all happened, also. Up to this our solar system and this earth spinning. First there is a split off from the Sun and every split off planet goes round the mother, Amma. These planets also do the same thing. Amma, amma. Go around. Yani kani ca papani. So it goes around because that is the mother. The Moon is born of earth and so it goes round the earth, because earth is the mother. So there is a satellite for everybody.

Anyway, up to this point and further, whatever that we have reached now, the universe, the probability was for not to be there what is there, was more than the probability for it to be there, really speaking.

You know, in the West they have, at home they make this, alphabet soup. In America, I was told, they make alphabet soup. Children are given alphabet soup. Edible letters float on the soup. So before you take the soup, you assemble "mad", "bad", being an American child, a "fish" and all that, even though there is no fish, fish you make, whatever. So they say "egg", "fish", cheese" and all that you can make, but themselves assembling to become "fish"? Within those 26 letters, what are the permutations and combinations? So how they are going to assemble themselves? How many words? So the probability of assembling themselves to become "biochemistry" is almost nil. "Almost" I have to say. Therefore the probability of the word "biochemistry" or even simple "chemistry" is remote probability. And that means the probability for the chemistry not to be there is more than chemistry to be there, biochemistry not to be there is more than biochemistry to be there, physics not to be there, geophysics, astrophysics, all physics, not to be there, the probability is more. But then these alphabets keep assembling themselves nicely. Therefore, there is an unseen hand putting them together, under the soup.

Suppose, you make a device, magical device, by which when the child is struggling to make a word, there floating, and by the time he puts one here that one goes that way and to put them all together is a struggle, and from inside you have a device to assemble them all nicely. Suppose it wants to assemble "dog", "dog", "cat", "cat", "tree", "apple". "Ahh", "ooh" – who puts them? That's all wonderment. That's what God is about. So there's a certain, there's a method in madness.

Hamlet was reading. Polonius, the minister, told Hamlet's step father and Hamlet's mother, that Hamlet is not well mentally. And he said, you wait here I will talk to him, you will see. Hamlet is reading a book. And Polonius goes to Hamlet. He asks, "What do you read, O Lord?" He said, "Words, words, words." That's not the answer expected. He has to say, "I read Shakespeare," "I read something," he has to say, subject matter, or book, author or whatever. But then, he said, "words, words, words." It is also true. Aside, Polonius says, "It's madness alright, but there's a method in his madness." When there is some truth, it is chaos alright, but still there is a method to the whole thing.

Quotes from Pujya Swamiji's Diary – 1968 June

- * A strong man is one who faces facts. He is weak who wants to escape from them.**
- * A murderer or a man committing suicide is not a strong man. It is out of fear one eliminates, the other escapes.**
- * A rich man is he who feels richer by the very fact he lives. Poor man is one who feels he has life because of possessions.**
- * He is a free man who owns nothing that he cannot dispense with in joy.**

Freedom

Camp by Swami Sadatmanandaji at Anaikatti ashram , March 2018

Series of five talks on the topic of freedom continued from July 2018 issue

We already saw earlier that the fundamental bondage in the form of sense of limitation expressed in various ways is due to a mistake of taking myself to be what I am not. Since sense of notion is a mistake born of ignorance, therefore self-knowledge is the solution.

Self - knowledge is got by appropriate means of knowledge in the form of Vedanta, handled by a competent teacher. The vision of Vedanta is - *you are consciousness not limited by this body-mind complex*. The same consciousness seen as the basis of this world is called Isvara. So the truth behind this world is existence-consciousness and the truth behind you the individual is the consciousness which is existence. We are using the word - '*truth behind you*', that does not mean you and the truth are different. But since the way you know yourself now is a mistaken identity, therefore we use the word 'truth'. Really speaking you alone are the consciousness which is the truth of every individual and also the total.

This truth is revealed by the statement - *tat tvam asi*. The essence of entire Vedanta can be put in this one sentence. The whole vedanta is an elaboration of this sentence. Therefore, this sentence is called mahavakya - great sentence. It is great not in terms of size, but in terms of content and message- '***You are limitless brahman, the truth behind everything. Nothing is different from you.***' When I get this vision and make it free from doubt and habitual error, I discover myself to be ever-free. I don't become free, but I see this fact that I was never bound. Taking myself to be bound was a notion. This I appreciate very well and then I remain in this understanding spontaneously. Remaining in this understanding when this body is alive is called *Jeevan muktih*. *Muktih* means freedom and *jeevan* means while living. When I am alive and I am owning up this freedom, then that freedom is termed as *jeevan muktih*. Since I have discovered that I am free from all *punya* , all *papa* and I don't have any desires to be fulfilled, so there is no basis for the next *janma*. What makes a person come back is desire and *punya/papa*.

Like we go to the shopping mall because you have desire and money. If you have one of them and not the other, you will not go. Similarly when these two - *punya and papa*- are not there, there is no rebirth for that particular individuality which was there because of ignorance. Cessation of cycle of rebirth for that particular individuality is called *videha muktih* - freedom characterised by the absence of body. So the vision of Vedanta gives *jeevan muktih* and *videha muktih*.

Of course from the standpoint of a wise person, there is no such division. For him there is only *nitya muktih*. But from the standpoint of the onlooker who has seen the body alive and who have seen the expression of his freedom, we call it *jeevan muktih* . And no more birth for that individual, therefore we call that freedom *videha muktih*. Thus *jeevan muktih* and *videha muktih* are the benefits of the vision of *atma* being limitless. This is absolute freedom. Having gained it, no other freedom is sought after.

But this absolute freedom is possible only when I have relative freedom. This relative freedom, we were seeing in the last class, is at 4 levels - physical, mental, psychological and spiritual level.

1) **First freedom is at the level of physical body.** Keeping the physical body fit for the pursuit is called physical freedom. The body should be available for the pursuit.
How to keep the physical body fit for yoga?

yuktAhAra vihArasya yuktaceshtasya karmasu |

yuktasvapnAvabodhasya yogo bhavati dukhahA | BG ch 6sl 17

For this, four means are described by sastra. *yuktAhAra* = discipline in food, *yukta vihAra* = moderate movement i.e, enough movement to keep the body healthy, but not so much that it makes the body tired that you sleep most of the time. Nowadays people do night-shift, then day-shift in rotation. For such people their biological clock will definitely be disturbed. That body will definitely be affected. For few days it is okay, but if you do it all your life, then it will affect your spiritual pursuit. It may give you more money, but it takes away your physical health. As someone said- first you lose your health to gain wealth and then you lose your wealth to regain health. In the process you lose both. Therefore, that is not a healthy activity. Some people are workaholics. Their body is definitely affected. Our *ceshta* (physical activity) should be moderate and healthy.

yuktasvapnAvabodha = moderation in sleep. If you don't sleep well at night, then sleep debt is there and so you will sleep in class. Like you owe money to somebody and so you try to escape from the creditor all the time. But somewhere he will catch up with you, to get his money back. Similarly sleep will catch up with you. In meditation class when you are relaxed, you will get sleep. Therefore, have sufficient sleep. What is sufficient may vary from person to person depending on their system. It could be 5 hrs, 6 hrs or even 8 hrs. So get sufficient sleep which your body requires. But there are some people who are all the time sleepy. The moment they sit down, they sleep. So moderation in sleep – not too much and not insufficient- is necessary.

If these four things are followed, then there will be less problems at physical level and the body is available for spiritual pursuit. This is physical level freedom. And also you should have time and leisure to study. If you are all the time busy with this or that, then you are tied-up with so many things, then also you don't have physical level freedom. So at physical level you as a person with your body should be available.

1) **The second freedom is at mental level.** This has got 2 aspects- freedom from problem of *mala* (likes and dislikes) and freedom from *vikshepa* (restlessness of mind).

Mala means impurity in the form of disturbing, overwhelming likes and dislikes. So mental freedom is becoming free from overwhelming likes and dislikes. As a human being you will have likes and dislikes. You need not feel guilty about having likes and dislikes. For example, you like potato sabji, but you don't like brinjal. So likes and dislikes per say are not a problem. But when likes and dislikes are overwhelming you and make you compromise with your value system, take you away from your duties to be done, create reactions in you, create worries and anxieties in you, then they are a problem. Like you don't like brinjal, but if somebody makes and brings brinjal to you for lunch and you get angry, then your dislike for brinjal is a problem. Or the potato sabji you like is served to somebody else and very little for you, then you get angry with the person. Then that raga for potato sabji is a problem. This is true in every situation. When likes and dislikes make me hostage, bound, make me reactive, then those types of likes and dislikes are a problem. Becoming free from those types of likes and dislikes is called freedom from this impurity. Means I learn to manage my likes and dislikes, not allowing them to control me. I manage them, they don't manage me.

Like we see this thin lady taking a large dog for a walk. You are not sure whether dog is taking the lady for a walk or the lady is taking the dog because she will be dragged from one side to the other. That type of situation happens. The likes and dislikes control me by causing reactions, you don't control them. So managing my raga and dvesha and not allowing them to control me is called reduction of mala.

In Bhagavad Gita, the Lord Krishna says-

indriyasya indriyasyArthe raga dveshauvyavasthitau, tayorna vashamAgacchet tau hyasya paripanthinau | BG-ch 3, sl 34.

Lord says that raga-dveshas are there with regard to sense organs backed by the mind with regard to objects, but don't come under their spell. In fact raga-dveshas are the cause for the variety in creation. Imagine there is only potato sabji and nothing else. But there is activity for making brinjal curry also, so there is variety which is good. Because punya of jivas has to be exhausted and only one object may not be able to exhaust the punya. So variety is needed to exhaust various punyas. Thus likes and dislikes are not a problem. But they control us, that is the problem. The ability to manage my likes and dislikes, that is called emotional maturity. That gives mental freedom.

How to manage my likes and dislikes?

By leading a life of dharma with proper attitude is the means to manage likes and dislikes, so that kAma and krodha will not overpower me.

shaknotihaiva yah soDum prakshariravimokshanAt |

kamakrodhotbhavam vegam sa yuktah sa sukhi narah || BG- ch 5, sl 23.

Lord Krishna says – One who is able to manage this fervour of raga-dveshas in this life before casting off this body, that person alone is a yogi and deserves to be called a human being.

That is possible by leading a life of dharma with proper attitude. That proper attitude is called karma yoga. Life of dharma means doing what is to be done. In every situation, there is some response expected of me. I just follow my script. Right now you are playing the role of a student. So play it well. And I have been given the role of a teacher, so I prepare for the class and teach well. We respect our audience and don't take them for granted. This should be the attitude of a teacher. So whatever role you have to play, do it well. As a brother, as a son or in a given situation whatever is my duty, I do it. Follow the script, do your duty. While following dharma, I have proper attitude. With this duty, I am worshipping the Lord. Just as doing archana to the Lord with a flower is worship to the Lord. Similarly, I make every action a worship to the Lord. Whatever activity I am doing, I do it as an offering to the Lord. Background attitude is this - That the Lord is available in the form of this world, Lord alone is available as the order of karma revealing my duty and I honour that order of karma and dharma by doing what is to be done. With this attitude I do my duty. Every action I do, offering it to the Lord. This is called - *isvararpana buddhya karmAnustanam* – performing my duty with an attitude of offering to the Lord.

How does this attitude help ?

It is an action directed to the lord and it earns me the grace of Isvara which is punyam which will remove the obstacle in my pursuit of knowledge and which will remove any emotional disturbance. The mechanism behind this attitude of working on reduction of raga-dvesha is while doing my duty my raga-dveshas are kept under check. I don't brand any action as pleasant or unpleasant action. It is an action and I am worshipping the Lord while doing this action. So there is no arrogance about doing some action and there is no feeling of inferiority while doing some other action. Otherwise I will have preferences – I prefer offering flowers, but I do not prefer to broom the floor. When karma yoga attitude is there, whatever duty is given to me, I do it with sincerity and devotion. Whether I offer the flowers or sweep the floor, I do it with the same attitude. So my likes and dislikes which are governing my response to my action will be diluted. So those raga-dveshas are neutralised.

Second aspect of karma yoga is receiving the result with the attitude of prasada. What we offer to the Lord is called naivedyam. What we receive from the Lord is called prasada. There is no exact English translation for the word prasada. We can say that the grace of the Lord is prasada. I receive the grace of the Lord with devotion. That attitude we have to the prasadam coming from the Lord, we extend it to every result of action.

When I do an action, 4 possibilities are there-

- Result can be equal to my expectation,
- Result can be more than my expectation,
- Result can be less than my expectation,
- Or Result can be opposite to my expectation.

Like I start a business and I make 10 % profit as expected or I make 15 % or it can be only 3 % or I lose my capital. All the results are governed by the law of Karma which is non-separate from Isvara. Therefore, I see every result as coming from the Lord and therefore every result is prasada. If we analyse further, every result I am getting is because of my karma only. Every situation, every result, every person coming in your life is because of your karma alone. Like if you have a wonderful son or daughter, it is prasada. Not so wonderful also, it is prasada. Some appreciation I got, it is prasada. Some criticism I got, it is prasada. Thus with reference to the result of action, there is the attitude of prasada. That is another aspect of karma yoga. When I have prasada buddhi with regard to the result of karma, I do not let raga-dveshas control my action. Raga-dvesha's job was to control my behaviour and now they are not allowed to do that. So they become redundant and slowly drop off. That is how raga-dveshas are managed by a life of karma yoga. Of course there is devotion to the Lord and the prayers and prayerful attitude also help me to reduce my raga-dveshas. Thus this relative freedom at mental level in the form of chitta shuddhi is obtained by a life of dharma with karma yoga attitude.

The second thing is freedom from vikshepa- restlessness of the mind is reduced by upaasana. Definition of upaasana- *saguna brahma visayaka manasa vyAparah* - mental activity centered on Isvara, the lord is called upaasana. That can be in the form of manasa japa. We do 'om nama shivaya' mentally. Mind has the habit of going away. We bring it back again and again to focus on the japa. Mind will go. Bring it back. That is meditation.

upaasana can also be in the form of *ishta devata dhyanam*. You visualise the particular form of the Lord from the feet to the top. You see the form several times and then close your eyes and visualise the form. It is another form of meditation.

Or you do *visva rupa dhyanam*. You see all the aspects of the world - mountains, rivers, oceans, etc. - as the various limbs of the Lord. The Lord is in the form of this universe. So various forms of meditations are available and with their help I reduce my restlessness. Thus mala nivritti is by karma yoga and vikshepa nivritti is by upaasana. By this karma yoga and upaasana, I get relative freedom from controlling raga-dveshas and restlessness of the mind.

The third freedom is intellectual freedom. My intellect should be healthy enough to pursue jnana yoga. What are the factors which inhibit intellectual freedom -

1) **Intellectual lethargy.** Some people don't like all these discussions on purvapakshi and siddhanti. Just tell me the simple message straight. No need for all details. They all make me sleepy. One limitation of intellect is that it is not ready to think.

2) Another obstacle which comes in the way is **prejudice**. Our intellect is convinced that the truth should be like this and no other way. Brahman should be saguna only, I am not ready to accept nirguna brahman. So allow the sastra and the teacher a chance to unfold the teaching. You have the right to ask questions, but first listen with an open mind without prejudice.

3) Inability to trust-**ashraddha**. There is no readiness to give benefit of doubt. There is an inability to trust teacher or scriptures. Pujya Swamiji says that such people have authority problem. In childhood they must have been shouted at. So they avoid any authoritative figure and cannot listen to guru. Ashraddha is another obstacle to intellectual freedom.

4) **Impatience of the intellect.** Impatient to move on with the text and complete it. No patience to understand it properly. Let the teacher handle the subject matter the way he or she wants to handle. So intellectual patience is also required.

5) **Lack of subtlety** of intellect. Some people can handle gross things. But when it comes to subtle arguments they cannot handle it. It means buddhi is not able to go to the depth. That is also a limitation of intellect. When these factors of the intellect are taken care of, there is intellectual freedom.

How do we take care of them?

One way is prayer to the lord- *prajnyAm medhAm prayacca*. Or pray to surya devata chanting Gayatri mantra. Or say a general prayer to any devata for *buddhi shuddhyata*.

4) **Another type of freedom is spiritual freedom.** It is with respect to my attitude towards myself. There also some yogya is required. There should be relative freedom from inferiority complex based on comparison that -“I am not like that or like this”. That type of strong inferiority complex will not let you assimilate the vision that I am limitless.

Like somebody wants to play the role of a king, he should first of all look like a king. Here the vision is you are limitless brahman, but you have this complex that I am no good. The strong normal inferiority complex that I am small is the lakshana of every jiva. But in some people this complex is strong. The feeling that I cannot get moksha in this janma - This type of lack of confidence in oneself becomes a big stumbling block in your pursuit. The attitude should be - ‘Why should I decide, let Bhagavan decide . I will definitely try and I definitely consider myself to be fit enough for moksha’. The person should have relatively good self-esteem.

To own up the wholeness, there should be relative contentedness. Whatever I need for the pursuit of moksha I have, and what I don't have perhaps I don't need. Like I don't know Sanskrit. No doubt sanskrit grammar is useful, but it is not an inevitable condition for moksha. Like you don't require ideal weight of the body for moksha. Similarly certain things are less, it does not matter. Some feel -‘Swamiji I cannot remember’. That does not matter. What is critical, you should have. That is shraddha in sastra and acarya. If you don't have it, pray for it.

Thus, relatively good self-esteem is the relative freedom at spiritual level. It is spiritual because it is centered on I - on my understanding, my attitude towards myself and by feeling I am relative free from diffidence, inferiority complex and feel I am blessed to be whatever I am.

By saying that I don't have this or that, I am disrespecting Bhagavan. Bhagavan has given me whatever I require, and right now if I don't have it, when I need it will be there. So only if relatively I feel confident and blessed, then only I can own up this wisdom that I am full. Otherwise there will be mental rejection. *'Swamiji , you may be brahman since you are so great, but I am not brahman. It is too much to handle. My wife says I cannot handle anything and you say I am brahman. That is not possible.'* So one needs to be relatively free from these complexes and feel blessed to be what I am and being capable of pursuing moksha. This is called spiritual freedom. Then my attitude towards myself is healthy.

Sometimes if some guilt or hurt is controlling the self-esteem, then we should take care of them. Sometimes the unconscious in the form of suppressed emotions are controlling us.

So although we are receiving the teaching and you are understanding, but you will reject the understanding because of your unconscious- *'I cannot be like this'*. So we have to take care of the unconscious. How? by prayers and prayerful attitude. Prayer is an act of praying verbally, mentally or orally by remembering, chanting the names of the Lord. Prayerful attitude means appreciating the presence of the lord in every situation. Appreciating that all that is there is Isvara. Even the unconscious is a manifestation of Isvara. Without it the child cannot survive. It is a mechanism given by the Lord. Really I look upon the unconscious as given by the Lord or it is Bhagavan himself. I don't hate the unconscious. I welcome the emotions generated by the unconscious objectively, prayerfully and thus have relatively healthy self-esteem.

When I am relatively free at these 4 levels - physical, mental, intellectual and spiritual levels – then I have taken care of the inhibiting factors. Then I am fit for effective jnana yoga. One should continue one's sravanam, mananam and nidhidyasanam, but jnana yoga will deliver its goods only when I have relatively taken care of all these four. With this fitness when I do sravanam, etc. I have this vision with abundance - *that I am consciousness which is ever free.*

To sum up - The take home from this freedom camp is :

By life of dharma, values and karma yoga I prepare my mind. Also I use upasana to prepare my mind. By prayers, I make my intellect fit for the pursuit. By prayers and prayerful attitude I have relatively healthy self-esteem. With this I am fit for effective jnana yoga.

When this jnana yoga consisting of sravanam, mananam and nidhidyasanam is pursued, I get the vision of Vedanta with abundance. That vision is - *I am consciousness free from all limitations . Nothing is away from me.* In this vision, I discover freedom. Ultimate freedom is by the vision of myself being limitless and this vision is attained by jnana yoga and for jnana yoga I need to be fit. The fitness is by life of karma yoga and upasana. This is the vision of Vedanta regarding freedom. Wherever we are, we prayerfully continue to pursue this pursuit of moksha.

.....**Concluded**

A Report on the Samaradhana Day

The Third Samaradhana Day of Pujya Swamiji was held on 20th September 2018 as per tamil calender at Arsha Vidya Gurukulam, Anaikatti. The programme started with Guru Anujna at Gurutirtha followed by an elaborate puja in the Gurukulam lecture hall. At the end of the puja, Sannyasi disciples, students and devotees offered pushpanjali to Pujya Swamiji's paduka.

After the puja, some sannyasi disciples recalled memories of their learning with Pujya Swamiji. Then the former governor of Meghalaya Mr. Shanmuganathan offered smaranajali recounting the emphasis of Pujya Swamiji's statement – "Conversion is Violence".

The Revered Kumaragurupara Adhinam and the representative of Kamakshi Adhinam who were present in the the programme shared Pujya Swamiji's initiatives like the renovation of Hindu temples of Tamilnadu, promoting Tamil Thirumurai, bringing all the great mutts of India to a common forum by forming Acharya Sabha etc. The tribute concluded with the smaranajali of Swami Shankarananda and Swami Sadatmananda.

All the sadhus who attended the programme were ceremoniously worshipped and offered bhiksha along with dakshina. The programme ended with the offering of bhiksha to all the devotees.

It was one more occasion to remember pujya swamiji and get inspiration from his life .



Pujya Swami's Aradhana divas programme

Swami Dayananda Ashram, Rishikesh(19th to 23rd September 2018)

Just as all the rivers find their way to the ocean, Vedanta Acharyas, devotees and students from all over India and the world find our way to our beloved Pujya Swamiji, on the banks of Gangaji around the Aradhana divas, being 23rd September 2015 .



It is a time to honor, revere and celebrate Pujya Swamiji's life transforming presence in our lives, The key highlights of the programme were :

19th September - 24 Arsha Vidya Acharya-s recited the entire Shankara bhashya (parayanam) of the Bhagavad Gita and 6 Upanishads from 9 am – 6 pm. This continued every day at an individual level culminating with parayanam of Bhriguvalli of Taittiriya Upanishad at Pujya Swamiji's adhishtana sthalam.

20th September - After nitya morning puja in the temple, a reverential and elaborate ekadasha rudra abhishekham was done to Bhagavan Dayanandeswara and prasad was had by all.



20th and 21st September - A Vidvat Sadas was organised where different Arsha Vidya teachers presented on topics of their choice.

Jaishankar Narayan ji spoke about Savikalpaka and Nirvikalpaka Jnaanam based on what is discussed in the text Vedanta Paribhasha.

Swamini Atmaprajnananda ji spoke on Buddhism, life of the Buddha, his tapas, his teachings, his lifestyle, the Sangha rules, subsequent schisms in Buddhism, different denominations of Buddhism - Hinayana (Theravada and Sarvastivada) and Mahayana (Madhyamaka and Yogachara), their tenets, Rise and decline of Buddhism, and how Buddhism continues to remain an integrated part of Hinduism.

Swami Brahmavidananda talked on the topic of 'Handling the Purvapaksha of Science'. Western Science being a basically materialistic paradigm, the latest accepted theory of creation is the Big Bang in which Awareness evolved from matter. Western Science does not accept consciousness/ awareness or mind as separate from matter. This being the purvapaksha, Swami Brahmavidananda ji answered this challenge from the paradigm of science itself. A cardinal principle in Science is that every event has to have an observer. If the Big Bang was an event where was the observer? No observer, no event. Therefore if Big Bang was an event conscious observer has to be present. Here is where Vedanta walks in with Ishvara or Satyam jnanam anantam as the source of it all.

Swamini Sadvidyananda ji gave a talk on the three different contextual usages of the word 'jnaanam' in the fifth chapter of Bhagavad Gita. She clearly explained how Bhagavan uses jnaanam to mean Viveka Buddhi, then vrtti jnaanam and then svarupa jnaanam.

Swami Sachidananda ji presented the topic Pre- Shankara Vedantins. He highlighted that different schools of Vedanta emerged post Shankara and this is easily understood by just studying Shankara Bhashya. He showed how Gaudapadacharya in Mandukya karika uses the logic developed by Buddhism to present the Advaita Vedanta . He also pointed out that Mandukya karika had been inspired by Mula Madhyamika Karikas of Nagarjuna.

All the speakers of the vidvat sadas were honored with shawls by revered Sadhus of the parampara.

In the evening there was a discussion on how to handle the antima kriya after an Arsha Vidya Sadhu attains mahasamadhi. The traditional view is that the body of a paramahansa sanyasi should only be buried (Bhu samadhi) or disposed off in a river or ocean (Jala samadhi). In modern times both these options are increasingly becoming difficult. So it was decided that a general guideline outlining different options to be articulated by a working committee. This would form the basis of a document to be prepared by each Arsha Vidya Sadhu at their individual level stating their preference clearly so that there is no confusion post their passing away. Further it was decided that where Bhusamadhi or Jalasamadhi is not possible, then a sadhu can opt for cremation but with laukika agni, without any vaidika rituals. Most Sannyasis present in the meeting preferred the electric crematorium option after due consideration of all the factors and inputs from senior Vedanta Acharyas. It was also recognised that newer technologies are emerging which can dehydrate and reduce matter into a powder. This procedure will not involve agni and the powder can be duly immersed in the river.

22nd September - After morning puja-s, the Arsha Vidya meet commenced. Swami Santatmananda ji welcomed all the Arsha Vidya Sadhus and teachers.

1. Launch of the website - The website <https://www.arshasampradaya.org> was formally launched by Swami Tattvavidananda ji. Swamiji blessed the website project by elaborating on the word, 'sampradaya', sacred giving that is the tradition. He highlighted the purpose being the direct vision of the truth to be discovered in the student's heart through the sampradaya and prayed that it may reach out to all. The purpose of the planned website is to be a space which features Arsha Vidya teachers, their contact details and their activities all over the world. In the last Arsha Vidya meet it was decided that such a website will be created and a committee was formed for the implementation of the same. Although a budget was allocated, Jaishankar Narayan ji was gratefully thanked for offering his free services in the creation and maintenance of the website. For any requests related to the website, they may be contacted at admin@arshasampradaya.org / Swi Brahmaprajnananda (brahmaprajna@arshasampradaya.org).

Some valuable suggestions were given about presentation of the entire list of Arsha Vidya teachers, improving the 'search' categories, linking to all Arsha Vidya websites.

2. Arsha Vidya newsletter – Swami Santatmananda ji suggested improving the newsletter with a view to reaching out to more people. Many suggestions were given and a few doubts were clarified about how the Arsha Vidya newsletter is managed under the aegis of Sruti Seva trust with the current editor, Sri Ramachandran based in Coimbatore.

It was agreed that contributing to the newsletter and sharing it was the responsibility of the entire Arsha Vidya family. The focus this year would be on the same. Swami Sadatmananda ji also welcomed the idea of an editorial board with representatives from the four gurukulams and would discuss it with the trustees and the Editor.

3. Progress of Senior Sadhus home – Swami Santatmananda ji announced that a home for senior sadhus with fifteen rooms was being built in Haridwar funded by Dayananda Anugraha fund and Sri Gangadhareshwara trust, Rishikesh. The plan was to inaugurate it in September 2019 during the next Aradhana diwas programme. Brahmacharini Maheshwari had donated 2.4 acres of land to Sruti Seva trust in 2014. She offered to request that the land be used for constructing a senior sadhus home in the South which could also serve as a place for bhu samadhi as the case may be. This will be followed up by the concerned people.

4. 50th Anniversary of Swami Dayananda Ashram, Rishikesh: The Golden Jubilee celebrations of the ashram was scheduled for 20 – 24 September 2019. Swami Santatmananda ji reiterated that there was no need for invitation as we were one Arsha Vidya family. Help was required to organise the programme. Bhashya parayanam would be organised by Swamini Svatomabodhananda ji, Swamini Brahmaleenananda ji and Swami Brahmabhutananda ji.

In the evening the Virtual reality show was inaugurated where Puja Swami Dayananda ji made an appearance again along with the kutiya and Gangaji. Later many Arsha Vidya teachers shared their heartfelt memories and teachings of Puja Swamiji.

On 23rd Sep 2018 there was ekadasha rudra abhishekh for Dayanandeswara. Sadhu bhandara was offered on all days.

Puja Swamiji's biography written by N. Avinashilingam and translated into Telugu by Sri B A R Somayajulu. This book released on September 23 2018 at Dayananda Ashram Rishikesh by Swami Suddhananda. Swami Tattvavidananda received the first copy.

Bharatanjali from Bangalore, under the guidance of Guru B Bhanumati, performed various choreographies which were in praise of Ishwara in his different forms.

By Swamini Brahmaprajnananda Saraswati.

More photos of this function can be seen in Wrapper 2 and 3

To the existing and new subscribers of Arsha Vidya News Letter

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

<http://www.arshavidya.in>

Cheque/DD to be drawn in the name of Sruti Seva Trust. Please add bank charges also. All your letters relating to subscription should be clearly marked in the envelop top itself as " Arsha Vidya News Letter ". You may also contact through e-mail niquerry2014@gmail.com.

This will enable us to act fast.

Editor.

Anugraha bhashanam by Swami Sadatmanandaji

on guru preyarchi day 2018 at AVG Anaikatti

Our culture is called vedic culture which means it is a culture based on Vedas. Vedas are the body of knowledge not authored by any human being, but given to us by the lord himself. Vedas are given by the lord to the entire humanity through various rishis, therefore vedas are called ArshAh. Therefore the teaching given in the vedas is called Arshavidya. The teaching of vedas has got two parts - The first part is called karma khanda or karma Vidya. The second part is called Brahma vidya or otherwise called upanishad or vedanta.

To understand the teaching of vedas thoroughly, there are various disciplines of knowledge called vedangah. Vedangas are six in number. The first limb is called Shiksha, a discipline of knowledge dealing with phonetics. The second one is called kalpa dealing with the procedure of doing rituals given in the vedas. The third is called vyakaranam, grammar dealing with the linguistic aspect. The fourth one is called niruktam or etymology dealing with the derivation of various words used in the vedas. The fifth one is called Chandas or prosody dealing with the metres or structure of the mantras. The last one is called jyotisam which is translated as astrology and astronomy. Actually the word jyotisam is from jyotih or luminaries. Jyotisam is dealing with the study of luminaries, the celestial bodies. Jyotisam is dealing with the study of the movement of various planets with regard to various stars or nakshatras. The movement of the planets are indicative of certain karma's of the individual. Because the principle is that the individual and total are connected- yat pinde tat brahmande. Yat brahmande tat pinde. Based on this principle we have predictive astrology or phala jyotisam where certain predictions are made based on the position of planets and constellations. But we should not misunderstand that the movement of the star is causing some problem or creating some situation in our life. Like you can not say that just because the clock is showing 12'o'clock, therefore the sun is in the middle of the sky. It is just indicative of the condition of the sun at that time. Just because the clock is showing 6.20 am does not mean therefore the sun will rise. The sun is always rising and that is indicated by the time in the clock. The idea is that you should not think that a particular movement of the planets is causing some problems in my life. It is just a model to understand the law of karma. It is just a way of understanding the manifestation of various karma and karma phala in my life.

Astrology helps to show us manifestation of certain karma's in an individual's life and also suggests certain parihas (ways of neutralization) and guided by that we can offer prayers to the lord and earn some grace, then those Karma's which are supposed to be unfavorable will be neutralized or will be diluted. These suggestions are based on certain celestial events

One of the celestial events today is guru preyarchi. Guru preyarchi means the transit of Jupiter. Today Jupiter is transiting from Tula rasi to Vrischika rasi ie, from libra to scorpio. Jupiter takes one year to transit from one rasi to another rasi. It takes 12 years to complete its orbit around the sun. That is why puja Swamiji used to say that we require 12 years to master any Vidya because guru takes 12 years to complete one orbit. Every year Jupiter will be transiting from one rasi to another rasi and that transit is called guru preyarchi. Based on that astrologer will tell you that this is good for some people and not good for some others. But our approach should be that we earn the grace of the lord, by prayerful actions like doing japa by chanting mantras and doing puja. Thus in various ways we earn the grace of the lord and we invoke the grace of the lord by looking upon the lord in a particular form. Today we look upon the lord as guru. Guru can be interpreted as brhaspati, the presiding deity of Jupiter planet and also guru can be seen as adiguru Dakshinamurti and therefore in Dakshinamurti also we invoke brhaspati planet and we seek the blessings of brhaspati devata. So that whatever be our rasi, we will be blessed and we need not be worried about any such predictions. Our life, our pursuit of moksha will not be affected, when we have commitment to the lord, to moksha.

There is a beautiful sloka which says- sarvada sarvathaa caiva nasti tesham amangalam, yesham hrdishtito bhagavan mangalayatanam harih- Bhagavan who is embodiment of auspiciousness is in our heart and therefore there cannot be anything inauspicious for us.

With this prayerful mind, we offer our puja, our namaskara, our chanting to the lord invoking the grace of lord Dakshinamurti, invoking the grace of Brhaspati and ofcourse invoking the grace of Puja Swamiji who is one of the greatest gurus.....om namah Parvati pataye. Hara hara Mahadeva!

Workshop on Vedic Astrology

A Seven day Level-1 Workshop on Vedic Astrology will be conducted at Arsha Vidya Gurukulam, Anaikatti, Coimbatore **from 17th November 2018 to 24th November.**

Swami Jagadatmananda Saraswati who has 25 years of experience in teaching and predictive astrology will conduct the workshop. He was appreciated and blessed by Pujya Sri Swami Dayananda Saraswati for his expertise in Vedic Astrology and Prasna Jyothisha.

The workshop will cover the following topics :

1. How to use a Panchanga (almanac)
2. Basic concepts of Predictive Astrology
3. Stellar theory
4. Planets and significations
5. 12 Rashis and significations
6. Gochara Phala
7. Dasa-bhukti Phala
8. Important Yogas
9. Notable Doshas and
10. Vedic Remedial Measures.

The medium of instruction of the workshop will be English. Anyone interested in learning Vedic Astrology and can follow English are eligible for registration of the workshop.

Online registration for the workshop can be done at

<http://arshavidya.in/upcoming-retreats/>



Arsha Vidya Gurukulam

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Email: office@arshavidya.in

The Board of Trustees of
Sruti Seva Trust

cordially invite you to
the Twenty Eight Anniversary celebration
of

Arsha Vidya Gurukulam

On Sunday, 4th November, 2018

at 9-00 a.m
at the Gurukulam, Anaikatti
Coimbatore

Chief Guest

Padmashri Dr.H R NAGENDRA

Chancellor, S-VYASA, Bengaluru

PROGRAMME

09.00 to 09.15 AM	Guru And Isvara anujna Venue : Gurutirtha
09.15 to 09.30 AM	Guru Paduka Puja
09.30 to 10.30 AM	Thirumurai recital by oduvars - Thirumurai Seva Maiyam
10.30 to 10.35 AM	Inaugural Prayer by Smt. Sharada Subramaniam
10.35 to 10.45 AM	Welcome Address by Sri Swami Shankaranada Saraswathi Paramount Trustee, Sruti Seva Trust, Anaikatti
10.45 to 10.55 AM	Gurukulam Report by Sri P.V.Kailashanathan General Manager ,AVG - Anaikatti
10.55 to 11.40 AM	Keynote address by Hon. Chief Guest Padmashri Dr.H R Nagendra Chancellor, S-VYASA, Bengaluru.
11.40 to 12.15 PM	Anugrahabhasanam by Sri Swami Sadatmananda Saraswathi Acharya of Arsha Vidya Gurukulam, Anaikatti
12.15 to 12.30 PM	Vote of Thanks Sri V.Sivaprasad Secretary, Sruti Seva Trust, Anaikatti
12.30 PM	Lunch

Retreat on Mundakopanisad

A 14 day Vedanta Retreat on Mundakopanisad will be conducted at Arsha Vidya Gurukulam, Anaikatti, Coimbatore **from 01st December 2018 to 15th December 2018.**

The retreat will be conducted by Swami Shankarananda, an acharya at the Gurukulam. The retreat will cover the Third Mundaka of the Upanisad in detail and summarization of the entire Upanisad.

Online registration for the retreat can be done at

<http://arshavidya.in/upcoming-retreats/>

Christmas Retreat - Svarupa-Anusandhana-Ashtakam

A 9 day Family Vedanta Retreat on Self-enquiry will be conducted at Arsha Vidya Gurukulam, Anaikatti, Coimbatore from **22nd December 2018 to 31st December 2018.** The retreat based on the text Svarupa-Anusandhana-Ashtakam will be conducted by Swami Shankarananda, an acharya at the Gurukulam.

The retreat will conclude with lunch on 31st December. You are welcome to opt to stay for an extra day and participate in the New Year day program which will conclude with lunch on 1st January 2019.

Children are also welcome for this family retreat. Children aged between 6 and 15 accompanied by a parent or guardian may also register for the camp. Children should understand English. There will be separate classes and activities for children.

Online registration for the retreat can be done at

<http://arshavidya.in/upcoming-retreats/>

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Photos in reference to report on page 22



Rishikesh ashram Devatas