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This is the thirty fifth part of the serial article, continuation from April 2024 newsletter.

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam

mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham

मयि - in me एव - alone सकलम् - everything जातम् - is born मयि - in me सर्वम् - all प्रतिष्ठितम् - exists मयि - in me सर्वम् - all लयम् याति - goes into dissolution तत् - that ब्रह्म - *brahman* अद्वयम् - nondual अस्मि अहम् - I am

In me alone is everything born, in me alone does everything exist, and in me does everything dissolve. That nondual brahman I am. (19)

Mayyeva sakalam jātam, everything is born of me or emerges from me. *Mayi sarvaṁ pratiṣṭhitam*, everything exists in me, rests in me, abides in me. *Mayi sarvaṁ layaṁ yāti*, everything ultimately merges back into me. Everything has emerged from me, everything exists because of me, everything is sustained by me, and everything merges back into me. *Tat brahman*, that *brahman*, the nondual, I am.

The idea of nonduality is explained here. Who is the self? The self is *brahman*, which is *asti bhāti priya, sat-cit-ānanda, satyam jñānam anantam*, the truth, the awareness, and the infinite. The self is the limitless from which the entire universe emerges. Therefore, the Upaniṣads present *brahman* as the *upādānakāraṇa*, the material cause. "That from which these beings emerge, that by which all the beings are sustained, and that toward which all the beings move back and merge, that is *brahman*."¹

Here I recall Pūjya Swamiji's famous story of his being invited for *bhikṣā* by an

¹ Tai.Up. 3.1.1

Indian jeweler, in a town in Europe. This Indian merchant was a prominent jeweler there, and he had invited Swamiji for dinner. After dinner, the jeweler took Swamiji to his store. There was a big room that led to another room inside, which contained the jewelry. That door was opened and the light was switched on. There was glitter everywhere, because the room was full of gold ornaments. Swamiji was wonder-struck. The host told Swamiji, "Please take one." Swamiji said, "Give me gold." The jeweler did not quite understand. He picked up one ornament, a bangle, to give to Swamiji. Swamiji said, "I do not want a bangle, I want gold." If the jeweler gives away the gold, what would remain? Nothing! When you count the ornaments, or the names and forms, they are many. But from the standpoint of gold, the *upādāna-kāraṇa* or material cause, there is gold alone.

The Upaniṣads present *brahman*, the self, the truth, or reality as being the *upādāna-kāraṇa* or cause of the universe; then alone can there be nonduality. The material cause is that which pervades the effect, and, at the same time, transcends it.

***Īśvara* is both immanent and transcendent**

The concept of *īśvara* that Vedānta presents is that of one who is immanent and all pervasive, as well as transcendent. If *īśvara* were merely transcendent, how would you explain the existence of the world? If he were merely immanent, as in being only the material cause transformed into the universe, in the same way as clay gets transformed into pots and other objects, he would be confined to the universe and also changing all the time. Both positions are untenable. Therefore, *īśvara* is immanent as well as transcendent. *Tad brahma advayam asmi aham*, that immanent and transcendent *brahman*, that nondual, I am. Nondual means there is nothing other than *brahman*. There is no such thing as a *jagat* apart from *brahman*. Just as there are no pots apart from clay, there are no names and forms apart from *brahman*, the self, because whatever be the names and forms, they are ultimately nothing but *asti bhāti priya*.

A question may arise at this point regarding the nature of *brahman* as the material cause. One might ask: Is it not true that clay undergoes some kind of change in

'becoming' a pot? The fact that it no longer obtains in the form of a lump of clay and is now in the shape of a pot is a change. Similarly, when you say that in being the material cause of the universe *brahman* is to the world as clay is to pots, does *brahman*, which is *asti bhāti priya* or *satyam jñānam anantam*, also undergo a similar change or transformation to become the universe? As the material cause, is *brahman* also being born, growing, and dying as well?

The answer is that there are two kinds of material causes. One is the *pariṇāmi-upādāna-kāraṇa* or material cause that undergoes change. The other is the *vivarta-upādāna-kāraṇa* or material cause that does not undergo any change. The transformation of clay is an example of *pariṇāmi-upādānakāraṇa*, because clay undergoes change to become the pot. The rope-snake example, on the other hand, illustrates the *vivartaupādāna-kāraṇa*: The rope is the material cause of the snake, because the length of the snake is the length of the rope, the curvature of the snake is the curvature of the rope, and the shine of the snake is the shine on the rope; but the rope does not undergo any change in 'becoming' the snake. Normally, we use the word 'creation' only when the material cause undergoes a change. What kind of creation is that in which the material cause does not undergo any intrinsic change? In this case, creation is only a superimposition because it cannot be a real creation. Instead, it is called a projection, such as the snake on the rope. The rope, without undergoing any intrinsic change, simply appears to be a snake. Similarly, *brahman* simply appears as the universe, without truly undergoing any intrinsic change. Therefore, the universe is an appearance, rather than a real, tangible creation. This view of the universe is also beginning to be recognized by modern science. Science also sees matter as nothing but waves of energy, meaning that there is no tangibility to matter, even though it looks very tangible. There is really no solidity to the universe, because what appears very solid consists of molecules, which themselves are nothing but atoms. Even within each atom, there is largely so much space that there is, ultimately, no such thing that may be called a tangible particle. Vedānta has been saying all along that the universe is just an appearance. So *brahman*, or consciousness, is the *vivartaupādāna-kāraṇa* or the material

cause that does not undergo any intrinsic change. There is one consciousness alone shining as the whole universe, appearing as the whole universe. This is presented very beautifully in the very first verse of the Īśāvāsya-Upaniṣad: *Īśā vāsyamidam sarvaṃ yatkiñca jagatyām jagat*, 'whatever appears as the creation is *īśvara* alone.' *Īśvara* is *brahman*, the self, consciousness, *asti bhāti priya*, and *sat-citānanda*. 'That nondual *brahman*, *īśvara*, I am.'

This may lead to another question in the student's mind that, if one *brahman* is the material cause of the world, which means that *brahman* is the world, does it mean that *brahman* is also affected by the constant turmoil in the world? We see in the creation, a constant process of birth and death. Does it mean that *brahman* is constantly being born and dying? We see pain and sorrow everywhere. Does it mean that *brahman* experiences pain and sorrow? Now that would be terrible misery. As if being the self of this one body itself is not enough trouble for me, if I am the self of all, would that mean that all misery existing everywhere would become my misery? Then I would be not just a *saṃsārī*, but a *mahā-saṃsārī*, a highly miserable person! In answer to this, we would say that it is not so. *Brahman* is neither a *saṃsārī* nor a *mahā-saṃsārī*. Says the Kaṭhōpaniṣad, "Just as the sun, which is the eye of the whole world, is not tainted by ocular and external defects, similarly, the self that is but one in all beings is not tainted by the sorrows of the world, it being transcendent ¹." The sun is the eye of all living beings, but is not subject to any functional defect in the eyes or tainted by the blemishes of whatever is seen by the eyes. When we see something inauspicious, we become affected, but the sun does not get affected, even though he is 'the eye' of the eyes. So also, the self is the self of all, but is not tainted or affected by the pleasures and pains of living beings, which only obtain at the level of the *upādhi*; he transcends the *upādhis*. The nature of the self with reference to the universe is stated in the next *mantra*.

To be continued...

Vālmīki Rāmāyaṇa
As Taught by Swami Dayananda Saraswati

This is the thirty third part of the serial article, continuation from April 2024 newsletter.

गुणवत्यपि तु स्नेहात् पुत्र वक्ष्यामि ते हितम् । भूयो विनयमास्थाय भव नित्यं जितेन्द्रियः ॥ २-३-४२

कामक्रोधसमुत्थानि त्यजस्व व्यसनानि च । परोक्षया वर्तमानो वृत्त्या प्रत्यक्षया तथा ॥ २-३-४३

guṇavatyapi tu snehāt putra vakśyāmi te hitam ।

bhūyo vinayamāsthāya bhava nityaṁ jitendriyaḥ ॥ 2-3-42

kāmakrodhasamutthāni tyajasva vyasanāni ca ।

parokṣayā vartamāno vṛtṭyā pratyakṣayā tathā ॥ 2-3-43

Dasharatha said, “Your virtues are well-known to me; I do not think you need my advice. But, from my experience, let me share these two things with you. Number one, may you at all times remain vigilant and strong, because this office you will assume is an office of jealousy. The crown and the throne are large, and all the people will look up to you with envy. When you occupy the highest office in the kingdom, your humility should be that much more. Secondly, know that power corrupts, and one must be vigilant against it. Keep your passions, your personal pleasures, under control. The rigors of the canon that govern the behavior of a king are to be held. Your personal and your public life must conform to those rigors and rules. Never can misfortune or anger or lust, the things that twist other people, take hold of your heart and be a viable choice for you. Hunting is born of lust. Sleeping during the day is out. Playing dice should be only an occasional pastime. Slandering others is wrong. Womanizing will diminish you. Vanity and indulgence in popular music and dance is not for a king. Maintain your discipline. A king must sacrifice the small pleasure. Encourage music and the arts, but do not succumb to such distractions. Violence and cheating, vindictiveness and jealousy, censuring and cruel punishment, all the things born of anger, all the things warned of in the *smṛtis*, may you give them all up for good. I know you do not have all these things, but as a retiring king it is my duty to mention them.

“Rule the kingdom both directly and indirectly. Directly you must have your people everywhere, throughout the kingdom, a network of intelligence. You

must have everything at your fingertips through your many eyes and ears pervading the empire. You must know every jealousy and every deal and every clash. Without making it known, don civilian clothing and mingle with the people. Get to know first-hand whether you are getting the real news or it is conditioned by someone trying to get the better of you, someone who is trying to pit you against some other group. Do not be swayed by news that is unfounded or unproven. Always confide with your kings and ministers and keep them well informed, but do not play one against the other. The final decisions are yours, but listen to their advice and weigh well their wisdom. Make them feel that you are their friend, that you are there for their protection, and do not make them feel they are ruled. Keep a close eye on the treasury and do not make promises to people that cannot be kept. Do not fleece your supporters, allow them to part with their money as a way to positively contribute to the general prosperity. Make them willing to pay their taxes and to keep the royal treasury flush. Keeping yourself in this manner, may you rule long and well.” With his prostration, Rama marked his acceptance of his king’s advice and took leave, prepared to assume the role of Prince Regent on the following day.

After a big day, Dasharatha found he could not sleep. He could not get past the feeling that something bad was going to happen. He wanted to feel that Rama was secure. He knew there were obstructions ahead. That night he called for Rama. Rama came and Dasharatha told him to prepare and pray until the day of his installation came. They embraced and separated, and Dasharatha was able then to rest. The next day, Vasishtha, as family priest, advised Rama, gave him *mantras* to chant silently, and sent him to the temple of Vishnu, Narayana, Ranganatha, that was there. Ranganatha was the deity worshipped by the family of Ikshvaku. That is the idol there in Shrirangam, in Tamil Nadu, and many people even today come from northern India to Srirangam to worship. Ranganatha is Lord Vishnu in a reclining posture. Rama did as advised and readied himself for investiture.

ततः पौरजनः सर्वः श्रुत्वा रामाभिषेचनम् । प्रभातां रजनीं दृष्ट्वा चक्रे शोभयितुं पुरीम् ॥ २-६-१०

सिताभ्रशिखराभेषु देवतायतनेषु च । चतुष्पथेषु रथ्यासु चैत्येष्वट्टालकेषु च ॥ २-६-११
नानापण्यसमृद्धेषु वणिजामापणेषु च । कुटुम्बिनां समृद्धेषु श्रीमत्सु भवनेषु च ॥ २-६-१२
सभासु चैव सर्वासु वृक्षेष्वालक्षितेशु च । ध्वजाः समुच्छ्रिताः साधु पताकाश्चाभवन्स्तथा ॥ २-६-१३
नटनर्तकसंघानां गायकानां च गायताम् । मनःकर्णसुखा वाचः शुश्राव जनता ततः ॥ २-६-१४
प्रकाशकरणार्थं च निशागमनशङ्कया । दीपवृक्षांस्तथा चक्रुरनुरथ्यासु सर्वशः ॥ २-६-१५
अहो महात्मा राजायमिक्ष्वाकुकुलनन्दनः । ज्ञात्वा वृद्धं स्वमात्मानं रामं राज्येऽभिषेक्ष्यति ॥ २-६-१६
सर्वे ह्यनुगृहीताः स्म यन्नो रामो महीपतिः । चिराय भविता गोप्ता दृष्टलोकपरावरः ॥ २-६-१७
अनुद्धतमना विद्वान् धर्मात्मा भ्रातृवत्सलः । यथा च भ्रातृषु स्निग्धस्तथास्मास्वपि राघवः ॥ २-६-१८
tataḥ paurajanaḥ sarvaḥ śrutvā rāmābhiṣecanam ।
prabhātām rajanīm dr̥ṣṭvā cakre śobhayitum purīm ॥ 2-6-10
sitābhraśikharaḥbheṣu devatāyataneṣu ca ।
catuṣpathēṣu rathyāsu caityeṣvaṭṭālakeṣu ca ॥ 2-6-11
nānāpaṇyasamr̥ddheṣu vaṇijāmāpaṇeṣu ca ।
kuṭumbinām samr̥ddheṣu śrīmatsu bhavaneṣu ca ॥ 2-6-12
sabhāsu caiva sarvāsu v̥kṣeṣvālakṣiteśu ca ।
dhvajāḥ samucchritāḥ sādhu patākāścābhavaṁstathā ॥ 2-6-13
naṭanartakasaṅghānānīm gāyakānām ca gāyatām ।
manaḥkarnasukhā vācaḥ śuśrāva janatā tataḥ ॥ 2-6-14
prakāśakaraṇārtham ca niśāgamanaśaṅkayā ।
dīpav̥kṣāṁstathā cakruranurathyāsu sarvaśaḥ ॥ 2-6-18
ahoo mahātmā rājāyamikṣvākukulanandanaḥ ।
jñātvā v̥r̥ddham svamātmānam rāmam rājye'bhīkṣyati ॥ 2-6-21
sarve hyanugr̥hītāḥ sma yanno rāmo mahīpatiḥ ।
cirāya bhavitā goptā dr̥ṣṭalokaparāvāraḥ ॥ 2-6-22
anuddhatamanā vidvān dharmātmā bhrātr̥vatsalaḥ ।
yathā ca bhrātr̥ṣu snigdhasatthāsmāsvapi rāghavaḥ ॥ 2-6-23

The entire city of Ayodhya, in a spirit of rejoicing at their good fortune, prepared for the auspicious day. They could not wait for the night to end. When the dawn came, they finished the beautification of the city. Flags and banners and streamers flew from every building, at crossroads and in the temples there were decorations with flowers, the shops were filled with vegetables and fruit, and householders cleaned and ornamented their homes. The children came out into

the street and scurried about noisily. People chattered and visited, and got lamp-posts ready in case tomorrow's procession extended into the night, the better to see Rama, the joy of the family of Ikshvaku. What a joy that the Crown Prince, the surest wealth of the Raghavas, the noble son of their great King Dasharatha, the worthy heir of the line of mighty and just rulers, would pass right before them and bless them all.

ज्ञातिदासी यतो जाता कैकेय्या तु सहोषिता । प्रासादं चन्द्रसंकाशमारुरोह यदृच्छया ॥ २-७-१

उत्तमेनाभिसंयुक्ता हर्षेणार्थपरा सती । राममाता धनं किं नु जनेभ्यः सम्प्रयच्छति । २-७-८

jñātidāsī yato jātā kaikeyyā tu sahoṣitā ।

prāsādān candrasaṅkāśamāruroha yadṛcchayā ॥ 2-7-1

uttamenābhisaṅnyuktā harṣeṇārthaparā satī ।

rāmamātā dhanam kiṁ nu janebhyaḥ samprayacchati । 2-7-8

It seems that when Kaikeyi, second queen, mother of Bharata, was married to Dasharatha, many things came along with her as dowry. One of the things from the Kekayaraja kingdom was Manthara, a hunchback woman who had been serving Kaikeyi since the princess's childhood. Manthara would talk to Kaikeyi as a mother would talk to its child. Manthara, unfortunate and from an unknown birthplace, was by chance this day on the roof of the royal palace made of marble white as the moon. She had gone to the upper terrace. The Ramayana reaches a turning point here. From the rooftop, Manthara saw all the activity and heard the clamor and she wondered what was going on. Had Dasharatha won a new kingdom or what? Going back into the palace, she found that Rama's mother, Queen Kausalya, was giving away many fine things as gifts to people. Manthara thought, "This Kausalya loves wealth, how can she be happy giving away these things? How can this be right?" Manthara came to know that on the following day Rama was going to be installed as Prince Regent by his father, Dasharatha. This made Manthara furious.

श्वः पुष्येण जितक्रोधं यौवराज्येन चानधम् । राजा दशरथो राममभिषेक्ता हि राघवम् ॥ २-७-११

उत्तिष्ठ मूढे किं शेषे भयं त्वामभिवर्तते । उपप्लुतमघौघेन नात्मानमवबुध्यसे ॥ २-७-१४

अनिष्टे सुभगाकारे सौभाग्येन विकल्थसे । चलं हि तव सौभाग्यं नद्याः स्रोत इवोष्णगे ॥ २-७-१५

एवमुक्ता तु कैकेयी रुष्टया परुषं वचः । कुब्जया पापदर्शिन्या विषादमग्मत् परम् ॥ २-७-१६
 अक्षयं सुमहद् देवि प्रवृत्तं त्वद्विनाशनम् । रामं दशरथो राजा यौवराज्येऽभिषेक्ष्यति ॥ २-७-२०
 तव दुःखेन कैकेयि मम दुःखं महद् भवेत् । त्वद्वृद्धौ मम वृद्धिश्च भवेदिह न संशयः ॥ २-७-२२
 नराधिपकुले जाता महिषी त्वं महीपतेः । उग्रत्वं राजधर्माणां कथं देवि न बुध्यसे ॥ २-७-२३
 धर्मवादी शठो भर्ता श्लक्ष्णवादी च दारुणः । शुद्धभावे न जानीषे तेनैवमतिसंधिता ॥ २-७-२४
 उपस्थितः प्रयुञ्जानस्त्वयि सान्त्वमनर्थकम् । अर्थेनैवाद्य ते भर्ता कौसल्यां योजयिष्यति ॥ २-७-२५

śvaḥ puṣyena jitakrodham yauvarājyena cānadam |
rājā daśaratho rāmamabhiṣektā hi rāghavam || 2-7-11
uttiṣṭha mūdhe kiṁ śeṣe bhayaṁ tvāmabhivartate |
upaplutamaghaughena nātmānamavabudhyase || 2-7-14
aniṣṭe subhagākāre saubhāgyena vikatthase |
calaṁ hi tava saubhāgyaṁ nadyāḥ srota ivoṣṇage || 2-7-15
evamuktā tu kaikeyī ruṣṭayā paruṣaṁ vacaḥ |
kubjayā pāpadarśinyā viśādamagmat param || 2-7-16
akṣayaṁ sumahad devi pravṛttam tvadvināśanam |
rāmaṁ daśaratho rājā yauvarājye'bhīṣekṣyati || 2-7-20
tava duḥkhena kaikeyi mama duḥkhaṁ mahad bhavet |
tvadvṛddhau mama vṛddhiśca bhavediha na saṁśayaḥ || 2-7-22
narādhipakule jātā mahiṣī tvam mahīpateḥ |
ugratvaṁ rājadharmāṇāṁ katham devi na budhyase || 2-7-23
dharmavādī śaṭho bhartā ślakṣṇavādī ca dāruṇaḥ |
śuddhabhāve na jāniṣe tenaivamatisandhitā || 2-7-24
upasthitaḥ prayuñjānastvayi sāntvamanarthakam |
arthenaivādya te bhartā kausalyāṁ yojayiṣyati || 2-7-25

Manthara immediately went to Kaikeyi's wing of the palace and found her mistress in her usual cheerful mood. Manthara, selfish and insecure, told Kaikeyi, "Hey, deluded one, get up. Don't you recognize the misfortune headed your way? Do you not know the sorrows in store for you? Like a river in a searing desert, all your *sukhas* are going to evaporate. All your riches and your status are going to disappear." Then Manthara drew Kaikeyi into her twisted scheme. "O queen, your destruction is afoot. Tomorrow Rama will become Prince Regent, and as a result, you will be sorry. That means I will be unhappy. I am already unhappy be-

cause you are happy. Your welfare is my welfare. By birth you are a princess, and it is not by chance you are a queen. You were not just plucked, wandering in some forest, by a lonesome king. You married an emperor, not a commoner. I thought you had the wiles of a queen. How can you forget the disciplines and diplomacy of the *dharmarājas*? You must know the politics of a royal palace. Your husband talks of *dharma*, but in truth he is deceitful. Do you see what he has done? He sends our Bharata away and immediately installs Rama as successor to his throne. It is very clear to me what he is up to. He wants to humiliate you. Now it is Kausalya, the other woman, who is going to be happy.” Manthara kept picking at the weakness that is there in every person. She was very clever and kept on touching the sensitivity.

रामे वा भरते वाहं विशेषं नोपलक्षये । तस्मात् तुष्टास्मि यद् राजा रामं राज्येऽभिषेक्ष्यति ॥ २-७-३५

rāme vā bharate vāhaṁ viśeṣaṁ nopalakṣaye ।

tasmāt tuṣṭāsmi yad rājā rāmaṁ rājye'bhīṣekṣyati ॥ 2-7-35

Kaikeyi responded, “Manthara, what are you upset about? I am actually very happy. What has happened to you? Where is your usual wisdom? Rama is as dear to me as he is to Dasharatha and Kausalya. Rama will take care of all of us equally. Rama’s installation is a great glad news for me.” Obviously overjoyed at hearing the good news of Rama’s acceptance of the regency, Kaikeyi took a necklace from her own neck and said, “Here, take this as a gift, and I thank you for sharing the great news with me. Do not think like this and cast a shadow over such a special day. In Rama and Bharata I see no difference at all. Let Rama be the next king.”

To be continued...

Mahābhārata
As Taught by Swami Dayananda Saraswati

This is the ninth part of the serial article, continuation from April 2024 newsletter.

A Brahmana was standing there watching what was happening. When he asked why they had stopped playing, the boys told him the ball had fallen into the well and sunk. He asked, "Why don't you get it out?"

The boys asked, "How can we get it out?"

"Don't you have bow and arrows?" asked the Brahmana. These are all princes, you know. "Can't you use your bows?"

"How do you get a ball out of deep water with an arrow?" they wondered.

"I will show you," he said. This Brahmana had a ring studded with precious stones, and he removed this ring and dropped it into the well. The sun was directly overhead, and the water was clear. You could see the ring falling down and shining below. You could see the ball down there as well. The Brahmana said, "Now look what I am going to do." He raised his bow and shot an arrow which slipped through the ring, glanced off and stuck into the ball. Then he shot another arrow which split the feathered back end of the first arrow and lodged there. He shot about twenty more arrows that did the same thing, lodging themselves into one another and making one long stick of the shafts. Pulling up on the last arrow, he retrieved the ball.

The Pandavas stood in amazement with their mouths and eyes wide open, "Whaa, who are you, tell us." Thus walked in the great *ācārya* Drona, son of Bharadvaja.

Drona had studied at his father's, Bharadvaja's, *gurukulam*. Also studying there at that time was the boy who would become king of the Panchaladesha, Drupada. Drupada and Drona were classmates and close friends. When the *gurukula* was over, Crown Prince Drupada went home and became the king of Panchala, but before going he told Drona that he wanted him to join him some-

day. Drona then married Shantanu's adopted daughter Krpi, sister of Krpa. Next, Drona decided he wanted to learn archery. Drona was a *brāhmaṇa*, and military skills were not the *dharma* of Brahmanas. Drona had studied *veda* and *vedāṅga*, the *dharma* of Brahmanas, with his father. But that was not enough for him; he wanted to be an archer. He had this urge that was all within reason, all *karma*. Archery became an obsession for him, and he sought a teacher in Bhargava, Parashurama, who was the best available.

"What do you want?" asked Parashurama, "I don't have anything here for you. I have given up everything to live a simple life."

Drona said, "I do not want anything except what you have here, here in your hands. I want to learn archery."

"Hey, Brahmana fellow, if you want to learn archery I will teach you."

Under Bhargava's tutelage Drona mastered the bow and arrow. To Drona it was more compelling than just his commitment to *veda* and the Brahmana life. He wanted to be someone. There was a pressure to prove himself to be somebody. His obsession meant he had to be the number one archer. He became highly skilled in all the martial arts. Because Drona was such a good student, Bhargava thought he should teach this fellow everything. Bhargava loved teaching this Brahmana. He had trouble teaching *kṣatriyas*, but Bhargava taught Drona his entire art.

Drona, busy learning archery, had not been bringing in any income to support his wife Krpi. They lived a very spare life, a life of penury. They had a son, Ashvatthama, the worst fellow in the world, a mean fighter and a good fighter too. He got everything from his father, and at the same time he was another type of Duryodhana. As a child Ashvatthama asked his mother, "Mom, what is this stuff everybody calls milk? How does it taste? Does it taste good?" Krpi was very much upset that they were so poor. She told Drona how much it upset her, and Drona woke up.

To be continued...

Valedictory function of the 108 day course at Anaikatti

The 108 day Residential Vedanta and Sanskrit course that commenced on 15th Jan 2024 at Arsha Vidya Gurukulam, Anaikatti concluded with a Valedictory ceremony held on 1st May 2024. Swami Paramarthananda Saraswati graced the occasion as the chief guest and blessed all the teachers and the students.

The Teachers

Swami Sadatmananda Saraswati taught Tattvabodha and the entire Bhagavad Gita in these 108 days. Sanskrit was taught in three levels - by Brni. Medha Michika for Level 1, Brni. Arati for Level 2 and Br. Sudeepta Chaitanya for Level 3 students. Swamini Vedarthananda Saraswati and Swamini Saradananda Saraswati taught chanting in two levels.

Preliminary Pujas

The day started early with an auspicious Ganapathi homa and special *abhishekam* and puja performed to Sri Medha Dakshinamurthi and the puja of Puja Swamiji's paduka at Guru Tirtha as an offering of gratitude for the successful completion of the course as well as invoking their blessings for the future.

The Gurupaduka puja was performed by Br. Sudeepta Chaitanya on behalf of all the students. All the students felt grateful and blessed for the opportunity and eagerly participated in the pujas with enthusiasm and devotion.

The main function

The Valedictory ceremony began with the lighting of the lamp by Swami Paramarthanandaji. Smt. Jayalakshmi rendered the invocation song charging the atmosphere with devotion. Sri Karthik Tirupati, who was also the student's coordinator acted as the Master of Ceremonies.

Swami Paramarthananda and all the teachers of the course were welcomed to the ceremony and honoured with garlands and offering of fruit baskets by various students. Swamini Vedarthananda and Swamini Saradananda chanted a section of mantras from Taittiriya Upanishad.

Students's feedback

A few selected students from the course shared their experience and expressed their gratitude as part of the ceremony. Many more students who wished to share their journey in the course were given the opportunity by arranging a pre-valedictory satsang, the previous night.

Shashwat Vats presented the texts and topics covered in the Vedanta classes -

Tattvabodha and Bhagavad Gita, the 12 *darshanas*, Sadhanabodhini, the explanation of the 108 names of Lord Shiva and also how the course has been life-changing, adding a deep sense of profundity and meaning to everyone's life.

Megha Goyal presented the syllabus covered in the Level 1 chanting class and expressed her gratitude to the Swamini Ammas for not only teaching them the chanting of the prayers and patiently correcting them but most importantly showing them that chanting is a way of stringing a connection with Ishvara.

Sri Suriyaprakash presented the chanting syllabus covered in the Level 2 chanting class and expressed his appreciation of how the course had taken care of the holistic wellbeing of the students and how they had come to appreciate that uncompromising discipline that was demanded in the daily schedule of the course is crucial for the learning to create the desired impact.

Smt Prema Rammohan spoke about the topics covered and her learnings in Sanskrit Level 1 class, expressing her immense gratitude and admiration for the dedication and expertise of Brni. Medhaji in their sanskrit learning journey.

Kalim Zappa from Brazil presented the topics covered in Sanskrit Level 2 class and expressed his gratitude for the opportunity to learn the ancient knowledge and to Acaryaji for imparting not just the profound knowledge but also for teaching through living by the same vision.

Prachi Patel shared her experience in the course, presenting the topics covered in Sanskrit Level 3 and expressing her gratitude for structured and systematic learning.

Swami Sadatmandaji's Ashirvachanam

Swami Sadatmanandaji then blessed the students with his Ashirvachanam:

[QUOTE]

At the outset I offer my namaskara to the feet of Swami Paramarthanandaji who accepted our invitation to come and bless us on this day when we are completing the 108 day course.

Swamiji has been a great source of inspiration and guidance for me. I am ever grateful to him. I thank Sri Ramachandranji for coordinating Swamiji's visit and for bringing him to the Gurukulam. I offer my pranams to all the devatas of this Gurukulam - Sri Jnana Ganapathy, Sri Medha Dakshinamurti, Narmadeshwarar, Jnaneshwari, Valli-Devasena sameeta Kalyan Subramaniaswamy. With their grace, we have been able to complete this 108 day course on Sanskrit and Vedanta. I offer my namaskara to the feet of Pujya Swamiji

who has founded this place and whose vision alone we are trying to follow. We always feel blessed by his presence in this ashram. I thank all my co-teachers -Swamini Sharadanandaji, Swamini Vedarthanandaji, Medhaji, Aratiji, Br. Sudeeptaji. They are very committed, sincere teachers. I am very fortunate to have them as my co-teachers. They did their work very efficiently and sincerely. I am very grateful to them. My special thanks to Sudeeptaji . He has been there with me from the inception of the course. In the interview process also he has been with me. At this juncture, I remember Smt Padma who was also involved during and after selection process. Sudeeptaji did his job of course-coordinator very well. Everybody is comfortable with him. So I can rely on him because I know he will do it very well, in fact sometimes better than me. So I am grateful to Br. Sudeeptaji and really appreciate his sincerity in whatever he does.

I am thankful to Sw Jagadatmanandaji who came and gave some classes on Indian culture and pancangam. Swamiji is very helpful in admin work and has provided his seva as an advisor to the trust. I thank him and really appreciate his contribution to the Gurukulam. Swamiji is an asset to the Gurukulam.

I thank our chairman Sri Shantaramji and Smt Sunita amma for their guidance and support. They have always been helpful and whenever we need any help, they are available. I really appreciate their love, care and support for the activities of the Gurukulam. I thank all the other trustees for their support.

I also thank the management staff which includes our manager Venkat, our supervisor Muthukumar, our transport and purchase in charge, Ramachandranji, PRO Jagannathanji, Thangamaniiji, Ramaswamiji who all contributed in a very sincere manner to the conduct of this course. I also thank all the workers and other staff members of this Gurukulam. I thank all the sponsors, donors and devotees who support the activities of the Gurukulam.

I also thank all the students because the course can be conducted only when the students are there. All of you are the flowers of the garden of Arsha Vidya Gurukulam. I am very thankful to you because all of you have been very cooperative, very sincere and inspiring and that's why I could teach. To maintain the spirit of the Gurukulam of my understanding, sometimes some inconvenience, some discomfort might have been caused. If somebody has been hurt, I am sorry for that, but the intention was always good. I have love and care for all of you and my best wishes and prayers are there for all of you wherever you are. Generally some special valedictory message is expected from the acharya. Even though we have done exhaustive study with 141 classes of Bhagavad Gita, 72 classes of Tattva Bodha, still a parting valedictory message is expected. So I will share a few points

on this occasion.

First of all, let us remain grateful to the tradition of the teachers – Guruparampara. Whenever we get the opportunity to express our gratitude in any manner - by sharing the teaching, by helping in printing the books or helping someone who is teaching. You can serve financially or by providing logistics.. Whatever way we can contribute to the preservation of gurupampara, we do it. So the first thing is to have gratitude and express it appropriately, whenever the occasion arises.

Second thing is, let us maintain some daily routine which consists of some japa, some meditation and some study of sastra. *svAdhyAyAn mA pramadah* — Let there not be laziness to study (sastra regularly). Also in Vakya Vritti, it is said – *aham brahmeti vakyArthah bodho yAvat drdhi bhavet. SamAdisahitastAvat abyaset sravanAdikam.*

Until *aham brahmasmi* understanding becomes very firm, one needs to repeat *sravanam, mananam, nididhyasanam*. Let these three be a part of our routine.

One more thing, in the language of Pujya Swamiji - “Let us bring Isvara in our life”.

Isvara is already there in our life. Let us be aware of the presence of Isvara in our life. You can relate to Isvara as an altar of your surrender, or as the order, or relate to Isvara as the non-dual reality from whom you are not separate. Let there be awareness of the presence of Isvara in any form.

Another thing is: let us not judge ourselves based on our feelings or our external conditions, financial or social status, etc. Let us not make them the basis to judge what I am. Similarly physical health condition, whatever be the age of the body based on that, I do not judge myself. Final objectivity is I do not judge myself even based on the feelings of the mind. Sometimes the mind can be dull, sometimes some unconscious pain can surface. I learn to be as objective as possible. I do not judge myself based on any one of these things. To know who I am, *sastram* alone is *pramanam*. Feelings are not *pramanam*. Physical conditions are not *pramanam*. Objectivity i.e, being non-judgemental is a very important aspect of our *sadhana*. With all this, I am sure you will have a successful spiritual journey culminating into the self- discovery that I am limitless brahman. It was a very joyful experience to share the teaching of this tradition. I am very thankful to all of you. You have been very inspiring. I wish you all the best. My love, care, prayers and blessings are there with you and I am available whenever you need any guidance.
[UNQUOTE]

Swami Paramarthanandaji's Anugraha Bhashanam

Swami Paramarthanandaji blessed the gathering with his Anugraha Bhashanam, starting by congratulating Acaryaji on completing the course as planned and in a perfect manner. Swamiji then proceeded to speak on various topics starting with how Shankaracharyaji in all his introductory *bhashyams* presented the distinction between the *vedapurva* and *vedanta* portions, the need for treating them as two different *shastrams* by showing the distinction in their *anubandhachatushtayam*, the place of *karma shastram* and *brahma shastram* with regard to moksha and the relationship between them, what moksha really is - is it from atma or anatma standpoint, the need to focus on *jnanam* for claiming moksha at atma-level and improving *sadhanachatushtayasampatti* for increasing anatma-level happiness. The transcription of the complete talk can be found as a separate article .

Conclusion

Swamiji then blessed all the teachers and the students of the course by presenting them with a memento in the form of a picture of all the deities gracing the Gurukulam. The ceremony concluded with a course group picture and an eloquent vote of thanks delivered by Srivatsan.

It was a very fulfilling experience for the students, teachers and the guests present.

- Report by Brni. Arati



Moksha - Talk by Swami Paramarthanandaji

I am very, very happy to be here with all of you on this concluding day of your 108 day course. Sw Sadatmanandaji has designed this course very well and as per plan he has conducted it in a perfect manner and this is very, very clear from the responses of the students themselves. So I am very, very happy for you. On this occasion I will share some thoughts with you.

Adi Shankaracarya in all his bhashyams introduces vedanta in a particular manner. Whether it is Gita Bhashyam or Upanishad Bhashyam or Sutra Bhashyam, he follows a pattern of introduction. First he points out that the entire veda should be treated as two separate branches of science. Even though veda book is one, the entire veda is given by Bhagavan, the entire Veda is valid *apaurusheya pramanam*, but still we have to treat the veda as two different shastram. The first one corresponds to *veda-purva-bhaga* which has been analyzed by Jaimini through his Purva mimamsa sutras. The second part is *veda-anta-bhaga* which has been analyzed by Vyasacarya through his Uttara mimamsa shastram.

First Sri Shankarcarya establishes that there are two distinct shastrams in the vedas. In his later commentaries there are so many objections raised with regard to this because many people claim that Vedas should be treated as one shastram. So there is a debate whether it is sastra *ekatva-vadah* or *dvitva-vadah* ie, whether veda is single shastram or veda should be two shastrams. Shankaracarya firmly establishes that veda is two shastram. The main argument he uses for that is any shastram deserves to be a distinct shastram, if it has got a distinct *anubandhacatushtayam*.

Anubandha for the *veda purva-bhaga* is different from *anubandha* for *veda-anta*. Here, I am not going into the *anubandha-catushtayam* of *veda purva-bhaga*. The *anubandha-catushtayam* (4 introductory factors) of Vedanta you must be remembering because the very Tattva Bodha begins with that only – *Sadhana Catushtaya SampannadhikAriNAM..*

I don't know whether getting Tattva Bodha by-heart is part of your course or not, but learning it by-heart is very, very useful. So the beginning of the text is—

sAdhanacatushtayasampanna-adhikAriNam mokshasAdhana bhUtam tattvaviveka prakAram vakshyAmah.

So there itself the *anubandhacatushtaya* is indicated. Those candidates who have got this 4 fold qualifications (SCS), is adhikari. Adhikari is the first factor in the *anubandha-catushtayam*. Prayojam - benefit of Vedanta sastra is moksha and visaya—subject matter

is *tattva-viveka-prakaram* i.e, the method of differentiating tattvam from atattvam i.e, any thing other than tattvam. You can say differentiating satyam and mithya. So *adhikari, prayojanam, visaya* - all these three are given and only one more factor of *anubandha* is left out which is not mentioned, but which we have to add. The fourth factor is *sambandha*—relationship. The question is, always relationship is between two members. You cannot talk about relationship with only one member. When you say I am related, then the next question will be, related with whom or what ?

Therefore, sambandha is between any two things according to the context. It can be between any pair- *adhikari & prayojanam, adikari and visaya, visaya & prayojanam*, etc.

One pair which is important is the relationship between the jnanam attained by the study and the prayojanam of this study which is moksha. Here alone we talk about the uniqueness of Vedanta. Jnanam alone can directly give us *moksha-phalam* without requiring any intermediary step.

Jnanam and *moksha* are directly connected -*sAkshAt sambandhah*. Whereas in the veda *purva-bhaga* called *karma kAnDam*, which is full of varieties of karma, when we get karma jnanam and the phalam of svarga or anything is mentioned, this jnanam will not directly produce benefit. Suppose there is a ritual like Jyotishtoma for reaching heaven and I get the knowledge of the ritual, that knowledge will not give the benefit. It requires some intermediary factor. Can you guess what is the intermediary factor ?

After getting knowledge of ritual, the performance of the ritual is involved.

Jnanam anushtAnadvAra eva prayojanam dadAti – By performance of karma, one gets the benefit. It can never give benefit directly. So between *veda-purva-bhaga* and *veda-antabhaga*, there is a very big difference in the relationship. There in *Karma*, you have to know, do and benefit. Whereas in Vedanta we have to know only, nothing to do and benefit. So *adhikari, prayojana, visaya* and *sambandha* - all the four *anubandha*, we learn in Tattva Bodha. Thus between veda *purva-bhaga* and Vedanta *anubandhacatushtaya-bhedAt sAstra bhedah*. This Sri Sankaracarya establishes in all his introductory bhashyam which is very, very important. This is called shastra *dvaya-vadah*.

Once he establishes the two shastrams, the next question is what is the relationship between the *purva-mimamsa shastram* and *uttara-mimamsa shastram* i.e, *karma shastram* and *Brahma shastram* what is the relationship? This also he wants to make very clear and the relationship he reveals is *upaya-upeya sambandhah*. *Upaya* means *sadhana* or means and *upeya* means *sadhya* or end i.e, *sadhana-sadhya sambandhah*.

That means first we have to go through *karma khanda*, prepare the mind i.e, get *jnana yogyata*. When we use *karma khanda* for getting *jnana-yogyata* or *sadhana catushtayam*, it is called *karma yoga*. After *jnana yogyata*, we go to *jnana yoga* or *veda-anta bhaga*.

Thus, the spiritual journey is – *Karmayogena, sadhanacatushtaya-sampatti- praptih* or *jnana-yogyata praptih*. *Jnana yogena, jnana praptih*. *Jnanena moksha praptih*. So *upaya-upeya sambandha* is what he gives. Thus, all his introductions are *sastra dvaya-vadah*, then *sastradvaya sambandha-siddhih*.

Once we know that they are connected as means and end, Sri Shankaracarya says both of them are equally important for all of them. Because without *karma yoga, jnana yogyata* is not possible. Without *jnana yogyata, jnana yoga* is not possible and without *jnana yoga, jnanam* is not possible. Without *jnanam, moksha* is not possible.

Thus, they have to be sequentially practiced. So the language used is—*karma yoga* and *jnana yoga* are not simultaneously practiced. First I should get *jnana yogyata*. Thereafter only, I should go to *jnana yoga*. Therefore, there should be not *sama samuccaya*, but there is *krama samuccaya*. Which means that first you go through *karma yoga* and prepare the mind. Then go through *jnana yoga* and get *jnanam* and get *moksha*. This is the message of Vedanta.

Thereafter, the next question is what do you mean by *moksha* ?

A person will come to Vedanta shastram only if he is interested in *moksha* which is the benefit. If I should desire or seek *moksha*, I should know what is the definition of *moksha*? *Moksha* can be defined in several ways.

The classical definition of *moksha* is –

Atyantika dukha nivrittih, Atyantika sukha praptih. *Atyantika sukha praptih* means getting absolute or permanent *Ananda* or happiness.

Similarly, *atyantika dukkha nivrittih* means absolute elimination of sorrow, total and permanent freedom from sadness.

In fact, I jocularly tell that many people write a word in English language because they don't know Sanskrit script, so they write the word 'sadguru' spelt as 's a d g u r u' and after some time when they read their notes, they read 'sad guru'. I hope you got it ! If Guru himself is sad, what can he transfer to his disciples !

Therefore remember, *moksha* is total freedom from sorrow. Therefore, *moksha* is getting permanent happiness and getting permanent freedom from sorrow. When Vedanta promises this, we should ask a question from what standpoint?

Because when we study Vedanta we come to know that we are all mixtures of two things. Pujya Swamiji says all of us are mishras whether we belong to Orissa or not. One is Atma and another is anAtma. We are all mixtures of atma and anAtma.

So when shastra talks about total freedom from sorrow and the attainment of permanent happiness - Is this from anAtma angle or atma angle ? If this clarity is not there we may be disappointed after the study of Vedanta. We should remember from the anAtma angle, there is no question of permanent happiness and permanent freedom from sorrow. It is not possible because anAtma will have to go through its *prarabdha*. Therefore, anAtma will have both ups and downs whether it is at the body level or whether it is at mind level. Because of vasanas mind would go through fluctuations as you would have learnt in the Bhagavad Gita.

Prakasanca pravrittinca mohameva ca Pandava. Na dveshti sampravrittani na nivrittani ca kankshati.

AnAtma mind will go through fluctuations subject to the three gunas and therefore the mind, because of the fluctuating *gunas* can go through *prakasha* or brightness and *pravritti* or hyperactivity and *moha* or dullness or low mood.

So anAtma will have to go through fluctuations. If we expect that from the standpoint of anAtma, we will be disappointed and we will think Vedanta has made a false promise. In fact somebody told me I am going to consumer court against Vedanta acaryas for deficiency of service because I thought that after study of Vedanta I will be all the time smiling ! This is not happening. Therefore we should be very clear permanent happiness and permanent freedom from sorrow, Veda promises not from anAtma angle.

But veda promises for a person who has received the message of Vedanta and what is the message of Vedanta ? “You are not anAtma. AnAtma will always have fluctuations. You are Atma.” From atma angle, can we get permanent happiness or not ? What will be your reply? That is a tricky question. If you say ‘yes’ also you will be in trouble and if you say ‘no’ also you will be in trouble.

So the answer is, we cannot get, we need not get because atma happens to be *sat-chit-Ananda-svarupah*. Vedanta helps me claim I am the Atma which is always Ananda, even when anAtma is going through the guna-related fluctuations. As atma, I am permanently free from sorrow, even when anAtma is going through high and low. Therefore, promise of Vedanta can be realized only when I shift my identification from anAtma ahankara to atma. Once I claim the *nitya-ananda-svarupah* as a *jnani*, I acknowledge the fact that

anAtma will have to go through the fluctuation and I accept that fact also.

mAtrA sparshAstu kaunteya shitoshna sukhadukhadah. AgamaAyinah anityah tAn ti-tikshasva, Bharata! This is my favorite verse in Bhagavad Gita Ch 2.

Accept the fluctuations of anatma and claim permanent *Ananda* and permanent freedom from sorrow of I, the Atma. This is *moksha*. At anatma level, *atyantika dukkha nivritti* and *atyantika sukha praptih* both are not possible. Vedanta does not make that promise. Then only you can go to consumer court.

But at anatma level, *apekshika dukkha nivritti* and *apekshika sukha praptih* are possible. *Apekshika* means relatively you can increase the level of happiness and you can decrease the level of unhappiness. At anatma level, it is possible and that method is by increasing *sadhana catushtayam*. When *sadhana catushtayam* is increased, *apekshika sukha vridhiih* and *apekshika dukha nivrittih*, both are possible.

At the mental level, if we have to be happier and happier, we have to focus more and more on *sadhana catushtayam*. At atma level if you have to claim our happiness, we have to focus on *jnanam*.

In Taittiriya Upanishad, Sri Sankaracarya says mental happiness can be increased by increasing *Vairagyam*. In *Ananda mimamsa* section he talks about the different levels of *Ananda*—*te ye satam mAnusha Anandah..* He talks about higher and higher mental happiness in higher and higher lokas and he says the same level of mental happiness we can get here in bhuloka in Coimbatore itself with this heat wave, without going to higher Worlds. *srotriyasya cAkAmahatasya*.

By increasing vairagyam, mental happiness will increase. By gaining *jnanam*, we can claim infinite happiness as our nature. Therefore, what I want to emphasise is that SCS is as important as *jnanam*, especially for mental happiness and mental peace. Generally, what we think is with *Tattva Bodha* our business with SCS is over like giving away our books after we write the examination. Remember even though SCS is lesson one, it has to be focused upon throughout our life because our mental peace and happiness depend upon the degree of SCS we have attained. So just reminding you this particular message of Vedanta and once again expressing my happiness to Swamiji to give me an opportunity to share my thoughts I conclude my talk and I wish all of you all the best in your spiritual journey .

Transcribed by Ms. Padma

Arsha Vidya Gurukulam, Anaikatti and Bharatiya Vidya Bhavan organised a jnana-yagna during May 1, 2024 to May 7, 2024. Around 300 students attended the classes. A brief summary of Swamiji's both classes – Aparoksanubhuti in the morning and Uddhava Gita Chapter VII in the evening is presented.

APAROKSANUBHUTI

Aparoksanubhuti is a prakarana grantha on Vedanta written by Sri Adi Sankara. It has 144 verses.

The text begins with namaskara to Bhagavan Maha Vishnu along with Lakshmi. Aparoksanubhuti means Brahma-atma jnanam. Moksa can be gained by this jnanam. Adikari, visaya, prayojana and sambanda are given. Perform karma with Isvara arpana bhavana. Use the punya for spiritual benefit. You will get sadana chatustaya sampatti and an opportunity to study Vedanta.

Transcending raga dvesha is vairagyam or detachment. Greater the attachment, greater the fear of losing. The entire anatma prapancha should be treated like crow droppings.

Viveka or discrimination is understanding that Brahma-atma alone is nithyam. Everything else is temporary. Viveka is the means to vairagyam.

6 virtues or disciplines constitute samadi shatka Sampatti. Sama is alertness about what is happening in the mind. Let subha vasanas continue in the mind. Asubha vasanas should be weeded out earlier.

Dama is having sense organs as my instruments. Sensory activities which will generate unhealthy Vasanas are to be stopped. We should not suppress the sense organs. But we should regulate the sense organs.

Uparati means reduction of extrovert actions as it will be an obstacle in Vedanta Study.

Titiksha is having endurance to put up with difficulties in life. Withstand difficulties without complaining. Titiksha is the most auspicious value.

Shraddha is understanding that the only pramanam for atma jnanam is Upanisad taught by a Guru.

Samadhanam is mental focus with regard to short-term and long-term goals.

Mumumshuta is desire for freedom from samsara.

Thus, the four-fold qualification of a Vedanta student are discrimination, dispassion, disci-

pline and desire for moksa.

After getting reasonable sadana chatustayam, a seeker of moksa should do enquiry for attaining Advaita jnanam.

Atma vichara through Guru sastra upadesa is the only means for getting atma jnanam. But for mental purification there are many means.

Who am I? How did this universe come into existence? Who is the creator of this universe? What is the base of this universe? In this manner we will make the enquiry.

I experience the body. The body is made of five elements. I experience the sense organs. I am not the body or the sense organs. I am different from them. Through sastra pramanam I can know that I am Brahma atma tatvam.

The universe existed in a potential form called Maya. Brahman is the adistanam. Maya seemingly created the universe. The universe seemingly exists, borrowing existence from Brahman.

Is Jiva born? Sthula sariram of jiva is born during every birth. Sukshma sariram of jiva is born during every sristi. Karana sariram of jiva is never born. Isvara (along with jiva – jiva's sankalpa and karma) is the creator of this jagat. This kind of enquiry will ultimately lead to jnanam.

Whenever we experience a thing, we also experience existence associated with that thing. But existence can exist independent of all changing objects of the world. It is called 'PURE EXISTENCE'.

Five features of Existence are –

1. Existence is not a part, product or property of any object.
2. Existence is an independent entity or principle which pervades and lends existence to the object.
3. Existence is not limited by the boundaries of the object.
4. Existence continues to exist even after the object ends.
5. The surviving Existence is not accessible because of the absence of the body medium.

UDDHAVA GITA CHAPTER VII

Moksa is only by Advaita jnanam. Advaita jnanam is only by Vedanta study under a Guru. For preparation of the mind for Vedanta study, karma yoga and upasana are prescribed. Sat purusha sangha and jnana bakthi gives moksa. This is the summary of the first six chapters.

The glory of sat purusha sangha is explained. Other sadanas like yoga, sankya, dharma, vedic chants, rituals, dakshina, vows, yaga, pilgrimage, yama and niyama cannot give moksa, without the grace of the sadguru.

It is told that varieties of living beings including animals and birds in this world and in other worlds got moksa. Jnana yoga is possible only in a human intellect or one having an intellect similar to humans. So, we understand that all those living beings had intellect similar to humans.

If one has association with a sadguru all other sadhanas are included. Guru puja and Guru seva is karma yoga. Meditation on the Guru is Upasana. The message given by the Guru to the sishya is jnana yoga.

Gopis, cows, trees and animals who have not studied other scriptures got Advaita jnana due to satsanga with Lord Krishna. They attained moksa. Without satsanga, other sadhanas and scholarships will not yield moksa.

When Krishna went to Mathura, the Gopis had extreme distress due to intense attachment to the physical body of Krishna. Due to the separation, the Gopis intensely thought about Krishna. It became saguna upasana. They forgot the surroundings. They were like munis in samadhi. Later due to sadguru upadesa by Krishna, they became Advaita jnanis. The Gopis in large numbers got liberated.

Lord Krishna told Uddhava that he should reduce religious activities and do Sastra study to understand Brahma atma. One should reduce karma and upasana so that he will have more time for Vedanta study. Saranagati is merger of jivatama into Paramatma by knowledge. The benefit of this knowledge is freedom from fear.

- Report by N. Avinashilingam

Photo in cover page #2

It is said in our scriptures that the mind is the cause for both bondage and liberation. Mind here means your notion about yourself – your conclusion, “I am this much alone.” This notion, this self-judgment is the problem and therefore self-clarity, self-knowledge is the solution. In the vision of the *Upaniṣads*, the self is free.

- Swami Dayananda Saraswati

Book Release - By Swami Shuddhabodhananda Saraswati

Anubhuti-Prakasha by Sri Vidyaranya Muni is an interpretative poetic exposition of 12 Upanishads in 20 chapters. The Upanishads taught are : Aitareya, Taittiriya, Chandogya, Mundaka, Prashna, Kaushitaki, Maitrayani, Katha, Shvetashvatara, Brihadaranyaka, Kena and Nrisimhottara-tapaniya. The total verses are about 2800. Actually the first seven chapters are called Chaturveda Vidyaprakasha and the rest constitute the Anubhuti-Prakasha. And yet the entire text is known nowadays as Anubhuti-Prakasha.

It is an invaluable Vedantic text, especially to those serious mumukshus who cannot undertake the study of Upanishads with Shankara Bhashya. Having seen such a text neglected in the Vedantic circles, Swami Shuddhabodhanandaji first undertook the teaching of all 20 chapters. Then to make its teaching available to larger number of mumukshus he undertook the writing of an exhaustive commentary on it. It also gives the meaning of words in the verses with their translation. Contextually, many allied topics of Vedantic importance are also discussed thoroughly in the commentary with the scriptural authenticity without giving any room for hearsay. A summary of each chapter is given before it starts. Every chapter is independent and complete in its subject matter. It is almost a mini encyclopaedia of Vedanta.

This book is published by Sri Visweswar Trust, Mumbai (India). Taking into consideration its importance and to make it available to all, the publishers have uploaded the book in e-book form on their website www.turiyabodha.com with free download in PDF format.

On 7th of April, 2024 this book was released by Sri G. D. Nadkarni (93), an elderly student of Sri Swamiji. Before that, Sri Swamiji released its e-book. During the function, Sri Swamiji's students such as Sri Pranava Joshi, a Vedanta Acharya, Prof. Lopa Mehta (Retd. Head of Anatomy Dept. G. S. Medical College, Mumbai) and Sri Sudhakara Shanbhag a Vedanta Acharya (who teaches Vedanta in Samskrit also) spoke in detail on the salient features of the book.

The book runs into about 2250 A/4 size pages in four volumes. Only a few (sale) copies are available with the publishers. (contact : info@turiyabodha.com) and at Pujya Swami Dayananda Ashram, Rishikesh.

- Report by *Sudhakara Shanbhag*

Photo in cover page #2

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