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Arsha Vidya Newsletter

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The World Hindu Congress is an informal organisation aiming to provide a global platform for Hindu society to deliberate and formulate solutions to the myriad challenges being faced by Hindus worldwide and to devise workable and tangible solutions that can be implemented. The congress aims to take the movement for Hindu solidarity to the next level.

Towards this a forum was held in New Delhi between 21st to 23rd November 2014, during which Pujya Swami was honoured with a presentation of a plaque for authentic representation of Hindu Shastra, knowledge, history and identity in Bharat and throughout the world. This plaque is displayed alongside.



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*Arsha Vidya
Newsletter*

In fearless voice may
we proclaim

The Rishi's message
from all house-tops

And bring the men
of different claim

To a fold of Love
where oneness lasts!

Second Muṇḍaka Section 1

Similarly, there must be space in between the different sparks of consciousness for any division to take place in consciousness. But there is consciousness in between two sparks of consciousness also. Space itself is *mithyā*, depending upon *satya*, *caitanya ātman*. The *mithyā* space cannot divide *satya*. From the *ātman*'s standpoint space does not even exist. Space exists only from the standpoint of our experience. Space is Brahman. So it does not divide Brahman. Time is Brahman. It does not divide Brahman. Any object in time and space is also Brahman. Objects do not divide Brahman. Therefore, *akṣaram brahma* remains the same. At the same time, wherever there is a subtle body, one will find consciousness naturally manifest there in the mind, and a conscious being comes into existence. There are many minds, so consciousness also appears to be many conscious beings. But each conscious being is *akṣaram brahma* only. The whole is always whole, like even the pot space is always total space.

The word 'sarūpāḥ' is very important here. *Sarūpa* means it is of same nature.⁸ There is no difference in the *svarūpa*, nature, between fire and spark. The *akṣaram brahma* is one, *jīvas* are many, like fire is one, and the sparks are many. Just as every spark is nothing but fire alone with an *upādhi*, so too the varieties of *jīvas* are nothing but *akṣaram brahma* with *upādhis*. The *svarūpa* of the *jīva* is nothing but the same *akṣaram brahma*.

The objection, 'what is known by the words of the *śāstra* is indirect knowledge,' is dismissed here. The *śāstra* is not presenting Brahman as something to be known like heaven. The *jīva*, the knower, is Brahman. The knowledge gained through the words of the *śāstra* is, therefore, direct.

Here, the spark example is appropriate. The fire is big or small depending upon the *upādhi*. If a spark were to think, "I am a small perishing spark," it requires to be enlightened that it is but the fire. Not that it has to be told, "You are small, you are only a spark." Such a revelation does not make it freer than it was before; in fact, the smallness is only confirmed. The only difference between the spark example and the *ātman* is that between the spark and fire there is space, whereas there is no space between the *jīva* and *ātman*. There is only one *ātman* that is limitless, whole consciousness. Therefore, there is no germane example possible, all examples being deficient in one way or another.

⁸ सरूपाः अग्नि-सलक्षणा एव । मुण्डक भाष्यम्

Every *jīva* has to know 'I am Brahman,' like the 'pot space' has to know, 'I am limitless space.' Until then, the sense of smallness and limitation will remain. The 'pot space' may get some satisfaction looking at the space in the needle's eye, but looking at the 'room space' it will feel small. The 'room space' also will have the problem of smallness looking at the 'hall space' though it may feel very happy looking at the 'pot space'. There is no smallness from the standpoint of space. Space alone is the reality with reference to the 'pot space'.

Tatra ca eva apiyanti: the sparks resolve only in the fire. They come from fire, remain as fire, and they go back to fire. The coming, remaining and going—all three do not belong to the fire. They belong to the *upādhi*. When the pot is broken, the 'pot space' resolves into space, having lived its life of 'pot space' according to its *karma*. If one accepts the coming, then one can also accept the going. From the standpoint of space there is no coming or going. From the standpoint of pot space it is 'as though' coming and 'as though' going, brought about by the creation and destruction of the pot.⁹ Similarly, from Brahman alone the *jīva* comes when the *upādhi* is born, the same Brahman sustains the *jīva*, and unto that Brahman the *jīva* goes back when the *upādhi* gets resolved. Therefore, all the *jīvas* are nothing but Brahman.

Really speaking, there is only one *vastu* which is *nirupādhika*, without the *upādhi*. Suppose you place a red flower in front of a crystal, it now appears red. The red colour is due to *upādhi*¹⁰ and is not intrinsic to the crystal. Without assuming the colour, the crystal appears as though it has the colour. The crystal does not even know the presence of the flower. From the standpoint of the crystal, there is no *upādhi*. From the standpoint of the appearance of colour in the crystal, we present an *upādhi* which is a flower here.

So too, whatever we attribute to Brahman is due to the *upādhis*. In reality the *jīvas* do not come out of Brahman. It is due to the appearance and disappearance of varieties of *upādhis* that we say, " *Jīvas* are born of Brahman and resolve into Brahman." It does not mean there are two different things—the *nirupādhika-brahma* and the *upādhi*. Brahman is free from *upādhi* and the *upādhi* itself is born of Brahman alone, and hence not separate from Brahman. So *upādhi* is *mithyā*. Brahman is called *jīva* due to *mithyā upādhi*. Without the *upādhi* the *jīva* is *satyaṁ brahma*. Even with the *upādhi* the *jīva* is *satyaṁ brahma*.

⁹ यथा आकाशस्य सुषिर-भेदोत्पत्ति-प्रलय-निमित्तत्वं झटद्युपाधि-कृतम् एव तद्वदक्षरस्य अपि नाम-रूप-कृत- देहोपाधि-निमित्तमेव जीवोत्पत्ति-प्रलय-निमित्तत्वम् । मुण्डक भाष्यम्

¹⁰ *Upādhi* is that which gives its attribute to another object, without really giving it.

श्री रुद्रम् Śrī Rudram Mantra 8

Ṛṣi - Vaiyāghraḥ; Chandas - Tṛṣṭubh; Devatā - Śrī Rudraḥ

Dhyāna- śloka

उद्यद्भास्करकोटिप्रकाशमाकाशगं भीमम् ।

भीतिघ्नमभयवरदं ध्यायेद्द्रुद्रं सुरौदृनुतम् ॥

udyadbhāskarakoṭiprakāśamākāśagaṁ bhīmam ।

bhītiḡnam abhayavaradaṁ dhyāyedrudraṁ surauḡha-nutam ॥

May one meditate upon the Lord Rudra who is effulgent like crores of rising suns, who pervades space, who has a fearsome form, who dispels fear, who is praised by all *devas* and who grants the boon of refuge to all.

If ten million suns were to simultaneously rise in the sky, how much brilliance would there be, such is the effulgence of the Lord. The idea is that he is all-effulgence, all knowledge. He pervades the space and obtains in the *buddhi* of oneself. Through he has a frightening form, he is the one who destroys fear. Not only does he destroy fear, but he also has the gesture of offering fearlessness, *abhaya*, like even Rāma gave to Vibhiṣaṇa. May one meditate upon Rudra of this nature.

Result for the chanting of the eighth *mantra*: One gains *puraścaraṇa-siddhi* of this *mantra* by chanting continuously for three nights with the discipline of fasting for one night. This *mantra* takes care of inner enemies.

स्तुहि श्रुतं गर्तसदं युवानं मृगन्न भीममुपहतुमुग्रम् ।

मृडा जरित्रे रुद्र स्तवानो अन्यन्ते अस्मन्निवपन्तु सेनाः ॥ (8)

stuhi śrutam ḡartasadaṁ yuvānaṁ mṛganna bhīmam upaḡhatnumuḡram ।

mṛḡḡa jaritre rudraḡ stavāno anyante aḡsmannivapantu senāḡḡ (8)

stuhi - (O mind!) praise ; *śrutam* - the Lord who is revealed in the scriptures; *ḡartasadam* - who abides in the hearts; *yuvānam* - who is ever young; *mṛḡanna* - like the lion; *bhīmam* - who is frightening; *upaḡhatum* - who destroys the wrong doers; *uḡram* - who is not conquerable; *mṛḡa* - bless us with happiness ; *jaritre* - in this body that is subject to ageing; *rudra* - O Rudra! *stavānaḡ* - who is being praised by us; *anyam* - any other; *te* - your; *asmat* - than us; *nivapantu* - may destroy; *senāḡḡ* - armies

O mind, praise the Lord revealed in the scriptures, praise the ever-young Lord who abides in our hearts, who destroys the wrong doers, who is frightening, unconquerable like the lion. Rudra, your praises we sing; bless us with happiness. Bound as we are in this body that is subject to ageing. May your army of *devas* bless us and punish the others (who are the wrong doers) other than us.

Stuhi - Praise (the Lord). Here, we address our mind. In Indian music we come across songs where the organs of speech are addressed such as, "*bruhi mukundeti rasane... O Tongue, say Mukunda.*" In the same spirit we address here, "O Mind, please repeat those words that reveal the glories of the Lord."

Śrutam stuhi - Praise that Lord who is revealed by the *śruti*. You may be praising him, but he may not be able to hear at all. No, he is sitting in the heart, *gartasadaḥ*. Even if you do mental *japa*, it is good enough. You do not require calling him. Calling is for your own listening. The *antaryāmī* is pointed out here as *ātmā*, as *Īśvara*.

Further, he is *nitya-yuvā*, ever young, the one who never ages. You cannot say the Lord is a child or an old person, since the former means that he has to grow up and the latter means that he is subject to death. *Yuvā* means, one who is young but never ages.

Upahatnum mṛgaṁ na (ivārthe) bhīmaṁ stuhi - In punishing the wrong doers, he is frightening and unconquerable like a lion; there is no equal to the Lord nor any one greater than him. Even though he is praiseworthy, he is also frightening being the destructive power, *bhaya-hetu*.¹³⁰ He humbled Yama and therefore, even Yama is afraid of the Lord. Though he is *bhayaṅkara* he also puts an end to your fear.

Any *stuti*, praise is a prayer and also meant for understanding. When you praise the Lord, it can never be a flattery, for he is more than that. It is factual. Whatever you say in praise of him needs to be first understood by you. To understand all that is said in *Viṣṇusahasranāma*, you have to know the *śāstra*. Understanding the words of praise, you understand the vision of the *śāstra*. *Ugraṁ stuhi* - Praise the Lord who is almighty, unconquerable.

He rudra, may you, who are being praised by us, make us happy. In this body which is subject to ageing and dying, *jaritre*, give us *mokṣa-sukha*. As long as we are living here, we wish to be able to move around without any disease. Later also, we desire to be free from death. We pray, please direct the *devatās*, to bless us and not trouble us. O Lord, we propitiate your army of *devatās* who are under your control, let them not give us sorrow. Let them, instead, eliminate our inner enemies.

¹³⁰ *bhīṣāsmād vātaḥ pavate...(Taittirīyopaniṣad 2.8)*

Crises Management

by Swami Dayananda

COMMITMENT

The best way of managing a crisis is not to create one. I deal with issues before they mushroom into crises and cause me stress and heartburns.

For my own freedom from stress, I have to make the commitment to a task and begin to do it. I have to prioritize my tasks in the order of decreasing difficulty and deal with them one by one: the most difficult first, the less difficult second, still less difficult third and easy ones later. Why are people often afraid to commit themselves? It is because of fear: fear of failure, fear of losing what one has, fear of repercussions in making a decision, fear of taking a stand.

A psychologist once wrote a book after visiting many countries and meeting many people. India was one of the countries he visited. In his book he said that among all the people he met, a *sannyasi* has the sanest mind. This is true because a *sannyasi* does not worry about tomorrow. That is what makes him a *sannyasi*. A sane mind is one that is free of the fear of morrow.

You may be unable to commit because you are afraid of losing your job. What will happen if you lose your job? Of course it is not the best of situations to be in, but it is not the end of the world either. You can search for another job. If you don't find one, you may not be able to live in the lap of

luxury, but you will not starve either. You can always support yourself by working at a fast food chain or at a car wash. You will survive.

The alternative or outcome of not making a commitment is to continue with a heavy heart at work. The fact that you do not commit nags your mind constantly. There is no escape from it. Therefore, it is better to take the plunge and commit yourself. Our whole life is a commitment. Living is a commitment, marriage is a commitment, an appointment is a commitment, a word given is a commitment. The Vedic culture is a culture of commitment.

In the *Ramayana*, *Dasaratha* gave his word to *Kaikeyi*; he gave her a boon. On an opportune occasion, she asked *Dasaratha* for the boon. She said, "I want Rama to be sent to the forest and Bharata to be enthroned." This was a shock to *Dasaratha* but he could not go back on his word. He had given her a blank check. He had not given his word that he would send Rama to the forest—that was *Kaikeyi's* wish. He had only told her that she could ask for something if she wished and he would fulfil it. Upon hearing *Kaikeyi's* words, *Dasaratha* said to Rama, "It is I who had given my word to *Kaikeyi*, but you have the right to refuse to go to the forest." But Rama declined. *Pitrvakyaparipalanartham*, to uphold the words of his father, words which

Dasarathahad actually given, Rama went to the forest.

In the *Mahabharata*, *Arjuna* came to his mother after winning *Draupadi*. He said to *Kunti*, "Mother, I have brought a gift," to which *Kunti*, without knowing what the gift was, replied, "Share it with your four brothers." On hearing this, *Arjunawas* appalled because he meant *Draupadi* to be a gift only figuratively. When *Kunti* came to know that the gift was really a girl, *Draupadi*, she was also nonplussed. *Kunti* then consulted all the elders. There were a lot of questions to be answered: how can *Dharmaraja* marry *Arjuna's* wife; how can *Draupadi* marry all five of them; how can *Kunti* put up with all this; how can the other relatives accept this. After much discussion, it was decided that since *Kunti*, the mother, uttered those words, they had to be respected. One wonders who is great in this: whether *Arjunais* great or *Dharmaraja* is great, or *Kunti*, or *Draupadi*.. Everyone is equally great; so earnest was their commitment to the given word.

These stories highlight our value for commitment. By committing, we uphold what we cherish. Therefore, I commit myself to a decision after I have understood the matter well. If I need to consult someone before I reach a decision, I do so. If it is in my power to commit, and if I have taken all the factors into account, then I make a commitment and stand by it.

When I assume a responsible position where I am expected to make decisions, people look up to me. I have to make commitments.

I should not be afraid of a commitment or a decision which involves pain. After having tried and failed in all my efforts to make a person work better, if I have to dismiss that person, the decision is painful. Even though I am not dismissing him because of a personal vendetta or a prejudice, the decision to let him go is still hard. Yet, I understand the issues well, it has to be done. Therefore, I must do it. I can call the person and gently explain the situation to him. I can let him go without destroying his self image totally. Still, I have to do it.

We have a particular *dharma*: you sacrifice something for a greater cause. To save your family, you sacrifice wealth. You sacrifice a family to save a community. You sacrifice a community to save the country. Do you know how forest fires are controlled? By controlled burning. Why? Because all the undergrowth, such as bushes and shrubs, has to be burnt. Otherwise, if there is a fire in one place, the whole forest will catch fire because of the dry undergrowth.

Therefore, for the sake of the company, if I have to do something that is difficult and painful, I have no choice but to do it. Otherwise, it may result in a crisis, and I may have to close down the whole business. To save the jobs of many, I may have to take away the job of one.

PROCRASTINATION

By postponing things, by not dealing with issues on hand, I create a crisis. To avoid a crisis is to follow the old adage: a stitch in time saves nine. So, however difficult be

a decision, it will be more painful if I postpone it for later.

Many a good relationship is lost because one does not do the right thing at the right time. When someone writes to you and you keep postponing writing back to him, that person thinks you don't care, which is not true. What is to be done at the right time, if it is not done, can cost you a lot. Even marriages may be destroyed because of procrastination. If the wife wants to talk to the husband, and he keeps postponing the conversation because he suspects she has something unpleasant to say, ultimately it can lead to a crisis.

Let us consider the example of a procrastinating executive. When he goes to work, a few files are waiting for his attention on his desk. He picks up the one on top of the pile which receives his immediate attention. For this particular job, he has to consult another file. This implies that he has more work to do which he is not prepared for right now. Therefore he postpones working on it. So from the left side of the desk the file moves to the right. The next file requires him to make an unpleasant decision, which he is reluctant to do. Therefore, he decides to set it aside. This file also moves to the right. The next file is huge and demands the boss's help, but the boss does not want to take the time. The boss wants the executive to do it instead. This one also moves to the right. Then there is another file which involves a lot of research. This one also joins the

mounting pile on the right. There is one file which deals with a routine matter and is simple. Since the executive has come to work and he must do something, he acts on it. He dictates a letter and is rid of the file. So he attends to the only job which does not involve his commitment or require a decision or any effort on his part.

People tend to go for the easy and pleasant things and leave the difficult ones for later. This is a good strategy if one wants to get many things done as quickly as possible. But it becomes a failing in the person if he cannot face unpleasant situations and always goes for the pleasant. When the day is over, the files are still waiting to get the executive's attention, and with every passing day the files accumulate. After a few days he does not want to see the files on the table at all; they irritate him and so he stuffs them into the drawers. There comes a day when the work can be postponed no longer. The files must be looked at. And when the files are dealt with the executive goes home with a clean heart. He feels light hearted. There is a sense of satisfaction, a sense of accomplishment. Why? Because even when the files were in the drawer, they really went home with the executive in his heart. Any job undone hangs heavily in your heart. This is a risk both to your health as well as your job. Therefore, doing the painful task first and the pleasant ones later avoids crisis.

Om tat sat.

Compiled by Swamini Vilasananda

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Meditation by Swami Dayananda *AtmASantah*

The meaning of the word “silence” is non-separate from the conscious being. The conscious being has no motion, it is never displaced in spite of changes in perception. When you hear, you are conscious. When you see, when you smell, when you taste, you are conscious. When you think, you are conscious.

The conscious being is never displaced by changes in experiences. Changes in experience take place because the objects of experience change or the states of experience change; from waking you go to sleep, from sleep you go to dream, or from sleep you come to waking.

The meaning of the word “I” is this conscious being, the conscious being which is motionless, identical with silence. The conscious being is always silent. This silence is used as a word to define the self, *AtmAsantah*. *AtmA*, the self, the I, *santah*, is all silence.

This silence is not something opposed to agitation. The conscious being is not opposed to agitation, in fact agitation is because you are conscious of agitation. The silence is identical with the conscious being and therefore it is never displaced by agitation. You are silence and the silence is the conscious being.

It is not a mere emptying of the mind that is attempted here. What is attempted here is to appreciate the silent conscious being, in spite of thinking or perception.

If you have to keep your mind empty, tension is inevitable, a build-up of anxiety,

a tension will become natural. The mind, being what it is, will throw up thoughts. If the goal, the end, is having an empty mind, free from thoughts then you have to avoid thoughts. When thoughts come, your silence is gone and so there is a tension.

Look at the whole thing the other way. In spite of perception and thoughts you are silence. Your silence is never displaced, by thought or by any perception. You will find you are not only free from the fear of thought, but also that the thought doesn't come. If it comes, you are not disturbed. If it doesn't come, you are what you are.

This shift in emphasis accounts for the difference between various disciplines and this teaching tradition. Here we are concerned with fact, we are not concerned with a state of experience. In all disciplines there is a concern for a state of experience.

I will chant, you just observe. You observe the silence between chants, relaxed, being conscious of yourself, being there, as a silent conscious being. Just watch, listen to the silence between chants.

Om namassivaya, Om namassivaya.

When you observe silence ‘you are silence’. You can't observe silence without your being silence. *Om namassivaya.*

When you observe silence you are conscious. Not only are you conscious, you are silence too.

Om namassivaya.

Piercy, CA. January 21, 1980

Compiled by SwaminiVilasananda

How to Teach the Value of the Values to Children Swami Veditatmananda Saraswati's talk to Teachers

at Purna Vidya Teacher's Training Camp, August 2014
Arsha Vidya Gurukulam, Pennsylvania USA

This morning we will talk about communicating values to the children. It's a very important topic wherein the right attitudes and values in life are most important for you, and then the children also grow up with the value of the values. The importance is that the values protect *ahimsā*, non-violence; truthfulness, compassion and so on. They are known to most of us, but the most important thing is the value of the values, how these values are valuable to us.

We find that the values are being compromised everywhere. Therefore, young people when they are in school wonder whether an honest person has a chance in life, because dishonesty seems to give a lot of premiums. They see lots of violence all around, lots of abuse of human rights, and so they wonder and require lessons about values. It is true that following values is indeed difficult. So as in any other topic, first the teacher should be very clear about what the values are and how the values are valuable.

In communicating with students the first requirement is the clarity of what the teacher says as well as a conviction of what the teacher teaches and, hopefully, also putting that into practice. Ideally the teacher is a role model for the students. That is why from the ancient times it is our tradition that the children go to a *gurukulam*, which is the home of the guru,

and stay with the teacher because the teacher not only taught in the classroom, but also demonstrated this in his own life, setting an example.

Lord Krishna says in the Bhagavadgītā: *Yadyad ācarati śreṣṭhastattadevetaro janaḥ*¹. Whatever a *śreṣṭha* or a leader, anybody who is an important person, whatever that person does, the people who respect him will follow. Most people cannot think for themselves. Therefore, they will follow what the leaders or important people do. Both the teacher and the parents are leaders. So, this course is meant for both teachers and parents, where the parents become teachers of the children.

However, when the parent becomes the teacher of the child, teaching this Vedic Heritage, *Pūrṇa Vidyā*, it is likely that some subjectivity may come; father may have an agenda for the child. The father may want the child to become successful so that the father thinks *he* is successful. Very often parents ask us, "Swamiji, what did we do wrong? Where did we fail, because the child is like this?" It means that they see their own success as the success of the child and their failure as the failure of the child. Therefore, when the father communicates to the child, it is likely that there is an agenda of what the child should become. When mother communicates also there is an agenda. Parents, of course, have great love

¹ Bhagavadgita, Ch 3, 21. Whatsoever an important person does, that alone the other people do.

and affection for the child, but also there is an attachment and an agenda for the children. So while communicating with children, the parents need to stay away from this personal agenda as best as possible. They should treat the child like a teacher would, objectively, as a child, as an individual person having his own needs or her own personality. The teacher is not the father or the mother and does not have an agenda for the child. The teacher just wants to communicate. The teacher wants the wellbeing of the child, no doubt, but no agenda, because the teacher does not judge himself or herself based on the performance of the child. So objectivity is important in communicating with children.

When it comes to values, it is a very difficult theme or subject to communicate. Two things are important for values: first, understanding the value of the values and second, interpreting a value in a given situation. So, value of value, why is non-violence a value? Why is truthfulness a value? Why is honesty a value? Why is forgiveness a value? The scriptures, and the parents, and the teachers, all of them describe these as values, why? We grew up knowing that these are values, but we didn't know why they are values. We were perhaps more reverential to our parents. We followed what our parents told us without questioning. There is an advantage in that and there is a disadvantage. The advantage is that sometimes the parents are not educated in giving a reason for why they are saying what they are saying. But if a child insists on knowing the reasoning then the parents will have to find out.

Then, in *pūjā* why should we have to utter these words three times? Why should we do this and not this? I don't know. So, we simply follow these things traditionally

without asking questions of our parents. Very often nobody knows why things are done the way they are done. It was all right as far as we were concerned and our parents were concerned. It is not all right for today's generation because it is a generation that thinks.

Also, today children are brought up with an emphasis on individuality. Particularly in the West, a child is encouraged to make its own decision. Whether it wants this brand of cereal or that brand of cereal, whether it wants to put on this dress or the other one. And thus, it is wonderful that the child is encouraged to take responsibility right from that age. It is also appreciated when they do work. Therefore, a child is brought up to think that "I'm something!" It is important for a person to feel that I am something. There is a sense of self-worth in that I can take responsibility and have my way. So thus, there is an emphasis on individuality.

But that also will bring about certain defiance. When my individuality is encouraged, I want it to be encouraged all the time. I may not be willing to bend when I do not agree on certain things. Therefore, today's generation will want to do things only if they are convinced about it, and not otherwise. This is fair. We were not that generation that we had to be convinced because reverence and respect was there. We heard so many stories from the Purāṇas and we never questioned. You should be very careful what you tell your children because first of all when you say something you must be prepared for questions. Before you tell them a story think about what they can ask and be ready with an answer. When the answer is not there, then don't tell them the story.

... continued...

Alienation is the fundamental Problem

To my beloved Teacher Pujya Swamiji

The talks over the last five days have been so helpful to me in terms of clarification. In Western psychology the isolated individual is assumed to be a fact. All therapeutic efforts or interventions are an attempt to deal with what problems are seen to exist WITHIN this isolated individual or with the problems this isolated individual is having. What is assumed to be the problem is what determines the perceived solution. If the problem is assumed to be unconscious forces then the solution will be in the direction of releasing these by making them conscious. If false interpretations are seen as the cause of the individual's problems then arriving at accurate interpretations will seem to hold the answer to the person's difficulties. If interpersonal relationships are seen as the basis of the individual's unhappiness, then interventions in this area will be seen as the solution. Every psychological theory is an assumption as to what the problem of human suffering is and this primary assumption determines all the specific therapeutic methods used by each particular school of thought. But the fundamental existential problem, which is this rupture with the whole, is not recognised, let alone dealt with.

In the world of psychology the fundamental problem of being alienated from the whole, which you have outlined so clearly this

week, is not seen. This is because the alienation itself is not recognised and the whole is not understood. It is an extraordinary thing that when I, as an individual, come into harmony with the whole, I become right within myself. As you say, we become normal when this relation is in fact there. This is all without any psychotherapeutics of any kind. There has been no messing around with any of the mental contents. It is a stunning surprise in many respects that it is the RELATION TO THE WHOLE that is the existential problem for the individual living in the world, not some defect in our minds or the world.

The vision you have unfolded for us this week that shows us clearly that everything is perfectly in place, is an assault against all our subjective assumptions. We have so long seen the world as something out there that gives us what we want or refuses to give us what we want. I always had this feeling that God played dice. Psychologists of various schools of thought have tried to solve the problem of what brings about a transformation of mind in which people can be relatively secure, peaceful and content. Some of these people have had a lot of good will and were and are highly brilliant. However, they never recognised the perfect order present in the way the mind worked; they rather saw it as pathology. They also assumed the location of the problem was with the mind, not the individual. You are

the only person I have come across in all my reading and studies who has shattered this misconception in no uncertain terms. The idea that I am the problem and I am the solution, points directly to the nature of the problem, as well as to the nature of the solution.

This vision that everything is God (which as you have stated, can only be scripturally derived) lifts us out of our subjectivity and brings us into a harmonious relation with EVERYTHING that is. It becomes evident now that this vision that you have been unfolding to us so very clearly in the last five days is the Rosetta stone that we have all been seeking. In this, is the solution to human suffering. Abiding in this vision, we can meet any happening in our life without any psychological friction, relatively speaking. The extraordinary thing to me is that this one vision is THE light in which all the factors in my life can be clearly seen.

I don't need another light. When we abide in this vision (which we can at any one time) it transforms our relation to ourselves, our relation to others and whatever situation we find ourselves within, by bringing us into harmony with these things. It is so wonderful to know that this vision is available to us whenever we turn to it.

My beloved teacher, in the last 5 days we have SEEN God through your eyes. We bow to your feet in gratitude.

Bede (Budha)

Bede Clifford in his early years studied philosophy, psychology and theology in a Roman Catholic seminary. In his later years he was formally trained in various methods of psychotherapy and completed his Masters in Applied Science in 1999. Bede is a student of Swamini Atmaprakashananda is now studying Vedanta in Annaikatti.

To the subscribers of Arsha Vidya News Letter

Many subscribers of this newsletter are getting hard copies regularly. A new team has been formed at our end to streamline few issues connected with subscription, its renewal, its proper distribution etc.,. Please send your enquires to our dedicated e-mail address nlquery2014@gmail.com.

All your letters relating to subscription should be clearly **marked in the envelop top** itself as “ **Arsha Vidya News Letter query—Attn Br.Kumara Caitanya**”.

Arsha Vidya Gurukulam, Anaikatti, Coimbatore 641 108.

This will enable us to act fast.

Thank you

Editor.

Long Term Course at AVG during November - December 2014

A summary of the Vedanta classes held during November- December 2014 is presented below:

CLASSES ON VAKYA VICHARA BY PUJYA SWAMI DAYANANDA SARASWATI

Pujya Swami Dayananda Saraswati taught select verses from various Bhagavat Gita verses covering significant topics.

QUALIFICATIONS OF A SEEKER: Bhagavad Gita Chapter XIII, teaches some desirable attitudes and values like *arjavam*, *acaryopasanam*, *soucamet* for the seeker. One possessing these qualifications will be an amiable, admirable and acceptable person.

One who has analysed the limitations of material pursuit, understands that the only thing he wants is *atmajnana*. For him Vedanta study is not a part time pursuit. It is more than a full time pursuit, it is a life fulfilling pursuit. In the whole pursuit, beauty lies in the clarity that moksha is the only worthwhile *purushartha* to be pursued.

Without the above qualities *jnana* is not possible. The seeker deliberately pursues these qualities until they become his own nature. What is natural for a *jnani* is *sadhana* for a seeker.

COMPASSION: Gita Chapter XII talks about *daya*. *Jnani* sees the entire *jagatas* himself. He has no animosity to even people who are critical or inimical to him. He is kind while relating to all living beings. Compassion is a dynamic expression of *Jnani'sananda*.

Sadhu is the one who helps others. He is non-judgmental and evokes in others trust. He reaches out to people.

As long as one is not giving, one is small. Limitlessness is far for him. Compassion is the closest to one's nature of fullness and satisfaction.

One is not rich because one has money. One is rich only when one gives money.

ISVARA JAGAT KARANAM: Gita Chapter XVIII Verse 46, explains that *Ishvara* is both the material and efficient cause. *Ishvara* is both the manifest and unmanifest *jagat*, in other words whatever is there is *Ishvara*. The whole physical, physiological, psychological orders etc are *Ishvara*. In appreciation of this fact, when one offers his work as an offering to *Ishvara*, he gains success – relative success (of being able to manage *raga* and *dvesha*) and absolute success – *moksha*.

GENERAL TALKS:

UNCONSCIOUS EMOTIONS: Every one – mother, father, teacher – whoever the child considers as infallible, proves to be fallible eventually, creating emotional disturbance on the part of the child. It looks up for someone who is absolutely infallible.

Finally one understands that the infallible is *Ishvara*. One's awareness of *Ishvara* validates him. There cannot be hidden or surfaced emotions that cannot be validated by *Ishvara*. In the eyes of *Ishvara*, everyone is acceptable. All that is here is *Ishvara*. Only when one understands that *Ishvara* is in the form of psychological order, he can totally accept his emotions.

WORK IS WORSHIP: One should not do work as per his likes and dislikes. In whatever situations one finds himself, he does cheerfully what is to be done by him in that place and time. One does with the awareness all the way that he is giving his contribution in keeping with *Ishvara's* order. Then all work becomes worship.

CONTRIBUTOR: One gives because one is in a position to give and the other person needs it. One becomes an active partner of *Ishvara*, when one gives. Reaching out action makes one a contributor. A person can be said as a matured person only when he is a contributor.

ATMA JNANA: *Atma* is satisfaction. 'I' am the meaning of satisfaction. He does not depend upon external situations for his happiness and security. He understands

that his intrinsic nature is *satyam-janam-anantam-brahman* and hence of external situations will not at all affect him.

SUMMARY OF VIVEKACUDAMANI CLASSES BY SWAMI SADATMANANDA

Swamiji has taught this text with full details in the classes along with a detailed overview of *Vedanta sastra*. Brief summary of the classes is presented below.

GURU'S ASSURANCE: In response to the *Shishya's* request seeking freedom from *Samsara*, the *Guru* assures him the way to cross *samsara*, pointing out that the *samsara* that is experienced is due to the identification of the self with *anatma*. The fire born of the discriminative knowledge of *atma-anatma* will burn *samsara* along with its roots."

SISHYA'S QUESTIONS: "What is bondage? How did it come about? How is it sustained? What is the way to freedom? What is *anatma*? What is *atma*? How to differentiate them?"

GURU'S ANSWERS: By *atma-anatma viveka* or discriminative knowledge one understand one's own *svaroopa* is *poornam brahma* and the rest are all *anatma* or *mitya*.

Guru then points out that five *koshas*, three bodies (*sthula-sukshma-karanashareera*), three states of experiences (*jagrat, svapna, sushupti*) which are all *anatma* are the products of *avidya* and goes on describing

their nature. *Atma* or consciousness is witness of all the three states of experience and is distinct from five *koshas* and three bodies and by itself it never undergoes any changes.

WHAT IS BONDAGE? : Having “I” sense in the *anatma* due to ignorance, is bondage and is the cause for *samsara*. Just as a silk worm gets trapped in its own cocoon, the *jiva* get bound to *samsara* due to this ignorance of the *atma*.

HOW BONDAGE: *Maya'savaranasakti* (veiling power) covers the *atma* as it were which is part-less consciousness like shadow covering the sun. *Maya's viksepasakti* (projecting power) makes one think that the *anatma* body is *atma* (“I”). It afflicts him with binding desires and anger.

HOW FREEDOM IS GAINED FROM THIS BONDAGE: By commitment to *Sruti* with *shraddha* and with committed *karmayoga* lifestyle, one gains a pure mind and exposure to *sastra* and teacher leads to *atmajnana*. This knowledge of the self destroys *samsara* along with its root, freeing the person from this notional bondage.

Thus by cognitive separation and not by physical separation, one negates the five *koshas*, and the very nature of the negator is understood to be witness consciousness, in the form of *bodha*, knowledge.

TVAM PADA VICHARA: JIVA SVARUPA: Now, the *Sishya* raises a question that after negating everything he did not find anything remaining. *Guru*

replies that **when everything is negated, the knower of this absence remains un-negated.** One should understand that he is that *Atma* which shines as ‘I’, which by itself is not objectified.

After understanding that the nature of oneself as witness-consciousness, *Isvara* and the world still remain. Complete knowledge is gaining the understanding that I’m the cause of the world, the reality of the *jiva*, *Isvara* and the *jagat*. In order to accomplish that, TAT PADA has to be enquired into.

TAT PADA VICHARA: BRAHMA SVARUPA: When one understands oneness between *Atma* and *Brahman*, he is released from *samsara* and gains freedom from the sense of limitation.

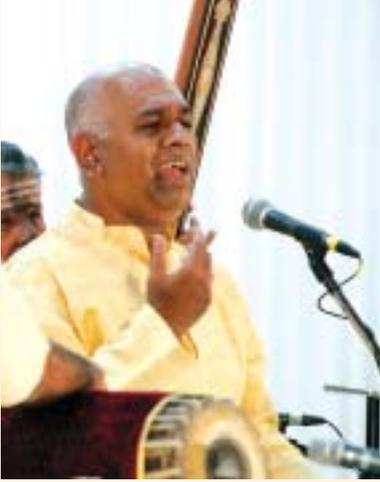
Brahman is defined in terms of *tatasthalaksana*, indirect means using extrinsic features, as cause of this *jagat* and *svarupalakshana*, direct means using the intrinsic feature, as *Satyam*, *Jnanam* and *Anantam*.

Brahman is pure existence (*Satyam*) unconditioned by any object, which is unqualified consciousness (*Jnanam*). Since it is free from any qualifying factors, it is not limited by space, time or object (*Anantam*). ***Brahman* is the truth upon which the *jagat* comprising of all *nama-rupas* are superimposed.**

This truth is pointed out by quoting both from the *Sruti* and *Smriti*.

Report by N. Avinashilingam

Arsha Kalarangam's 8th Annual Musical Festival



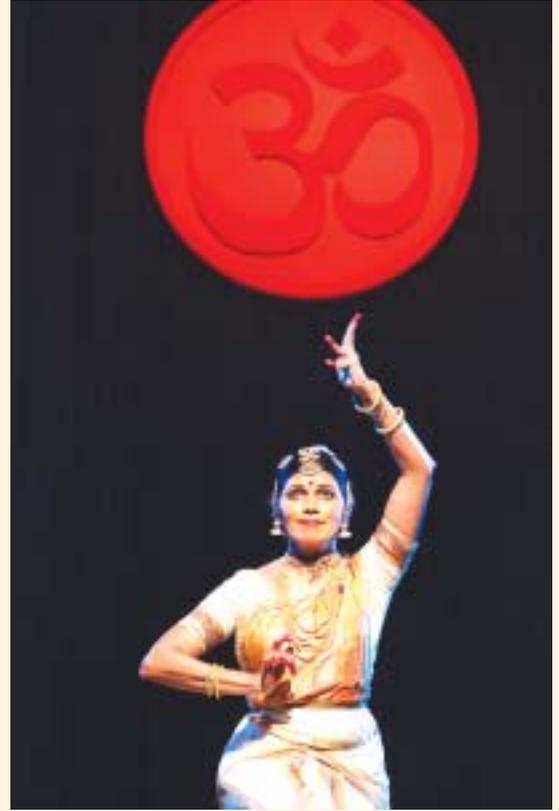
Sri Vijay Shiva

As reported in the November issue of this News Letter, the above event was organized between 16th to 19th of November 2014. The opening day was marked by the distribution

of 'Arsha Kala Bhushanam' award to five distinguished fine-arts performers by Sri Gowri Shankar of Sri Sringeri Sarada Math, in the presence of Pujya Sri Swami Dayananda Saraswati.

It was followed by Vocal Concert by **Sri Vijay Shiva** and his troupe on 17th November. While *Mohanam* was elaborated as main item, the *Poorvikalyaniraga* rendering followed by Dikshitar's *Meenakshimudamdehi* and *neravalat vidhuvidambanna ...* was soulful.

The second day solo thematic presentation on '*BrhmaatmaCakram*' by dancer Revati Ramachandran –who incidentally was awarded the previous day the title of 'Arsha Kala Bhushanam' –based on *Vedanta* message mainly from *Svetastavatra Upanishad*. The core message the artist conveyed was that *Brahman/Ishwarais* both *nimitta* (intelligent) and *upadana* (material) *karanam* (cause) of the whole creation and as *nirgunam* it is *vivartakaranam*.



Revati Ramachandran

The *Ishwara* or *Brahman* as an imaginary cosmic wheel (*BrahmaatmaCakram*) brings forth the whole cyclic changes with *trigunatmika-maya* as material cause was choreographed and depicted by Revati splendidly. The high-light of the performance was the *Ragam-tanam* in the *raga Karaharapriya* set to a rare *rangapradeepatalam*. That the messages can be conveyed even through *ragam* and *tanam* phases was very unique and it shows that the artists had done tremendous research work while choreographing it. In the last part of *caranam* "*tadjam-tallam-tannam*" Chandogya Upanishad mantra message of one single source as *srishti, sthiti and*



Pujya Swamiji and other distinguished audiences

layakaranam was rendered in karnam“
tadjallan brahma”.

Final day event was the Veena-Venu-Violin
by Sri Kannan & party. Concert started with
a pancaatifrom Taitriya Upanishad followed

by Hamsadvani raga kriti of Dikshitar. Ragam-
tanam-pallavi in the raga Sucaritra followed
by pallavi—दयानन्दम् सत्गुरुम् प्रणमाम्यहम्
धर्मस्थापनाऽचर्यम् dedicated to Pujya Swamiji
was the master-piece of the concert.



Kannan & Party

Seven-Week Vedanta Retreat at AVG - Oct to Nov 2014

The 7 week Vedanta retreat of 2014 began with its characteristic thoroughness on October 7, 2014 at ArshaVidyaGurukulam - Saylorsburg, Pennsylvania. About 60+ students arrived from many parts of USA and the world to be immersed in the teaching of Swami TattvavidanandaSaraswathi (known with affectionate respect as Swami TV to his students).

There are two main topic areas being taught by Swami TV in this camp, which include Bhagavad Gita Chapter 13 with Sri SankaraBhashya and selected verses from MumukshuPrakaranam of the scripture Yogavasishta.

Swami TV is known to start all his classes on time with legendary precision within few seconds of the scheduled time. Sharply at 7 am, Swami TV begins his guided meditation class with methods derived from the course topics to ensure students are able to directly begin the practical application of the concepts and ensure their effort is supported by purification and quieting of the mind. The guided meditation is focused on abiding in your own self and also seeing/ experiencing the knowledge within your self.

Gurukulam serves a generous, sumptuous and Satvic breakfast, lunch dinner. Breakfast begins after the meditation class at 7:30 am. This is followed on most days with students learning to chant Mantras with precision from Sri Suddhatma who taught the Shanti Mantras and other verses as requested by students. The class ends shortly after 8:45 am

Swami TV teaching begins sharply at 9 am with his own Sampradaya of developing the subject matter with rigor and clarity supported by enormous number of well-chosen metaphors and anecdotes. At 10 am

sharply he ends while students continue to be spell bound wanting to hear more.

At 10:15 Sri KalpeshJaspara begins his advanced Sanskrit class for better appreciation of material taught in the Vedanta classes. Though the topic areas like Samasa are advanced, Kalpesh makes the class very interesting and teaches with enthusiasm, clarity and consideration for the beginners. Most beginners are able to enjoy the classes and are simply amazed at the inherent beauty and precision of Sanskrit while being enthralled by the command of the language by Kalpesh who is able to bring this to the student's level regardless of their background. Incidentally Kalpesh continues to have a full time job and the student are grateful that he is able to find time to come to the Gurukulam without fail to teach every day.

At 11:20 am Swami TV conducts his second lecture of the day on the topic of Bhagavad Gita which goes till 12:20 PM at which time the Noon Aarati begins for Lord Dakshinamurthi. This is followed by Satvic and tasty lunch.

At 1:15 pm Terry Coe teaches Sanskrit class for beginners and makes the topic interesting for both beginners and advanced students. Many have chosen to attend both Sanskrit classes since Terry's class reinforces many concepts assumed in Kalpesh's class. Terry's class finishes at 2 pm.

Some students go for a nice walk on this 1 mile trail within the Ashram's campus which is a special treat. Others may choose to visit the Gym or visit the one-of-a-kind bookstore.

On most days the Yoga class with Lance Davis starts at 3 pm and goes till 4:15 pm. This is followed by afternoon tea time before

the 5 PM class by Swami TV on Yogavasishtam verses. The class ends at 6 pm when the evening Aarati for Lord Dakshinamourthi begins. It concludes at 6:30 pm with widespread audience participation chanting tribute to Ganga Mata.

Once again students are treated to a tasty and satvic dinner from 6:30 pm. Students try to finish their dinner as soon as possible so that they can write their questions for Swamiji. The Q&A session and Satsang with Swami TV begins promptly at 7:30 pm who answers not just the questions but goes the extra mile to remove the confusion that gave rise to the question. The day ends at 8:30 pm with melodious rendering of Nirvana Shatakam by MrsBharathiBadrinath.

The Bhagavad Gita Chapter 13 began with detailed unfolding of the concepts of Kshetra and Kshetragnya during the first week. Every line of the Bhashyakara's commentary is analyzed by Swami TV in depth. The first two verses alone consumed over 16 hours of class time. This illustrates the depth of the material covered.

While Valmiki Ramayanam has about 24000 verses, Yogavasishtam which is now presented as a separate scriptures has about 30000 verses and represents teaching of Sage Vasishtha to Sri Rama. The topic area is broken into sections (called Prakaranam) which includes many stories within stories to illustrate Vedantic concepts.

In the MumukshuPrakaranam Swami TV has personally gone through the entire section of over 4000 verses and has provided a rigorous abbreviation as part of the text for the class.

Retreat Summary

The retreat has concluded after 7 weeks as planned. Here are a few sample highlights from the retreat presented in a Question and Answer format to facilitate easier reading.

1. What was the main focus of the retreat from a student's perspective?

The Focus of the retreat is to remove any mystery surrounding the idea of Moksha

and provide students with clear and implementable steps in their daily lives for one to prepare for this realization here and now and in this birth. In some sense, there has never been a program of this kind that not only dispels the myths of Moksha but provides concrete actions for students as part of preparation for this knowledge.

While there is no substitute to actually attending the retreat, fortunately a serious student who missed the retreat can still benefit from *all* the classes since they are fully recorded in both mp3 and video formats (and available from the Ashram book store).

The verses of both B.Gita Chapter 13 and select verses from Yogavasishtam provided for a synergistic learning experience supported by daily meditation sessions and Q&A sessions to reinforce the material taught.

2. What makes this learning experience unique?

One of the students (Arun) best described the learning experience as multidimensional, multidisciplinary, integrated, original and ever fresh. This is best illustrated by few high lights.

- Teaching of self-knowledge through negation – much like Sri Sankara would teach. The Bhashya came alive with examples from today's lifestyle while the teaching content from the Bhashya remained ever fresh.
- Teaching of Sanskrit grammar in interpreting the Bhashya– much like Panini would teach.
- Teaching of Science when it is very relevant to teach vision of Vedanta and included a through treatment while maintaining the vision in focus. Swamiji readily explained concepts of entropy or space/time fabric or Organic Chemistry in depth when needed. In other instances he made a mention which is a key piece of

knowledge in enabling the understanding. For example, in passing he pointed out how a little known logical formulation in mathematics such as Peano axioms can explain how dualistic worldview can lead to a worldview of many realities at the same time.

- Teaching of philosophy from great philosophers when it was relevant to explain a point - much like Emanuel Kant and Bishop Berkley would teach. For example, in explaining the human consciousness of reality, Swamiji referred to Berkley's "esseestpercipi" assertions.
- Teaching of psychology when relevant came from Swamiji's deep wisdom. For example Swamiji identified every means by which the learnings from the retreat becoming simply ideational and come in the way of growth as one gets back to one's world after the retreat is over.
- Teaching of world history, literature and many other fields from his limitless memory bank - Shakespeare and Kalidasa being his favorite literary giants
- Teaching from actual anecdotes from lives of great Mahatmas such as Ramana Maharishi, Ramakrishna Paramahansa, Swami Vivekananda, Sri Rama Tirtha to name a few
- Use of simple but powerful electronic gadgets to illustrate complex topic areas like Adhyasa (superimposition) and how the mind spins a world that masks true reality
- It is mind boggling a program can cover so many fields with such a great depth. The examples above do not do justice to the full range of topics covered but they provide only a few highlights. The classes occasionally broke into contagious laughter when Swamij shared certain personal anecdotes from his life at Hyderabad.

3 Are there a few in depth examples?

Swamiji provided the deepest and most profound level of understanding in

several areas. Some of these include crystal like clarity in the understanding of various vedantic messages, specifically on upadhis, sakshi or kshetrajna and upachara.

The word upacharaas explained put many student in a state of awe. In the context of Kshetrajna, it kind of represents "the power of witnessing, or, more accurately, the power of the presence".

The mere presence of the sun makes the clouds rise, creates rivers and ocean currents, and supports the entire life on this earth. The mere presence of space-time, also known as gravity, binds the entire physical universe together. It is like glue; the mere presence of love creates oneness in all conscious beings; the mere presence of a mahatma in an ashram spreads calmness in the entire ashram and beyond. And, finally, the mere presence of atman, which is your own swaroompa, makes the entire universe to go into a perpetual motion. No doubt it is a wonder among wonders. Can we stop the motion of this universe? Yes, we can; as told by swamiji, simply by stopping the motion in our mind.

4 Any final thoughts to share?

Swamiji explained that Acharya is one who teaches Shastra and is not to be taken as another person with Isvara being yet another person. The teacher is in some sense teaching personified in a role and best way to show Acharya-Upasana is to simply abide by the teaching.

Swamiji taught how there is universal Love (one without opposite) is nothing but our Swarupa which is freedom. It is Love without a center.

Swamiji taught 4 and half hours of class time every day. This kind of extraordinary work can only rise from true Love without a center of a Mahatma.

Gita Jayanthi at AVG



Gita Chanting Arati

Gita Jayanthi was celebrated at AVG, Anaikatti in the august presence of Pujya Swami Dayananda Saraswati on December 2, 2014.

The celebrations had an auspicious beginning at 8:45 AM with the Ganapathi puja followed by puja for Gita-acarya Sri Krishna to seek his grace. . The entire Bhagavat Gita was chanted by all in the Gurukulam. The puja concluded with aarathi to the Mother Gita at 12:45 P.M.

Swami Sadatmananadaji explained the significance of Gita Jayanthi. On this day Lord Krishna gave the teaching of Gita to Arjuna, making this an occasion to celebrate. Gita has been compiled by Sri Veda Vyasa. In Bhagavat Gita, the Lord says that he is Krishna among the Yadavas, Arjuna among the Pandavas and Vyasa

among the seers. All the three glories are the manifestation of the same Lord. We invoke the grace of Gita acharya Sri Krishna to successfully complete the study of Gita Bhasyam.

Report by N. Avinashilingam



Gita Jayanti AVG, Anaikatti Students' Chanting

Gita Jayanthi at Arsha Vidya Teertha, Jaipur



Geeta-saamohika-paaraayanam



Parayanam in full flow

Sung by Sri Bhagavan, about Bhagavan, this sweet song of Brahmavidya, is echoed once again in the SamoohikaPaaraayanam at the Arsha Vidya Teertha Ashrama, Jaipur this 2nd December, Ekadashi - GeetaJayanti day. Sri Shankaracarya asks us to study at least a little of this Moksha Shastra, the Bhagavadgeeta, भगवद्गीता किञ्चित् अधीताThe annual Paaraayanam is only to encourage us to study the Shastra regularly, even as nitya karma. Let us pray to Geetaachaarya, Bhagavan Sri Krishna, to awaken the sleeping Arjuna in us! The high-light of the day was the rendering of Gita by a seven year old Skanda, which is a great inspiration for others to follow.

Editor's Note:

The Chanting of all 18 chapters of Gita on Ekadasi day at every AVG Center or at Students' home is recommended.

Launch of Pujya Swamiji's own APP - 'TEACHINGS OF SWAMI DAYANANDA'

held on 16th November at AVG, Anaikatti



Publication Divisions App release

ArshaVidya Research and Publications Trust (AVRandPT) would like to officially announce the launch of PujyaSwamiji's own APP - 'TEACHINGS OF SWAMI DAYANANDA' available on Google Play store and it will be up on Apple Store within the next week.

The APP is available as a free download - Swamiji's books can be purchased, downloaded and stored within the app itself. The ebook reader is one-of-a-kind,

with features such as highlight, underline etc.. We will keep sending regular updates through forums and facebook. We are also in the process of creating a tutorial type video and an APP webpage which will be accessible through www.avrpt.com

Please share the news with everyone and help spread Swamiji's teachings far and wide.

Thank you from all the team at AVRandPT

NOTE :

Now this APP is available in Android as well as iOS devices.

Karthikai Deepam at AVG



Photos by Uga Tomoko

Inauguration of Six Month Course on Vedanta and Sanskrit Puja Sri Swami Dayananda Saraswati's Visit to Sri Swami Chidbhanananda Ashramam, Theni

on 3rd December 2014



Anugraha Bashanam

With the grace of Adiguru Sri Prajna Dakshinamurti, the six month course on Vedanta and Sanskrit planned with the guidance of Sri Swami Omkarananda, was formally inaugurated on 03rd Dec 2014.

The course Acharya Swami Sarvananda, faculty Sri Swami Adyatmananda and Sri Arasu Ramanujam, our Executive Trustee spent their valuable time for months in planning the course and in selection of candidates. Fifteen candidates were shortlisted after a meticulous selection process, from which thirteen have joined the course.

Puja Sri Swamiji readily accepted to grace the event, and to take the first session / class to the course participants.

Puja Sri Swamiji was accorded a traditional welcome at Vedapuri, by the Trustees, faculties and devotees at 04:30pm. He was taken around Adiguru Sri Prajna Dakshinamurti Vidyapitham and Ashram premises.

Puja Sri Swamiji addressed the course participants and devotees at Sri Barhmaloka Hall for an hour from 05:30 pm.



Pujya Swamiji along with course students and Acarya

Starting his Anugraha Bashanam invoking the blessings of Sri Dakshinamurti, he welcomed the participants stressing that learning Vedanta is going to be their life time commitment, unlike other subjects of learning.

The subject matter is “You” which is different. They are to learn about Jiva, Jagat and Ishwara. The scheme of our life is Jagat and its cause is Ishwara. Vedanta talks about all the three.

Pujya Sri Swamiji explained how ‘Self’ is free from limitation and hence Vedanta is called ‘Moksha Sastra’. We are all seekers of Moksha. Sanatana Dharma, unlike other cultures, explains how moksha means freedom from what you don’t want.

While all living creatures are conscious, only human beings are self conscious and have all sorts of complexes. Human body is designed for moksha, for a sense of dissatisfaction.

While human beings strive for security through outside elements like money or power, they feel insecure when they have money or power; they feel insecure without them also. They also look for security in Heaven.

Vedanta says ‘you are the meaning of the word security’. As a seeker, you are seeking knowledge of Atma, which is eternally secure.

Like a sugar crystal, that is sweet whether it is inside a container or outside; that is sweet yesterday, today and tomorrow; that is sweet unrelated, human being should realise that Atma is eternally secure without any crutches, secure everywhere, always and unrelated.

This, called Purusharta, is being sought after by all. Vedanta is moksha sastra which teaches how the true nature of ‘you’ is always secure and satisfied.



Pujya Swamiji's Class

Pujya Sri Swamiji mentioned that their purva punya has brought the participants here to learn Vedanta. They will discover this within few months on their course of learning and realise how lucky they are to learn Vedanta and seek the ultimate.

He then introduced the faculties – Swami Sarvananda, Swami Adhyatmananda and Sri Arasu Ramanujam and the syllabus. He lauded the criteria that were used to select the participants and mentioned that this is the optimum strength with which a course can be comfortably handled.

He mentioned that Sri Swami Omkarananda, a great soul has set-up this good facility, in a serene atmosphere, with a flowing river, for teaching and learning, out of love. He explained how the course participants are fortunate to learn with so many facilities at their disposal.

He concluded the session with a prayer on Goddess Sri Saraswati.

He conducted an hour long Satsang for the participants from 08:30 pm, before retiring for the day.

On 04th Dec 2014, Pujya Sri Swamiji took another session to the participants for an hour in the morning.

Pujya Sri Swamiji spent few minutes individually with each participant, inquiring the details about them and blessing them.

As mentioned by the course participants themselves, they are all very blessed and fortunate to have such a great Mahatma coming to meet them and spending time with them. They expressed their wholehearted thanks to Swami Omkarananda for making this possible.

Value Education Classes



Netaji School Srinivas Pulluri
addressing students

Brahmachari Pulluri Srinivas has successfully completed a long term course of 2010 -13 batch in Vedanta at AVG, Anaikatti. With the blessings of **Pujya Swami Dayananda Saraswati and Swami Saksatkrtananda** he has formed a trust called '**AARSHA SAMSKRTI**' to share the Bharathiya samskrti to the students. It is located at '**SRI DAYA SHANKARA SATSANG BHAVAN**', Malakpet, Hyderabad.

During July 2014 to Nov 2014, he has addressed more than 25,000 students in different schools of Telengana State in South India. He spoke on Bharathiya samskrti, values, yoga and personality development to the school students.

With the guidance of **Swami Sankarananda**, he has conducted a programme titled '**SUMEDHA-2014**' during July 2014 to Oct 2014. More than 7,500

students from 72 schools in Hyderabad, Medak and Ranga Reddy Districts of Telengana participated in the programme. **ARSHA DHARMA SEVA TRUST, BENGALURU** sponsored this programme.

As per this programme, a motivational talk on values and personality development is given to the students in their school assemblies or class rooms. A book titled '**Secret of Concentration**' published by Ramakrishna Math is distributed to Students studying standards 8, 9 and 10. This book quotes verses from the Bhagawad Gita on the functioning of the mind and gives useful guidance to the students on concentration in studies. Based on this book, a test is conducted. Based on the result of the test, toppers from each school are given prizes in a function held at the school. The prize distribution function is usually attended by local elders, parents, Officials of Education Department of the Government and/ or Officials of local bodies. In this prize distribution function a talk based on **Pujya Swamiji's talks to teenagers** is delivered.

The **benefit derived by the students** due to the programme is getting exposure to Bhagawad Gita and profundity of Bharatiya samskrti. It helped students build their personal, social, moral and spiritual values and made them aware of practical methods to develop their thinking abilities. It also gave them increased ability to concentrate on academic studies.

Report by N. Avinashilingam

APPEAL FROM EDITOR

आर्ष कुटुम्बम् ।

Arsha Vidya News Letter was initiated by Pujya Swamiji to serve the purpose of proliferation of his teachings as well as important happenings within the 'Arsha' Aa;Rcommunity.

Now this Arsha community has expanded many folds with 5 major Ashrams and more than 200 Sanyasi and Brahmachari students of Pujya Swamiji teaching Vedanta, Sanskrit and allied activities across the World. This News letter is an appropriate forum for exchange of information which could benefit everyone.

More than 6000 copies this news letter are being send by e-mail, besides 600 hard copies. Also the whole archives are available in our web-site.

The **Arsha community includes** all of Pujya Swamiji's organisations – **AIM for Seva, Dharmarakshana Samity, Chatralaya, Acarya Sabha, Sandya Gurukulam and Arsha Vidya Research & Publication division etc.**

It is here-by requested that you all may send major happenings –like completion of a course, start of a new course etc – to avgnl2014@gmail.com. We will suitable publish in our forth coming issues.

Arsha Vidya Newsletter

For this newsletter to be self-supporting, we solicit your support by any one or more of the following:

1. You may sponsor a page in which articles appear.

For full page Rs. 1000 (your name and address will be printed at the bottom of the page)

For half page Rs. 500 (two sponsor's name will be printed at the bottom of the page)

2. By giving advertisement as per following tariff :

Full page (Colour)	Rs. 5000
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Half page (Colour)	Rs. 2500
Half page (B&W)	Rs..1500

3. Those who are getting soft-copy of the newsletter are also welcome to do sponsoring.
4. The payments may be made by cheque/DD in favour of SrutiSeva Trust.
Add Bank collection charges.
5. The payments may be sent to

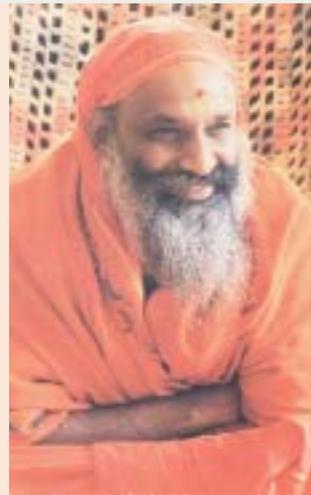
Editor, Arsha Vidya Gurukulam, Anaikatti, Coimbatore 641 108

Pearls of Wisdom



In the vision of Vedanta, a person, by virtue of his own essential nature is totally, absolutely, pure and free. Compassion, love, giving and sharing are all dynamic forms of this absolute happiness (ānanda).

In Vedanta the prepared mind is one that has, in relative measure, what it seeks to discover in the absolute sense. If the self is absolute contentment, then the mind of the seeker must be relatively content. If the self is absolute love, then the seeker must be a relatively loving person, a person who happily accepts people and things as they are.



Practising accommodation you come to terms with yourself psychologically, with yourself as a personality. That is what we call yoga-sādhana.



Vedanta has a vision to unfold. It does not promise anything. It does not promise liberation or salvation. It says only that “You are the solution”. This means that you do not need to do anything to become free because you are already free.

Prayer is a karma and it produces an immediate result, a visible result. That you are able to invoke the Lord is the result.



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