

TRADITION 2023





Śrī Vāsudevānanda Sarasvatī

Message from Śrī Vāsudevānanda Sarasvatī

The adoration of Guru Pūrṇimā is an embodiment of the ability to bring about perfection in life through elevating the soul. This upcoming Pūrṇimā (full moon) is additionally known as Guru Pūrṇimā or Vyāsa Pūrṇimā.

The disciple should worship the Guru daily and keep his name in mind in order to absorb the knowledge imparted by the Guru. The disciple constantly senses his proximity thanks to daily chanting. When a disciple forgets the Guru, the Guru likewise forgets him, and the disciple-guru relationship is broken. By keeping him in mind every day, relationships are preserved.

The worldwide celebration of Guru Pūrṇimā marks the attainment of infinity through receiving darshan (face to face) of Gurudev, as well as through worshipping him and remembering him.

Gurudev darshan and contemplating his shape is like contemplating Śiva's limitless form. Anantaśiva nāma kīrtana is comparable to sankīrtana of Gurudev's name and kīrtana of Gurupadiṣṭa mantra. Enlightenment is the result of the knowledge that the Guru imparts, and enlightenment can only be attained through the grace of the Guru. The light of enlightenment is seen everywhere 'in the whole universe', and this is Advaita.

On this auspicious event one should make a commitment to adore the Guru and serve for a year with determined spirit. Along with Guru Pūrṇimā devotion and Guru darshan, the service resolution should once more be renewed.

Our best wishes on this auspicious event go out to all trustees, seekers, followers and Mr Lambie, who lives his life in accordance with Advaita.

*The booklet this year consists of a number of animal stories.
'All these stories and illustrations are only for direction so
that one can start learning the true nature of the universe.'*

Conversations 1965, 10.3



QUESTION: *This relation of love and trust for you as Head of the Tradition is growing among the many people in London who are meditating. Today we have had a lot of fresh questions arising from the answers we sent to them.*

ANSWER: Of course, such a relation can be established between a fully realised sage and a true disciple. If by chance that sort of relation becomes established between a true disciple and an unrealized person, then it's quite possible that the relation will be broken. There is the example of a cow and a calf. When the cows go out in the herd, if a calf wants to go to its mother to get some milk it has to find its way through. And if by chance it clings to one of the other cows, it gets a shock and so slowly it finds its way to its real mother, and then the relation of love is immediately established, and both the calf and the mother cow get what they want.

Study Society Record, 18 October 1962



Once a snake appeared before Śrī Rāmatīrtha. He saw it, but no horrible idea about 'snake' rose in his mind as is the usual case. Instead, he exclaimed 'Welcome to thee, Lord Śyāmasundara (black beauty); but do I not meditate on the gentler form of yours? And what then is the reason for you to assume this terrific form?' This is how the sage at higher levels responds without being affected by delusion or even passion. **He would see everything through love.**

Conversations 1974, 3.6





All living things seem to be crying out for something or other. Among mankind some pray for wealth, some for health, some for property, some for fame, some for power, some for freedom from troubles, some for food and basic necessities during life. Moreover, all want what they ask for to be on a permanent basis; nobody wants merely a temporary cure or temporary riches. Also, we want these things in full measure; and nothing which is less than full is good enough, our object being to make and keep ourselves full in all respects.

When one is a child, one wants toys. When one is a boy, one wants education. When one's education is over, one wants employment. When one gets employment, one wants promotion. Thus, from the beginning to the very end, there is never contentment.

The great Moghul emperor, Akbar, while out hunting once had to spend the night in the jungle. Unable to sleep owing to the noise made by jackals, he asked why they were crying. Someone said that it was on account of the cold. Akbar ordered blankets to be distributed to the jackals, but still they went on crying. When Akbar again asked the reason, he was told that it was on account of their joy at getting the blankets!

In this way satisfaction in stillness and peace never comes to us, and we always go on crying!



The remedy is devoting yourself to Paramātmān. With this, all the unnecessary thinking of worldly needs comes to an end, and thereafter is succeeded by realisation of Paramātmān. Only then is there complete satisfaction, wanting nothing, we feel full. A union takes place between the full Self and the full Paramātmān. These two aspects of fullness mingle inseparably, never to part again.

Good Company I, page 81



There was an elephant, a king of elephants, who was large and mighty, and proud of it.

Once he went to a river for a bath and a drink but was caught by a crocodile. The crocodile dragged him into deeper waters and the mighty elephant was helpless to hold on to anything. He struggled, but all was in vain. When he was almost drowned, he picked up a floating flower and, offering it to the Lord, he prayed for compassion and release. The prayer being true was answered. The Lord ran fast and struck the crocodile. The elephant was saved and came out of the river.

Suddenly, he saw a luminous body moving towards the high heaven. The elephant asked the Lord about it. The Lord said that it was the crocodile, now going to heaven. The elephant found this surprising, for he himself called on God for help and God was taking the sinner to heaven. He begged for an explanation. God said that the elephant had called him with the exclusive desire to save himself, which had been fulfilled, and in the doing of it the crocodile had been killed for no reason. The crocodile must be paid back and this is how it could be managed.

The way of action, knowledge or even devotion with desire or ambition is limited. Undo the desire and it becomes unlimited.

Conversations 1973, 8.1



Wise people once discussed the question of deriving bliss out of all the multifarious aspects of the world. The discussion led to the conclusion that one should not entangle oneself with either side (physical or subtle), but should simply observe, because the Absolute is in everything. This creation is a most efficient mechanical organism which is functioning according to the laws of the Absolute, so one should always see the Absolute behind all these passing phases.

One of the listeners at this discussion went away, and on the road saw an elephant coming along. He remembered that the Absolute was in everything, so he thought, 'The Absolute is in the elephant, so surely it won't harm me.' The mahout on the elephant's back kept shouting to him to get out of the way, but the man on the road took no notice and the elephant took him up and threw him to one side.

The man went back to the sage to say he had been misinformed – he thought the elephant was the Absolute, and he was the Absolute and the Absolute would not harm the Absolute in any way – but he did.

Then he was told, 'You forgot that the driver was also the Absolute. Because you did not obey the Absolute when he shouted to you, you were punished. You, in fact, selected one of the two. **Do not select, do not show prejudice, do not make impertinent preference, then everything will be clear and you will easily find your way without any hindrance.**'

Study Society Record, 3 October 1972



The direction is towards the nature, the will of the Absolute. There is a pattern established in the will of the Absolute which forms the nature of beings. So far as one does not override this pattern, one lives by the nature or lives in the will of the Absolute. Usually, people set aside the pattern and fabricate new ones that only create trouble. Being with nature means doing all things with depth of sincerity without excitement and without loss of energy.

Whenever the swan flies, it flies with dignity, natural rhythm and transcends the ocean, and comes back fresh. This swan is the Self. According to the system of mantra, there is a quotation known as So'ham = saḥ aham which means 'That I am' and also 'I am the swan' Aham saḥ.

The individual is that which is the Absolute. It is said that the swan ultimately goes to Mānasarovara, a lake situated in the Himalayas, where it eats the pearls symbolic of the bliss. In the individual also, the pearls of bliss are hidden in the ocean of mind which only a disciplined and realised person makes use of, and all this only means a natural life.

School of Meditation, 10 November 1973



Śrī Śāntānanda Sarasvatī



Śrī Vāsudevānanda Sarasvatī

QUESTION: *Is the Ātman in the individual an ‘advocate’ for him with the Absolute? The Christian Scripture says: ‘We have an advocate with the Father, namely Jesus Christ.’ Is the Ātman in a similar situation?*

ANSWER: This illustration of the role of Christ is very common everywhere, even in India. This role which you have given to Christ is in India given to the Teacher. The Teacher is the one who joins the common person to the Father, or to the Knowledge from the Absolute. By his virtue, by his existence, he is connected to both of them because he knows the Absolute. Through the physical body he is a part of the common life as well.

Just as a crocodile can move in the river from one bank to the other bank whenever he wishes to, so this is the quality of the Teacher who can communicate with both sides.

Study Society Record, 22 January 1970



A saint called Nāmadeva was once making bread in the open. A dog took the bread away. Having seen this, the saint picked up the pot of butter and ran after the dog, saying: ‘My Lord, you have chosen to take this bread and I would not like you to take this bread raw. Please make use of this butter.’ All this was not addressed to the dog but to the consciousness within. It is said that Lord Kṛṣṇa sprang out of the dog and said, ‘Nāmadeva, my beloved devotee, you did recognize me.’

Nāmadeva replied, ‘You alone, My Lord, live as consciousness in all beings. You are the creator and the original parent. **How could anyone miss seeing you?**’

Conversations 1976, 2.4





QUESTION: *His Holiness referred to a 'cloud that may come between the aspirant and the Guru'. If, during the working day the main 'cloud' appears to be plain forgetfulness, can His Holiness recommend any technique or method whereby the aspirant can keep the Guru in mind throughout the day?*

ANSWER: During the working day one is involved in Rajas because one has to keep on being active. It is in the nature of Rajas that one thing one has to be forgiven is that one forgets ones longing for this – it is a natural phenomenon and it should be so. But, if it is natural to forget, it is also natural to remember.

So, when one knows that one has forgotten, one should remind oneself of whatever one has forgotten and try to bring this forgetful state between two moments of remembrance.

If the darkness, which symbolises forgetfulness, is contained between two lights, then it is very easy to cross the darkness without any help from outside because there is light behind and light in front.

So, remembrance does reflect some light in the darkness, and one can hold on to the light that lies ahead and go through the darkness.

If there are two remembrances, then one would see that the forgetfulness in between them has no force of its own – it has lost its force and whatever has to prevail in the individual would be made available by remembering again.

There is a small creature called a mongoose whose nature is to fight snakes. Whenever snake and mongoose meet, they fight. When the poison of the snake enters the body of the mongoose through a bite from the snake, the mongoose runs away and goes to smell a certain type of herb. By smelling that particular herb the poison of the snake is nullified, and it becomes fresh. It then returns to the fight again. This process can go on for as long as the fight is not over – so, it goes back to smell the herb, and comes back recharged for the fight having undone the effect of the poison. Forgetting is very much like this poison which is being put in by the snake – the Rajas – into our nature. One need not bother about it. One simply needs to go and get the help of the herb. **By remembering the Guru all this will be easy, and forgetting will have no bad effect.**

Study Society Record, 18 January 1974



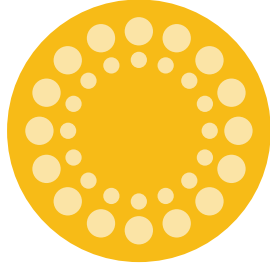
In the Indian tradition of spiritual study there is a peculiar practice still in use. This is known as 'simhāvalokana'.

It is a general knowledge that when a lion moves in the jungle he stops for a moment and looks back to make sure that everything is in order and he is in full control of the situation. The tradition of scriptural study is that when an important book has been thoroughly studied it is not put on the shelf for ever. It must be referred to again and again after some interval of time. One need not study the whole thing again. One needs only to see some part of the beginning, some of the end, the conclusion, and some part from the middle. This will revive all the memory, and nothing will be lost. This must be done again and again.

Similarly in spiritual, or other matters, one must look back and take a note of the stage one started, the stage one has come to, and what one has done some time in the middle. If one does so, then one will become aware of the shortcomings and then do something about it. This practice is very helpful to one's progress on the way.

School of Meditation, 24 January 1980





Śrīmad Bhāgavata

Skandha 1: Chapter 2, verses 8 to 12

धर्मः स्वनुष्ठितः पुंसां विष्वक्सेनकथासु यः ।
नोत्पादयेद्यदि रतिं श्रम एव हि केवलम् ॥ ८ ॥

Dharma correctly carried out by mankind, is indeed merely fruitless labour if it does not engender delight in narratives about the All-pervasive.

(1.2.8)

धर्मस्य ह्यापवर्ग्यस्य नार्थोऽर्थायोपकल्पते ।
नार्थस्य धर्मैकान्तस्य कामो लाभाय हि स्मृतः ॥ ९ ॥

Of that dharma which surely confers final liberation, the object is not the production of wealth (artha). It is indeed said that for someone whose only aim is dharma, wealth is not for the enjoyment of sensual pleasures (kāma).

(1.2.9)

कामस्य नेन्द्रियप्रीतिलाभो जीवेत यावता ।
जीवस्य तत्त्वजिज्ञासा नार्थो यश्चेह कर्मभिः ॥ १० ॥

The fruit of sensual pleasure (kāma) should not be the gratification of the senses; it is for the preservation of life. In this world the purpose of a living being through all his actions should be the desire to know the Truth, and not the pursuit of wealth (artha).

(1.2.10)

वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् ।
ब्रह्मेति परमात्मेति भगवानिति शब्दयते ॥ ११ ॥

The knowers of that Reality say that such Reality is non-dual consciousness (advaita). It is variously called Brahman, Paramātmān, or Bhagavān.

(1.2.11)

तच्छ्रद्धधाना मुनयो ज्ञानवैराग्ययुक्तया ।
पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतगृहीतया ॥ १२ ॥

The wise who have faith in That, see the Self in their own self through devotion accompanied by knowledge and renunciation and gained from the oral tradition (śruti).

(1.2.12)



Jyoti Trust Chairman's Statement

This has been another year of practising patience for the Jyoti Trustees. We are still waiting for the Indian Government's permission to send donations to the Ashram, and we are still waiting for the Ashram's permission to publish the English translation of the biography of Śrī Śāntānanda Sarasvatī by his successor, Śrī Vāsudevānanda Sarasvatī.

This latter has been a labour of love by Mukesh Bhavan, leader of the School in Johannesburg, guided by Donald Lambie leader of the School, worldwide. They and their team have spent five years lovingly translating this revealing story. Fingers crossed.

The moment either project comes to fruition, we will immediately pass the word to the School worldwide.

The Trust's other project goes steadily forward with refinements and an increasing global audience of enthusiastic Sanskritists. The Sanskritpro font is now used by linguists in over 45 countries. To download it please go to Jyotitrust.com.

I would like to thank the South African School for producing the 2023 Teacher's Day booklet. This follows a practice started last year when Melbourne produced the booklet. Once again, we have a unique and very fresh book for our Teachers' Day celebrations.

In 2019, when asked how we can serve His Holiness more deeply, he replied: *'Due to living far away, service nearby cannot be done, and you can only do the service that you do from there.'*

He then turned to one of his aides and invited him to speak. Shastriji told us: *'Guru-chintana can be done from anywhere. The local service cannot be done from there. What is suitable to you, what is within your capability, in that manner do service. Whatever you can do for the Pith, that will be taken as service. Whatever you can do for the teaching of Sanskrit, that will be taken as service.'*

This guides the Trust.

JEREMY SINCLAIR CHAIRMAN

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Her Majesty Queen Elizabeth in India in 1962
'Elephant is for ceremonial procession' *Conversations* 1999, 2.4

