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*Arsha Vidya*  
*Newsletter*

In fearless voice may  
we proclaim

The Rishi's message  
from all house-tops

And bring the men  
of different claim

To a fold of Love  
where oneness lasts!

# Mundaka

## Mantra 6

अरा इव रथनाभौ संहता यत्र नाड्यः  
स एषोऽन्तश्चरते बहुधा जायमानः ।  
ओमित्येवं ध्यायथ आत्मानं  
स्वस्ति वः पाराय तमसः परस्तात् ॥ २ ॥ २ ॥ ६ ॥

arā iva rathanābhau saṁhatā yatra nāḍyaḥ  
sa eṣo'ntaścarate bahudhā jāyamānaḥ.  
omityevam dhyāyatha ātmānam  
svasti vaḥ pārāya tamaśaḥ parastāt . (2.2.6)

bahudhā -- in various forms; jāyamānaḥ --being born;  
saḥ eṣaḥ -- this (self); carate -- exists; antaḥ --within the mind;  
yatra -- where; nāḍyaḥ -- all the nerves;  
saṁhatāḥ -- are clustered; iva -- just as; arāḥ -- the spokes;  
ratha-nābhau -- on the hub of the chariot wheel;  
dhyāyatha -- may you meditate; ātmānam -- upon this self;  
evam -- in this manner; Om iti -- with the help of the omkāra;  
svasti -- may there be auspicious end; vaḥ -- for you;  
tamaśaḥ -- of the ignorance; pārāya -- for crossing;  
parastāt -- beyond

Being born in various forms this self exists within the mind where all the nerves are clustered just as the spokes are clustered on the hub of the chariot wheel. Meditate upon this self in this manner with the help of omkāra. May there be an auspicious end for you for reaching the other side of ignorance.

Here, the śruti is pointing out the heart as the physical place for the mind where ātman moves. What is that heart?

**Yatra nāḍyaḥ saṁhatāḥ** : where the blood vessels are placed. The heart is the place where all the blood vessels that transport blood to different parts of the body are placed. It is from the heart that all the arteries branch out. Blood goes to the aorta from the heart and from there it circulates all over the body. The heart is a ingenious creation. It has to pump the blood for which the muscles of the heart have to contract and expand. These muscles need blood for their function. Hence, the heart first pumps blood to one main artery called the aorta, and from there a sub artery goes back to the heart muscles to supply them with blood. In a heart attack, there is a block in the important arteries, stopping the blood flow to the heart muscles.



The heart pumps the blood to all the parts of the body, and also provides the blood it needs for itself to do the job. This is real 'self help'. It helps every other organ and in the process helps itself.

The heart is considered to be the physical place for the subtle body because it is the hub of all activities. If it fails, the subtle body leaves this physical body. As the heart is the centre for the physical body, the subtle body is said to have its centre in the heart. The ego is seated there. When one has done a job one owns it up by touching the chest. Suppose one does not want to own it, then one will place the hand on the head. This heart is an imaginary place for the mind, just for the purpose of understanding, because a subtle thing does not require any particular place at all. An example is given now to show how the vessels are placed in the heart.

**Arā iva ratha-nābhau:** like the spokes on the hub. In the wheel of a chariot there is a hub in the middle and the various spokes are placed on this hub. All the spokes move in different directions, but they all have their being in one and the same place. In the same manner, all the nāḍīs are placed in this heart. Nāḍīs refer to arteries or nerves. The self exists in hṛdaya-puṇḍarīka, the lotus of heart, where all the nāḍīs are placed. The phrase, 'hṛdaya-puṇḍarīka' is again an expression referring the buddhi.

**Bahudhā jāyamānaḥ carate :** the self exists (there) being born in various forms. This ātman in which everything is woven moves in the buddhi as the ahaṅkāra, being born in various forms like anger, jealousy, happiness and unhappiness<sup>90</sup> and doing varieties of jobs like seeing, hearing, thinking and so on, as well as not doing any job too. Because of the changing thoughts, the ātman is 'as though' born in various forms and looks as though it is moving in all three states of experience. Like space is 'as though' born when a pot is born, so too when a thought is born, ātman is 'as though' born in that thought form.

**Omityevam dhyāyatha ātmānam :** may you know that self through the contemplation upon Om. One has to understand Brahman as the lakṣya of Om. Om is a simple sound and it does not do anything by itself as a sound. Some people say that in the manifestation of the jagat Om came first, and is called nāda-brahman. Nāda refers to the space that came first from Brahman. Because sound is the unique attribute of space, nāda is generally used in the sense of musical notes. So, nāda- brahma is nothing but Parameśvara in the form of nāda, all sound manifestations and possibilities including the seven musical notes: 'sa ri ga ma pa da ni'.

Before starting the creation of the world, it is said that the Lord uttered two words<sup>91</sup>--- Om and 'atha'. The words Om and 'atha' are associated with Brahmaji while narrating the sṛṣṭi. Chanting Om, he saw the whole jagat' because Om contains the whole jagat. It is not that before he started creating this world, he had some kind of Om with him. Om stands for omniscience. When it is said that the Lord uttered Om it means that he identified with his knowledge. Then he said 'atha', 'now, thereafter,' because he was going to create. When one starts something, one says 'Okay...'. This is what Lord did and his 'okay' is the word 'atha'. Then the sṛṣṭi took place. These two words that came first from Brahmaji's mouth are, therefore, considered auspicious sounds. One always utters these auspicious sounds before starting anything, which is why Om is added first before any sacred chant. When one says 'Om is everything' it means Brahman is everything. One should not get carried away by the sound itself.

Because of the changing thoughts, the ātman is 'as though' born in various forms and looks as though it is moving in all three states of experience. Like space is 'as though' born when a pot is born, so too when a thought is born, ātman is 'as though' born in that thought form.

In ' Om iti evaṁ dhyāyatha ' the word 'iti' is very important here. It indicates that one should look at Om as Brahman. It points out meditation. In the sentence 'satyaṁ jñānam anantaṁ brahma' there is no use of the word 'iti'. However, some people try to explain away the sentence as saying that one should meditate upon Brahman as satyam, as jñānam, as anantam. This is not true.

An ignorant person is going to develop a big ego by saying, 'I am Brahman.' He cannot handle it because he is superimposing Brahman upon the ahaṅkāra that is small. One gets an idea of grandeur about oneself without wisdom, and becomes a megalomaniac, nothing else. 'I am Brahman' is a fact. The sentence is not meant for meditation. Here, one is asked to look upon Om as Brahman. Wherever there is 'iti' one must know that there is some superimposition. One is loading everything upon Om that is Brahman. Why should one do this meditation?

*Tamasah pārāya* : for crossing tamas. This meditation is a bridge for crossing ignorance. Śaṅkara takes parastāt beyond, that is, the other side of ignorance. It can also mean hereafter, after the teaching about what is Brahman and how to gain it. The teacher now blesses the disciples for reaching the other side where there is absolutely no darkness of ignorance at all. He says, vaḥ svasti astu : let there be an auspicious end for all of you.<sup>92</sup> Let your pursuit come to a successful end. Let there be absence of any kind of obstacles in gaining the knowledge of ātman.

In crossing ignorance, what is to be understood and what is to be gained in terms of knowledge is said in the following mantra.

90 बहुधा अनेकधा क्रोध-हर्षादि-प्रत्ययैः जायमान इव जायमानः अन्तः-करणोपाध्यनु-विधायित्वाद् वदन्ति लौकिकाः हृष्टो जातः क्रुद्धो जात इति । ( मुण्डक भाष्यम् )

91 Omkāraścātha-śabdaśca dvāvimau brahmaṇaḥ purā kaṇṭhaṁ bhitvā vinir-yātau tasmād māṅgalikau ubhau, in the beginning these two words ' om ' and 'atha' came out from the throat of Brahmaji. Therefore, both these words are auspicious.

92 शिष्याश्च ब्रह्म-विद्या-विविदुषुत्वात् निवृत्त-कर्माणः मोक्षपथे प्रवृत्ताः । तेषां निर्विघ्नतया ब्रह्मप्राप्तिम् आशास्ति आचार्यः । ( मुण्डक भाष्यम् )

-to be continued

## Vedanta Dindimah With the Glossary Tattvaprasika

..... Continued from previous issue....

देहादिकोशगा स्फूर्तिः या सा व्योमादिभूतगा ।  
मानाभावान्न तद् भेद इति वेदान्तडिण्डिमः ॥५८॥  
dehādikośagā sphūrṭiḥ yā sā vyomādibhūtagā ।  
mānābhāvāna tad bheda iti vedāntaḍiṇḍimaḥ ॥58॥

या yā - which, स्फूर्तिः sphūrṭiḥ – the knowingness, देहादिकोशगा dehādikośagā - present in the sheaths beginning with the body, सा sā - that, व्योमादिभूतगा vyomādibhūtagā - present in the five elements beginning with the space, तद्भेदः न tadbhedaḥ na – there is no difference between them, मानाभावात् mānābhāvāt – as it is not established by any means of knowledge, ---

The knowingness manifest in the five sheaths beginning with the body and that manifest in the five elements beginning with the space are one and the same. There is no difference between the two, declares Vedanta, since such a difference is not established by any means of knowledge. (58)

देहादिकोशगा प्रीतिः या सा व्योमादिभूतगा ।  
मानाभावान्न तद् भेद इति वेदान्तडिण्डिमः ॥५९॥  
dehādikośagā prītiḥ yā sā vyomādibhūtagā ।  
mānābhāvāna tad bheda iti vedāntaḍiṇḍimaḥ ॥59॥

या yā - which, प्रीतिः prītiḥ – the love (joy), देहादिकोशगा dehādikośagā - present in the sheaths beginning with the body, सा sā - that, व्योमादिभूतगा vyomādibhūtagā - present in the five elements beginning with the space, तद्भेदः न tadbhedaḥ na – there is no difference between them, मानाभावात् mānābhāvāt – as it is not established by any means of knowledge, ---

The joy that is manifest in the five sheaths beginning with the body and in the five elements beginning with the space are one and the same. There is no difference between the two, declares Vedanta, since such a difference is not established by any means of knowledge. (59)

सच्चिदानदरूपत्वात् ब्रह्मैवात्मा न संशयः ।  
प्रमाणकोटिसन्धानात् इति वेदान्तडिण्डिमः ॥६०॥  
saccidānadarūpatvāt brahmaivātmā na saṁśayaḥ ।  
pramāṇakoṭisandhānāt iti vedāntaḍiṇḍimaḥ ॥60॥

सच्चिदानंदरूपत्वात् saccidānadarūpatvāt - because of being the Existence-Awareness-Happiness, प्रमाणकोटिसन्धानात् pramāṇakoṭisandhānāt - because of being established by countless means of knowledge, आत्मा ātmā - Atman, ब्रह्म एव brahma eva- Brahman alone, न संशयः na saṁśayaḥ - no doubt, ----

The intrinsic nature of the individual is Existence-Awareness-Happiness. This is also established by countless means of knowledge. Hence, declares Vedanta, Atman is indeed Brahman alone. (60)

न नामरूपे नियते सर्वत्र व्यभिचारतः ।

अनामरूपं सर्वं स्यात् इति वेदान्तडिण्डिमः ॥६१॥

nāmarūpe niyate sarvatra vyabhicārataḥ ।

anāmarūpaṁ sarvaṁ syāt iti vedāntaḍiṇḍimaḥ ॥61॥

सर्वत्र sarvatra - in all places and at all times and in all objects, व्यभिचारतः vyabhicārataḥ -because of being unsteady, नामरूपे nāmarūpe - name and form, न na - not, नियते niyate - constant, सर्वम् sarvam - everything, अनामरूपम् anāmarūpaṁ - without name and form, स्यात् syāt – is, ---

The names and forms of all objects are unsteady at all times and in all places. Therefore, declares Vedanta, the reality of everything is beyond names and forms. (61)

न जीवब्रह्मणोर्भेदस्सत्तारूपेण विद्यते ।

सत्ताभेदे न मानं स्यात् इति वेदान्तडिण्डिमः ॥६२॥

na jīvabrahmaṇorbhedassattārūpeṇa vidyate ।

sattābhede na mānaṁ syāt iti vedāntaḍiṇḍimaḥ ॥62॥

जीवब्रह्मणोः jīvabrahmaṇoḥ - between the individual and Brahman, भेदः bhedaḥ – the difference, सत्तारूपेण sattārūpeṇa - in the form of existence, न विद्यते na vidyate - (is) not there, सत्ताभेदे sattābhede - with reference to the difference in the existence, मानम् mānaṁ - means of knowledge, न स्यात् na syāt – is not there, ----

There can be no difference between the individual and Brahman in terms of existence, because there is no way of establishing (using a means of knowledge) the difference in terms of existence between them, declares Vedanta. (62)

to be continued...



# YOGAVAASISHTHA

## SWAMI SHUDDHABODHANANDA SARASWATI

*Continued from previous issue....*

### AVIDYA (self-ignorance) IS A POSTULATE

The following dialogue between Lord Rama and sage Vasishtha unfolds the exact role of avidya in Vedantic teaching (Yo.Va.Ni.Pu.49-10 to 17).

**Rama:** How can avidya exist in Brahman, which is non-dual, all-pervasive and ever-existent in nature?

(While replying, Vasishtha emphasizes that avidya does not exist from the standpoint of a jnani, but is postulated for the sake of teaching ignorant individuals at their present level of understanding).

**Vasishtha:** Earlier there was the changeless, causeless, endless, limitless Brahman. It is so even now, and it will remain so forever. Avidya does not exist even to the slightest extent. This is an ascertainment that cannot be shaken. You, I, jagat, quarters, heaven, earth, great elements (mahabhootas), avidya etc. do not exist at all. All that exists is the beginningless, endless Brahman. Jnanis know that avidya is only a delusion and non-existent in reality. That which has no existence cannot be real at all.

**Rama:** O revered sage, if avidya does not exist, how is it that you earlier established the existence of avidya in detail?

**Vasishtha:** O Rama, till now, you were ignorant of your true nature. It is not so any longer. Now you have become wise because of the imaginary means of imparting knowledge employed by me. Jivanmuktas who know the taatparya (ascertained purport) of the Vedas have coined by their imagination phrases such as 'This is avidya', 'this is jiva' etc. in order to teach ignorant mumukshus.

In short, avidya or maya are but postulates in this limitless, non-dual Brahman, an aropa (superimposition) on Brahman, meant only for apavada (negation) in order to gain Brahmasakshatkara. Avidya is taken as real in terms of vyavaharika (transactional) existence until Brahmasakshatkara is gained. Then it is discovered that it did not exist at all. To teach ignorant persons that avidya is non-existent is to put the cart before the horse. Postulations such as the existence of avidya facilitate the teaching, in spite of their limitations. This is true of all Vedantic prakriyas (modes of teaching)/vaadas. They are means to an end and not an end in themselves. The criterion of correctness of a Vedantic prakriya vests in its capacity to produce Brahmajnana, though all of them are invariably defective in their nature

## THE SEVEN STAGES OF BRAHMAJNANA (SAPTA-JNANA-BHUMIKA)

Yogavaasishtha describes in detail the seven stages of Brahmajnana. Though Brahmajnana is one and the same, the varying degrees of steadfastness of abidance of the mind in jnana constitute the different stages of jnana. These stages are not concocted by sage Vasishtha. The Varaha, Maha, Annapurna and Akshi Upanishads describe them in detail. The Mundakopanishat describes the last four stages as atmakrida, atmarati, kriyaavaan and Brahmavidvarishtha. Lord Shiva himself describes the last three stages of jnana in his teaching to Vasishtha (Yo.Va.Ni.Pu. 34). Therefore, there is no room for any misgivings regarding the authenticity of these seven stages of Brahmajnana. We have to investigate scriptural lore thoroughly before arriving at hasty conclusions against any established tenets of Vedanta.

## THE TEACHING OF THE YOGAVAASISHTHA IS FLAWLESS AND SUPREME

The teaching comes to an end. A roar of approbation issues forth from the siddhas (a group of certain rishis). A rainfall of small white flowers resembling fine snow-fall takes place. Kettle drums blare. There is great festivity as all worship guru Vasishtha. Siddhas say that they have heard of the mokshopaya (means of liberation) from others many times and have themselves taught it to others thousands of times through the end of Kalpa (Creation). But none are akin to the teachings of Vasishtha. King Dasharatha offers his kingdom to Vasishtha with apologies for its meagerness. Vasishtha replies: We Braahmanas (Brahmins) are satisfied with pranams (salutations) alone, which you have already offered. You go ahead and protect the kingdom. You are proficient at it and it befits you. Have you ever heard of any Braahmana ruling a kingdom? Lord Rama repeatedly offers pranams to Vasishtha and offers flowers with tears of joy in his eye. Others also bow to Vasishtha and offer flowers. (Yo.Va.Ni.U.200)

Vasishtha brushes aside the heap of flowers that cover his face. To demonstrate ideal conduct to the world, he requests the great sages in the audience to rectify any flaws that may have crept into his teaching due to buddhimaalinya (dullness of intellect). He addresses the sages present by name and says: O Vishwamitra, Vamadeva, Nimi, Krutu, Bharadvaj, Pulastya, Atri, Dhrishti, Narada, Shandili, Bhaasa, Bhrugu, Bhaaranda, Vatsavaatsyaayana (and the rest), please tell me of any anuditam (points I did not cover), durartham (issues I expounded wrongly), vigatartham (things I brought up meaninglessly) in my teaching. This humble request by Vasishtha is for vinaya-shikshanaartham (teaching the lesson of humility) and nirdoshataa (flawlessness) of the teaching, evident from the subsequent reply of all the sages gathered. All the sages unanimously praised the teachings as unparalleled and flawless. They offered pranams to Vasishtha again and there was a shower of flowers for the second time, with flowers heaped on Vasishtha. Thereafter, Rama elaborately expresses his gratitude to Guru. Then many pay homage to Vasishtha once again (Yo.Va.Ni.U.200).

Laxmana says: O guru, by your advice, I have obtained the cool moonlight of Paramatma-prakash (the light of Brahmajnana) which has dispelled the doubts born of many, many past sins and this is the fruition of enormous punya of the past. It is a great wonder indeed that in spite of the advice of great masters like you which can give limitless happiness through atmajnana, people still wander around day and night indulging in faulty conduct (Yo.Va.Ni.U.214-21).

Rama says: The culmination of flourishing riches is atma, because it is limitless ananda. The end of knowledge is atmajnana, because having known atma, everything else is known. The utmost outer limit of the scriptures is adhyatma-shastra (Vedanta), since it is the highest pramana (means of knowledge). The limit of calamities such as destruction of wealth, progeny and belongings is samsara-naasha (destruction of samsara), because there is no destruction thereafter. The boundary of speech full of poetry, sentiments (rasa), rhetoric etc. is the adhyatmic teaching of Vasishtha. The finale of places giving joy and peace such as palace, rest-house, river bank or island in a river, is the region of Paramatma, because it is the most exalted, timeless abode of rest, as Paramatma alone is the most exalted finale (Yo.Va.Ni.U.214-24).

**Narada says:** My ears have been sanctified today by receiving the highest knowledge, of a sort I could not obtain either in Brahmaloaka, in heaven or on earth. (Yo.Va.Ni.U.214-26).

concluding the text, Valmiki describes how mumukshus can benefit from the Yogavaasishtha. Thereafter, he enumerates the different results that can be reaped by acts such as parayana (reading this book without knowing its meaning), donating this text, arranging its reading with or without discourses on a paid basis etc. The question is: how did Valmiki know this? A statement by Valmiki itself explains. Once Lord Virinchi (Brahmaji) having himself examined the text Yogavaasishtha among the congregation of munis declared: whatever Vasishtha, Valmiki and I (Brahmaji) say is always true; it can never go wrong. So also, Brahmaji had given a boon to Valmiki, when the latter wrote the Poorva-Ramayana, that his words would never go wrong in this epic. This shows that Brahmaji himself has certified the authenticity of the Yogavaasishtha (Yo.Va.Ni.U.216-14). Is there need for any further proof of its authenticity?

## EPILOGUE

Paramahansa Shrimad Anandabodhendra Saraswati has written an exhaustive gloss by the name Taatparya-prakaasha-vyakhya on the Yogavaasishtha in Samskrit. Its date is not known. It is the only commentary available on this text. The study of Yogavaasishtha without this gloss could have been very difficult. Study of the entire Yogavaasishtha with the help of this gloss is something highly commendable. But considering the voluminous size of the Yogavaasishtha and its language, Samskrit, it is quite natural to find its study formidable. Again, the factor of time constraints due to age may also be a hindrance.

That by itself cannot be demotivating. There is a solution. Even a hard nut can be cracked. We can omit a large number of the stories interspersed throughout the text and concentrate only on those verses that are rich in Vedantic principles in their content. We can select verses topic-wise. There is bound to be continuity of a given topic. I have done this in selecting about 4200 verses after a cursory glance at rejected verses. According to me, one need not be a great scholar of Samskrit to study Yogavaasishtha. Even those with a fair knowledge of Samskrit who have studied the Bhagavadgita and the Upanishads can study Yogavaasishtha on their own without much difficulty. But total commitment and perseverance is indispensable. All mumukshus, including beginners, can expose themselves to its teaching with the help of a competent teacher, to great benefit.



There is also an abridged version of the Yogavaasishttha culled by Sri Abhinanda Pandit called Laghu-Yogavaasishttha. It contains 6000 verses and has a gloss by the name Vaasishttha-chandrika. It maintains the stream of stories. But it completely leaves out the Nirvana-prakarana-uttaraardha (about 7000 verses), which contains Vedantic lessons of a very high calibre. It also excludes many important verses from the earlier prakaranas (sections).

Here a word of caution is in order. The Yogavaasishttha is a text basically centered on jivanmukti (liberation while living with the body). The topics of vaasanaakshaya and manonasha are also extensively discussed therein as needed, besides the main topic of tattvajnana (Brahmajnana). At some places, vaasanaakshaya and manonasha are praised (as arthavada) to highlight a point. To gain clarity on such sections, a thorough understanding of the role of vaasanaakshaya and manonasha is very essential. Nowadays, hardly anyone tries to understand the prakriya of vaasanaakshaya in its true nature. Even those who profess to know it have ill-understood this prakriya and what they teach is totally divergent from the shastra, whereas those who dismiss it have misunderstood the same.

Jivanmukti-viveka written by Vidyaranya Muni deals with all these topics in detail without leaving any scope for doubt. It describes clearly the role of tattvajnana, vaasanaakshaya and manonasha as mokshopaya (means of liberation) in the context of both videha-mukti (bodiless liberation) and jivanmukti. This text Jivanmukti-viveka serves as a key for mining the many Vedantic insights that can be found in the Yogavaasishttha.

Yogavaasishttha has a unique status in the entire Vedantic lore. It is left to us to make the most of it.

#### **Books on Yogavaasishttha:**

- i)Original verses with Taatparya Prakasha Vyakhya, Motilal Banarasidass, [mlbd@mlbd.com](mailto:mlbd@mlbd.com)
- ii)Original verses with Hindi Translation and introduction to verses based on Taatparya Prakasha Vyakhya. The only book having the alphabetical index of all verses (2011). Chowkhambha Surabharati Prakashana, K-37/117, Gopal Mandir Lane, P. Box 1129, Varanasi 221001. Phone +91 (0542) 2335263. Email: [csp-naveen@yahoo.co.in](mailto:csp-naveen@yahoo.co.in)
- iii)With English Translation by R. P. Arya, Piramil Publications, Delhi. Available at Chowkhambha or Motilal.

#### Pearls Of Wisdom

Growth is progress from being a part-time devotee to a full-time devotee of Iswara. To be able to appreciate Iswara as the creation and the laws that govern it is growing spiritually.'

# INDIAN CULTURE

-Swami Shuddhabodhananda Saraswati

## Reclaim the Cultural Glory

Mother India won its freedom from the foreign rule through the sacrifices of valiant sons and daughters, but it is yet to reclaim her cultural legacy of unity, morality and spirituality. Even after almost seven decades of freedom from political slavery, majority of us, especially the educated elites, have not overcome their mental slavery to the West. Whatever the West thinks or does is the best for them. They have no time or inclination even to discover the sublime nature of our culture and its age-old efficacy to make their lives worthwhile and sublime. By forgetting or disowning their glorious heritage, the Indians are behaving like the elephants who are mighty but behave meekly in front of weakling – the māhut. Or they are like Hanuman who knows not his strength unless reminded on account of a curse.

## Sanātana Dharma is the Remedy for The Present Malady

Bhāratīyas (Indians) blinded by the glamour of science and technology have forgotten Dharma and their culture. Dharma is the prescribed course of conduct as enjoined by the Vedas. Dharma protects, sustains and knits together the humanity as an integrated whole. Human degrades to the level of brute if dharma is not adhered to. Dharma is not necessarily a religion, though religion is a small facet of dharma. Dharma is the basis of all the religions. Today the dharma is cast aside and adharma is rampant. As a result, there is restlessness, confusion, chaos everywhere. Sri Sathya Sai Baba has diagnosed precisely this malady. He says that there are certain evils parading not only in India but all over the world. They are: Business without morality; politics without principle; devotion without discipline; earning money without hard work; education without character; religion without love; worship without sacrifice; and science without humanity. A life of Sanātana Dharma alone is the antidote for this malady. Therefore, at least we, the Bhāratīyas should get ourselves convinced about practising Sanatana dharma and make our lives worthy.

## The Vedas are Universal

Sanātana Dharma enshrined in the Veda is the back-bone of our Bharatiya (Indian) culture. The Vedas are universal in nature. Whether the followers of other religions accept it or not, the Vedas form the basis of all religions just as the mother earth is to all the palaces, mansions, buildings, houses and huts.

## Indian Culture Revives and Restores its Dynamism

This ancient culture of Bhārat (India) has gone through so many ups and downs from time to time. Yet not only it revives but also continues to be dynamic whereas the other civilizations have come and gone like soap bubbles. Prof. Brajendranath Seal, a college-mate of Swami Vivekananda, and then the Vice Chancellor of Mysore University, had said in a paradoxical statement: 'India is ever aging but never old'. Many Avatārs and saints have revived the Sanātana Dharma restoring its pristine glory.

## Western Thinkers on Indian Culture

The Western philosophers too have not missed the greatness of our culture and the Upanishads contained in the Vedas. Schopenhauer, the German philosopher, who was certainly not a man given to deal in extravagant praise of any philosophy but on his own observed: 'In the whole word there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death'.

Max Muller, the great philosopher said : 'If I were asked under what sky the human mind has most deeply pondered over the greatest problems of life, and has found solutions to some of them which well deserved the attention of even those who studied Plato and Kant, I should point out to India. And if I were to ask myself from what literature, we who have been nurtured almost exclusively on the thoughts of Greeks, Romans and Semitic race, may draw the corrective which is most wanted in order to make our inner life more perfect, more comprehensible, more universal, in fact more human life, I should again point out to India'.

Maria Wirth, a freelance writer who has lived in India for the past 33 years observes: 'Though I have lived in India for a long time, there are still issues here that I find hard to understand. For example, why do so many educated Indians become agitated when India is referred to as a Hindu country? The majority of Indians are Hindus (followers of Sanātana Dharma). India is special because of its ancient Hindu tradition. Westerners are drawn to India because of Hinduism. Why then is there this resistance by many Indians to acknowledge the Hindu roots of their country?

..... In my early days in India I thought every Indian knew and valued his tradition. Slowly I realized I was wrong. The British colonial masters had been successful in not only weaning away many of elite from their ancient tradition but even making them despise it. It helped that the British-educated class could no longer read the original Sanskrit texts and believed what the British told them. This lack of knowledge and the brainwashing by the British education may be the reason why many so-called "modern" Indians are against anything Hindu. They don't realize the difference between Western religions that have to be believed (or at least professed) blindly, and which discourage, if not forbid, their adherents to think on their own. And the multi-layered Hindu Dharma which gives freedom and encourages using one's intelligence..... The Dalai Lama said some time ago that, as a youth in Lhasa, he had been deeply impressed by the richness of Indian thought. "India has great potential to help the world," he added'.

### **Swami Vivekananda on Preservation of Cultural Integrity**

We must grow according to our nature. Vain is it to attempt the lines of action that foreign societies have engrafted upon us; it is impossible, .....With other sciences, other institutions, and other traditions behind them, they have got their present system. We, with our traditions, with thousands of years of Karma behind us, naturally can only follow our own bent, run in our own grooves; and that we shall have to do.

We cannot become Western; therefore imitating the Westerns is useless.... A stream is taking its rise, away beyond where time began, flowing through millions of ages of human history; do you mean to get hold of that stream and push it back to its source to a Himalayan glacier? Even if that were practicable, it would not be possible for you to be Europeanised. If you find it is impossible for the European to throw off the few centuries of [old] culture which there is in the West, do you think it is possible for you to throw off the culture of shining scores of centuries? It can not be. To Europeanise India is therefore an impossible and foolish task.

There are two great obstacles on our path in India, the Scylla of old orthodoxy and the Charybdis<sup>1</sup> of modern European civilization. Of these two, I vote for the old orthodoxy, and not for the Europeanised system; for the old orthodox man may be ignorant, he may be crude, but he is a man, he has a faith, he has strength, he stands on his own feet;



while the Europeanised man has no backbone, he is a mass of heterogeneous ideas picked up at random from every source-and these ideas are unassimilated, undigested, unharmonised. He does not stand on his own feet, and his head is turning round and round. .... Why are some of our customs called evils? Because the Europeans say so. That is about the reason he gives. I would not submit to that. Stand and die in your own strength; if there is any sin in the world, it is weakness; avoid all weakness, for weakness is sin, weakness is death. These unbalanced creatures are not yet formed into distinct personalities; what are we to call them men, women, or animals? While those old orthodox people were staunch and were men.’<sup>2</sup>

#### **Four Tier Goal of Life**

Sanātana Dharma recommends four tier goal of life called Chaturvidha Purushārtha. It begins with the pursuit of artha and kāma guided by dharma, and ending with the accomplishment of Moksha. Artha is earning money and securities required for a decent and dignified living. Kāma refers to the fulfillment of indispensable legitimate desires. Moksha is a state of total freedom from sorrow by directly discovering that one’s true nature called ātmā or Brahman itself is limitless, independent happiness.

#### **The Ultimate Divinity Principle**

The sentiency principle, the pure awareness or consciousness in all the living beings and the basis of the entire Creation is ātmā or Brahman. Brahman is revealed as that principle which cannot be perceived or objectified by the eyes, ears, mind, tongue, sense of smell, sense of touch and vital airs (prāṇās), but because of which all these are able to function (Kenopanishad). It is the universal truth irrespective of religion, cast, creed, gender and nationality. It is the ultimate Divinity principle. It is the God principle. This universal truth is thoroughly established and revealed in our scriptures such as Upanishads, Bhagavadgita, Brahmasutra, Puranas, Itihasas like Ramayana and Mahabharat.

Some other religious masters also speak about this truth. For example, on one occasion, when the religious authorities accused Jesus of making himself equal to God, he said to them ‘.....I have said you are God’ (John 10:34). Mansur the Islamic saint called ‘Saint of Baghdad’ had discovered this truth that entire cosmos including himself is one Divinity principle. He declared ‘Anal Hauq’. ‘Anal Hauq’ means ‘I am God’. It corresponds to soham, shivoham or Aham Brahma Asmi of the Upanishads. The ignorant Maulvis and the King considered Mansur to be an infidel. They tortured and beheaded Mansur. But he was uttering ‘Anal Hauq’ upto the last breath with a smile on his face.

#### **Conclusion**

Our ancestors lived upto the values and Truth contained in the Vedas. That is why Bharat was a Karma Bhumi with plenty and prosperity, a Tyāga Bhumi having many who even sacrificed their lives for a good cause and Yoga Bhumi abounding in Avatāras and Saints. Let us inherit this sublime culture and prove ourselves to be the worthy children of Mother India.

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<sup>1</sup> Two dangers such that avoidance of one increases the risk from the other. (The names of a sea-monster and whirlpool in Greek mythology). Actually, a dangerous rock on the Italian coast opposite the whirlpool Charybdis on the coast of Sicily.

<sup>2</sup> With acknowledgement to ‘Prabuddha Bharata’ May, 2012. From the Complete Works of Swami Vivekananda, 3.151, 153, 172, 198, 219.

# Classes of Swami Ghuatmananda Saraswati at Trichy and Tuticorin

## AT TRICHY

Contact:- 9442856102,9445826102

TOPICS	VENUES	DAY	TIME
BHAGAVAD GITA	Sivananda Balalay a School, Ramlinganagar south ,puthur	Every Sunday	11.30 -1.00pm
	Balakala Vidhanam,Ranga Nagar 2 <sup>nd</sup> st, KK Nagar	Every Saturday	11.30-1.00pm
VIVEKA CUDAMANI	Sivananda Balalay a Ramlinganagar south ,puthur	Every month 1 <sup>st</sup> Saturday	5.30-6.30pm
		Every 1 <sup>st</sup> Sunday	11.30-1.00,pm
PANCADASI	19,Aruna nagar, Annamalaiyar street,puthur	Every Thursday	5.30pm-7.00pm
UPANISHAD(MUNDAKOPANISAD )	A16,colony main road Thillai nagar south	Every 3 <sup>rd</sup> &4 <sup>th</sup> Friday	11.30am-1.00pm
LALITHA SAHASRANAMAM	A16,colony main road Thillai nagar south	Every 1 <sup>st</sup> Friday	11.30am-1.00pm
VISHNU SAHASRANAMAM	Balakala Vidhanam,Ranga Nagar 2 <sup>nd</sup> st, KK Nagar	Every 1 <sup>st</sup> & 2 <sup>nd</sup> Friday	6.30pm-7.30pm
SANSKRIT	Balakala Vidhanam,Ranga Nagar 2 <sup>nd</sup> st, KK Nagar	Every 3 <sup>rd</sup> & 4 <sup>th</sup> Friday	6.30pm-7.30pm

## AT TUTICORIN

Contact:- 9486983587,9790462643

Regular classes in the 2<sup>nd</sup> and 4<sup>th</sup> week of every month from Monday to Thursday

TOPICS	VENUE	DAY	TIME
VIVEKA CUDAMAN	Bajanai madam	Monday	6.30pm-7.30pm
BHAGAVAD GITA	Shankara madam, new colony	Tuesday	5.30pm-6.30pm
	5/3,Bralant nagar,6 <sup>th</sup> street east	Tuesday	6.30am-7.30am
DRUK DRUSYA VIVEKAM	5/3,Bralant nagar,6 <sup>th</sup> street east	Wednesday	6.30am-7.30am
TATVA BODHAM	Shankara madam, new colony	Wednesday	5.30pm-6.30pm
LALITASAHASRANAMAM (CHANTING)	Shankara madam,new colony	Tuesday	11.00am-12.00pm
VISHNU SAHASRANAMAM(CHANTING)	26/3 bole pettai,1 <sup>st</sup> street	Wednesday	11.00am-12 pm
SADANA PANCAKAM	5/3,Bralant nagar,6 <sup>th</sup> street east	Thursday	6.30am-7.30am



Veda Parayanam-tuticorin



Section of devotees



# ARADHANA OF PUJYA SRI SWAMI DAYANANDA SARASWATI

*FIRST ANNIVERSARY ARADHANA INAUGURATION 10-12 SEPTEMBER 2016.*

The woman, hands folded in reverence, slipped quietly into Pujyaa Swamiji's kutiya. Carefully she laid a garland of fresh flowers at the foot of his photo. "Thank you Swamiji," she whispered. "Thank you for changing my life."

The woman was just one among 1200 disciples, students devotees and friends who came to Arsha Vidya Pitham Rishikesh over 10-12 September for the First Anniversary Aradhana Inauguration of the Adhithanam of Pujya Sri Swami Dayananda Saraswati.

Devotees from all over the world came to pay respects and to witness the inauguration but mostly to remember with love the great teacher and guide whose influence had forever changed their lives. Uttarakhand's Governor and Chief minister were among the long list of VIPs who came to honour Pujya Swamiji. One former government CEO said "Swamiji's grace only keeps us going". Another said "Thank you Swamiji, for teaching me how to live this human existence with forbearance and grace."

The function, so seamlessly orchestrated by the Arsha Vidya Pitham team of Swamis' Suddhananda and Shantatmananda and general manager Sri Gunanand Rayal, began at dawn on Thursday 8th.

Dr R Krishnamurthy Sastrigal , former principal of Sanskrit College, Madras, erudite scholar of Vedanta, and long-standing devotee, along with disciples recited bhashyaparaayana of the prasthanatraya accompanied by Dr. Mani Dravid Sastrigal. The recitation continued over three days with summaries delivered by Swami Paramarthanandaji (Shankara's bhashyam for the Upanishads ), Swami Viditatmanandaji (Bhagavad Gita bhashyam), Dr Krishnamurthy Sastrigal (Taittiriya Upanishad bhashyam ),and Dr.ManiDravid Sastrigal(Samanvayadhikaranam,



**Dr. Krishnamurthy Sastrigal**

fourth sutra of the Brahmasutram Catussutri).

On Saturday morning the religious rituals for consecrating the adhithanam began, conducted by Sri Jambunatha Ghanapatigal and his group of priests from Coimbatore.

The first morning isthadevata prarthana, sri guru vandanam, anujna, vigneshvara puja were performed followed by mahakumbhabhisheka sankalpa, and several homas.

The evening rituals followed with abhishekam and a number of sacred traditional homams and prayers to consecrate the vimana and the Dayanandeshvara Shiva lingam that was later installed in the adhithanam.



**Sw Paramarthanandaji and Dr ManiDravid**





**Rituals for the new adhithanam underway**



**Consecration rituals for the adhithanam**



**Swami Santatmanandaji carries the vimana**



**Sri Swami Suddhanandaji performs abhishekam to the vimana**



**Priests carry Gangajal for vimana abhishekam.**



**Purnahuti performed by Sri Jambunatha Ghanapatigal**





Sri Jambunatha Ghanapatigal, officiating priest does pranams to Pujya Swamiji's pratima



First abhisheikam and puja in the adhithanam



The khumba, temple head, in place.



Vastu rituals for the consecration.



Swamiji's pratima before the unveiling.



Sri Swami Veditatmanandaji garlands Pujya Swamiji's image



Sunday morning vimana nyasa and kumbhabhishekam was performed on the vimana which with great ceremony was installed atop the adhisthanam. The morning included all the traditional temple rituals including mula mantra homa. The first abhishekam to Dayanandeshvara Shiva linga was done after being installed in the adhisthanam at the feet of the yet to be unveiled pratima of Pujya Swamiji.

Sunday's program continued with a Shraddhanjali where disciples and students shared their experiences and feelings about their guru, guide, teacher and mentor, Pujya Swamiji.

The Shraddhanjali was presided over by Swami Suddhanandaji, Chairman and Managing Trustee of Arsha Vidya Pitham; Swami Veditatmanandaji, president of Arsha Vidya Gurukulam, Saylorsburg; Dayananda Ashram Chief Acharya Swami Shantatmanandaji, and Chief Guest Sri P.R. Ramasubrahmaneya Rajha, chairman, RAMCO Group, Rajapalayam and long standing Pujya Swamiji devotee.

Honourable Chief Minister, Uttarakhand, Sri Harish Rawat was Chief Guest at the function. Swami Suddhanandaji welcomed him with mala and blessings. He was accompanied by Sri Ram Madhav, National General Secretary BJP; local MLA Sri Prem Chand; Chairman of the Municipal Corporation Munikireti Mr Shiv Moorti Kandwal, and Mr Deep Sharma, chairman Municipal Corporation Rishikesh.

Chief Minister Sri Harish Rawat remembered Pujya Swamiji as "a great scholar" He said although he was born in the south he chose Uttarakhand as his his tapo bhumi. "He established his ashram here. He did great seva to us with AIM for Seva. We were blessed to have this great saint in Uttarakhand. He made us proud when (posthumously) awarded the Padma Bhushan."

Sri Ramasubrahmaneya Rajha expressed his deep gratitude and appreciation for Pujya Swamiji's influence on his family for the past 40 years. "Swamiji was a teacher par excellence in Vedanta and Sanskrit. (And) with an in-depth

understanding and appreciation of both Eastern and Western cultures and with excellent communication skills, Swamiji could convey the vision of non-duality brought out in Adi Shankara Acharya's bhashyams."

Noting other achievements of Pujya Swamiji, Sir Ramasubrahmaneya Rajha mentioned the initiation of Hindu Dharma Acharya Sabha Pujya Swamiji founded in 2000; his convening of United Nations peace summits; a world congress for preservation of religious diversity, and the All India Movement (AIM) for Seva.

Honourable guest Sri Ram Madhav, who on sharing his musings remembered Pujya Swamiji as the greatest Vedanta scholar of the 21st century. "He was detached. He was without ego. He dedicated his life to the protection of our dharma."

Smt. Neema gave the welcoming address and her own observations on how Swamiji had changed so many lives. Other shraddhanjalis were given by Swami Sadatmanandaji, chief acharya of Arsha Vidya Gurukulam Anaikatti; Swamini Brahmaprakashanandaji, chief acharya of Arsha Vijnana Gurukulam, Nagpur, and Swami Tattvavidanandaji, deputy chairman of Arsha Vidya Pitham, who was not able to attend the aradhana function but sent a message.

Pujya Swamiji's legacy extended with the release by Chief Minister Rawat, of two new books from Arsha Vidya Research and Publications Trust. A handsome two volume set of Taittiriya Upanishad with Shankara's bhashya, and the long awaited publication of his Brahmasutram Catussutri.



Chief Minister Uttarakhand, Hon. Harish Rawat, launching the new





**Sri Ramasubrahmaneya Rajha inaugurating the the Adhithanam**



**Swami Dayananda Nagar**



**Bhandara for 300 sadhus**



**Chief Postmaster General of Uttarkhand releasing special Postal Cover**

Swami Veditatmanandaji said the shraddhanjali was also to pay tribute to the people of Rishikesh who over the years had contributed to Swami Dayananda Ashram in so many ways.

Swami Santatmanandaji explained the pivotal community role of the Swami Dayananda Career Public School, which was established by the ashram back in 2004. He said the school catered to Uttarakhand's disadvantaged children and children from remote tribal villages. "We now have over 40 children (attending the school and) boarding at the ashram. A hostel for them was also underway.

"It was Pujya Swamiji's dream to make a model school for the state (and for it to be) English medium and affiliated to the Uttarakhand Board", he said.

Sunday's program concluded with a music concert by Sri Ram Parasuram and Anuradha Sriram and accompanying musicians. Sri Ram

noted how he and Anuradha had been mentored by Pujya Swamiji who was himself a powerful composer and supporter of the traditional and classical arts of the Vedic tradition.

Sri Rudram, Chamaka and Vasordhara homas ushered-in Monday, the concluding day of the aradhana, to consecrate the Dayanandeshvara Shiva Linga and the adhithanam as a new temple.

Sri Jambunatha Ghanapatigal performed Mahabhisheka on the Shiva Linga, witnessed by a large crowd of disciples, students and devotees.

Unveiling of Pujya Swamiji's pratima in the adhithanam was then performed by Swami Suddhanandaji. Sri P.R. Ramasubrahmaneya Rajha performed the inauguration of the adhithanam.



## Vaidhika Functions





A book, "Shankara's Teachings" by Telegu author, Swami Diptananda Saraswati was launched by Swami Suddhanandaji in the samadhi mandir. The first copy was received by Sri P.R. Ramasubrahmaneya Rajha.

More than 150 of Pujya Swamiji's disciples, attended the inaugural event and at a late morning function, were each presented with copies of the newly published commentaries of Taittiriya Upanishad and Brahmasutram Catussutri.

The various trusts in the Arsha Vidya family were also included in the prasadam distribution. A special thank you also went to Smt. Sheela Balaji for her commitment to many of Pujya Swamiji's favoured projects. Sheelaji has taken up responsibility for three trusts, Arsha Vidya Research and Publications Trust; The Education Trust, and All India Movement for Seva.

Before the meeting adjourned Swami Suddhanandaji invited all of Pujya Swamiji's disciples to attend the second anniversary to be held on 23rd September 2017. He said the event would also serve as an official Arsha Vidya meet.

The morning's events concluded with a bhandara for 300 sadhus.

But more was to come: Solidifying Pujya Swamiji's presence in Rishikesh for all time, Uttarakhand Governor Dr. K.K. Pal officially renamed Shisham Jadhvi, official address of Arsha Vidya Pitham, as

"Swami Dayananda Nagar". A special arch has been constructed at the entrance to the area.

Later, during a short ceremony, Chief Postmaster General of Uttarakhand, Sri Udai Krishna released a special postal cover of Pujya Swamiji Dayananda Saraswati dated from 12 September 2016. The stamps are to be in circulation by November 2016.

"Uttarakhand has a history of countless saints here with the Himalayas and Ganga" said Dr. K.K. Pal. "And it is here that Pujya Swamiji brought to life the Upanishads and the Bhagavad Gita.

"His vision transcended caste and creed. He was a paragon of daya - compassion."



Smt. Sheela Balaji addresses the disciple gathering



Pujya Swamiji's disciples meet at the aradhana inauguration

Further photos are there in Wrappers 2,3 and 4

**Report: Swamini Nityananda Saraswati**

**Photos: John Warne**



# DISCOVERING HARMONY IN LIFE

A talk by Sri Swami Advayatmananda Saraswati  
Arsha Vidya, Argentina 26th Anniversary Celebration Buenos Aires Argentina  
May 15, 2016

*Continued from previous issue...*

## **Ahiṃsrah sarvabhūtānām yathā mātā yathā pitā.**

He says the ahiṃsrah, the one who practices non-injury is yathā mātā, is like a mother, yathā pitā, is like a father, to all beings, sarvabhūtānām. That is how highly ahiṃsā is regarded.

But ahiṃsā is not always easy to follow. We may know what needs to be done. A situation might present itself and it may be clear what I need to do, but it may not be easy to do what needs to be done. But even so, conflict in life need not be a struggle. Imagine music without tension. What makes Western music interesting is the journey between tension and its resolution. The suspended third chord always resolves into the major tonic chord. In Indian music there is always tension deliberately introduced because the excitement is in the tension and then the subsequent resolution. Dha din din dha, dha din din dha, te re ke ta dhun, te re ke ta dhun, te re ke ta, Dha. There is the tension and there is the fun. Or imagine a movie without a story arch. Imagine a movie where someone is born, gets married, eats a lot of pasta and dies. Where is the interest? Imagine the football game with no competition, no goals. Conflict or challenges are the spice of life.

I am able to meet challenges with grace only if I am able to live in what is called in Sanskrit Īśvara-sṛṣṭi, which literally means ‘in the Lord’s creation’, in the world as it is. In other words, if I am able to live with objectivity, then I can meet whatever presents itself to me in life with integrity and compassion. To be honest, we don’t really want the challenges in our life to be over, because that would mean that we’ve reached the end of the story of our life. Our prārabdha, our karma, will have been exhausted, and it will be time for the curtain to close.

We find however that sometimes we don’t have the objectivity to live in the Lord’s creation, to live in Īśvara-sṛṣṭi. Why is that? One reason is because we have defined our harmony, our sense of peace and happiness, to be situationally dependent. I therefore need certain things in my life to feel good about myself, to feel in harmony, and I need other things out of my life to be happy. If my happiness is situationally dependent, then I have what are called rāgas and dveṣas, binding likes and dislikes, which determine my happiness. Having likes and dislikes in and of itself is not an problem. Non-binding likes and dislikes are called simply preferences. The issue is the binding nature of likes and dislikes.

For instance I might go out for a meal. I might be happy to enjoy either gnocchi or fettuccini for dinner. I am happy with either. Perhaps I prefer gnocchi, but if I get fettuccini - that is just fine, *muy bien*. Now imagine how a six year old might feel in a similar situation. He is going to a pizza party, and he has his heart set on having pizza. When he arrives, if they try to give him gnocchi, the six-year-old might throw a tantrum. “I want pizza, I want pizza!” he will scream and cry.

Sometimes it seems as though we have a six-year-old living in our hearts. This inner six-year-old lives in what we call in Sanskrit jīva-sṛṣṭi. Jīva-sṛṣṭi means the individual’s world. It is relating to the world with a subjective, interpreted vision of what actually is.

It is the world seen through my rāgas and dveṣas. Certain things will fulfill my rāgas and certain things will fulfill my dveṣas. The presence of the pizza for the six-year-old fulfills his rāga and the arrival of the gnocchi fulfills his dveṣa. He may throw it against the wall and declare "I want pizza!"

So how do we grow this little child in ourselves to transform our vision such that we live in Īśvara-srṣṭi rather than jīva-srṣṭi? Īśvara-srṣṭi is the world as it presents itself, unfiltered through rāgas or dveṣas. Jīva-srṣṭi is our subjective, interpreted reality of the world.

Look at the musician. If you noticed, 95% or more of the music we heard today was improvised. Jazz music is almost all improvised. In fact, the beauty of classical Indian music or jazz is knowing how to improvise within the framework of the music. Freedom in life is having an understanding and having assimilated the framework of dharma such that we are free to express ourselves within that framework.

I imagine Messi (an Argentina football player) improvises, expresses his athleticism freely on the football field within the constraints of the dimensions of the playing field and the rules of the game. Although, once in a while he gets carded. Once in a while he may fall and grab his ankle trying to get a card on somebody.

What are the rules of improvisation? Improvisation is not just a series of random acts. To be a good improviser one needs to do two things summarized in this one mantra, "Yes, And". If a musician is listening and he thinks "No, But" when his musical partner plays something that he doesn't expect, then the glory of the music is ruined. If the musician listens and says, "Yes" and accepts what his partner is playing, then he or she is free to respond with what is there. If someone passes the ball to Messi and it doesn't come to him, it comes ten feet ahead of him, he doesn't fold his hands and say "No, I wanted it here." He says, "Well I guess this is happening." He accepts the reality, "Yes" without resistance and he responds appropriately.

I don't know if you have ever heard of improvisational theater. This is the rule there. They give a setup, a situation. For example, the situation might be that a piano is falling from the sky right towards me. Now if I were standing underneath that piano, and I looked up and say, "No! That's not the way it's supposed to be!", what would be the result? If I reject or deny what is happening, I will be unable to respond appropriately. If I say "Yes, I see what is happening, and perhaps I should step out of the way", only then I could respond appropriately.

So how do we do this in life? The practice is, when we learn music, we need to listen, we need to learn to understand the framework, and we need to practice. Yoga is a practice. It's something you do to create a result. And the result we are looking for is the ability to receive what comes without resistance, and then respond accordingly.

Let's say my five-year-old child throws my mobile telephone in the toilet. I can acknowledge the reality of the situation and respond accordingly, or I can allow that situation to invoke my own inner five-year old and react inappropriately. What good will happen if two five-year-olds start to yell at one another?

So, the "Yes" part in Sanskrit is called Īśvara-prasāda-buddhiḥ. It is the buddhi, the attitude, wherein everything is seen as a gift from the Lord, grace. For those of you who have a religious disposition, if you believe in the model of karma, another way to express this is that everything I experience, whatever comes to me in life, is the result of previous actions. It is the karma-phala, the result of my previous actions. And actually you can never get away from Īśvara, the Lord, because

He is the actual karma-phala-dātā - the one who gives the result of all action. He is this very mechanism of cause and effect in the world. And even if you don't believe in the law of karma, which is fine, you can still recognize and accept that whatever the universe is offering to you at any given moment is what it happens to be offering to you.

But I think it is much more beautiful and true to look at this as grace. Really, Īśvara-prasāda means a gift from the Lord. In India when you go to a temple, you bring fruit, you bring flowers for the ritual. Then after the ritual is completed a bit of that is given back to you as prasāda. It may be a flower, some vibhūti (sacred ash) or blessed water. When you get the prasāda back, it is inappropriate, not in keeping with the sacredness of the situation to say, "No, I don't want the yellow flower, I want the purple flower." It would be a bit like going to Holy Communion in the Catholic Church and asking for the chocolate flavored wafer.

This Īśvara-prasāda-buddhiḥ is also a recognition that we are not separate from the sacred. When I discover the devotee, the bhakta in me, in time my primary relationship in life is only with the Lord. Then everyone who comes to me is a manifestation of God because the vision of the rishis of ancient India is that there is nothing but God. And that goes through and through to the core of who you think you are. So I align myself with reality by gaining objectivity by greeting what comes to me without resistance. But it doesn't mean that I don't do what needs to be done. I respond accordingly. I don't let people walk over me. I am not a lump of clay. I respond appropriately.

We have just talked about this "Yes" part of "Yes, And". Now let's talk about the "And" part. The "And" can be understood to be what is called in Sanskrit Īśvara-arpaṇa-buddhi. It's the attitude, the buddhi, with which I see that whatever I do is an offering to God, Īśvara. Arpaṇa, is seeing that a response to a situation on my part is an opportunity for a sacred act, an offering to the Lord.

When my actions are aligned with dharma, within the framework of harmonious actions, then my actions become sacred. And by that, my life itself becomes sacred. So we see that by the practice of dharma we are able to express ourselves without injury and with compassion towards the world. With the attitude "Yes, And", the attitude of what is called karma-yoga, we are able to receive and respond with some level of objectivity and equanimity, thereby interacting with relative harmony with the world.

But the problem remains that I am still trying to set the world up to fulfill my desires, because I continue have a sense of disharmony, a sense of disquiet, a sense of dissatisfaction with myself. It's a bit like the śruti, the tonic drone which is sounded by the tambura in Indian music - the constant background drone in my life of "I want. I want. I need. I need. I want. I want." I am less than what I want to be. I judge myself by things that in reality are incidental to me. I am obviously the body and therefore I suffer the qualities of the body. I am obviously the mind and the heart and so I suffer the problems of the mind and the heart. I have the conclusion that I am a wanting, limited being. And this conclusion is based on ignorance of who I am, of who I truly am.

The rishis, the sages of ancient India, expressed it this way in the Chāndogya Upaniṣad: Tarati śokam ātmavit, the one who knows the truth of oneself crosses sorrow. In other words, he relieves oneself of disharmony, finds one's innate harmony. Another statement is Brahmaid āpnoti param, from Taittirīya Upaniṣad, which means: the one who knows Brahman, the one who knows reality,



-gains the limitless. Notice the two words, Ātmavit and Brahmavit, the knower of oneself and the knower of reality. The Śāstra does not say, "Gather this information, do this practice, and you will become limitless, you will solve the fundamental, universal human problem." But rather the rishis say: "You are yourself the solution to your inherent problem of disharmony. You are even now what you seek to become." That is why the issue is not of theory and practice. Even though practicing dharma, practicing "Yes, And", is beneficial and perhaps necessary, it is not sufficient to solve the primary, fundamental problem.

For example, let's say, I am with a friend in the town of La Plata (A town in Argentina near Buenos Aires)

And the friend turns to me and says, "I need to know how to get to La Plata. Please tell me how to get there."

How do I tell my friend how to get to La Plata, while we are having this conversation in La Plata itself?

What keeps my friend from going to La Plata?

What separates my friend from La Plata?

It is the mere ignorance of an existent fact. He is already where he wants to be.

And so I say, Tat tvam asi. You are that. You are already where you want to be.

This is the role of a guru.

This why we have the Fundación Arsha Vidya here in Argentina - because this teaching tradition holds the method to unfold the fact that you already are what you seek to become.

This is the vision of the sages of ancient India. The teacher is able to transform your vision of yourself from one of being a limited, wanting individual to being the Truth of all that is. What is required is that the teacher has this same vision, the same self-knowledge of himself or herself as that of the rishis, the sages of ancient India, and has the sampradāya, the teaching methodology that is required to unfold that vision to the student. This vision, this solution to the fundamental problem is gained through śravaṇam, through listening to the words of the Vedas, the Upanishads, and the Bhagavad Gita unfolded by the teacher.

The teacher will do this by investigating three things: The nature of the individual - who am I?; The nature of the world - what is the reality of the world?; And God - Is there a God, and if there is, what is the nature of God? And finally, the teacher will lead the student through an inquiry into the relationship between me, the world and God.

In the end, there is no fundamental difference between these three. In reality, the fundamental sense of disharmony is not removed by creating harmony, because harmony necessitates an other with whom to harmonize. In truth there is no other. This is the vision of Advaita (non-dual) Vedanta. Vedanta is advaita, so we need not even say "Advaita Vedanta". "Vedanta" is good enough.

In order to fully understand and assimilate this knowledge we have teachers like Pujya Swamiji and Swamini Vilasananda and all the other teachers who are here. You are very blessed to have this tradition in this city and I encourage you all to support the efforts here so that this living vision, this living teaching tradition of freedom and harmony, can be passed from generation to generation.

**Om Tat Sat.**

## Swamini Brahmaleenananda Saraswati

**|| Invitation to a 1-week Vedanta retreat with Swamini Brahmaleenananda at the Swami Dayananda Vedanta Retreat Centre in Manjakkudi, Tamilnadu ||**

Swamini Brahmaleenananda Saraswati will conduct a 1-Week retreat on 'SADHANA PANCAKAM' at the Swami Dayananda Vedanta Retreat Centre in Pujya Swamiji's birthplace Manjakkudi. Manjakkudi is situated on the banks of the Kaveri river, only 22 kilometers from the temple town of Kumbakonam in Tamilnadu, South India.

**Date of Retreat: 3rd – 9th November 2016**

Accommodations available:

- 1) Accommodation on twin sharing basis at Anugraha Guesthouse is 1500 Rs per day per person.
- 2) Accommodation at dormitory with cubicles and common bath facilities 750 Rs per day per person.

Accommodation is all inclusive (including meals & facilities)

Contact person for applicants:

Mr.R.Rajagopal - Whatsapp number - 80561 62635



### **Retreat Schedule:**

7.00 am – 7.30 am ..... Meditation  
Breakfast  
8.30 am – 9.30 am ..... Sadhana Pancakam  
11.30 am – 12.30 pm ..... Sadhana Pancakam  
Lunch  
4.30 pm – 5.30 pm ..... Sadhana Pancakam  
Dinner  
8.00 pm – 9.00 pm ..... Satsang

Sunday will be spent to visit Kumbakonam, the temple town of South India, which is home to several holy places. The famed Navagraha temples are easily accessible from Manjakkudi. The Sarangapani Temple is the largest Vaishnava temple in Kumbakonam and is one of the 108 Divya Deshams (holy places) of Vaishnavism.

All classes and meditations are conducted in English.

### **Swamini Brahmaleenananda**

Swamini Brahmaleenananda is a disciple of Pujya Sri Swami Dayananda Saraswati. She met Pujya Swamiji in 1967, when she was doing her postgraduation in Obstetrics and Gynaecology. She worked in various medical colleges and also attended whenever possible the Public talks of Pujya Swamiji and the classes of Swami Paramarthanandaji. In December 1990, she joined the first 3½ year residential course in Vedanta and Sanskrit at AVG Anaikkatti, Coimbatore. After completing her course, Swamini Brahmaleenananda established the Arsha Vidya Prakasika Centre in Salem in October 1995 and has been teaching there since then till today. She has translated the Gita Home Study and other books of Pujya Swamiji into Tamil. She was initiated into Sannyasa in 1999. Since 2005, she has been teaching in Coimbatore, conducted camps and also assisted Pujya Swamiji in some camps at the Anaikkatti Gurukulam. Swamini does the weekend classes at the Gurukulam and teaches in different places around Coimbatore. Swamini teaches both in English and Tamil.

Teaching already over 20 years, she has taught a few rounds of the entire Bhagavad Gita and also some Upanisads, Prakarana Granthas and Sanskrit Grammar

श्रीगुरुभ्यो नमः



The Board of Trustees of  
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cordially invite you to the

SILVER JUBILEE CELEBRATION  
of  
THE ARSHA VIDYA GURUKULAM  
and  
INAUGURATION OF GURU TIRTHA  
*Swami Dayananda Memorial*

and  
SWAMI DAYANANDA GALLERY

on Sunday 20<sup>th</sup> November 2016 at 10.00 AM  
at the Gurukulam, Anaikatti

Chief Guest

SWAMI VIDITATMANANDA SARASWATI  
*President, Arsha Vidya Gurukulam, Saylorsburg, USA*

Guests of Honour

SWAMI SUDDHANANDA SARASWATI  
*President, Swami Dayananda Ashram, Rishikesh*

SRI P. R. RAMASUBRAHMANEYA RAJHA  
*Chairman, Ramco Group*

Request:

If you need accommodation to attend the function on 20th Nov please register your request for accommodation through our website <http://arshavidya.in/request-accommodation/> or by courier/post to reach us latest by 1st Nov, 2016. This is needed on account of limited availability of accommodation at the Gurukulam. Please make sure you include a contact number and contact email (if available) with your request. Thank you.

## Programme

9.00 AM	Music Concert by <b>MAHARAJAPURAM RAMACHANDRAN &amp; PARTY</b>
10.00 AM	Prayer Inauguration of <b>'GURU TIRTHA' &amp; SWAMI DAYANANDA GALLERY</b>
Welcome Address	<b>SRI RAVI SAM</b>
Gurukulam Report	<b>SWAMI SHANKARANANDA SARASWATI</b> <i>Acharya, Arsha Vidya Gurukulam, Anaikatti</i>
Talk by	<b>SWAMI SADATMANANDA SARASWATI</b> <i>Chief Acharya, Arsha Vidya Gurukulam, Anaikatti</i>
Talk by Chief Guest	<b>SWAMI VIDITATMANANDA SARASWATI</b> <i>President, Arsha Vidya Gurukulam, Saylorsburg, USA</i>
Talk by Guest of Honour	<b>SRI P. R. RAMASUBRAHMANEYA RAJHA</b> <i>Chairman, Ramco Group</i>
Vote of Thanks	<b>SRI SIVA PRASAD</b>
Lunch	





Dr. Shrikant Jichkar Memorial

## ARSHA VIJNANA GURUKULAM

Vedapuri, Nagpur

Arsha Vijnana Gurukulam announces a three month course in Vedanta & Sanskrit starting from February 1, 2017. It is a residential course. It is a preliminary to the fourth three-year residential course in Vedanta & Sanskrit at Arsha Vijnana Gurukulam.

The medium of instruction of the course is English. The course will involve a minimum of four hours of instruction per day. It is likely to be an hectic course. We expect a hundred percent attendance barring emergency situations.

We invite applications from men and women who already have a background of studying Vedanta and Sanskrit, preferably from any teacher of Arsha Vidya Parampara. We invite applications from men and women of age between 35 and 65 years.

The applicant :

1. Should be at least a graduate from any of the universities,
2. Should be fluent in English,
3. should have worked in a job for at least five years in any capacity.

As per the tradition the teaching is free. There are no tuition fees. In the ancient times, the rulers supported the Gurukulam where such knowledge was imparted. In modern times, such support systems are few and are not adequate to cover all the expenses of the course. Therefore we are constrained to ask the students to make a minimum contribution towards the infrastructure and maintenance of the Gurukulam.

For further details and application form, please refer to our website  
[www.arshavijnanagurukulamnagpur.org](http://www.arshavijnanagurukulamnagpur.org)

You may also contact Chief Acharya Swamini Brahmaprakashananda Saraswati-  
[brahmapra@gmail.com](mailto:brahmapra@gmail.com)

Cell Phone no. +91 8805023450.

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Homam



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The pratima of Puja Swamiji



