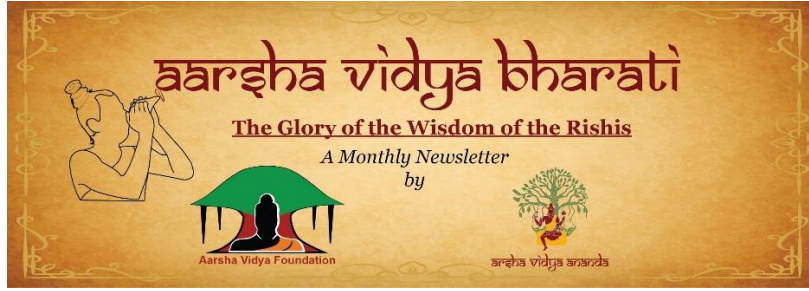

Aarsha Vidya Bharati - Mar 2022

Phalgunā - Chaitra 2078

A monthly newsletter that will bring you more happiness, more wisdom and more freedom



This is one of many articles from our monthly newsletter. Access the [Mar 2022 issue](#) or read any of [the articles](#).

Vedanta Camp Report

By Kavita Shah and Kamini Asrani, Mumbai

There could not have been a better way to begin a new year than to have a Vedanta camp (5th-6th Feb) and there could not have been a better way to begin the camp than on an auspicious day of Vasant Panchami when Devi Saraswati, the Goddess of Knowledge is worshipped. Swami Brahmavidananda Saraswati and Swamini Brahmajnanada Saraswati, our *Sampradāyavit* Gurus unfolded the texts *Vigyana-Nauka* and *Drk-Drshya-Viveka*, both attributed to Adi Shankaracharya.



Drk-Drshya-Viveka, a *prakaraṇa grantha*, is profound and pointed out my true nature as *Citiḥ*, the *Sākṣi*. I am the self-illuminating *Jyotiḥ*. In my presence everything is uniformly, non-partially illumined. My everyday experience of the Jagat is dual, there is a difference between the seen and the seer. The eyes see an object, backed by the mind. But when an inquiry is made, neither the perception nor the mind are the *Sākṣi*-s as both are ever changing, differing in their forms in individuals and have dependent reality. The unchanging, constant reality is me, never increasing, decreasing, arising or disappearing. Swaminiji beautifully recited and explained the 21 verses of the text. My journey of understanding i.e from being a mere observer of my breaths and thoughts, to witnessing as an action, at times becoming disassociated to being neutral, has ended in the recognition of I, the *Sākṣi* illumining everything, being in and through everything and not touched by any of it.

The guided meditation done by Swamiiji helped us to get in touch with the peace which is in fact my own true self (nature). Swamiiji systematically unfolded the 10 verses of *Vigyana-Nauka* - the boat of knowledge. It is this boat that takes me across the *Samsāra* and not the Karmas, no matter how and how many I perform. The importance of having the qualifications of being a *śiṣya* and approaching a traditional Guru was pointed out. It is that compassionate Guru, who has validated the *Pramāṇa*, who can make me recognize that I am *Param Nityam Nirguṇa Brahman*, by *Neti Neti* thereby removing my ignorance and pointing out oneness

between *jīva* and *Jagatkāraṇam Īśvara*. My journey of understanding from where the Jagat will go when it will resolve, and where the mind will go when *Brahmākāra Vṛitti* takes place has culminated in realizing that in *Akhandākāra Vṛitti* my mind resolves as there is no divide, the subject- object relationship like in *Vṛitti Vyāpti* and *Phala Vyāpti*.



Relative newcomers got the advantage of more clarity and insights while the seniors gained valuable understanding that deepened as well as refined their knowledge.

Both the teachers taught with so much competence and sincerity - where Swamiji left off Swamini picked and vice versa. There was a flow about the whole camp. No one could fail to appreciate their efforts or failed to gain from the camp.

It is a golden opportunity for us, Karmayogis, to immerse and stay with the subject through such camps. The orientation with the body and mind can be strong but think of a pukur (pond in Bengali), a pond covered with the moss. A pebble is thrown, and the moss is slightly displaced. I get the glimpse of the water beneath. I keep clearing my pukur by throwing pebbles till the moss completely disappears and I see the crystal clear, pure water. The intense camp helps in clearing the pond, gaining clarity about *Mokṣa* appearing to be a goal to I being the *Mokṣa Svarūpa* and from action to recognition. My *Praṇām*-s to both my Gurus to whom we are ever indebted and grateful.

A few thoughts to ponder –

Thoughts have their play in you the consciousness.

The mind / body do not have a reality of their own.

I am the *Sākṣi* which is in and through the *Ahankāra*.

I am the *Vastu* ' that is'. Everything is dependent on me.

Jñāna Abhyāsa must be done regularly.

The Lord Himself appears in all forms.

The depth of meditation is most important.

I am an ocean of *Ānanda*. We deal with situations with Karma Yoga.

Even as I am in tears, I consciousnesses is free from tears. There is no real sorrow.

The recordings from the camp can be accessed here: [Vigyana Nauka](#) & [Drk-Drshya-Viveka](#)

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