

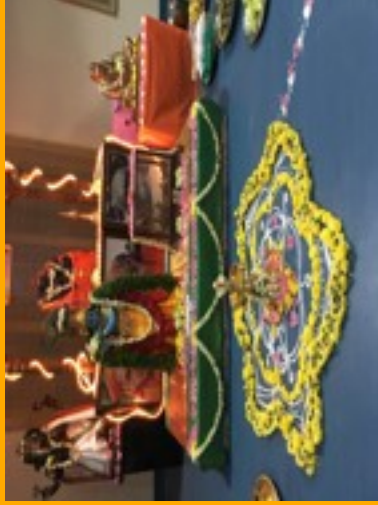


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Newsletter*In fearless voice may
we proclaimThe Rishi's message
from all house-topsAnd bring the men
of different claimTo a fold of Love
where oneness lasts!

Mundakopanishad

Mantra 3.2.5

To eliminate any misunderstanding that may arise from the use of the word 'entry,' the *śāstra* itself clarifies its meaning.

सन्प्राप्यैनमृषयो ज्ञानतृप्ताः
कृतात्मानो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीराः
युक्तात्मानः सर्वमेवाविशन्ति ॥३.२.५॥

*sanprāpyainamṛṣayo jñānatṛptāḥ
kṛtātmāno vītarāgāḥ praśāntāḥ.
te sarvagam sarvataḥ prāpya dhīrāḥ
yuktātmānaḥ sarvamevāviśanti. (3.2.5)*

sanprāpya -- having gained; *enam*-- this; *ātmā*-- self; *ṛṣayaḥ* -- sages;
jñānatṛptāḥ -- satisfied due to knowledge;
kṛtātmānaḥ -- whose mind is rendered ready;
vītarāgāḥ -- free from the hold of likes and dislikes, *rāga-dveṣas*;
praśāntāḥ -- naturally cheerful; *sarvataḥ* -- always;
prāpya -- having gained; *sarvagam* -- the all-pervasive;
yuktātmānaḥ -- committed to Brahman;
dhīrāḥ-- the wise persons; *sarvam* -- everything; *eva* -- only;
āviśanti -- become

Having gained this Brahman, the *ṛṣis* become satisfied due to this knowledge. Having rendered the mind ready, they are free from *rāga-dveṣas* and are naturally cheerful. Committed to Brahman and having always gained the all-pervasive Brahman, they become everything.

kṛtātmānaḥ are those whose mind is rendered ready by the *upāyas*. They are *vītarāgāḥ*, free from the hold of *rāga-dveṣa*. In fact, *rāga-dveṣas* are more an embellishment for them than a nuisance. They do not have indifference, so they are *praśāntāḥ*. When one does what is to be done, one is free from conflict and guilt. One is, therefore, naturally cheerful and quiet. *Praśānti* is not some kind of silence involving absence of thinking. It means a readiness to take into one's stride situations which are pleasant and unpleasant. One cannot avoid these situations, no matter who one is. Even Brahmaji has pleasant and unpleasant situations. All these qualifications imply relating to Īśvara through prayers and daily rituals. Then, one is not easily disturbed by situations.

Śaṅkara explains the word '*praśāntāḥ*' as those whose senses are withdrawn. Sense organs are never a problem, really speaking, for the wise person as well as for the ignorant. Sense organs are purely reporters; they do not ask one to go after an object or turn away from it. They just keep bringing in perceptual data. Nor do the sense objects, in themselves, pose problems. an ignorant person responds to the perceptual data and pursues fancies. It is the fancies that are to be dealt with.

Yuktātmānaḥ: they are committed to Īśvara. A bonding takes place between them and Īśvara. Naturally, they are of resolved mind, and so they are *yuktātmānaḥ*. *Jñāna-trīptāḥ*: they are completely satisfied with the knowledge.²⁰⁴ Earlier they were not satisfied with themselves because they did not know that they are full in themselves. Now they are satisfied with themselves in the wake of the knowledge of *ātman* that is whole. They have always got an *alan-buddhi*, a sense of contentment.

Generally one says, "Enough, I am satisfied" only with reference to food. When one does the *śrāddha* ceremony to departed soul in which one invokes *pitṛ-devatās* manes, in two brahmins and feeds them, each one of them should say '*trīpto*'ham, I am satisfied.' It is a satisfaction that is not there in anything else like money and so on. With reference to this knowledge, one will have *trīpti*, satisfaction, because the subject matter here is Brahman that is the limitless whole.

Having known *Brahmātmā* they become *ṛṣayaḥ*, knowers. Previously they were seekers, now they are seers. They are *dhīrāḥ*, wise, extremely discerning. As *mumukṣus* they had the clarity that everything is impermanent, but they did not know *ātman* clearly. Now they clearly know the *ātman* as *satyaṁ brahma*, and they also know that everything else is not impermanent but *mithyā*.

What happens to them now? *sarvagatī prāpya sarvaṁ eva āviśanti*: having gained the *ātman* which is everywhere, they become everything.²⁰⁵ They sit under a tree and say, "I am everything." People break their heads over finding an answer to the question, "What is all this?" But they say, anything that anyone comes across is me alone.

Sarvataḥ means always. The *ātman* is *sarvaga*, all pervasive. Wherever one's mind goes, there it is. Even before the mind goes, the *ātman* is already there. One does not require a particular situation or thought to understand the all-pervasive. In every experience the presence of *ātman* is there, so nothing is away from it.

Recognising themselves to be always that all-pervasive *ātman*, they become free. It is called *jīvan-mukti*, freedom while living. What happens to them at the time of death? They enter Brahman. How can they enter Brahman when they are already Brahman? The entry is like the pot-space entering the all-pervasive space when the pot is destroyed. Previously, for the sake of *vyavahāra*, transaction, there was a pot-space. That *vyavahāra* is there as long as the *prārabdha* for the pot continues. When the pot breaks, from the standpoint of the pot, there is a seeming entry of the pot space into the total space. The words 'enters,' 'becomes' etc., are therefore used only with reference to the *upādhi*.

²⁰⁴ तेनैव ज्ञानेन तृप्ताः न बाह्येन तृप्ति-साधनेन शरीरेपचय-कारणेन । (मुण्डक भाष्यम्)

²⁰⁵ आविशन्ति भिन्ने घटे घटाकाशवत् अविधा-कृतोपाधिपरिच्छेदं जहति । (मुण्डक भाष्यम्)

..... to be continued

Īśāvāsyā Upaniṣad

Extracts from Pujya Swamiji's Sandeepany Gurukulam talk 1976.

*Īśāvāsyam idam sarvam Yat kiñca jagatyām jagat
Tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya sviddhanam*

Īśāvāsyam idam sarvam – all that you see here, idam, Īśvarena vāsyam, this world is covered by Īśvara, vāsyam means, may this world be enveloped by your knowledge that the world is pervaded by Īśvara, Īśvara buddhyā. I see, hear, smell, taste and touch the world. That means I know the world in a five-fold way to begin with. Yat kiñca jagatyām jagat. - In this world of time and space, jagat, anything that is there, sentient or insentient, inert or conscious, all worlds, seven-up and seven-down, that is called 'this.' Anything that is other than you is referred by 'this' as opposed to aham 'I'. That is true of this physical body of ours. But our response to the world is as though 'this' body is 'I'. Sometimes I have 'my' sense and sometimes 'I' sense. But even 'this body' has to be perceived by 'I', so 'I' require no proof of existence. Everything other than 'I', my body, my sense perceptions, my thoughts are known by 'I' like even things other than my body are known by me. Then what is this 'I'? I told you, 'I' do not require proof or evidence, I am self-evident. Everything else that is 'idam' is evident to 'I'. But I impose problems of 'idam' on I, and that is 'atasmin tad buddhiḥ,' seeing something that is not there. Tasmin tadbuddhiḥ is knowledge. Atasmin tadbuddhiḥ is error. This is the essence of Vedanta, reality appreciation.

Even the various roles we play in life, father, son, employee and employer are taken as 'I.' What is to be understood is the role is played by me, I am not the role. All our experiences are variable but the 'I' is invariable. Even our thoughts are variable, between two thoughts, in that silence 'I' is. I exist and I am conscious. Coming back to what was referred to earlier all objects including the thoughts are covered by Īśvara, Īśvarena vāsyam. This can be explained by an example. Now look at any object, say, a pot. Pot is only a name, potness is an attribute, pot is not the object; the object, substantive, is clay. Clay again is only a name, molecules are the object, molecule is only a name, atom is the object, like this when we reduce, finally we end up with the conscious being 'I' the observer of all the concepts leading to a pot, being the only existent. This analysis we can do to all objects including our thoughts. 'Vācarambhanam vikāro nāmadheyam, mṛttiketyeva satyam.' The conscious being is nirviśeṣam Brahman, the truth of 'I'. So 'I' covers everything, the substantive of everything, Īśāvāsyam, the sat of everything. So the 'I' the conscious being, Brahman, the svarūpa of Īśvara is mistakenly appropriated to be the possessor of body, putra, other objects, thoughts, aham kartā, aham bhoktā iti jagatyām jagat; jagatyām, in this changing world of flux, all the time moving.

So all idam has been explained as Īśāvāsyam, the satyam of that is sat 'I'. The truth of aham is also 'I'. Then what is sarvam, sarvam is vikāro nāmadheyam, name and form, useful for vyavahāra, is always variable, and is referred by the reality word mithyā, anirvacanīyam, neither existent as substantive, sat nor non-existent and useful like even a pot.

If we analyse everything around us, there is in-built knowledge, order, connectivity among everything known and unknown. As explained, this knowledge alone is manifested as name and form, word and meaning. This all-knowledge, all śakti, māyayā appearing as all elements, pañca bhūta, all elementals and forces, mithyā being their reality, abide in the conscious being.

The māyā śakti, the avidyā, the lack of recognising māyā śakti and the consequent misplaced understanding of 'I' and mine and the capacity for discriminative understanding to see the reality of satyam and mithyā, all are already given. But the duḥkha is because of misappropriation of what is not 'I' as 'I' and the resultant sense of loss of what is assumed as mine, my body, my possessions, etc.

So the reality of creation, what is referred to as manifestation in the śāstra is mithyā. For eg, time is a great mithyā, if you analyse what is present, it reduces itself to further present, further present,..... reduces to 'now' which is free of 'time' as a unit. So what's time, mithyā, neither existent as measurable unit nor non-existent because we do refer in our vyavahāra, time, past present and future. Likewise space and the rest of the pañca bhūtas are mithyā non-separate from the sat, the conscious being, aham (I), Brahman – sat, cit (all-knowledge) anantam (limitless). The Lord that is invoked in the temple is combination of pañca bhūtas.

Ākāśa is worshipped in Chidambaram, vāyu is worshipped in Kalahasti, agni is worshipped in Tiruvannamalai, water is worshipped in Tiruvanaikoil, Earth is worshipped in Kanchipuram as a Liṅga, formless form, pṛthivī, an ant-hill like. A mountain, river, a tree, all are worshipped as Lord. It is an appreciation of all that is here is the Lord. So the whole creation is Īśāvāsyam.....jagatyām jagat. Further, to comprehend the possibility of everything around us, the jagat both by knowledge and in terms of material being the same conscious being, sat, Swamiji explains by the model of dream wherein the materials, events and all activities, the kartā and bhoktā are all nothing but me, the dreamer. When you get up from the sleep where in you experienced the dream, you are able to appreciate that the dreamer, all the materials and all activities and the creation thereof, the time and space in the dream, all are nothing but me, the conscious being. By the same logic, all experience, materials, śakti, forces, events, etc in the waking are all nothing but the same conscious being, sat misappropriated māyayā, avidyayā as 'I' and mine, kartā, bhokta, etc, and the resultant sukha, duḥkha.

Tena tyaktena bhuñjīthā, mā gr̥dhaḥ kasya sviddhanam

Tena kāraṇena, by that reason, the reason being one Īśvara alone, there is no 'I' body, my things, wealth, etc, so tyaktena bhuñjīthā, that knowledge of oneness, there is only one conscious being, by that knowledge, by clear understanding of this truth, let this knowledge be nourished by renouncing the ignorance, avidyā, which is the product of māyā, and all the products of avidyā, so all being in the realm of Īśvara, our life is one of being managing trustee of what is given, even our minds. Let this understanding not be vitiated by our appropriating what is not 'I'. Swamiji by an example of a single-bedroom apartment in a multi-storey building in Mumbai, explains for understanding what the flat owner possesses.

All the four walls, the ceiling and the floor are equally owned by other neighbours. He has to clearly understand what he does not own, the land, the other flats in the building, the common areas, etc. Then only he can play his role of being the owner of the apartment properly. mā gr̥dhaḥ kasya sviddhanam, anybody's wealth, covet not. Nobody owns anything, everything being Īśvara. There is not anything to covet, let that vision of your being everything as a conscious being be appreciated, you are not the owner of any given thing, let that vision not be vitiated. The upaṇiṣad raises the ākṣepa, kasya sviddhanam, or advises not to appropriate.

Gandhiji used to say, that even if all the scriptures of the world were to disappear, this one verse will retain all the wisdom that is necessary.

V.Ramanathan

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karmaṇyevādhikāraṣṭe mā phaleṣu kadācana

mā karma phala heturbhūḥ mā te saṅgo'stva karmaṇi 47

In the second chapter of the Bhagavadgītā, Lord Krishna says to Arjuna, *Karmaṇi evādhikāra*. Hey Arjuna, it is your *adhikāra*, your responsibility to perform karma, to perform your duty. You cannot lay down your bow and arrow. You cannot become inactive. You cannot give up your responsibility. You have to take responsibility and perform your duty in every situation.

What is the right thing to do in a given situation? In the case of Arjuna it happens to be fighting this battle. Lord Krishna says: *Tasmāt, yudhyasva Bharata*. "Therefore Arjunay yudhyasva, fight!" Meaning, perform your duty. When you perform your duty, which in this case is fighting the battle, *mā phaleṣu adhikāraḥ*, you do not have any responsibility as far as the outcome, the *phalam*, is concerned, *mā phaleṣu kadācana*.

So Lord Krishna here draws a line at responsibility. What is the responsibility? It is performing your duty, doing what is the right thing to do, giving the right response to a given situation. That is our duty, regardless of what the cost is, because doing what is right is not always easy. Very often we may have to pay a price. So Arjuna, be ready to pay the price for performing duties, for doing what is right. *Mā phaleṣu kadācana*, but do not take responsibility for the outcome.

If you have to judge yourself, judge yourself based on what you do, your effort, but do not judge yourself based on the outcome. Let the outcome be whatever it is. You are not responsible for the outcome. The outcome can be success or failure. Understand that you are not successful, nor are you a failure. That is called not taking responsibility for the outcome, meaning not judging oneself based on the outcome.

So far, self-judgement is there. Ignorance is there. *Kartṛtva*, doership also is there, and we respect that doership. By doing what is the right thing to do, whatever be the cost, the doership is respected. *Sva-dharme nidhanam śreyah, para dharmo bhayāvah*, Later on Lord Krishna will say that in *sva-dharme*, performing your duty even if it means that you have to give up your life, *śreyah* that is better, *nidhanam śreyah*. In this case, not responding to the situation, remaining idle and inactive is in fact bringing more fear, *bhayāvah*, than even sacrificing your life. Because *hato va prāpsyasi svargam*. In case you lose your life by fighting this battle, then the gain is even greater –*prāpsyasi svargam*– you gain heaven. *Jitvā va bhokṣyase mahiim*, and when you win the battle, you'll enjoy the power over the kingdom of the whole earth. So both ways, whether the result is death or life, success or failure, whatever the reason is, as long as you do what is right, there is always gain, never a loss.

So this is the lesson that Lord Krishna gives to Arjuna because he is not willing to pay the price for performing the duty. He has laid down his bow and arrow declaring that "I will not fight the battle." What is the price here? The lives of all the near and dear ones might be the price! And Arjuna is not willing to pay the price. He wants to avoid the pain by taking

the easy way out. Doing what is right very often is painful. And it is glaringly clear in the case of Arjuna what pain is going to be brought about by performing his duty. But not performing duty is much worse than this. Therefore, accept the pain. This will be called virtuous pain. The pain that comes by doing what is the right thing to do is the pain that purifies the mind. Arjuna's pain will come anyway. If you avoid the pain right now, pain will catch up with you because that is the *prarābdha*. Pain is part of a human being, and you can never escape it. Therefore, if you accept the pain by doing what is right, that pain may be a blessing. It will bring out inner purification, bring about your inner growth, and bring about success and happiness.

The fundamental lesson that Lord Krishna gives to everybody is the importance of performing duty or the importance of doing what is right. First is the importance of doing what is right and also the willingness to pay whatever price it requires. Paying that price is not only going to mould you; it will remove the covering around your wholeness and completeness and allow the manifestation of wholeness which is your true nature.

While you perform the duty, what should be the attitude? Now Lord Krishna continues. Let us read this verse.

Yogasthaḥ kuru karmāni saṅgaṃ tyaktvā dhanañjaya

***Siddhyasiddhyoḥ samo bhūtvā samatvaṃ yoga ucyate* 48**

Yogasthaḥ karmāni kuru, now when you perform the duty, *yogasthaḥ*. *Sthaḥ* means abiding, abiding in yoga. What is yoga? Yoga is the right attitude. While you perform a duty, may you have the right attitude! That attitude is called yoga here. What is yoga? Lord Krishna himself defines what yoga is. In the second line Lord Krishna says: *Siddhyasiddhyoḥ samo bhūtvā samatvaṃ yoga ucyate*.

First Lord Krishna says that when you perform your duty, may you also have the attitude of yoga in your mind. This attitude is called *samatvaṃ*, the sameness of the mind. What is meant by sameness of mind? *Siddhyasiddhyoḥ samo bhūtvā*. *Siddhi* means success. *Asiddhi* means failure. *Samo bhūtvā* - may you be equally willing to accept success or failure. What is meant by looking upon success and failure as equal? It produces even-mindedness in success and failure. Hey Arjuna, be equally ready to accept success and failure whatever the outcome is. The earlier verse said *mā phaleṣu kadācana*, you do not take responsibility for the *phala* or the outcome. What does it mean? It means to be willing to accept gracefully. What is meant by graceful acceptance? Not judging yourself. Therefore, without judging yourself, *siddhyasiddhyoḥ*. *Siddhi* means success, *asiddhi* means failure. So whatever the outcome is, gracefully accept it. And we cannot accept something gracefully when we judge ourselves. When we judge ourselves as successful, that is not graceful acceptance. And when we judge ourselves as failure, also that is not graceful acceptance. Because both of these judgements: whether I am successful or a failure, will create a reaction. When I'm successful I congratulate myself. I take the credit for what happened. Thus, I get elated. I become proud. On the other hand when I am not successful I feel I have failed. Both are reactions. Therefore, with a non-reacting mind accept the outcome. As our Swamiji explained to us, take it as *prasāda*. That is called *prasāda buddhi*. Whatever comes to you, success or failure, may you take it as *prasāda*, the grace of Īshvara.

What do you mean by grace, Swamiji? Success can be called grace. Failure cannot be called grace! Can it be? On one hand, you are given a slap, is this grace of Īshvara? This is called *śraddhā*, faith pending discovery. So this is where the *bhakti* or the devotion comes. This is possible only when we are a *bhakta* or devotee of the Lord because the devotee has implicit faith in Īshvara that he is my well-wisher and therefore whatever he does, he does for my wellbeing. This is faith. Because of this implicit trust in Īshvara that a devotee has, he or she is able to accept whatever comes. So-called punishment comes, he knows there is a reason for it. And reward comes, there is a reason.

What is punishment? Punishment is like a sculptor sculpting a stone and this sculptor punishes the stone. With his chisel and hammer he hits at the stone. What a punishment! Is it not so? If the stone has *śraddhā* that this is for its well-being, then it will subject itself to this kind of strokes. Either you get formed or you get broken down. Strokes will come, there is no choice. Therefore, with the trust or faith that the devotee has, he or she knows that this slap that comes to me, or a hammer and a chisel that comes to me, is also for my growth for bringing out the true nature of myself. This is called *siddhyasiddhyoḥ samatvam yoga uchyate*. This attitude which arises from the *bhakti* and the *śraddhā* that the devotee has for the Lord, enabling him or her to give all the benefit of doubt to Īshvara and gracefully or pleasantly, happily accept whatever the outcome may be, is called *samatvam*. This is what is meant by *mā phaleṣu kadācana*. When Lord Krishna says you do not have the *adhikāra*, do not judge yourself by outcome, it means that whatever comes you maintain this attitude of *śraddhā* and *bhakti* towards Īshvara. And so here an important thing is yoga.

Yogasthāḥ kuru karmāni - when you perform the karma you also have the *yogasthiti* explained by *Īshvarārpaṇa yoga*. So perform your action as an offering to Īshvara. And when the outcome comes, accept it as the *prasāda* of Īshvara. So in bringing Īshvara into our lives, what is important is not karma, Īshvara in your life is important. Thus when an action or duty is performed as an offering to Īshvara, he is in your mind. With the outcome also accepted as his *prasāda*, again Īshvara is in mind. This is how we give Īshvara an opportunity to come into our lives. Instead of keeping him away, we give Īshvara an opportunity to do his job. And sometimes when he does his job, it may not be that easily understandable.

You have heard the story of Mahābali. Lord Narayana goes to Mahābali as a dwarf, *vāmana*, as a *brahmacari*. He enters the court of Mahābali and with the very glow emanating from this *vāmana* everybody rises with great respect. Mahābali is pleased and says, what can I do for you? You are a *brahmana* and I am a king, therefore what can I give you?

And the *vāmana* says I am a *brahmacari*. I have a vow, *vrata*, of a *parivrājaka*. I don't keep unnecessary things with me. All I need is a very small piece of land, three steps of land, that's all I want.

That's all you want?

Yes, I need it for my meditation and that's all I need.

He says, do you know who you are talking to? I am Mahābali, the emperor, the sovereign of the three worlds. If you want I can give you the whole earth. I can give you the whole heaven. Ask for it!

So then the *vāmana* gives him a lesson. He says, "We should not keep anything more than what is necessary. Therefore, I just need three steps of land." Then the *balirāja* did the *sankalpa*, then the *vāmana* became Virāt. This was a breach of contract, really speaking, because he asked for three steps of land when he is a dwarf. And when the land is given he becomes a cosmic person. In one step he just measures the entire Earth, so this world is measured. And with the second step, *paraloka*, all the rest of the worlds are measured. All fourteen worlds are measured in two steps. There is no place left for putting the third step.

See, you bring Īshvara into your life and this is what happens. And then, Lord Vamana is scolding this Mahābali. "You promised to give me three steps of land and then in two steps everything is covered, where do I put my third step?" So Mahābali said, "Right here on my head, there is one place where your step is not there." So you think this is unfair. What more unfairness can there be than this? Not only Lord Narayana puts his third step on the head of Mahābali, but he pushed him down all the way into *Pātāla* and other lower worlds. Lord Brahma is flabbergasted and also disturbed.

He says to Lord Narayana, “You do this? He is your devotee and he offered you everything. This is what you do! This is not fair at all. It is not justice. He offers you something and you rob everything from him!”

Lord Narayana said, “That is what I do with my devotee. I rob him of all his possessions, fame and power. Everything I take away. Why? So now his mind will be focused on me. As long as all the possessions are there, so long his mind is distracted there.” That, Bhagavan doesn’t like. He is a very possessive Lord. He wants total attention. He doesn’t like your attention to be distracted. So he robbed away everything that can possibly attract the attention so that *vairagya* can be totally focused. It looks like punishment, but it is a blessing in disguise.

This is where Mahābali rāja must have tremendous trust. Because he was warned, his guruji told him, “Hey Bali, don’t trust him. He’s not a brahmachari. Lord Narayana has come in this form. He will take everything away from you.”

Mahābali replied: “If Narayana comes here begging of me, what greater fortune I can have? Certainly I will give him whatever he wants.” Look at the concern that the guru has for doing a *sankalpa*. Then Mahābali rāja takes that water in a pot and has to pour water in his hand. The guru becomes a small insect that looks like a mosquito and enters into the spout so the water is stopped. See, this is how the guru protects his disciple. He is protecting him from doing the wrong thing, what he thinks is wrong. This *vāmana* is very determined. He takes kusha grass and inserts it into that spout and the water comes. By the way it looks, Īshvara will do whatever is necessary to make sure that his devotee is blessed, except that is not always very pleasant. It can be painful also. This is where the *śraddhā* is required. *Siddhi-asiddhyoh prasāda buddhi* is easier said than done because he is a very tough master. He looks like Krishna, dances and all that, which is alright, but then it is not really easy to reach him when required.

Then, Lord Krishna says further:

dūreṇa hyavaram karma buddhiyogāddhanañjaya

buddhau śaraṇamanviccha kṛpāṇāḥ phalahetavaḥ 49

Hey Dhananjaya, *buddhiyogāt karma dūreṇa hyavaram*. Here Lord Krishna introduces the word *buddhiyoga*. This is a word Pujya Swamiji liked very much because karma yoga is *buddhiyoga*. Here the word “*buddhi*” means the attitude. He used to always explain karma yoga is the yoga of attitude. So here Bhagavan Shankaracharya ji interprets the word *buddhi* in two ways. One is that the word *buddhi* is the right attitude. What is the right attitude? Performing action as an offering to the Lord and receiving the outcome as the grace of the Lord. That is the *buddhi*. That is the attitude. See, values are different and attitudes are different. In karma yoga we are talking about attitude. The values are taken for granted, meaning that when you perform an action or perform your duty it is presupposed that your action is performed in keeping with the dharma or the values. That is taken for granted. Meaning that you don’t have to tell him that you should be honest and you should follow dharma. So when we perform the duty we follow the values of dharma, honesty, hard work, fairness etcetera. But even that is not enough. In itself it does not make karma yoga. Along with those values you should also have the right attitude, which is what Lord Krishna teaches.

Arjuna does not need to be told that he is a *dharmātmā*, Arjuna is a *dharmātmā*. Pandavas stand for dharma or righteousness. Therefore, the duties are performed in keeping with the values of life or with the order prevailing in the universe. But additionally, there is *buddhi* the right attitude. When you perform even the *dharma* or the duty, also there should be the attitude of yoga or offering to Īshvara. And further, when the outcome comes there is also the yoga of *prasāda buddhi*. This is called *buddhiyoga*.

Now who can maintain this attitude? Who can perform an action as an offering to the Lord? We want to offer to ourselves. The asuras offer to themselves. A devata offers to devatas. So perform the action as an offering to devatas, not to your ego. Who can do that? The one whose goal is *buddhi*. The second meaning of the word *buddhi* is *jñānam*, the self-knowledge. So *buddhi yoga* also means an action performed as a means of *buddhi* or as the means of self-knowledge. So understand that ideally a karma yogi is a *mumūkṣu*, meaning that what is most valuable to him is the self-knowledge because he has the *viveka* or the discrimination that what I am seeking is *mokṣa*, liberation, freedom, happiness, which is to be discovered as my own self. That being the case, he has *vairagya*, dispassion, about everything else; meaning that he doesn't want any worldly gains, not in this world nor in other worlds. He has *vairagya*, no worldly desires at all.

Bṛhadaranyaka upaniṣad says there are two kinds of lokas in our life: the *ātmā loka* and the *anātmā loka*. So in this universe that consists of the various lokas, the realms, they are of the nature of non-self, *anātmā*. That is what people usually want and perform their karma to get. Those who have *viveka* are not interested in these realms, because they are all subject to the cycle of taking form and then dissolving. I am the only worthwhile goal; therefore nothing else deserves to be the goal! The one who has discovered this is the one who understands that this goal can be reached by self-knowledge. So knowledge is his ultimate goal. When he performs karma also, *buddhi yoga* means attitude or desire that may this karma become the means of self-knowledge. Karma can become the means of self-knowledge only when karma is offered to Īshvara and not to ego or *ahaṅkara*. So the whole package goes together. It will be possible to maintain *ishavaradhan buddhi* in offering to Īshvara, in other words you can call it selfless action or *niṣkāma karma*, when there is no *kāmanā* or desire for worldly things, only when there is *mumukṣutva*, the desire for *mokṣa*.

The word *buddhi yoga* has two meanings. One is while performing action one has the right attitude in offering action to Īshvara. And *buddhi yoga* means that the action is performed as a means of self-knowledge. Those actions are much superior to actions performed out of desire for any *loka* or self-centered motive. Therefore, Arjuna, may you take refuge in the *buddhi* for self-knowledge with the attitude of yoga. *Kṛpanaḥ pala hetavah*, those who perform their karma out of desire for worldly realms or worldly achievements are *kṛpanaḥ*, miserly people because they do not know what they are missing. So with karma, you can get a worldly thing, with karma you can get *mokṣa* also. He alone is really intelligent who performs karma which has *mokṣa* as its maximum potential. Then why should you settle for anything less? They call it opportunity costs. If you have some money with you, a few hundred dollars, different opportunities are there where you can get 20% rate of return, 25% percent rate of return, 30% rate of return or 5% rate of return. What will you choose? If you say that where you get 5% rate of return then You lost 25% because you could have got 30%. So you do have some gain, but you missed out on the infinite. In seeking something finite, the opportunity cost is very great. Therefore, *kṛpanaḥ phala hetavah*. Therefore, those who perform action for this *phalam*, or the worldly gain, are *kṛpanaḥ*, not living life intelligently. Living life intelligently is when the goal is *mokṣa* and self-knowledge and whatever you do is done as a means of that. That being the case, what do I get from that? One who misses out on the infinite in seeking something finite is *kṛpanaḥ*, not living life intelligently.

Next, Lord Krishna says there is a great reward when you perform action in the spirit of a means for self-knowledge.

buddhiyukto jahātiha ubhe sukṛtaduskṛte

tasmādyogāya yujyasva yogaḥ karmasu kauśalam 50

Buddhiyuktah. Remember the word *buddhi* in the previous verse? One meaning is that while performing an action, he performs action as an offering to the Lord and the second meaning is that the goal of *buddhi* is in terms of self-knowledge.

Buddhiyuktah is one who is endowed with this *buddhi*, this understanding, this attitude and this value. *Ubhe sukr̥taduskṛte jahātiha*. The reward is great. See, while choosing to gratify Īshvara, instead of gratifying the ego- these two choices are there, ishvara or ego, when we choose that *Īsvara ardhana buddhi*, meaning gratifying Īshvara then *Ubhe sukr̥taduskṛte jahātiha*, one gives up *jahāti*, *ubhe sukr̥ta* and *duskṛta*, meaning that one becomes free from the effect of *punya* and *papa*. See, usually when you perform a karma or action, an action brings about a result. So when I perform an action, I am a *karthā*, doer. The one who is a doer or a *karthā* right now, becomes a *bhokta*, or experiencer, when the outcome comes. So *karthā* becomes a *bhokta* and then when I experience the outcome, I react to the outcome either success or failure with elation or depression, *raga* or *dveṣa*. That is a reaction, which creates further action and then further reaction. So this is how karma is called binding when the karma that I perform makes me a *bhokta* or experiencer of the result of action.

Here Lord Krishna teaches a great secret, how to be a *karthā* without becoming a *bhokta*. If you are a *bhokta*, experiencer, then there will be pleasure, pain, and there will be *raga dveṣa*. But then, *buddhiyukto jahātiha*, when you perform the action as an offering to Īshvara, there you are a *karthā* alright, but you are no more accountable for the *sukr̥ta* or *duskṛta*., the *punya papa* of the result because you are not a *bhokta*. See that's where you break the chain. If *kartṛtva* brings about *bhoktṛtva* that brings about *kartṛtva*, that's a chain called bondage. But the way to break that chain is to know that you are a *kartṛ* alright, what kind of *kartṛ*? As a devotee of Īshvara who makes an offering to Īshvara. In that case, you are not accountable for the outcome of *punya* or *papa*. And when this process leads to *buddhi*, self-knowledge, then of course you become free from *kartṛtva*, any sense of doership, in which case in a primary sense you become free from the *sukr̥ta* or *duskṛta*. That's called *mokṣa* right here. You get liberated while you are here, while alive.

Tasmāt, therefore, hey Arjuna! *Yogāya yujyasva*. Therefore, may you devote yourself to yoga. Let self-knowledge be your goal! Keeping that goal in mind when you perform the action, let your action become an offering to Īshvara. *yogaḥ karmaṣu kauśalam* That yoga with the right attitude is the *kauśalam*, is the real skill in an action. So what's the skill in action? That which makes the action a means for *mokṣa*. Action is usually a means of bondage. It becomes a means that changes the nature of karma. That which is normally a means of bondage, it makes a source of freedom.

So this is how Lord Krishna teaches the karma yoga in the second chapter of the Gītā.

Vote of thanks for new Lecture Hall-Dining Hall complex

Swami Veditatmananda

I congratulate the whole Arsha Vidya team for having made this event possible. They have converted this into a festival and celebration as a fitting tribute to Pujya Swamiji so that his dream has come true. The opening ceremony was very fitting. Not only we had the *homa*, the mantra and the *dānam*, we had a whole festival and everybody participated. The priests were instrumental in creating that festive atmosphere and all of you also joined in.

I am extremely happy with what happened this morning. It shows great auspiciousness, great blessings. Therefore I am sure that sitting there wherever He is, we are enjoying the blessings of Pujya Swamiji. I am sure that the purpose for which this hall was built is going to be served. I had my own questions and doubt, but looking at the whole thing today, I am sure that Pujya Swamiji's dream will definitely come true. We congratulate everybody and thank you. Om!

Arsha Vidya Gurukulam Saylorsburg 2018 summer report

Summer Vedanta classes began with talks on: "The Vision of Non-Duality", "Living Objectively", "Prayer, Meditation and Freedom", and "Karma: Action, Results and Grace" by Pujya Sri Swami Veditatmananda ji all broadcast live from his annual California tour.

On 29th of June Sri Swamiji arrived to Arsha Vidya Gurukulam for the Sri Dakṣināmurti Temple Kumbhābhisekan culminating on Sunday, 1st of July.

Kumbhābhisekam
Lord Dakṣināmurti Temple
Friday, June 29 - Sunday, July 1, 2018


Day 1: Friday, June 29, 2018
8.00am - Noon: Anujñā Saṅkalpam and Invocation of all the devatās, and Vighneśvara pūjā, Homādi, Pūrṇāhuti etc.

4.00 - 7.00pm: Vighneśvara pūjā, Prathamakāla Pūjā, Vāstu śānti, Yāgaśālā praveśam, Homādi, Pūrṇāhuti etc.


Day 2: Saturday, June 30, 2018
7.30am - Noon: Vighneśvara pūjā, Dvitiyakāla Pūjā, Homādi, Pūrṇāhuti etc.

5.00 - 8.00pm: Vighneśvara pūjā, Tṛtiyakāla Pūjā, Homādi, Pūrṇāhuti etc.

Day 3: Sunday July 1, 2018
7.00am - 1.00pm: Vighneśvara pūjā, Caturthakāla Pūjā, kalāśa pūjā, Japa, Homādi, Sparśāhuti etc.



With the grace of
Sacāmī Dāyananda
Sarasvatī



Talk by Swami Veditatmananda on
Significance of Kumbhābhisekam
Sunday July 1, 2018



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Arsha Vidya Gurukulam
Institute for Vedānta, Yoga, Ayurveda & Vedic Heritage classes
651 Route 115, Saylorsburg, PA 18353

July 1-4 Independence Day Vedānta course

Swami Veditatmananda began the course on 1-July at 8:00 p.m. EDT. The Topic was "*sa mahātmā sudurlabhaḥ*" (BG 7.19). Who is the very rare *mahātmā* spoken of in this verse? Ādi Śāṅkarācārya tells us that he has spent many births devoted to equipping himself for and gaining knowledge of Īśvāra. This culminates in his fully matured knowledge that "Vāsudeva is everything."

July 7-14 -- Swami Veditatmananda taught *Bṛhadaraṇyaka-bhāṣyam* 2.1.1 onward for adults.

This chapter of the *Bṛhadāraṇyaka Upaniṣad* reveals the nondual vision of the Upaniṣads by teaching the reality of what is generally taken to be real, *satyasya satyam*. Following Ādi Śāṅkarācārya's commentary for this chapter, Swami Veditatmananda unfolded that reality as the self.

In parallel the Young Adults (ages 17-21) had their course. The teenage years are a time of great changes. Having an informed understanding of Vedic values and the "value of these values" is very helpful for young adults as they take their first steps toward becoming fully contributing members of society. The gurukulam offered a week of classes on Vedic topics, meditation and universal values. Cultural awareness was enhanced by participating in group discussions, games, and music and dance performances.

Also in parallel, the Children's Vedic Course I (ages 9-16) took place with lively interactive classes based on Vedic heritage, religion, culture, universal values, and group discussion. Vedic chanting, yoga, drama, arts and crafts, games, and a nightly campfire were also very popular with the kids.

In parallel, the Children's Vedic Course (ages 9-16) was taught by Radha and Girija with cultural activity led by Savitri Mani.

July 22-28 -- Family Vedanta Course II

Swami Veditatamananda taught *Muṇḍakopaniṣad* 2.1.3-2.1.10, and *Bhagavad Gītā* 8.1 onward. In imparting the vision of oneness to Śaunaka, Ṛṣi Aṅgiras uses the method of 'cause-effect' (*kāraṇa-kārya*). This method is the most crucial in teaching Vedanta, because through it non-duality (*advaita*) can be arrived at. I understand that only I is there and that there is no second thing. Non-duality (*sarvātmabhāva*) is my nature.

Swami Pratyagbodhananda taught *Brahmājī kṛta Stuti* from *Bhāgavatam*.

July 29 - Aug 4 -- Family Vedanta Course III

Swami Veditatamananda taught *Kathopaniṣad* 2.1 and *Bhagavad Gītā* 8.1 onward. Lord Yama, having found Naciketas a fit student, fulfills his third boon in this section, answering Naciketas' informed question about the nature of the self (1.2.14)—a question about which even the Gods have doubts. First stressing the need for discrimination and clarity of purpose, Lord Yama reveals the nature of the self to be one without a second.

Swami Pratyagbodhananda taught *Nārada-bhakti-sutras*.

August 5-10 -- Vedanta Course

Swami Tadatatananda taught *Pancadasī*, Ch. 6. Among the many celebrated teachers of Vedanta who followed in the footsteps of Ādi Śaṅkara, few reached the stature of Śrī Vidyāraṇya, a 14th century sannyāsi and scholar from Karnataka. His best-known work is *Pañcadaśī*, a text of fifteen chapters that unfolds the teachings of Vedanta with great originality and unparalleled clarity.

August 12 -- Gurukulam's 32nd Anniversary - Vision of Oneness

32nd anniversary including Children's play, music concert, main ceremony, lunch and satsang.

View on YouTube:

<https://www.youtube.com/watch?v=6nP-3qKrEMs&list=PLYTbMLJyGboAiWL5hX9zQJJXKmrz6X-Rl>

August 15 -- Homa was held at 'Dayalayam' to commemorate Pujya Swamiji's Jayanti Celebrations.

Anugnya, Vighneswara pooja, Sankalpa, Punyahavachanam, Kalasa puja, Paduka abhiseka, Rudra-trishati archana, Upanishad parayanam, Diparadhanm were offered followed by Lunch.

August 16-19 -- Patrons' Complimentary Course I

Swami Veditatamananda talked on "Living Intelligently" by unfolding the vision of Vedanta showing how there is a need to reverse the usual process of life, in which our sense of limitation and inadequacy drives us to seek happiness and fulfillment outside of ourselves. The universal human problem of feeling limited and inadequate has only one permanent solution: gaining self-acceptance through understanding my true nature.

Swami Pratyagbodhananda taught *Bhāgavatam Bhaktalakṣaṇam*

August 19 – INAUGURATION CEREMONY for New Lecture Hall-Kitchen-Dining Hall Complex

Swami Veditatmananda opened the new building on 19-AUG-2018. Following the homa ceremony outside the building, the guests entered the building. There was a ribbon-cutting ceremony and then a tour of the building. Finally all the guests entered the lecture hall, took their seats, and Swami Veditatmananda came to the stage. After an opening statement Swamiji began teaching the third Sunday of the month's Gita class.

The following link opens the website, then you scroll down and click on the image of Swamiji seated on the stage to listen to his talk:

<https://arshavidya.org/new-building-inauguration-ceremony-and-bhagavad-gita-class/>

August 22-29 -- Vedanta Course

Swamini Svratmavidyananda talked on Chandogya Upaniṣad (selections from Ch. 8) and *Gurustava*.

Atmā-apahata-pāpmā - This is a phrase that occurs in the eighth chapter of the Chandogya Upaniṣad, revealing the self as free of all omissions and commissions. Indra the king of devas and Virocana the king of the *asuras* both approach Lord Prapāpati for self-knowledge.

And she talked on Gurustava, a section on the praise of the guru in Sri Narahari's Bodhasāra, a highly eminent and profound work on Vedanta.

August 31-September 2 -- Patrons' Complimentary Course II (Labor Day Retreat) August 31 - September 2

Swami Pratyagbodhananda unfolded a Mantra from *Mundaka Upaniṣad*.

Swami Santatmananda unfolded a Mantra from *Bṛhadaranyaka Upaniṣad*.

Camps for Children

During the summer Family Vedanta Courses there were parallel courses and activities for children.

These camps are filled with lively, interactive classes based on Vedic heritage, religion, culture, universal values, and group discussion. Activities that are very popular with the kids include: Vedic chanting, yoga, drama, arts and crafts, games, and a nightly campfire. Each camp's finale was highlighted by a cultural program, in which the considerable talents of all the children were showcased thanks to Savitri Mani with assistance from Radha and Girija Srinivasan.



Photos of inauguration function and other events are covered in Wrapper4 of this issue

Prasna Upanishad and Narayanashtakam camp conducted by Swami Sadatmananda

(Sept 1st to Sept 8th 2018 at AVG Gurukulam, Anaikatti.)

We were about 18 sadhakas registered for this camp. At the satsang on the first day, everyone introduced themselves. We were a mixed lot - with several newcomers, some with exposure to Vedanta and some who had been studying for a long time. I wondered how swamiji would be able to address us all. But swamiji with his vast teaching experience and clarity of subject matter, easily enveloped all of us into the fold. Each one feeling he understood what was taught!



Prasna upanishad is less studied as compared to katha, kena, mundaka and taittiriya Upanishad because there is a misconception that this upanishad only talks about apara vidya -lower knowledge dealing only with karma and upasana. This misconception was fortunately removed with this camp.

All the Upanishads have the same lofty vision of revealing limitless brahman as oneself by removing our ignorance. Each one does it in their own unique way presenting the subject matter differently and emphasising different aspects, but leading one finally to para vidya- higher knowledge.

Prasna Upanishad like Mundaka Upanishad is a part of Atharvana veda. The former is in the brahmana portion of that veda and the latter is in the Samhita (mantra) portion. Prasna upanishad is an elaboration on some topics of Mundaka Upanishad. As the name suggests, it uses the method of question and answer to reveal the tattvam. Upanishad mentions the names and lineage of the six students who having studied for a length of time and who having done upasana on saguna brahman- *brahmaparah*, (saguna) *brahmanishtah* - approach Rishi Pippalada to enquire further about nirguna brahman. The rishi asks them to stay there for one year and then ask him the questions. If he knows, he will answer it. What amount of shraddha on the part of the student and humility on the part of the teacher! Through the 6 questions and answers which get subtler, the students are led to the understanding of nirguna tattvam. Finally, Pipplanda rishi ends the dialogue with a statement – “*there is nothing to know beyond this.*”

Prasna Upanishad has 6 chapters with 67 mantras. Each chapter addresses each student's question.
A gist of this upanishad –

The first chapter talks about the creation of living beings from Prajapati. It has the tatparyam in giving the details of shukla gati and krishna gati. The destination of the path, the path themselves and the means to attain those paths were talked about. Karma and upasana lead one to achieve these gatis which take them finally to svarga and to brahma loka.

There is a beautiful description of the sun rising and enveloping everything in all directions in its myriad rays. This surya devata is none other than Hiranyagarbha .

Visvarupam, harinam, jatavedasam ,parayanam, jyotirekam, tapantam,sahasrarashmih, shatadha vartamanah, pranam prajanam udayetyesha suryah.1-8 (rig mantra quoted)

A great take-home prayer to chant in the morning facing the rising sun.

Second and third chapter talks about prana upasana answering the questions posed by the second and third student. While talking about prana upasana, values such as - shraddha, tapas satyam, brahmacarya- were also highlighted. The result of karma and upasana are possible only when values are followed.

The details of prana are useful for doing prana upasana. We may have lost the traditional method of doing prana upasana, but as swamiji nicely said that we can appreciate the beauty of the mind of the prana upasaka who identifies with the totality of all minds. Listening to the topic of prana upasana expands our mind considerably. Swamiji made us familiar with the spirit of prana upasana in the morning meditation.

In the fourth chapter, avastha traya viveka was done. All avasthas belong to anatma and atma is sakshi, the adhishtanam of all of them. Thus turiya atma was revealed with the help of avastha-traya viveka .The fifth chapter talks about omkara upasana and the result of 3-fold omkara upasana in the form of lower and higher lokas was told.

The sixth chapter addresses the question of the sixth student on shodasa-kala-purusha who is partless by itself, but appearing to have sixteen parts because of the upadhi in the form of creation. Parmatma is creator,sustainer and resolver of this world and also available as 'I'. That particular vision was given in the 6th chapter. Just as the rivers flow into the ocean and lose their name and form. Just as the spokes are supported by the hub of a wheel. Similarly when these 16 parts are seen as mithya name and form, what is there is only one attributeless, partless brahman .

There is nothing higher than this brahman.

The take home from this Upanishad was given by swamiji in the last class -

a) Following values is important for getting the result of karma, upasana and also for getting knowledge.

b)One requires to go to a teacher to receive this vidya and one should have readiness to sacrifice anything for this vidya.

c)Once the person is ready with chitta shuddhi and chitta naiscalyam by karma and upasana, then the teaching given is that parmatma alone is the truth behind this world and that parmatma is available as 'I'. *I am limitless purushah* - This is the message of this upanishad.

d) Therefore in our life, we follow the duties based on the direction of sastra. We also include

in our routine as much meditation as possible besides puja and parayana. Keep studying sastra till this vision becomes our own. We may have understood the vision, but this understanding can become more and more firm by listening to sastra in whatever way possible, remaining prayerful and following values. Two values are specially highlighted in this Upanishad - satyam and tapas in the form of discipline in bhogas – which we should bring into our life.

We thank swamiji for his clarity, patience, consistency in helping us see the flow from the first mantra to the last mantra of this Upanishad. In the satsang, swamiji took up Narayanashtakam consisting of 8 verses highlighting bhakti and written by a disciple of Ramanujacarya. The very first verse catches our attention as it presents the subject in a systematic format.

- The proposition is- Narayana is the only one worth surrendering to.
- 6 hetus or reasons are given and 6 examples to correspond to each hetu is given.
- The next 6 verses elaborate on each example connecting with each hetu.
- The last verse which is chanted with vishnu sahasranam establishes the proposition-

***aartha vishanna shithilasca bhita ghoreshu ca yad vyadishu vartamanah.
sankirtanarayana sabda matram vimukta dukham sukhino bhavantu.***

The first and last verse are take-home mantras to invoke bhakti in one's mind. Our thanks to Br Lakshmi Narayana for teaching us to chant it correctly in chanting class. The campers had the opportunity to setup and decorate the altar and participate in the Krishna Janmashtami puja on Sept 2nd conducted by the asram priest under the able guidance of Swamini Shardananda and Swamini Vedarthananda.

Camps give you the leisure and the material to discover yourself. We are indeed fortunate to have a conducive environment thanks to puja swamiji, teachers who are committed and compassionate to teach and dedicated resident sadhakas and staff at the asram who through their seva done with an attitude of karma yoga, create an ideal atmosphere for learning. A big thanks to you all !! *dhanya vayam* we are blessed indeed!

Swami Pratyagbodhanandaji's camp at AVG, Saylorsburg

(August 31 - September 3, 2018)

The following is an extract from one of Swami Pratyagbodhanandaji's classes on a mantra from Mundaka Upanishad.

Om sahana bhavatu... mantra is chanted followed by Purnamadah.... Along with other vedic mantras.

Pariksha lokAn karmacitAn brahmanah nirvedam AyAt nAsti akrtah krtena.

TadvigyAnArtham sa gurumevAbhigacchet smitpAnih srotriyam brahmanistham .

Certain area of bhasham I will read. You also can read after me. Very interesting. As Kaupeji brought out very beautifully, how you should assimilate the mantra. First this word meaning and vidpithi artha anvAya. Then as the sampradAya brings out the meaning. All these mantras are done only by a sampradAya vit. They give a certain vision through this mantra. I require some 15 days to talk about this mantra, so much is there.

So here, I will be going through the commentary. Who has the Adhikara, readiness, for Brahma Vidya? Everybody wants freedom. There is no heart who does not seek freedom. We are always fighting against any form of bondage: physical bondage, emotional bondage, a sense of bondage. A bird is trapped in a cage and wants to get out: physical bondage. Because of visa problem you can't come out of India, you are trapped in India. That is also bondage. You get attached to some person and can't stay without that person emotionally, you are bound. You have to come out of it.

So any bondage makes you sad, makes you suffer. Release from bondage is a great relief for the person. Therefore, what Vedanta says about bondage is that a sense is there, but there is no real bondage. If bondage is real then you would have to be really freed from that bondage, and again you would get bound because the bondage was real. If bondage is false, as though it is there, once you are released from that by knowing the whole thing is a bluff, you can never be tied down again. That is why Vedanta's only upadesa is that you already are free. You are free from mortality.

"I am mortal" is sensed. I see people dying. Then I think, I will also die. It is purely notional. One thing you better understand: nobody has ever experienced death. If you have experienced death, one, you will not be sitting here and listening to this class, correct? That you are still alive and kicking shows that death has never touched you.

There is a very beautiful area for moksha because everybody wants moksha, freedom, but people don't employ a proper means for moksha. It is because of ignorance there is a bondage. And moksha can be gained only by knocking off the ignorance.

I am free, I am that unlimited, Brahman. That knowledge, that fact, is not known to me. Nobody knows that. And because of this ignorance of this fact, there is a sense of bondage, that I am a limited, and I want to get rid of limitation. You are not limited, you are limitless. I just said in the morning class, in deep sleep the time collapses. Space collapses. Individuality goes away. You are limitless, only you don't recognize that you are limitless.

Now I want you to enjoy a little bit this bhashyam, amrtam it is called, like a vartika amrtam. Bhashya is gam, prasana gambhitya. It is very deep; every word is highly loaded, and also, it produced happiness, cheerfulness, once you understand the meaning of this word. Keep your page open. I'll be going through that.

Bhagavan Shankaracharya said: Ata idanim asmat, satya-sadhana rupa. Sarvasmat, samsarat viyatpasya tasyam vidyayam adhikarah. Pradasyamartham idam ucchate pariksyah. You see such a small sentence. He goes on and on. This samsara is sadya-sadhana rupa, means and ends. Different means are there. Different ends are there. And we employ all these means and ends. One who is not interested in any means nor any end is the person called virakta. He is qualified to gain this knowledge. Viraktasya parasyam vidyayam adhikarah. To show that he is ready for this knowledge, here he says: yad etad rudvedyadi, aparavidyasyaam. The rukveda said aparavidya sadhana sadhya lakshanasya sadyani. It showed that and one who has ignorance has desire, avidya kama karma doshavat purusa anushteyam. Avidyadhi doshavan eva purusham eti vedatvat. I don't know myself as limitless. I want to enjoy also. I wanted limitless; I don't know I am limitless. And to gain limitless he has certain desires. "By fulfilling this desire, I will become total; I will be free from limitation." Therefore he performed different forms of activity. For this type of people Shastra only says: If you want to fulfill desire, these are the actions to be done. Following this ritual you will gain heaven. Following this ritual you will get a son, putrakamesthi, svargakamoyuje. All this is there. Vididatvat, learn this. AnustAna karya bhutas ca, and it is to be very well performed.

Plus it gives different types of ends. You can go to the airline's office. A good travel agent will have a ticket only for New York to Mumbai, correct? Or will you have a ticket for all over the world? All over the world. Similarly, if you go to the Veda, it has all the different ends and different means. Karma gives rise to this if you do lokA daksina utara marga. This is a way of presenting. South means those are lower. North means higher. Bhur bhuvasvamah janatah tapa, all these lokas. Like if they say we want to go out of India, which is the first country they will choose? I am only asking people from India. When I go back they ask me, where did you come from? If I say from Canada, they are not impressed. If I say from US, then they say, you have gone somewhere. So Indians have the highest value for what? America (USA). If you allow them to come here, they will scream and come. They want to come here, country of opportunity loka. This is called one loka. Then Canada. Then Australia. Then Europe. All different lokas. Or Indonesia, you go there also, a lower loka. Daksina Utara marga laksina, para bhutaye ca. How did you go there? Not by your wish, your action, what is to be done, done properly; what is not to be done also done properly. We are very interesting people. Certain action which is vihita, akarana pratishedha atikrama dosa satya. And there are lokas, where what I should not do, I'll be doing there as a punishment. I have to go to certain places called Naraka. Naraka means what? A place for making your pakoda. In a big caldron they'll make pakoda out of you. This is called Naraka.

There is a description of Naraka, hell. One is Indian hell. Another is England hell, Europe hell, American hell. People who were papis were given all these choices. "You can go to any one of them." There was a big cue for Indian hell. But there was no cue for American hell. In American hell, what was there? Hundred times they will beat you. They will make you lie down on a bed and on the top of it they put a board with sharp nails and press very hard on the top of it. And third, they will take you to an electric chair, make you sit and turn on the high electrical voltage. This is the North American hell. Europe hell is also the same. For the Indian hell there was a big cue. Do you know why? Same thing was there in India also. But what happened, the person who was supposed to whip you hundred times, comes and signs his register and goes away. He is not on the job. And the people who were to lie down on the nail bed, every nail they would remove so hardly any nails were there. Electric chair punishment was there. There was no power. Correct?

Another guy told me a nice joke. A person was given capital punishment by being sent to the electric chair. And the executer asked, "What is your last wish?" He said, "I'm so scared of the whole procedure, can you hold my hand during the procedure?"

Now look at the bhashya. Vihita akarana pratishedha atikramadosasaadhyaa Naraka tiryaka (tiryaka means animals) preta (ghosts) laksana stan itaan. You can go up to the heaven, bur buva sva and go low to the hell also. All because of what? Self-ignorance, ignorance-born desire, desire-born, sa kama karma. And mishida karma. They take you after death whether you like it or not you have to suffer through all these things. Here the word pariksyah was there. Kalpeshji very well brought out the word pari plus iksha, having examined, tva, two actions done by the same person one after another, mukta gaccati like. That is tva - having examined, what the person is going to do.

Examination is purely in your mind. There is nothing physical. My teacher Swami Dayananda ji said it is called viveka. Viveka is purely cognitive. Two things are there. One looks like the other, the other looks like one. They are to be separated mentally, like hot iron ball, fire in the hot iron ball. Both are separate. To see them separately, you need not separate them. That is called viveka. That is called seeing, pariksha.

And by three means of knowledge: pratyeksya, anumana, agama ihi. In the morning I gave the example for pratyeksya. What is pratyeksya? Born in time is gone in time. The example was gatah. Yat kritakam tat anityam. Anything created is always non-eternal. Gatavat. The body is also created in time and anityameva nasvara. Pratyaksa, anumanah. You can use the same. Anumana is what? Linga paramasya. Paravatvamaniman. How do you know? Yatra yatra dumah tatra tatra vani is called anumana. I used anumana. And from anumana as the things in this world done by any action come to an end, similarly action done in another loka or the result of action done in this loka will perish in the other loka also. All are anitya (non-eternal) only. Even heaven, as this is called in vedic knowledge, is non-eternal. Heaven is not a permanent place for you to go. You can't become a citizen of heaven because there is no citizen there. Everybody is on temporary visa. They go and come back.

And Agama says hine punye marta lokam visyanti - they are born of action, action comes to end. You stay in a beautiful loka. That also will perish. Therefore the means used to know this is anumana. Pariksha. Sarvato yaathaatma ye naavadhaarya, not something subjective, but objectively understanding the realities. One thing is there: I never come across anything which is eternal. All that I come in contact with, the contact itself is sanyoga, and sanyoga is viyoganthah. Sanyogaha viyoganthaha. Any association converts into the dissociation. Any going will become coming back in time.

Therefore, lokan. Therefore, money I may also get, millions of dollars I get, but that money will be spent away. There will be a time when I will have no money. I know the person in USA who had millions of dollars. Now the person is living on Medicare in a nursing home and has no money. Whatever money can get exhausted. That is karma. Lokan pariksha, this is non-eternal. Yathatmyenaavidharya lokaan, and one more thing: Swamiji you're very negative. Even though they are temporary, I can get temporary happiness. Correct? Some kick is there or not? Shankaracharya said no. Samsara gata locaan, samsara gati bhuutaan. Avyaktaadi sthaavaraantan avyakrtavakrtalakshyanam they are all non-eternal. They are from unmanifest to manifest, manifest to unmanifest. How? Bija ankura vata now it is sprout, now it is a seed, now it is a tree, again becomes seed. And he said: itaretara utpatti nimittan you don't know who is the cause, who is the effect. One swami gave me logic: the son is born first or father is born first? Both are born together. When the boy is born do you become father or before his birth you become father? Who made you father? So he came first. And without you being there he cannot be son also. Both are together only. No generation gap. Therefore itaretara. Samsara gata bhutan bijaankurabat itaretara utpatti nimittan.

And also they are fraught with lot of affliction. Aneka anartha shatasahasra samkulaam. Anything you gain, you think everything is beautiful, but when you analyze and when you go into it, it is fraught with problems. I was so surprised, I go to houses sometimes, big nice houses, and one day I find they sold the house and when to a condo or something. Hey, what happened to you? Such a beautiful house you have. "Swamiji, you don't know the problem with the big house. To move the snow itself, all my back problem is due to moving the snow and you don't know how many problems are added to that." Therefore, any accomplishment has a lot of limitation. Therefore, Bhagavan Sankaracharya uses his own language. He said, aneka anartha shatasahasra samkulaam kadali karbavat asanam. If you analyze them, is an iota of happiness there? You keep peeling, nothing is there. And he gives the example: if you take a banana tree and you keep peeling that banana bark, what happens? Nothing is inside. Somebody gave me the example, Akanandaji Maharaj gave me the example. A person married a very good girl, but she had never cooked in her life. The first day he brought gobi, cabbage. And nothing was cooked. He asked, "Did you not cook cabbage?" She said, "I was peeling, nothing came out. There is no vegetable inside." Good for vairagya. So cudali garba asAram, Shankaracharya gives one example: MAYA. I wish that in Shankaracharya's time the TV was there, all channels were there. You see so many things. It is only MAYA. Gandarbha Nagari. In the cloud you see a big city but when you analyze only clouds are there. And you say, Akaran, svapna. It is like a big beautiful dream only. Jala bud bhuta penabata, all the budbhut, if you analyze, they are only hollow. Only water is there.

Therefore, pratikshana pradvam samanah. Whatever you gain, it is going away every minute. It is ksanikam eva. You feel now young, energetic and bright. How long? In no time, kalo bhaksati, the kala destroys everything in time. In no time you are old, then disease and death also. Therefore, I am not interested in a limited thing. With so much effort I gain all the accomplishments, but they are all time bound. Therefore, look at a very important thing that Shankaracharya said: Padvam prsthakatva. Here he said, showing prsthakatva, anAgratva. I am not interested in all those things. In all the means and ends, I am not interested. Security, I am not interested. Pleasures, I am not interested. Any punya and punya-born loca, I am not interested. Then, in what are you interested, Sir? He said, krtvaa avidyaa karma kama dosha pravartitha. Karmacitaan. Krstaka krtvaa, they are born of ignorance and they are karmacitan. Dharma adharma nivartitan, born of pApa and punya. Iti etat brahmanasya abhisesadikara. The word Brahmana has so many meanings. One of the meanings was beautifully brought out by Kalpeshji. He is one who is interested in studying Veda, or one whose disposition is predominately sattvik, contemplative. Rajas and tamas is reduced so much that one who is that type of Brahmana who can do this viveka, sarvatyaguena brahmavidyayaam adhikara Brahmana grahanam. He can give up everything.

I remember a nice example. In Ramayana one person who has Rama totally is Hanumanji. Sita also knew how Hanumanji saved her life. When the war is over they were all there in Ayodya to honor Hanumanji. Sita gave her beautiful mala, real pearl mala, to Hanumanji. Then Hanumanji was breaking each pearl. She asked, what are you doing? He said, I am breaking the pearl and looking to see whether my Rama is there or not, whether happiness is there or not. Happiness is not there in the pearl. Where is that Rama? Then he opened his chest and showed, Rama is within me. And this Brahmana gains vairagya.

In Vedanta, the first thing is viveka. Nitya anitya vastu vivekaha. Nitya ekaha Brahman. Tat anitya sarvam. Iha para loka bhogesu viragaha. That vairagya is taught here. What is the scale by which you measure viragya? Sa vairagya prakarah pradasyate. He gets vairagya, this Brahmana. How come I don't get it? That is also shown here, nir vairagya. Beautiful. Now you can read one sentence after me. Iha samsare naasti kaschit api akrita padartah. In this nama rupa kriyatmaka prapancham. In this world, vishwam, na asti, nothing is there, akrita padartah, uncreated, unborn. Everything has a manufacturing date and an expiry date. This body, does it have an expiry date or not? Yes. Who reads that? Yama. Nothing is permanent. I don't want anything which is non-eternal and there is nothing in this world which is eternal. Sarva evahi lokaha karmacitaha. All the lokas in the three worlds, any place you go, they are born of your action. You in India put so much effort, gained so much education, so much you did to reach the land of opportunity called America. Am I right? This loka became what? Karmacitan. Swamiji, I did very hard work. So much I prepared for interview also. I know one guy in Bombay who only prepares you for interview. So much other paperwork I also did to come here. To build a factory there is so much work. Karmacitan. But here is said, sarva loka karmacita karmactattvat anityaha - because of being born of action, they are non-eternal. Na nityam kincit asti iti api praya - there is nothing eternal which I know of. I don't know anything else. I keep doing, thinking there are eternal, sukha will come out, but from non-eternal how can eternal come out? It is not possible.

My teacher Swami Dayananda ji loves this area very much. Please repeat after me two sentences. This is Shakara bhasya and other places I am quoting. Param cet nyatavyam aparam cet praptavyam. If it is param, limitless, it can be gained in terms of knowledge. If it is aparam, non-eternal, limited can be gained in terms of action. When limitless is there, action cannot help you to gain limitlessness. Param cet, you have to recognize the param. Param cet na tavyam. Now we have been performing action for different results. We can do only 4-fold action, not the fifth one. Look at this. Yas mat caturtivam eva hi sarvam karma kaaryam utpadyam aapyam samskaryam vikaryam va, na atah param karmanah vishesa asti. There is nothing beyond this thing for. We all perform action constantly. What are they for? He said, number one is utpadyam. The whole agriculture is what? You produce something. Sow the seed, put the water and manure and there is a big harvest. That is called utpadya, you produce something.

Second is what? Apya. All the airlines are constantly working. All the cars are constantly driving around. For what? To make you reach from place P1 to place P2. Travel all the time. You always do driving, flying, you go from one place to another. Look at the birds, how they do migration, north to south, south to north. That bird migration is amazing. Apyam means to reach.

Third is called samskaryam. Every week you do laundry. That is samskaryam. Vacuuming your house, samskarya. Polishing the house, samskarya, polishing the car, samskarya. Taking shower, samskarya. Putting something on the body to make it look shiny, samskarya.

Forth is vikaryam. Vikaryam is modification. Just changing. Best example is milk becoming yogurt, curd. You add to milk a little yogurt which totally changes its property. All the bugs are used in pharmaceutical products to make different medicines. That is also called vikarya. Cooking is also vikarya only. Totally changes. You can't bring yogurt back to milk afterwards.

Now this AtmA which is nitya, which is shastritam purnam, cannot be gained by these four-fold actions: utpadyam, apyayam, samskaryam, vikaryam. They are called cooperative endeavor, all loaded together. Everybody should remember these four. You produce, you reach, you polish or purify, or you modify. All these four can never help you to gain moksha. Why? AtmA cannot be produced, utpadyam. It is already there. Nityatvat you can't produce. Can you reach AtmA? It is vyapakatvat. Can you reach space? No. It is vyapakatvat. You can't reach it. Can you purify it? Suddhatvat. It is only one, asanga, so it doesn't get sullied by anything. Suddhatvat, asangatvat, it can't be purified also. Can you make some vikarya? Avikaryoyam uchate. Niravayavatvat, remember the logic here. AtmA is niravayava, free from any limbs. I can break this book. It has pages so you can tear them out. Avayava is there. It has no handle. That which is free from any limb cannot be destroyed. Therefore, nityattvat, vyapakatvat, suddhatvat, asangatvat, niravayatvat. All the four actions which I perform cannot help me to gain moksha, the limitless.

Therefore, what should I do? Hay, don't do anything! All actions will not help you to gain this. Now one more, this one is from bhashya. Param cet. Jñatavam. What is Param Brahma, purnah complete whole, may be gained in terms of knowledge.

One thing we have to understand: when we knock off the ignorance, we never produce anything. We only come to know what is. Penicillin was there or was it created? A simple question. It was there in the fungus. We did not make it, it was already there. Now the Shastra give the story of the 10th man. You know the story. Ten sishyas go for a pilgrimage, one of them is the leader. They crossed the river and went to the other side. The leader does the counting to make sure they are came across. He is counting everybody and finds only nine sishyas are there. They are all worried, we lost one guy. They were crying and they don't remember the face of the tenth man also. At that time a sadhu comes. He saw that these 10 brahmacharis were very upset. He said, "Dasimo asti, 10th is there." "Where? Svarga, Narake?" "No here." "Are you going to produce him?" "No he is already here. You stand there, I will count. 1, 2, 3, 4, 5, 6, 7, 8, 9, the leader was not counting himself. You are the tenth man." What knowledge gives you is always a fact which is already there.

My Swami Dayanandaji gives another example. A person went to buy donkeys from Bardoli, Gujarat, near Surat. He purchased 13 donkeys. Returning, he was mounted on one of the donkeys. When he came near his home, he was counting only 12 donkeys. He was worried. "Where did the donkey get away?" When he reached Surat, he called his wife Kalyani and Kalyani comes out. "I see only 12 donkeys, 13th one is missing. Where did this donkey get away? I am worried." And Kalyani, covering her head, counted with her eyes. And she said, "But I see 14 of them." Somebody was chasing me after class, "How?" Don't ask this question. Now tell me, you are sitting on the donkey, looking for donkey. You are the infinite asking me, "where is limitless?" Limitless is asking, unless and until you are shown by some external agency, that what you are searching for is yourself, you will never come to know yourself. It is very beautiful. My teacher Swami Dayanandaji brings out that the means of knowledge is required, but knowledge is like a mirror. In a mirror you see yourself very clearly. You bring a mirror not to look at the mirror, but to look at yourself. Similarly, words are the means of knowledge. I look at words in order to look at me very clearly. A mirror is presented by the teacher, that is called shabdha pramanam, means of knowledge using words. And to gain that knowledge of myself, what is the locus for that? Sarvam tu karma anityasyaiva saadhanam. Yasmaat caturvidham eva hi sarvam karma kaarya mutpadyam (1. produce something) aapyam (2. travel to reach) samskaaryam (3. Cleaning house etc.) vikaarya (4. modification) vaa, naatahparam karmano vishesha asti. The next sentence is: Aham ca nityena amrtena abhayena kuutasthena acalena dhruvenaarthenaarthii na tadvipariitena. Beautiful sentence. Nobody is interested in anything which is non-eternal. We are not interested in anything mortal. We want something immortal.

We don't want fear. We want freedom from fear. As long as duality is there you cannot put an end to the fear. Dvaita hi bhayam api - as long as dvaitam is there, we all want freedom from fear. Listen to this mantra very clearly. My teacher Swami Dayananda ji makes it so clear. It is not from duality that the fear is there. Duality does not create fear. The fear is from what? Duality is different from me. That creates fear. Even your own shadow can create fear, if you understand the shadow to be different from your shadow. Suppose the first time a child looks into a mirror and thinks there is another boy there inside or girl inside, the child will be scared of it. Therefore, a dog goes into the mirror room and what happens? It is very dangerous for the dog, because he finds there another dog. He is highly territorial. He can't handle that. Dvitiyat hi bhayam bhavati. Therefore, duality is not different from me, it is non-different from me. If it is one with me, there is no fear. That's what I wanted.

The next sentence is: kuutasthena acalena. I want something which is acala, which is firm, which is dhruvena, which is time-free. Dhruvam is definite, is like a sthalu acala. I was teaching Dhruvacharita two days back, very interesting it is. Arthad na tad vipariitena. Now I want this. If anybody gives me this, this is what I wanted. The only person who can help me to gain this knowledge is a wise person. So he said: Atha kim krutena karmana? If karmas cannot deliver this that I want, what will I do with this action? Ayaasabahulena You look at the schedule we have. The moment we get up from the night, we go to sleep. We work and work. So much work we do. What for? Actions will not produce what you want. That is already very clear. Then why do I work so hard? He said, Krutena karmana ayaasabahulena anaartha saadhanena iti- What I get at the end of the road also is affliction only. Therefore, nirvinah, disgusted totally. What I want: abhayam shivam akrtam, that which is uncreated, that which is all-auspiciousness, nityam, that which is eternal, padam. And I know very well, see one thing is there. Here comes a very important topic, which I am going to talk tomorrow morning. A big change in us - this is a real change - from seeker of freedom to become seeker of knowledge. This is the greatest thing to happen in anybody's life. Ananda we want. Freedom we want. There is no heart, which does not want freedom, and we respect freedom also. But how to gain the freedom? It can only be in terms of knowledge, not in terms of action. Action makes me more fearful, feel smaller. Therefore, the only way out is to understand limitless cannot be away from you. If limitless does not include me, it becomes limited. You study something called ananta, it should include me. It cannot be away from me, separate from me. How come I don't know? Because of ignorance. How can ignorance go away? By knowledge. To gain that knowledge, that knowledge will put an end to my seeking, struggle, tad vignanaartam visheshena aadigamaartham sa nirvinah brahmanah. One who is disgusted with any pursuit, in Upanisad it is said, utpreshanaayaasca, viteschanaayaasca, lokeshtanaayaasca, byutyaaya ata bhiksyasabdamsaranti. He is giving up all the desire for putra, son, progeny, money, vichechana, lokeshtana etc. He has grown out of it. Ata bhiksaaryam caranti. He lives a life of minimum requirement. Pariaparigraha. He goes to the teacher and says: AtmA hare drastavya shrotavya. One needs to listen about that. The word sravanam is not hearing only. Sadlingaihi tad padya nisca sravanam ucate. .

concluded



Why run a World Yoga Festival?

By Ram Banerjee Ram@yogafestival.world
www.yogafestival.world



*"Give the world the best you have,
the best will come back to you"*

Swami Dayananda Saraswati

Pujya Swamiji never liked yoga festivals until he went to one. He thought them frivolous things that distract from the essential learning of Vedanta. But he was persuaded to go and talk at a Yoga Festival in Rishikesh and reluctantly went. He was amazed at how many were in the class. Who are these people? Who brought them here? These are Yogis, came the reply. They brought themselves for the love of Yoga. The talk, as you might expect, was a great success with many people coming up to Pujya Swamiji afterwards wanting to know more. Their interest in Vedanta was ignited.



Later that evening, having rested, Pujya Swamiji called Swami Santatmananda to his room and stated that a yoga festival is a good way to introduce people to Vedanta. We should have one he declared, specially in the west where Vedanta is needed so badly. We need one in London, see to it he declared. But how Swamiji? came the bewildered reply, we don't know many people in London.

Roll forward 15 months and in summer 2015, Swami Santatmananda finds himself in my car travelling from Cambridge towards London.

By chance we had met at a Rishikesh Camp and I had invited him to hold a workshop at our house in the UK. We had just seen the private collection of Sanskrit manuscripts at Cambridge University and the drive was pleasant amongst the rolling hills of England. Pujya Swamiji's words were circling in Santatmandaji's mind and without any warning he said Look at all the beautiful space you have here in England, what this country needs in an authentic yoga festival!

Having dropped off Swamiji in London for an overnight stay with old friends, my wife, Sonali and I discussed the statement. We both thought it a great idea but with her pragmatic mind, Sonali worried that setting up a yoga festival would be far too difficult and she reminded me that neither of us had run a festival before. Indeed, she added accurately, neither of us had ever been to a festival before! WorldYogaFest.



We returned the following day to pick up Swamiji and stated that we wish to conduct the World Yoga festival in 2016. He was amazed and pleased and a little nervous as we were both in our late fifties, this activity could be too much for us. But for us the choice was simple. This was something that needed to be done. Yoga has too long been diluted and transformed into something unrecognizable in the west. This needed to be stopped and indeed reversed. The wisdom traditions of India needed to be maintained and what better way to spread the healing effects of Vedanta than to a receptive audience of yogis.

Thus, the journey began, often difficult but ultimately hugely rewarding. We are now in our third year and this years festival (run as a not-for-profit charity) took place 19-22 July and attracted over 1100 attendees daily from over 25 countries – truly, a World Yoga Festival.

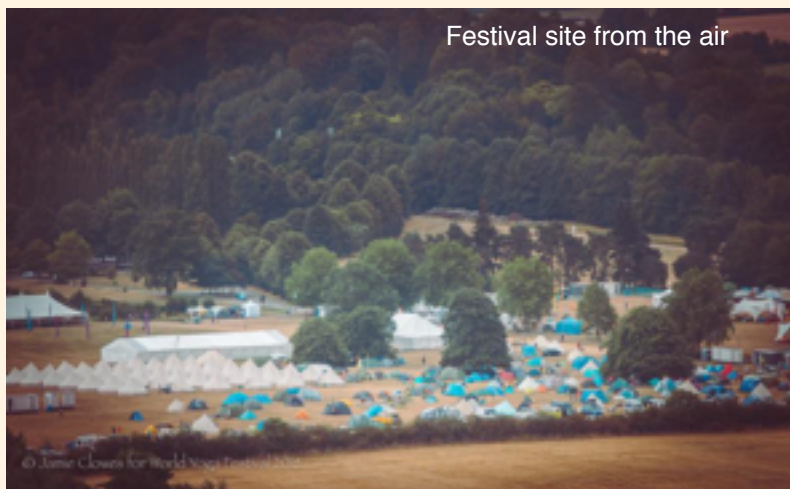
The atmosphere was so uplifting, the volunteers I met super-helpful and friendly, and the attention to detail and care was just lovely I came away it my heart, mind and soul noticeably transformed!

Yasmin, Spain



The Arsha Vidya tradition was well represented with four swamis and Sri Louise present. They were fabulous and the interest generated in Vedanta within a few short days surpasses everything that has been tried before in UK to date. Jnana Yoga was conducted in the Fire tent which was appropriately washed in a white canvas with little embroidered suns and carpeted in bright orange.

People camped on site in order to be able to make the early morning classes and by 7am, the whole festival was buzzing with four parallel yoga classes taking place in four large tents.



Festival site from the air

Beale Park where the festival is held is a beautiful 420-acre estate nestled next to the river Thames with its own lake. The weather was beautiful. Unnaturally warm for UK with temperatures touching 30C. In England, that is hot!

Almost 40 teachers from around the world provided masterful classes in all aspects of Yoga, wellness and Vedanta. Teachers from India included Smt. Damini Dalal from the Yoga institute in Mumbai (the oldest Yoga Institute in India) as well as Dr. H R Nagendra, the chancellor of S-VYASA University in Bangalore

The festival reviews have been fantastic and they are still coming in.

Spoilt for choice, it is hard to decide where to immerse yourself. Gurus masters and teachers from all ages, from all places, sharing such a variety of offerings to get involved in and learn about.

Sofia, Argentina



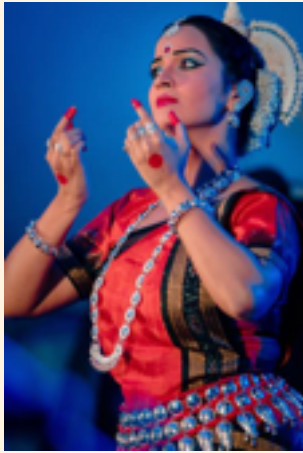
Dr H R Nagendra from S-VYASA

The classes brought together all the traditional Yoga schools including Iyengar, Ashtanga, KYM and Svananda to name but a few. Everybody enjoyed learning from each others traditions. The atmosphere was one of unity and understanding



"I would give it 10 stars if I could! This was an incredible experience that really brought me back to myself. Not just the wonderful teachers and organizers –but the energy of the people attending really restored my faith in Humanity ."

Laura, UK



Music and dance also played a key part of the festival with an evening concert on all four days involving great musicians from around the world.

Classical Kathak and Bharatanatyam dance were also greatly appreciated.



As Pujya Swamiji, would have said, all things that have a beginning must have an end and the end of the festival was marked by a closing ceremony that appreciated the contribution made by not only the teachers but all the attendees and volunteers of the festival who made it happen. Ram and Sonali reserved special thanks to Swami Santatmananda who 3 years ago started it all. If he did not carry his Gurus wish forward, the World Yoga Festival would have forever been a dream rather than the success it now is.

This success is not measured in monetary terms. Indeed, all the funding has come from us to date. Money we could afford? No, it was meant for our future, but what future is there for us when people around us are losing faith. It was Pujya Swamiji's wish and Ishvara has magically delivered the festival through us.

We must not be complacent; the work has only just begun. If the festival is to have a long-term future it must be supported, sponsored and replicated, around the world wherever all aspects of Yoga need to be brought to the public in an authentic manner.

The next festival is scheduled for 18-21 July 2019. Please help us by attending, spreading the word with friends and family or donating to the charity Arsha Kula Foundation through the donate button on our web site www.yogafestival.world. DO something. MAKE a difference. Life is not a dress rehearsal. The interest has been ignited. The fire of knowledge is still burning bright thanks to Pujya Swami Dayananda Saraswati. Hari Om.



Laura, UK

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

The following are the upcoming retreats. Every Vedanta retreat will include temple puja, meditation, classes on vedanta, satsanga (Question and answer sessions). Chanting, yoga and sanskrit classes may also be included. Participation in Gurukula seva during the camp as needed will be appreciated. You may register for these retreats at <http://arshavidya.in/camps-retreats>

Retreat Id	Retreat Dates	Retreat Description
AS18-01	8:00PM Saturday, 17 th Nov to 12:30PM Saturday, 24 th Nov	<p>7 day Level-1 Workshop on Vedic Astrology with Swami Jagadatmananda Saraswati. The workshop will cover the following topics: How to use a Panchanga (almanac), basic concepts of Predictive Astrology, stellar theory, planets and significations, 12 Rashis and significations, Gochara phala, Dasa-bhukti phala, Important yogas, notable Doshas and Vedic remedial measures. Medium of instruction will be English.</p> <p>Swami Jagadatmananda Saraswati has 25 years of experience in teaching and predictive astrology and he was appreciated and blessed by Pujya Swami Dayananda Saraswati for his expertise in Vedic Astrology and Prasna Jyothisha.</p> <p>Eligibility: Interest in learning Vedic Astrology and understanding of English.</p>
R18-11	8:00PM Saturday, 1 st Dec to 12:30PM Saturday, 15 th Dec	14 day Vedanta retreat with Swami Shankarananda on Mundakopanisad covering the third Mundaka in detail and summarizing the teaching of the complete Upanisad.
R18-12	8:00PM Saturday, 22 nd Dec to 12:30PM Monday, 31 st Dec	<p>9 day Christmas Family retreat on Self Inquiry with Swami Shankarananda. This will be based on the text Svarupa-anusandhana-ashtakam. The retreat will conclude at Lunch time on 31st Dec. You are welcome opt to stay an extra day and participate in the New-year day program which will conclude by Lunch on 1st Jan.</p> <p>Family retreat means children are also welcome. Children aged between 6 and 15 accompanied by a parent or guardian may also be registered for the camp. Children should understand English. There will be separate classes and activities for children. The exact program for children will depend on registrations received. Seva from parents to make the children's camp better welcome.</p>
VE19-01	8:00PM Saturday, 5 th Jan 19 to 12:30PM Saturday, 12 th Jan	7 day retreat with Swami Sadatmananda. This will be based on first brahma sutra- "athato brahma jijnasa" along with Adhyasa bhashya

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Vinayakar Caturti Function at AVG



USA AVG New Building Inauguration and other photos