



# *Arsha Vidya Newsletter*

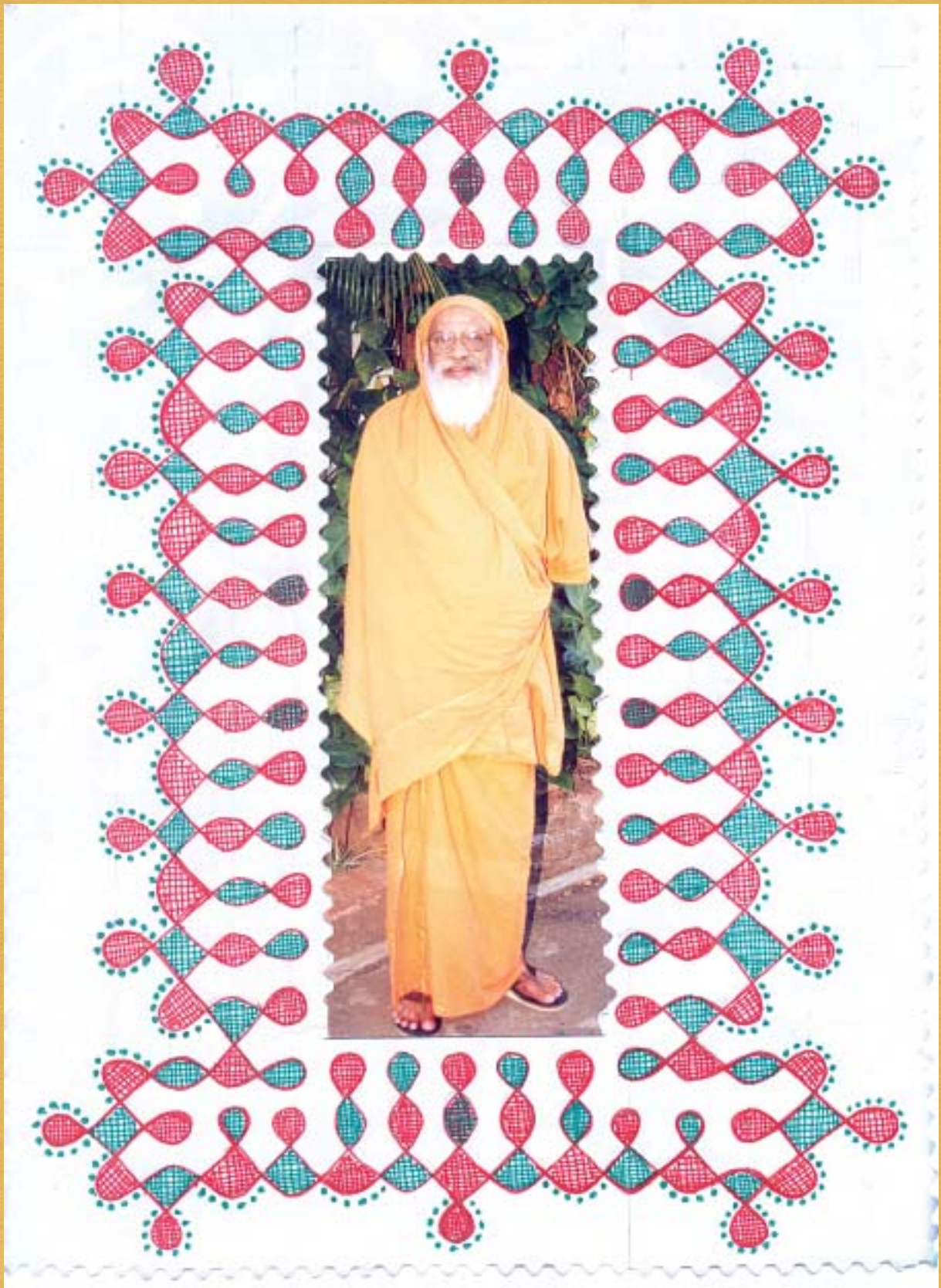
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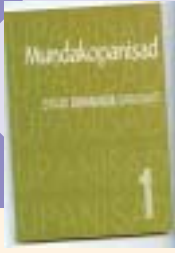
*Arsha Vidya  
Newsletter*

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!



## मुण्डकोपनिषद् Muṇḍakopaniṣad



परीक्ष्य लोकान् कर्मचितान् ब्रह्मणः  
निर्वेदमायाद् नास्त्यकृतः कृतेन ।  
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्  
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् १।२।१२  
parīkṣya lokān karmacitān brahmaṇaḥ  
nirvedamāyād nāstyakṛtaḥ kṛtena ।  
tadvijñānārthaṁ sa gurumevābhigacchet  
samitpāṇiḥ śrotriyaṁ brahmaniṣṭham 1|2|12

karmacitān – gained by doing actions (and meditation); lokān – the experiences; parīkṣya – examining; brahmaṇaḥ – discriminative person; nirvedam āyāt- may discover dispassion; akṛtaḥ – mokṣa which is not created; kṛtena through the action or meditation; na asti - not there; tat - that; vijñānārthaṁ - to know; saḥ - he; gurum - to a teacher; eva – only; abhigacchet - must go; śrotriyaṁ – one who is well versed in scriptures; brahmaniṣṭham – one who has clarity about Brahman; samitpāṇiḥ – with sacrificial twigs in hand.

‘Examining the experiences gained by doing actions and meditation, may the discriminative person discover dispassion. Mokṣa, which is not created, cannot be gained through action. Therefore, to gain the knowledge of Brahman, he must go with sacrificial twigs in hand to a teacher who is well-versed in scriptures and who has clear knowledge about Brahman.

Parīkṣya lokān karmacitān : having analysed the lokas gained by actions. Then, one develops a dispassion towards all these experiences. One does not require going through all experiences. One need not go to heaven also. So, śruti says, parīkṣya, examining purely by buddhi. It is not going through the experience, and afterwards examining what happened. The same thing that happened before is happening again. Nothing new is happening.

Let us understand the examination of experiences. One’s physical body is brought about by one’s own previous karma. As long as the prārabdha-karma lasts it will be there; afterwards it perishes. We have been seeing this—people have gone to join the majority. This physical body will go one day. While it is there, it is anitya because it is a product of karma, like a pot.

Further, in one’s own life here, one gains varieties of experiences. One works for five days and gets a weekend off—two days holiday. This weekend is earned by the work of five days. It is karma-cita, gathered by karma. Then that weekend is gone. If one works for a year, then one gets a holiday for four weeks or whatever.

That is also karma=cita. These holidays last for some time, and then they are over. Similarly, if one works the whole life, then one gets retirement. In America, retirement means buying a bus, and a boat along with it. One keeps driving all over the country to places that one had never seen before. Wherever one goes, one would see the same water, trees, mountains and so on. One has seen all these in different combinations. Even this retirement is not going to last for a long time. Any end achieved by actions on the part of the doer, comes to an undesirable end.

A karma whether mental, oral or physical implies a doer and produces a result. That result may be desirable. But even a desirable end comes to an undesirable end because it will be lost, since it is born of karma. The physical body or any other field of experience that one gets as a result of karma will be lost in time. If one has a lot of money, it will get exhausted, being born of karma. All empires have gone. Alexander the Great is seen only in books; even the Greek culture and religion are gone. They are all karma-cita. So, anything that is accomplished as a result of karma is founded in time. This is the examination.

Just as what is gained here through action, like money, holiday and so on, is gone, so too any other kind of loka, world, that one gains as a result of karma, also goes. It comes under the same law of karma and karma-phala. The law does not differ. The law is the same. In this great fabric of law, any karma done will give a result. A result whether it is desirable or undesirable is anitya. Therefore, if there is naraka, a world of pain, that will be anitya, and likewise svarga, the world of pleasure, will also be anitya.

In the Mahabharata we read that a special vehicle took Yudhishtira to heaven at the end. There he did not find Bhima or Arjuna or Nakula or Sahadeva or Draupadi; none of them was there. Instead, he found Duryodhana, Karna and Drona enjoying there. Yudhishtira became sad. He said, "I do not want to be in this heaven. I want to go where my brothers are". The messenger accompanying him took him to Yudhishtira to the place where his people were. They were undergoing all kinds of pain in naraka. They were crying and screaming. Even Bhima who always made people cry, was himself crying. Yudhishtira saw this. Unable to assimilate this sight, he asked, "Why are all of them here?" The messenger said, "This is how the law works. All of them did certain papa-karma, so they are suffering. You also told a lie once, therefore you are suffering now by seeing them suffering. Now all of you will go to heaven". Yudhishtira asked, "What about Kauvaras?" "They will all come here now", said the messenger. The people who have predominant punya will go through the painful experiences first, and then go through the pleasant experiences. Those who have predominant papa will go through the pleasant experiences first, and then go through the painful experiences.

In human life nothing is permanent. Pain as well as pleasure is not permanent. Consistent pain is naraka and consistent pleasure is svarga. Naraka is consistent as long as it lasts, and afterwards it is over. Svarga also is the same. Both of them are anitya. If you want permanent pleasure, it cannot be dependent on a heavenly situation because going there is samyoga, association. Therefore, there would be viyoga, disassociation also.

Brahmaṇaḥ nirvedam āyāt : the one who is a vivekin, gains dispassion. A sattvic person is a brahmana and so he is able to gain this viveka through analysis. Our experiences are the results of various right and wrong karmas, and are in keeping with the law of karma. The law of karma is the same for this world and the other world. That is why actions done here produce a result to be experienced in the other worlds. A finite karma can produce a finite result only. All karmas being finite, any kind of result is going to be finite only. This is the pariksha, analysis. This is what we call nitya-anitya-vastu-viveka, discriminative understanding of what is real and what is unreal. This viveka is always mentioned as one of the qualifications for the study of Vedanta, and is based on mantras like this. The examination is done with the help of all the means of knowledge at one's disposal, as well as the sastra. That every result from every action is lost in time is well known through pratyaksha, perception. The logical understanding is that any result of action is impermanent, being the result of action, like this physical body, which is born of prarabdha-karma. The Sastra also confirms this when it says that the fields of experiences gained in other worlds through punya also come to an end.

A person may respond to the above analysis saying, 'Let the result be anitya, I am happy with it. I am not interested in the eternal result'. When one is doing karma, one is not interested in an eternal result. One may not want it also because one does not know what it is. Again, there is nothing else available anyway. This is all that is available; therefore ultimately there is no choice.

But on a deeper analysis one can find that the above response is not true. There is a self-judgement in which one finds oneself dissatisfied all the time. I am not comfortable with this situation. Nobody thinks, "I do not want to be happy". In fact, I want to be happy here and anywhere. I want to be happy now and later too. I want to be happy in this situation and in any other situation also. But it is not possible at all that I will be happy at all times, in all places or in all situations unless that happiness is the nature of the atman and not situational. Perhaps it is my nature. My experience also tells me the same. If I am intrinsically an incomplete person, then I cannot feel satisfied occasionally, as I do. Our experiences really give rise to some understanding leading to viveka and also mumuksutva, the desire for freedom from this seeking itself.

*To be continued...*

श्री रुद्रम्  
Śrī Rudram  
Anuvāka 9

नम इरिण्याय च प्रपथ्याय च  
नमः किंशिलाय च क्षयणाय च  
नमः कपादिने च पुलस्तये च  
नमो गोष्ठ्याय च गृह्याय च  
नमस्तल्प्याय च गेह्याय च  
नमः काट्याय च गह्वरेष्ठाय च  
नमः हृदय्याय च निवेश्याय च  
नमः पांसव्याय च रजस्याय च  
नमश्शुष्व्याय च हरित्याय च  
नमो लोप्याय चोलप्याय च  
नम ऊर्व्याय च सूम्याय च  
नमः पर्ण्याय च पर्णशध्याय च  
नमोऽपगुरमाणाय चाभिघ्नते च  
नम आखिखदते च प्रखिखदते च ।

nama iriṅyāya ca prapathyāya ca  
namaḥ kiṁśilāya ca kṣayaṅāya ca  
namaḥ kapādine ca pulastaye ca  
namo goṣṭhyāya ca grhyāya ca  
namastalpyāya ca gehyāya ca  
namaḥ kāṭyāya ca gahvareṣṭhāya ca  
namaḥ hṛdayyāya ca niveṣpyāya ca  
namaḥ pāṁsavvyāya ca rajasyāya ca  
namaśśuṣkyāya ca harityāya ca  
namo lopyāya colapyāya ca  
nama ūrvyāya ca sūmyāya ca  
namaḥ parṇyāya ca parṇaśadhyāya ca  
namo'paguramāṅāya cābhighnate ca  
nama ākhkhidate ca prakkhidate ca

Namaḥ kiṁśilāya ca kṣayaṅāya ca – The Lord is the pebbled street and the residential places making them what they are. Why is it so? Are they not man-made roads? Even if it is a man-made road there are certain laws that need to be followed to make a proper, firm road. If the law is transgressed you find pot-holes on the road. What is the man-made is also drawn from nature. An artificial flower made of paper is also nature.

Even substances combined to make a chemical are also nature. Again, all that is nature is not necessarily good for a human being. For instance the intake of the oleander seed can make you unconscious and you can even die. Thus what is poison is also the Lord. Man himself is 'made' then what is 'man-made'? Man has no authorship, as everything is the Lord. Kṣayaṇāya is a place that is good for dwelling, a place where one feels comfortable as, 'this is my home'. Salutation to the Lord who is in all places.

Namaḥ kapardine ca pulastaye ca – Kaparda is matted hair. When the hair gets knotted naturally, it is jaṭā. If you knot it, it is braid. Generally the one with jaṭā is considered to be an upāsakā, someone who has no time for washing and braiding his hair. The Lord obtains in the form of an upāsakā but the upāsakā needs to know that the Lord is not different from him. The Lord is pulasti, who protects his devotees as even they offer their prayers to him. The Lord is invoked as mārgabandhu, the protecting patrol on the way. Unto that Lord my salutation.

Namaḥ goṣṭhyāya ca gr̥hyāya ca – goṣṭha is a cowshed; the Lord is the cowshed that protects the cows from rain and snow. Thus Lord is the real protector of the cows. Unto that Lord my salutations. Gr̥ha is home, a place where you feel at home. The gr̥hiṇī, the housewife, makes a home out of a house. All that constitutes a home—the married couple, elders, the pūjā room, the living room, open and cordial dialogues and children, if there are—is the Lord. Unto him my salutation.

Namaḥ talpyāya ca gehyāya ca –The Lord is one who obtains in the bed on a talpa, cot, providing comfort for you to sleep. Sleep also needs grace and the one who provides you with sleep is talpya. Geha is a mansion and what makes it one is also the Lord. My Salutation to the Lord who provides comfort for sleep and who obtains in mansions.

Namaḥ kāṭyāya ca gahvareṣṭhāya ca – Kāṭa means a thick place, a dense forest with varieties of bushes, trees, thorns and so on. One may find this jungle a godforsaken place, difficult to tread. But the Lord says I am very much there! The thorn that pricks your feet and the feet are the same Lord alone.

Gahvareṣṭhā is one who obtains in the hill, caves and so on. In those days, people used to cross several hills and rivers to reach a cave. The Lord is there in the form of cave. Or, the Lord is also in your heart



that is like the cave, engulfed in darkness and surrounded by the thorny bushes of confusion. Salutations to that Lord who dwells in caves and jungles and who resides in the cave of my heart.

Namaḥ hrdayyāya ca niveṣpyāya ca – Hrada refers to the deep waters whose depth and pressure of the depth cannot be really measured; salutation the Lord who obtains therein. He is also what lives in deep waters—the fish, shark, jellyfish, octopus and other creatures; unto him my salutation. The Lord is the dew drop and the order that makes the dew drop what it is. Salutations to the Lord.

Namaḥ pāṁsavyāya ca rajasyāya ca - Pāṁsus are the invisible particles. The Lord is the order that governs the particles besides being them. The Lord is also the rajas, the visible one like dust. What makes dust and the dust itself is the Lord. Unto him my salutation.

Namaḥ suṣkyāya ca harityāya ca - Suṣka is a dry twig or dry log of wood. That which is dry twig and what makes the twig dry are the Lord. Generally, the tree is alive and its branches are also green and alive. But one twig or a big branch can go dry. One can explain the phenomenon by saying that the tree sap does not go there. The law that makes it dry is suṣkyā. Similarly harita is that which is wet, green, or alive. What makes it alive is the Lord. Salutation to the Lord who abides in dried twigs and the green, live trees.

Namaḥ lopyāya ca ulapyāya ca – Lopa is a place where even a bunch of grass cannot grow. A plant or a shrub can grow on a rocky mountain. But nothing can grow on a monolithic rock. The Lord obtains even on such rocks. Ulapa is a marshy place. The Lord abides in these marshy places as well as in the marshy plants. Unto tht Lord my salutation.

Namaḥ ūrvyāya ca śūrmyāya ca – Ūrvī is the earth and it is the Lord. The Lord is also different forms in the earch such as the minerals, metals, precious stones and so on. He obtains in the valuable rocks and stones that are studied in geology and gemology. Śūrmyā is the one who obtainsin the form of waves, be it oceanic or river waves. Surfers know exactly where and when the surf is and what kind it is. It means there are varieties of waves, breakers and surfs. Salutation to the Lord who is the earth and its different forms and who abides in varieties of waves.

Namaḥ parṇyāya ca parṇaśadyāya ca – Salutation to the one who obtains in fresh leaves and in heaps of dry leaves. The trees produce millions of leaves and shed them too. That which makes the leaves what they are, is the Lord.

Parṇaśada is a heap of dry leaves. We require big trees in the environment. Some of these trees are so huge that they cannot afford to have other small trees growing around them for their own survival. They shed their leaves which have substances that are not friendly for other vegetation. Under their shade another tree cannot grow for want of sunlight. The heap of leaves becomes manure for that tree. Salutation to the Lord in the form of order that makes the leaf-heaps possible.

Namaḥ apagurumāṇāya ca abhighnate ca - Salutation to the Lord with a raised weapon and also to the one who destroys what is to be destroyed. There is order in destruction as in creation. Really speaking, he does not destroy anything. He only withdraws everything unto himself. Apagurumāṇa is the one who has raised weapons in hand. Being karma-phala-dātā, giver of fruits of action, he is always ready to give the karma-phala, he does not wait or procrastinate. Even if a karma-phala is painful it is given. Bhagavān works through law and the laws being Bhagavān there is neither compassion shown or cruelty administered. He is sat-cit-svaruupa. However, we invoke the Lord in the form of compassion, so that we can enjoy his grace, the result of our prayers.

Abhighnat means one who strikes, destroys. That is how the Lord brings about change. What is there is gone, ushering in change. Unto that Lord my salutation.

Namaḥ ākhkidate ca prakkhidate ca – The Lord gives afflictions, atyantakheda to individuals according to their pāpa karmas. He also causes global upheavals, prakarṣeṇa khedyate. Every karma has certain capacity to give phala. A pāpa karma attracts pāpa that gets translated in the form of an affliction both at individual and total levels. Unto him my salutation.

The mantras that follow are considered as one mantra where Rudra is looked upon as one who brings about the removal of duḥkha. He also gives duḥkha to those people who do not make efforts to neutralise the pāpas.

*To be continued....*

## सुभाषितम् subhāṣitam

न कर्मयोगः सुलभो यथोऽस्मिन् फलाभिसन्धिःपरिवर्जनीयः ।  
फलऽधिकारो न ममेति जानन् कः कर्म कुर्यादिह नागराज ॥

na karmayogaḥ sulabho yatho'smin phalabhisandhiḥ parivarjanīyaḥ ।  
phala'dhikāro na mameti jānan kaḥ karma kuryādiha nāgarāja ॥  
Karma Yoga is not easy because the desire for the fruit of action should be eschewed  
in it. Who performs Karmas if he is aware that he has no right for its result?

शम्भुं नमत्यत्र ते शिरः शिवमयं लोकं समीक्षते ते लोचनम् ।  
अर्चतस्तव करौ शङ्करं शुभकरं भाग्यवांस्त्वमसि भो नागराज ॥

śambhuṁ namatyatra te śiraḥ śivamayaṁ lokam samīkṣate te locanam ।  
arcatastava karau śaṅkaram śubhakaram bhāgyavāṁstvamasi bho nāgarāja ॥  
Your head bows to Lord Siva. Your eye sees the whole world filled with Siva.  
Your hands worship Lord Shankara. You are really fortunate.

सिद्धान्तभेदेऽपि वदन्ति सर्वे सत्यं दयां क्रोधविवर्जनं च ।  
परोपकारं च विमुक्तिहेतुं तस्मात्तदेवाश्रय नागराज ॥

siddhāntabhede'pi vadanti sarve satyaṁ dayāṁ krodhavivarjanam ca ।  
paropakāraṁ ca vimuktitHetuṁ tasmāttadevāśraya nāgarāja ॥  
In spite of their differences, they all say that truth, compassion, abandoning anger  
and helping others lead to emancipation. So cultivate those virtues.

नैवास्ति मोक्ष इति केचिदिहामनन्ति मोक्षस्वरूपविषयेऽपि महान् विवादः ।  
जीवन्विमुक्त इह संचरतीति केचिद् आचक्षते तदिह चिन्तय नागराज

naivāsti mokṣa iti kecidihāmananti mokṣasvarūpaviṣaye'pi mahān vivādaḥ ।  
jīvanvimukta iha sañcaratīti kecid ācakṣate tadiha cintaya nāgarāja  
समुपदिशति कृष्णो ज्ञानयोगं महान्तं मनुकुलहितदृष्ट्या कर्मभक्त्योश्च योगौ ।  
समभिदधति केचित्संगमं च त्रयाणाम् अनुसर कमपि त्वं श्रेयसे नागराज ॥  
samupadiśati kṛṣṇo jñānayogaṁ mahāntam manukulahitadrṣṭyā karmabhaktyośca  
yogau ।  
samabhidadhati kecitsaṅgamaṁ ca trayāṇām anusara kamapi tvaṁ śreyase  
nāgarāja ॥

Krishna teaches the great Jnanayoga (path of knowledge) and Bhaktiyoga and  
Karmayoga for the good of mankind. Some scholars say that the combination of  
all those three is good. You may follow any or all these yogas.

अज्ञानमूलमिह दुःखमतः प्रयत्नाद् अज्ञानमेव मनुजेन निवारणीयम् ।

ज्ञानं विना नहि निवारणमस्य शक्यं ज्ञानं गुरोर्भृशमवाप्नुहि नागराज ॥

ajñānamūlamiha duḥkhamataḥ prayatnād ajñānameva manujena nivāraṇīyam ।  
jñānam vinā nahi nivāraṇamasya śakyaṁ jñānam gurorbhṛśamavāpnuhi  
nāgarāja ॥

Misery results from ignorance. So a man should remove ignorance first of all. Ignorance cannot be removed with anything but knowledge. So obtain that knowledge from a Guru.

सिद्धान्तभेदेऽपि वदन्ति सर्वे सत्यं दयां क्रोधविवर्जनं च ।  
परोपकारं च विमुक्तिहेतुं तस्मात्तदेवाश्रय नागराज ॥

siddhāntabhede'pi vadanti sarve satyaṁ dayāṁ krodhavivarjanam ca ।  
paropakāraṁ ca vimuktihetuṁ tasmāttadevāśraya nāgarāja ॥

In spite of their differences, they all say that truth, compassion, abandoning anger and helping others lead to emancipation. So cultivate those virtues.

समस्तलोकस्य विचिन्तया किं देवस्सदा तद्वहने समर्थः ।  
मुक्तो स्वयं त्वं प्रयतस्व यस्मात् त्वमेव बन्धुस्तव नागराज ॥

samastalokasya vicintayā kiṁ devassadā tadvahane samarthaḥ ।

mukto svahaṁ tvaṁ prayatasva yasmāt tvameva bandhustava nāgarāja ॥

Why are you bothered by the thought of the whole world? God is capable of taking care of the world. You do efforts to gain liberation because you are your best friend.

विस्मृत्य धर्मं च हितं च सत्यं धनस्य लोभेन मनीषिणोऽपि ।

कीरा इवान्योक्तमनूच्चरन्ति त्रैपास्पदं तत्किल नागराज ॥

vismṛtya dharmam ca hitam ca satyaṁ dhanasya lobhena manīṣiṇo'pi ।

kīrā ivānyoktamanūccaranti traipāspadam tatkila nāgarāja ॥

Even scholars forget righteousness, truth and good of all, and repeat what some one else dictates just like parrots for money. This is ridiculous.

कर्ता समस्तजगतां यदि कस्चिदास्ते  
किं वा प्रयोजनमिहास्ति तु तस्य सृष्ट्या ।

यद्येष सृष्ट्यभिमुखोऽस्ति विनैव लाभं

मूर्खः किमेष जडधीरुत नागराज ॥

लीला प्रयोजनमुमुष्य महात्मनश्चेत्

लीलां सदा मुखमयीं विदधे न किं सः

सर्वज्ञमात्थ सदयं किल सर्वशक्तं

तं किम् स दुःखमकरोद् बत नागराज ॥

If the benefit for the creator is sport, why does he not keep it full of pleasure? He is said to be omniscient, compassionate and omnipotent. Why did he create so much sorrow?

विरोधिवादं समुदारभावं सदा मनस्वी शृणुयात्क्षनावान्  
स्वचिन्तनायां यदि दोषिता स्यात् सा माज्यतामाशु च नागराज ॥

A person should patiently listen to the reasonable argument of the opponent and quickly rectify the errors in his own thought.

ये निर्गुणं परमतत्वमिहामनन्ति तेऽप्याश्रयन्ति सगुणं सदुपासनायै ।

मुक्तेः परं भवतु निर्गुणतापि तेषां प्राज्ञैः कचाकचि कुतस्तव नागराज ॥

Even those that accept the supreme reality to be devoid of qualities take resort to that which has qualities, for meditation. Let them have that state of

“qualitylessness” after attaining liberation. Why should you have a quarrel with the super-intelligent?

केचिन्निराकृति च निर्गुणमाहुरेकं ब्रह्मेति तत्त्वमखिलागमवेध्यमाध्यम् ।  
साकारमाहुरपरे सगुणं च तत्त्वं मा भूद्विवाद इहि ते हृदि नागाज ॥

Some scholars state that there is a reality called Brahman which has neither form nor qualities and which is to be understood with the aid of scriptures. Others say that Brahman has all good qualities and also a divine shape. Don't have a dispute about this in your heart.

कनकधरणिनारीरूपवस्तुत्रयेऽस्मिन् विरचयति विमोहं लोककर्ता नृचिते ।  
त्यजति यदि नराणां कश्चिदेतं विमोहं भजति विमलमुक्तेरर्हतां नागराज ॥

The creator of the world has created fascination for gold, land and woman in the minds of men. Among the men, if someone eschews that fascination, he becomes fit for liberation.

न हि गगनविहारी कल्मषद्वंसकारी  
दशशतकाकारी ज्योतिषां मध्यचारी ।  
विधिरपि विधियोगात् ग्रस्यते राहुणासौ  
लिखितमिह ललाटे प्रोज्झितुं कः समर्थः ॥

सूर्योदयाद्रम्यतरं किमस्ति ज्ञानयोदयात्पुण्यतरं च किं वा  
शिशोः स्मितान्मुग्धतरं किमु स्यात् क्रेयं धनैस्तन्नहि नागराज ॥

What is there in the world more beautiful than the sunrise? What is more sacred than the flash of knowledge? What is more charming than a child's smile? None of these can be bought with money.

खरकिरणमयूखैस्तप्यते नैव पद्मं शिशिरतमहिमानी तस्य नाशं विध्यते ।  
रिपुविषशरदृता नैव हिंसन्ति वीरं स कुसुमशरपात्तैस्तप्यते नागराज ॥

The lotus flower is not tormented by the scorching rays of the sun. But the cold ice damages it. The fierce arrows of the enemy do not cause much pain to the hero, but he is tormented by the flower-arrows of Manmatha (Cupid).

धनबलमिह सर्वं साधयिष्यत्यवश्यं तदापि सकलदोषान् निहृते चाधराशीन्  
इति धनमदमत्तो हस्तिविजृम्भमाणो मशक इव परेधुर्हन्यते नागराज ॥

The people intoxicated by the power of money behave arrogantly like an elephant thinking that money achieves every thing and it also covers up all the flaws and sins. But the next day they may be killed by somebody like a mosquito.

लाभाय निन्दन्ति या स्तुवन्तीतरान् लौकिकास्तेषां न तत्त्वचिन्ता ।  
स्वीकुरुष्वैकभावेन ते सर्वदा चेन्मुमुक्षास्ति ते नागराज ॥

The worldly people praise or condemn somebody for some benefit. They have no concern about reality. So one should accept both praise and condemnation equally if one wants emancipation.

सिंहस्य धैर्यं द्विरदस्य शक्तिर्व्याघ्रस्य रोषो नकुलस्य तक्षण्यम् ।

हयस्य वेगो वृषभस्य दाढर्यं यस्यास्ति राजा स हि नागराज

सप्रिहासया दहारियाप्र दवरिदासया म्नाकतरिवयब्रगहरासया रखश्वख नाकुलासया ताकश्वन्नयाम ज  
हायासया वेगख वभ्रश्ववहासया दन्नरष्टहयाप्र यासयब्रसता रब्रजब्र सा हि नब्रगारब्रजाजज

One who has the courage of a lion and the might of an elephant, spite of a tiger and the quickness of a mongoose, speed of a horse and strength of a bull, is fit to become a king of the earth.

अन्नाय वस्त्राय गेहाय वा जना यस्य कस्याप्यह्निघ्नमाश्रयन्ते ।  
ज्ञानाय सद्गुरून् आश्रयन्ते न ते मोहोऽत्र कारणं नागराज ॥

annāya vastrāya gehāya vā janā yasya kasyāpyaṅghramāśrayante ।  
jñānāya sadgurūn āśrayante na te moho'tra kāraṇam nāgarāja ॥

People fall at the feet of anyone for food or cloth or a house. They do not go to a Guru, however, for knowledge. Confusion is the root cause of all this.

विस्मृत्य धर्मं च हितं च सत्यं धनस्य लोभेन मनीषिणोऽपि ।

कीरा इवान्योक्तमनूच्चरन्ति त्रपास्पदं तत्किल नागराज ॥

vismṛtya dharmam ca hitam ca satyam dhanasya lobhena manīṣiṇo'pi ।  
kīrā ivānyoktamanūccaranti trapāspadam tatbila nāgarāja ॥

Even scholars forget righteousness, truth and good of all, and repeat what some one else dictates just like parrots for money. This is ridiculous.

अन्नाय जन्तुरिह कं वा न याचते स्वर्णाय मर्त्यो न कं वात्र हन्ति ।

द्रोहं च राज्याय को नात्र कुर्यात् मोहोऽत्र कारणं नागाज ॥

annāya janturiha kaṁ vā na yācate svarṇāya martyo na kaṁ vātra hanti ।  
droham ca rājyāya ko nātra kuryāt moho'tra kāraṇam nāgāja ॥

A man begs anybody when he is hungry for food. A man kills anybody for gold. Anyone commits treason for a kingdom. Avarice is the cause of such acts.

साधूनां दर्शनं पुण्यं तीर्थभूता हि साधवः ।

कालेन फलते तीर्थं सद्यः साधुसमागमः ॥

sādhūnām darśanam puṇyam tīrthabhūtā hi sādavaḥ ।  
kālena phalate tīrtham sadyaḥ sādhusamāgamah ॥

Beholding a saintly man is a blessing because the saintly man is himself like a pilgrim centre. The pilgrimage brings good results only in a due course of time. But the sermons of a saintly men are the instant blessings.

वैराग्यमेव सकलस्य शुभस्य हेतुः सर्वं सुखं त्यजति यः स हि वीतरागः

इत्युग्रदुःखशतभाजनमादधाना आत्मानमत्र कुशलाः कुमु नागराज ॥

vairāgyameva sakalasya śubhasya hetuḥ sarvaṁ sukham tyajati yaḥ sa hi vītarāgaḥ

ityugraduḥkhaśatabhājanamādadhānā ātmānamatra kuśalāḥ kumu nāgarāja ॥

Some people subject themselves to severe pain saying that detachment is the main cause of all good and that one who gives up the desire for all pleasures is the Veetaraga. Are they really wise?

यस्माद्विश्वमुदेति यत्र रमते यस्मिन्पुनर्लीयते

भासा यस्य जगद्विभाति सहजानन्दोज्वलं यन्मनः ।

शांतं शाश्वतमक्रियं यमपुनर्भावस्य भूतेश्वरं

द्वैतध्वान्तमपास्य यान्ति कृतिनः प्रस्तौमि तं पूरुषम् ॥

yasmādviśvamudeti yatra ramate yasminpunarliyate

bhāsā yasya jagadvibhāti sahañānandojvalam yanmanaḥ |  
śāntam śāśvatamakriyam yamapunarbhāvasya bhūteśvaram  
dvaitadhvāntamapāsya yānti kṛtinaḥ prastaumi taṁ pūruṣam ||

पूर्व तु कर्मैव सदा जनानां दुःखस्य हेतुर्न तु सर्वशक्तः ।  
इत्यात्थ चेत् सृष्टिदिनात्तु पूर्व कर्मैव नासीत्किल नागराज ॥

pūrvam tu karmaiva sadā janānām duḥkhasya heturna tu sarvaśktaḥ |  
ityāttha cet sṛṣṭidināttu pūrvam karmaiva nāsītkila nāgarāja ||

If you say that the previous karma is the cause of sorrow and not the almighty,  
there was surely no karma before the creation. How did it commence?

ब्रह्मैव सत्यमखिलं जगदेव मिथ्या न ब्रह्मणोऽन्यदिह किञ्चिदिति ब्रुवाणः ।  
अज्ञानपापगददुःखमिहोपलब्धं ब्रह्मेति किं वदति चिन्तय नागराज ॥

brahmaiva satyamakhilam jagadeva mithyā na brahmaṇo'nyadiha kiñciditi  
bruvāṇaḥ |

ajñānapāpagadaduḥkhamihopalabdham brahmeti kim vadati cintaya  
nāgarāja ||

“Brahman is the only truth; the universe is a myth. There is nothing other  
than Brahman”. Does one who says so call the ignorance, sin, disease and pain  
in this world also Brahman?”

ननु भवति कवित्वं सर्वदा जन्मसिद्ध कथमिह तदिहोक्तं भवद्भिः ।

वतिषजति हि वाचां देवतायत्नवन्तं ललितमृदुकवित्वे मा शुचो नागराज ॥

nanu bhavati kavitvam sarvadā janmasiddha kathamiha tadihoktam  
bhavadbhiḥ |

vatiṣajati hi vācām devatāyatnavantam lalitamṛdukavitve mā śuco nāgarāja ||

Poets are born, not made. How did you say that one should become a poet?  
If one tries honestly, the goddess of muse gracefully grants the ability to compose.  
There is no need to be frustrated.

वस्त्रं नरस्य परिचायकमादिकाले योग्यत्वनिर्णयविधौ न हि तत्प्रधानम् ।

ज्ञानं वचः कुशलता कृतिदक्षता च योग्यं नां विदधते भुवि नागराज ॥

vastram narasya paricāyakamādikāle योग्यत्वनिर्णयविधौ na hi  
tatpradhānam |

jñānam vacaḥ kuśalatā kṛtidakṣatā ca योग्यतां nām vidadhate bhuvi  
nāgarāja ||

In the beginning, dress is what introduces a man. But in the long run, it cannot  
be the decider of his ability. Knowledge, speech, dexterity and competence make  
a man desirable.

भार्याश्च पुत्राश्च मित्राणि बन्धवः केनापि हेतुना सम्भवन्ति ।

निष्कारणं लोकवृत्ते तु शत्रवो भूयो भवन्त्यत्र नागराज ॥

bhāryāśca putrāśca mitrāṇi bandhavaḥ kenāpi hetunā sambhavanti |  
niṣkāraṇam lokavṛtte tu śatravo bhūyo bhavantyatra nāgarāja ||

Wives, sons, friends and relatives are obtained from some cause. But one gets  
many foes without any cause at all.

सरस्तु सर्वेषु न पद्मशोभा सभासु सर्वासु न पण्डिताभा ।

समस्तकाव्येषु न भावभूमा स्थितं त्वमास्वादय नागराज ॥

sarastu sarveṣu na padmaśobhā sabhāsu sarvāsu na paṇḍitābhā |  
samastakāvyēṣu na bhāvabhūmā sthitam tvamāsvādaya nāgarāja |  
There are no beautiful lotuses in all ponds. There are no scholars in all assemblies.  
There is no charm of emotions in all poems. One should relish it where it is present.

विचारशीलोऽपि मताभिमानी सत्यं न पश्यत्यपि दृश्यमानम् ।  
परत्र दोषान् स निरीक्षते द्राक् अविधयमानानपि नागराज ॥

vicāraśīlo'pi matābhimānī satyaṁ na paśyatyapi dṛśyamānam |  
paratra doṣān sa nirīkṣate drāk avidhayamānānapi nāgarāja ||

A person who is biased does not see the glowing truth even though he might be rational. He very quickly perceives the defects in others even when they do not exist.

आयुषा दीर्घेण किं साध्यसि मित्र लब्धमायुर्वृथा मा स्म नैषी ।  
जीवनस्यैकैकदृष्टोऽपि देवस्य दानमिति जानीहि नागराज ॥

āyusā dirghēṇa kiṁ sādhyasi mitra labdhamāyurvṛthā mā sma naiṣī |  
jīvanasyaikaikadṛṣṭo'pi devasya dānamiti jānihi nāgarāja ||

My friend, what do you want to achieve with a long life? Only, do not waste the life span you have. You should know that each day of your life is the gift of God.

चिकीर्षसे चेद्भगवत्सपर्यां तन्निरमितं मा स्म कृथा विरूपम् ।  
अलंकृता तेन लता प्रसूनैर्न तानि तस्या हर नागराज ॥

cikīrṣase cedbhagavatsaparyāṁ tannirmitam mā sma kṛthā virūpam |  
alāṅkṛtā tena latā prasūnai rna tāni tasyā hara nāgarāja ||

If you want to worship God, don't destroy the beauty He has created. He has decorated the creeper with flowers. Don't pluck them.

सुधाङ्गणे राजवरूथिनीभिः स्तम्बेरमैरश्वरैश्च रम्ये ।  
श्वा द्वाररन्ध्रेण निविश्य रावं कुर्वन् निवार्यः खलु नागराज ॥

sudhāṅgaṇe rājavarūthinibhiḥ stamberamairāśvaraiśca ramye |  
śvā dvārarandhreṇa niviśya rāvaṁ kurvan nivāryaḥ khalu nāgarāja ||

In the compound of a palace, there are armies, elephants and horses standing. There enters a dog through a hole in the gate and barks. He should be thrown out.

अन्नाय वस्त्राय गेहाय वा जना यस्य कस्याप्याह्निघ्नमाश्रयन्ते ।  
ज्ञानाय सद्गुरून् आश्रयन्ते न ते मोहोऽत्र कारणं नागराज ॥

annāaya vastrāya gehāya vā janā yasya kasyāpyāṅghrimāśrayantel  
jñānāya sadgurūn āśrayante na te moho'tra kāraṇam nāgarāja ||

People fall at the feet of anyone for food or cloth or a house. They do not go to a Guru, however, for knowledge. Confusion is the root cause of all this.

स्त्री नैव राक्षसी स्त्री नैव देवता स्त्रीमानुषीत्येतदवधार्यताम् ।  
पुंवद् गुणस्सन्ति दोषाश्च को वा विशेषोऽस्ति नागराज ॥

strī naiva rākṣasī strī naiva devatā strīmānuṣītyetadavadhāryatām |  
puṁvad guṇassanti doṣāśca ko vā viśeṣo'sti nāgarāja ||

A woman is neither a demoness nor a goddess. Understand that she is human. She has both virtues and defects just as a man does. There is no difference.



## Pujya Swamiji's address to all Rishikesh camp students by Skype

Now I am in Rishikesh at Dayananda Ashram for Camp 4, which covers Chapter 2 of Patanjali's Yoga Sutras.

Before starting the first class, Sri Swami Paramatmanandaji was connected by Skype with Pujya Swamiji who is still staying at a guest house in Coimbatore city.

Projected on a large screen, Pujya Swamiji addressed all participants and introduced Swami Paramatmanandaji and the main topic of the camp. He had also done so for each of the previous three camps even when he was in the intensive care unit in the hospital. Such is the commitment Pujya Swamiji has to teaching. The complete transcript of Pujya Swamiji's introduction via Skype follows:

Sri Swami Paramatmanandaji: This last camp is on Patanjali Yoga Sutras, Second Chapter, Sadhana Pada.

Pujya Swamiji Dayanandaji: Oh! That's very good.

Swami Paramatmanandaji: We seek your blessings. All the campers and myself are waiting.

Swami Dayanandaji: All the camps were successfully completed; now this one also will be very successful. The Sadhana pada is a very interesting and important pada of the Yoga Sutras. I had talked about this in Saylorsburg to my yoga students, and Swamiji (Paramatmanandaji) will follow all those talks. You will be highly benefitted by closely listening to these classes.

I am getting better, and I hope I will be able to walk and talk in time. Now I am struggling. So I wish you all well. Enjoy Swamiji's talks and satsangs.

Thereafter, I listened for the first time to a Vedanta class by Sri Swami Paramatmanandaji. Before this I knew him mostly in the context of his work as Pujya Swamiji's main person coordinating the Hindu Dharma Acharya Sabha.

I thought it would not be an easy task for anyone to take four of Pujya Swamiji's Rishikesh camps especially within such a short notice.

Sri Swami Paramatmanandaji took off with a smooth natural approach that soon reached the most subtle realities by his graceful dexterity with words, by humour, by surprising examples, by an effective modulation of voice and volume, which kept the attention of the students in the full hall. His teaching was always fresh and at the same time it was Swami Dayananda's parampara all the way.

I was expecting something good, but was so surprised to find something great that my eyes were full of tears during the talk. I am grateful to Isvara for keeping Pujya Swamiji with us and for providing such an excellent teacher for his Rishikesh camps. I also appreciate that Pujya Swamiji's work to protect the Hindu Dharma and other global initiatives that preserve and strengthen the Vedic culture and spiritual heritage of India are in capable hands.

*Swamini Vilasananda*

## Maha Sivaratri Puja at AVG

Siva means mangalam , 'auspiciousness'. Sivaratri means an 'auspicious night'. On Sivaratri, we worship Lord Siva all through the day as well as the night for *ajnana nivrtti* (removal of ignorance of the Self). Devotees observe fast during the day and remain awake during the night, absorbed in *nama japa* and *mantra japa* (chanting the Lord's names) and spend the night in a worshipful way. This helps one gain a certain mastery of the mind and sense organs. Pujya Swami Dayananda Sarasvati while referring to the *mahima* (greatness) of Sivaratri, has pointed out that spiritual practices undertaken on Sivaratri are especially effective and yield very good spiritual results.

AVG, Anaikatti observed Maha Sivaratri Puja in a traditional and solemn manner on Feb 27, 2014.

**NITYA PUJA:** *Nitya puja* (daily worship) began at the Dakshinamurti temple at 5 AM. *Vilva* (bael) leaves and colourful, fragrant flowers were offered as part of the worship of Lord Medha Dakshinamurti and Lord Narmadeswara.

**AKHANDA NAMA JAPA:** There was *akhanda nama japa* (continuous chanting) of the *pancaksari mantra* 'Om Namah Sivaya' from 7 AM to 3 PM.

**PUJYA SRI SWAMIJI'S PARTICIPATION:** Pujya Swami Dayananda Sarasvati has been discharged from the hospital, and he is resting and recuperating in a private guest house. It was a great blessing for everyone that Pujya Swamiji participated in the puja at the Anaikatti temple via Skype. He could be viewed on the screen kept in the

satsanga mandapam. Pujya Swamiji led the chant of *Om Namah Sivaya* around noon, and joined again around 7 PM to lead the *pancaksari mantra japa*. Swamiji also participated in the arati, chanting, and puja, and blessed everyone. Devotees were thrilled to have the *darsanam* of Pujya Swamiji on a most auspicious day.

**EKADASA RUDRA ABHISEKA:** The chanting of Sri Rudram commenced at 4 pm, and during each of the 11 chants, different *dravya abhiseka* (sacred, ritualistic bath using different offerings) were performed to Lord Medha Dakshinamurthy and Lord Narmadesvara.

**PRODOSA PUJA:** The day also happened to be the day of the *pradosa*; hence, *pradosa puja* was also performed, adding to the auspiciousness of the occasion.

**MAHA ARATI:** Around 8 PM, the *Maha Arati* took place.

**RATRI PUJA:** *Ratri puja* commenced with the first kala puja of the night of Sivaratri being performed at 10 PM. The *ardha jama puja* (worship at midnight) was performed around 2 AM. Bhajans and chants filled the air all through the night; and the last *kala puja*, marking the end of Sivaratri, was performed at 5.30 AM.

Devotees prayed for *jnana yogyata prapti* (gaining the qualification to receive self-knowledge), *jnana prapti* (gaining self-knowledge), and *jnana nishtaa prapti* (abiding in self-knowledge).

*Report by N. Avinashilingam*

## Freedom From Sadness by Pujya Sri Swami Dayananda Saraswati

The senses may be called external instruments of perception because they are exposed to the external world. They allow you to see, hear, taste, touch or smells, thereby helping you gather knowledge of the external world. To perceive an object, the mind is also necessary; perception is not possible if the mind is not present behind the senses. That is, a relevant modification in the form of a thought is necessary for perception to take place. In fact it is not the object standing before you that you are seeing; you see what occurs in your mind. If what occurs in your mind and what is before you are identical, then your knowledge will be valid. Thus the mind is an internal instrument which is an important factor in understanding the world. You also make inferences with the mind based on the data of perception. When you infer, you use the mind. Again it is an internal instrument in the hands of someone, and that someone is you, the person referred to by the word "I". But more often the mind does not seem to be just an instrument; it seems to be the very person. The ways of the mind are so unclerlar to us that the mind and the "I" seem to be identical. If that were not so, you would never be sad in your life. Before seeing how this is true, let us first analyze what it means to be sad.

Sadness is a word that I shall use to represent not only sadness but all conditions related to sadness. Sadness includes your frustration, your despair, your anger and resentment. In fact all the feelings that you don't want to have are covered by the word 'sadness'. If it is there,

you want to eliminate it. Sooner, the better. Usually you can divert your attention to something else for some time, but generally you come back to the original condition – sadness. This is how we continue to be sad with occasional moments of happiness in between. But sadness is unlike them in that it is a disposition of the mind caused by a certain pattern of thinking. If the thinking mind is resolved for some time, sadness is not there. In deep sleep you are never sad. Under sedation you are incapable of thinking, and so your sadness also goes away. A single thought never causes sadness. In fact you have to think a great deal in order to get into disposition of sadness. That is why a sad depressed person is given a drug to either curtail the frequency or alter the pattern of his thinking.

If thinking were always in your hands, i.e. if the process of thinking were always wielded by you, the subject "I", and given that sadness is a process of thinking, then how do you gain a disposition of sadness which you don't want to have? Do you consciously become sad, willingly yourself into sadness? Suppose I say, "Let us all become sad for five minutes." It is impossible for us to do so. You should understand, therefore, that confusion exists between the ways of your thinking and yourself. In fact you use your mind as an instrument only occasionally, and the mind uses you most of the time, which is like the tail wagging the dog, a definite indication that there is something fundamentally wrong with the dog. When you use your mind as an instrument, you see yourself as

someone who is distinct from the mind. But if you become sad, which you don't want to be and for which thinking is necessary, or if you become angry or frustrated through a process of thinking which you don't want to have, then it is clear that you are no longer using the mind, for the mind has become your very self.

To keep from getting into a state of sadness or despair – to keep the mind from using you – you may try to control the mind by various techniques. This invariably proves to be a temporary measure. To get rid of sadness permanently requires that you discern the problem of sadness or sorrow more fundamentally. One needs to understand that sorrow arises because of confusion between the mind and yourself. If you come to know clearly what exactly constitutes the mind, what exactly is "I" and what is the peculiar relationship between the two, then you find that it is actually impossible to become a sad, depressed person.

To understand the peculiar relationship that exists between the mind and "I" consider an actor A, who is on stage playing the role of a beggar B. According to the story, B undergoes the severe privations of a beggarly life. Therefore A has to beg very convincingly in the play. In fact A becomes the greatest beggar you could ever hope to see; nevertheless, A seems to be free, inside. According to the script he is supposed to shed tears, and he is able to bring real tears to his eyes. Even while shedding the tears, A is congratulating himself for being able to do so. When the scene is over, a friend goes backstage and also congratulates him. A is then even more pleased and happy that he cried so well.

Look at this situation. In the play B has problems leading to sadness and tears. In spite of B's problems, A remains unaffected, free of the problems of the beggar. Why? Is there a physical distance between B and

A such that B's problems cannot contact and affect A? Not at all. B's physical body depends entirely on A's physical body, where B stands. A also stands. Therefore B is definitely A. If that is so, then B's problems should also be A's problems, but we find that is not the case. Even though B is A, A is not B. There is a difference between B and A, but not a physical one. A is not B in the sense of A's knowledge. A knows that he is not B but that he has assumed the role of B. A remembers himself as A and plays the role of B according to the script, regardless of whether the script calls for pleasant or unpleasant situations to arise. A does not lose himself.

Suppose that A does forget himself while playing the role. When the villain slaps B in the play, B is supposed to invite another slap. But A forgets the script and gets so angry that he strikes back. The director pulls the curtain down and asks A what is the matter. A answers, "He slapped me. Do you think I am going to let him get away with that?" And A hits him again right there. A's problem is that there is a confusion between himself (A) and the role (B). There is no longer action on A's part, there is only reaction. When A remembers the script and acts, it is an action. If he forgets the script, forgets himself in the process and performs an action, that action is really a reaction. A is no more an actor but a reactor because he has no self-awareness; there is no role playing on his part.

That A is not B must be as clear as the light of day, a fact about which there is no trace of ignorance or misunderstanding. Then alone one can afford to play roles. Once A loses his self identity on the stage, he may be advised to avoid playing roles. But in real life you cannot live without playing roles; you have countless roles to play. If the role is taken as you, there is no problem.

But if you take yourself as the role, then definitely there is a self confusion leading to sadness and despair.

In life, playing roles means relating to the world. Whether you perceive something or perform an action, there is always a subject-object relationship. Only in a state of coma or continuous sleep can you not relate at all. You may be alive alright, but you are not living a life. Life is lived only when you relate. Your tragedies and comedies are made only in relationship to the world. And one thing is certain: the object to which you relate keep on changing but the "I" is always present. The "I" remains the same, being the invariable in every relationship. Is the "I" always the same in all situations? "I" also seems to change. Suppose I like an object, I become a liker. If I dislike the object, I turn into a dislike. If the object is father, I become son; but if the object is son, I become father. Along with a change in the object, there seems to be a relevant change in "I". Still, when you say; 'I am father, I am son, I am a seer, I am a hearer,' etc., 'I am' is involved in each. 'I am' is always there as the invariable while the variable is father, son, seer, hearer etc. If father were invariable, I should be the father of the whole creation, but I am father only with reference to my child. Therefore father is me, but the 'I' is not father. Son is me, but the 'I' is not son. In the father there is 'I', in the son there is 'I', but 'I' is free from both. Because the role is 'I', however, there is every possibility of my taking myself as the role, if the invariable 'I' is not clear to me.

If you have a problem as father, son, husband or wife, you must know that there is confusion between yourself and the role. You wanted your son to become a doctor so that through him you could live a

doctor's life. But, instead, he joined the Hare Krishnas. Now your mind reacts, and your blood pressure goes up whenever you think of your son. Here the 'I' totally identifies with the role of father along with the reacting mind. The 'I' then suffers the reaction of the mind, and you say, "I am sad and upset". However, though the role is no doubt the "I", I am definitely not the role. If the role's problems become your problems, then not only B is A, but A becomes B as well. If you have a problem as a father or husband, then you are not playing the role. You have become the role – and you will have to roll in sorrow. Any role is full of challenges. Just as without rules there are no games, so too without changing events, without challenges and drama, there are no roles.. The role playing becomes a problem only when you lose yourself to the role, not knowing the "I" to be invariable, free from all thoughts and roles. In any situation you say, "I am frustrated, I am worthless, I am a failure", you take yourself to be all these. That is, the identification of "I" with the situation and its resulting thoughts is the real problem. When the "I" is thus confused about itself, then the mind is holding you hostage, keeping you in sadness and sorrow. In truth, however, the situation and the reacting mind are merely facts you must attend to. That is what playing roles involve. You must know that the "I" is free from all situations and roles, free from the mind itself. Only with this understanding of the ways of the mind will you become the master of your mind, using it as an instrument and taking advantage of it to learn, to appreciate, to love. This is purely what the mind is meant to do. The knowledge of the invariable "I", which resolves the universal confusion about yourself, constitutes the subject matter of Vedanta.

## Talk on Sivarathri by Swami Paramarthanandaji on February 26, 2014

Today is a very auspicious day. A day of worship of Lord Śiva is not only during the day but in the night also. It is called Śivarātri because Śiva in Sanskrit means auspiciousness and Śivarātri means an auspicious day, in which we are supposed to worship the Lord and remove the night (of darkness). Darkness is nothing but samskara. According to Vedanta, we are supposed to be in the night – ajñāna nidrā. We are supposed to be sleeping in ajñānam of sleep and by worshipping Śiva we are supposed to get knowledge and really wake up. It is the night in which ajñānam is destroyed. So, on Śivarātri day we worship Lord Śiva.

In Purāṇik literature there are many stories – one of which is when both Brahma and Viṣṇu wanted to find the limits of Śiva. And both of them could not find out. They were both tired and frustrated and Śiva appeared to them as Liṅgamūrti – a form coming from Liṅgam on Śivarātri day.

Śiva is represented as an infinite God and not a small figure with a nāma and rūpa or in the form of an idol. The Lord is anantam. Unlike other days, this day is for tapas. There are two kinds of festivals – some are celebratory and for rejoicing while the other is for practising tapas.

Deepavali is for rejoicing and merry making. Festivals like Śivarātri are service-oriented in nature--vrata pradhāna. That is

why Śivarātri is not an occasion for rejoicing. We do not buy new clothes or sweets but it is an upāsana. Upāsana means staying nearby. Staying nearby means not near foods but avoid cooking and spending that time in pārāyaṇa or pūjā. All these are necessary for gaining ātma jñāna. Like in all festivals, in this also, there is idol worship. Idol worship is an important part of the scriptures and it will give maximum benefits when certain conditions are fulfilled.

The worship of the Lord as an idol is graded in to three levels according to Bhāgavatam.

Lowest level (tāmasik level). Here a person wants to do harm to other people – black magic or worshipping for pomp and show. That I have a lot of money and I spend on God just for the sake of competition. If my neighbour spends Rs. 1000 on a pūjā, I spend Rs. 2000 and make sure it is videotaped.

Or a person who does pūjā and gets angry. A pūjā involves a lot of strain. Camphor may not be available and one has to do many namaskarams. He sees the Lord as different from himself. Such a pūjā is tāmasik. That tāmasik pūjā sees the Lord only in the idol thereby confining the Lord to a small entity. He is a short sighted person as he does not see the Lord in other devotees. If reverence to life and other

beings is not there, even if he is the greatest bhaktahā, it is only a lowest type of Bhakti

If a person disrespects, insults other people, plants, animals, insects (the Lord is present in all idols and all beings and objects) does pūjā, it is only a fake or fraud worship (deceptive worship). He scolds all the beggars, the auto drivers with the foulest of words and goes to a temple with a forehead smeared with vibhūti and rudraksham! Lord Krishna says that it like doing yagna with ashes. How fruitless and futile that yagna will be. So when you worship the Lord in a temple respect other people. Otherwise it is not meaningful. Suppose there is a starving person and you offer naivedyam and do not share it with others, then the Lord says that He is not happy at all with that Bhaktahā.

This does not mean abolish all temples and do only social welfare. That is also not correct. Temple worship is required and so is naivedyam (honey, ghee, milk etc.) but don't neglect people in front of your eyes who are suffering. They need some medicines and some food. Neglecting them is adharmic type of worship. The Lord is not happy at all with such a worship.

Madhyama or rājasik worship: these devotees have devotion to the Lord and have compassion to the mūḍās – those who are not well educated. He does not laugh at them. Even to those who are inimical or hostile to him, the bhaktā must not have hatred. There can be no tit for tat or tooth for tooth attitude. Even when the other party is wrong, we must not stoop to their level. I ignore them. Such a bhakta is only madhyama. He does not harm or hurt

others. But this person has a problem. All his pūjās are done only for materialistic pursuits – for progeny, house, wealth, promotion, long life, for the sake of wife and children. 'O! Lord satisfy my desires as well as all the desires of my family' // . He wants fame, wealth, prosperity and dominance over others. With such an attitude he does pūjā. Do this for me and I will perform the Lord's wedding! Or I will donate Rs.10,000 in the hundi. Or I will offer my hair. All vows are this kind of devotion alone. There is not motiveless devotion. This is rajasik devotion. But at least he is better off as he does not harm others. The second problem with madhyama devotion is that the bhaktā sees the Lord and himself as separated. Not advaita bhakta. He will have fear (bhayam) and death (mrutya) stares him in the face. Because as long as differences are there, there will be finitude and mortality. bheda budhi is madhyama.

Uttama bhakta . For a full benefit of a pūjā adopt this attitude. I want to remove my impurities (rāga-dveṣa kāma-krodha), my ignorance and short sightedness. I am doing a pūjā to remove all these doṣās. I remember this fact all the time while doing pūjā. I offer naivedyam to the Lord for all that HE has provided me. I am not interested in any wordly things. According to scriptures, we are supposed to do this pūjā until we die. Pūjā is nitya karma. It must be done daily and can be stopped only at the time of death or while taking sanyāsa. Otherwise pūjā must not be stopped at all.

The Lord has commanded us to do pūjā and I am servant of the Lord and therefore I do pūjā. Do daily pūjā and on Śivarātri

day do special puja. Something simple everyday- like lighting a lamp, or doing some parayanam, or by offering flowers and doing namaskarams.

Doing this pūjā is not enough. One must also remember that every being is an abode of the Lord. Not only the Lord in the temple but in every living being is a temple of the Lord. Therefore, whenever you see a person (that is why, we put vibhūti and candanam to remind others that is an abode of the Lord), you do a namaste. I will be friendly with everyone.

Some people complain that Hindus do not do social service but instead lend money on litres of milk, ornaments etc. it is not the defect of scriptures but a lopsided attitude of the worshippers. It is not the limitation of the religion but the limitations of the followers. Along with pūjā have love for all is what the Lord wants us to do. Universal love and charity are very important values. Friendship and Advaita budhi ( I am You and You are Me). Even a beggar has consciousness in him. Mentally worship all the people with respect. Īśvara in the form of jīvātma in everyone.

The uttama bhakta is one who sees the Lord in everyone and everyone in the Lord. One who has this vision is a sāttvik bhaktaḥ. A person must do pūjā (in the form of pārayānam or namaskāra) to the Lord on a daily basis and he must also ask this question – Do I respect my servant or car driver or even my wife, elderly people, children etc.? Do I have respect for everyone? If such a bhakta is there, it will help a person to go beyond trigunam. It

leads a person to mokṣa which is nirguṇa brahman

Thus the three grades of bhaktas is talked off in the Bhāgavatam. The highest bhakta will not come in the beginning itself. And if that attitude does not come it does not mean that you should stop worshipping. Start with the lowest type of bhakta. Lowest mechanical pūjā is better than no pūjā at all. Thus there are four grades of bhaktas.

- No pūjā
- Tāmasik pūjā
- Rajasic pūjā
- Sattvic pūjā

Between no pūjā and tāmasik bhakta, tāmasik is better. Slowly it will become rajasic bhakta. And later to Sattvic. Until a person sees the Lord in everyone or until one reaches the highest state of Brahman, he should confine to lower levels of bhakta. Some people ask, “ If the Lord is everywhere, why should one go to temples?” Then you ask, “ Do you see the Lord everywhere?” If that is the case, then pūjā can be dropped. But since a person has not reached that state, he should start with the lowest type of bhakta.

So on this auspicious Śivarātri day, all these values are equally important. Whenever we are doing any pūjā one should ask – Is it changing my character and my attitude to other people. If we are not already doing any pūjā, then start doing pūjā. And if you are already doing pūjā, let Lord Śiva bless us to grow from lower level of pūjā to a higher level of pūjā.

*Posted by: Ram Mohan Anantha Pai*



## A letter to Pujya Swamiji

Dear Pujya Swamiji,

I want you to know I am thinking about you every day, always. On the one hand, there is all you have brought to my life personally and the endless and eternal gift of Vedanta. The love I feel for you is boundless. On the other hand, you and all you teach is in every session with every client I see every day. Sometimes your teaching as it flows through me and sometimes direct quotes from you offered to my clients. My clients have come to know of this great guru of Dean's from India. Your influence reaches to the everyday lives of people here in Wisconsin whose day to day lives are traditional USA working people and overly busy professionals. They have come to know the brilliance of your teaching of Sastra. They choose to come for sessions long after the original distress they came to resolve is eased. They are coming because the very Vedantic Psychology (of Pujya Swami Dayanandaji) that brought them through their challenges continues to help their lives to flourish and blossom.

With one client have I walked through Tattva Bodha, Value of Values and much of the Bhagavadgita Home Study Course. I am still not sure who is learning more, she or I. She has fallen in love with you through your words and my stories of my time with you. One on one I have taught her basic Sanskrit to enhance her experience of the Sastra. We sit together twice a week and you and the wisdom that you teach and the wisdom that you are abide with us. Professionally she trains school teachers. She is planning to use her learning from "Value of Values" in her teacher training programs in rural Wisconsin. I have endless stories of how your teaching penetrates my life and the lives of my clients every day.

Mostly what I imagine is going on here is that through all you have taught me you have managed to help set me free to joyfully do the work I am here to do every day. You ignite a fire in me and inspire my work even after 32 years as a psychologist.

You are in our hearts every day as I wish you all the well-being there is in world. We hope to see you again soon.

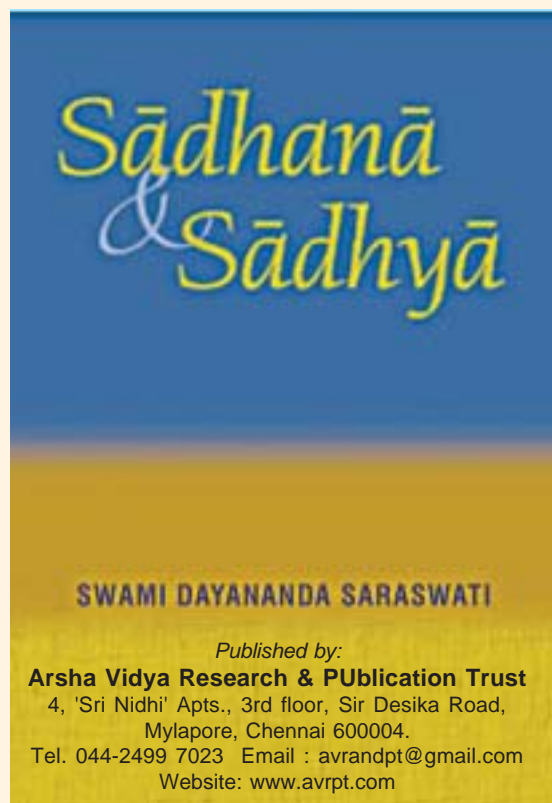
*Dean Lesser,  
Psychologist from Wisconsin &  
Wife, Eliana.*

## Curtain raiser for Workshop on Basic level Manuscriptology & Paleography

from 18<sup>th</sup> April 2014 to 8<sup>th</sup> May 2014

A 21-day workshop on Manuscriptology & Paleography will be conducted at the Arsha Vidya Gurukulam, at Anaikatti, Coimbatore by Swami Dayananda Sathabhishekam Memorial Digital Library & Research Centre in collaboration with National Mission for Manuscripts, Delhi, with the blessings and grace of Pujyasri Swami Dayananda Saraswathi. The workshop will be from 18<sup>th</sup> April 2014 to 8<sup>th</sup> May 2014.

This programme is organized in order to increase awareness about manuscripts and their immense value, and students from Veda Agama Pathasala-s in and around Tamil Nadu, (who have access to private collection of manuscripts but are not in a position to handle them or appreciate their importance), will be trained to read, preserve and bring to light the treasure of knowledge in the manuscripts by editing and publishing them in the form of books. The course will involve experts in the field as resource persons. It is indeed an added privilege for the students to be able to stay in the Ashram and take up this course with the blessings of Pujya Sri Swamiji.



# "The Problem is You" "The Solution is You" by Pujya Swamiji

## Two Types of Problems

There are two types of problems in life, one is a problem for which the solution lies outside the problem; the other is a problem for which the solution is within the very problem.

The problem of food, clothing, shelter etc. belong to the first category; one has to seek solution outside. Take the problem of hunger. One has to go in for food in order to appease the hunger. Here the Solution, food, lies outside the problem hunger. If you do not have a shelter, you have to get since it is not available with you; it is outside you. Therefore you have to seek the solution in an external situation. There are many problems of this kind in our individual life, in our social life, in our national life. These may be called situational problems and they can be solved by planning and effort, taking into account the resources at our disposal.

Now suppose someone gives you a jigsaw puzzle involving four pieces which when arranged in a particular manner, form the letter S. Each piece has its own shape, angularity etc., and individually none of them makes any meaning; they become meaningful only when arranged in a given manner. But when you try juggling with these pieces, trying different arrangements, they do not form the letter S. When you are not able to solve the puzzle in spite of repeated attempts, when you are not able to see the pieces falling in their place, you may construe that a piece may be missing. You may feel that the solution lies outside the problem, the four pieces, and that, may be a fifth or even a sixth piece is necessary to solve the puzzle. But that is not the case. The four pieces alone are required. This is the second kind of problem where the solution lies within the problem. Solution of this kind of a problem requires an informed or an enlightened person who knows the solution. He has the solution in his head; he can see the letter S within the four pieces even when they are not assembled.

The apta has to tell you that the solution is within the problem and that you have to arrange the pieces in a particular manner to arrive at the solution. It is this second kind of problem – when the solution is within the problem – we shall be talking about.

If the solution is contained in the problem and it is still a “problem”, the problem is purely due to ignorance. The problem is caused by the ignorance of a fact and therefore we have a problem instead of a fact. The knowledge of the fact alone solves such a problem.

## The Problem of Human Sadness

The problem of human sadness is a problem that has the solution within itself. Generally we think that the solution of this problem lies outside because we always manage to find a reason for our sadness, external to ourselves. It seems there is a factor other than myself that causes me sadness and that factor has to be corrected, mended, amended or even destroyed to remove my sadness. A reason for sadness is easily sought and found also. Why are you sad? Because I do not have a job; because I am ill; because I am not married yet; because I am married; because I do not have children; because I have one too many because someone has not written; because someone has written ! The ingenuity of the human mind is able to discover the cause for one's sorrow outside oneself. The conclusion is that sorrow or sadness is a problem for which solution is outside.

Let us examine whether a solution can come from outside.

If your conclusion is that you are sad because you do not have a job, it means that lack of job is the cause for your sadness which should go away totally when you get a job. The job should be able to make you free from sadness. But when you do get a job you find you have a new problem; the place of work is too far away. You

have to spend half your time in travelling; go to the bus-stop, wait for the bus, travel by bus for one hour and again walk to the factory where you work. It would be really nice if you had a house close to the factory. You try for a house and get one right in the colony of the factory workers. But now you discover another problem. The air is totally polluted on account of the smoke from the factory chimney. How can anyone stay in a place like that? The old house was definitely better and you return to the old place. So the problem of transportation is back again ! You solve one problem and another one crops up in its place. The problems of job, transportation, accommodation are situational problems – or they are situation and not problems. But sadness is not something caused by a situation.

If you think a given situation is a source of sadness, you will find it is also a comfort. Mother-in-law is always a source of sorrow but when you want to go to a movie or listen to a Swami, you prefer to leave the child at home and the mother-in-law becomes very handy as a baby-sitter ! So, even mother-in-law is a source of comfort. Any given thing which you look upon as a problem also offers advantages and vice versa. There is nothing in the creation that is one-sided. You examine anything or any situation. If you become a Swami there is an advantage when you are amidst people; people spare you from questions – certain questions at least ! But then you are bothered with other kinds of questions : Swamiji, do you see palms? Can you tell me when I will get married? And so on. The other day, I was taken to a famous zoo in Milwaukee in the United States and I heard a youngster saying to another, “Hey, at this one!” So being a sadhu also has its own advantages and disadvantages. If you get married, there are advantages and some disadvantages too. If you do not get married, there are many advantages but some disadvantages also. Having children gives a sense of fulfilment but bringing them up has its own problems. If you examine any situation, you will find both advantages and disadvantages and so if any situation can cause sadness to you, you can look upon that very situation as a source of comfort too. The one who is comfortable because of situation will also become sad because of situation.

### **Can Positive Thinking Remove Sadness?**

Anything can be looked upon in more than one ways. Looking at a rose, one can say, “The rose is beautiful but it has thorns.” Or “in spite of thorns rose is beautiful”. Both the views are alright, because they are based on facts. This brings us to the so called ‘positive thinking’, people talk about these days. It is a way of looking at things. “Rose is beautiful, but it has thorns” – this is the complaining way of looking at a rose. “In spite of thorns, rose is beautiful”, is a positive way of looking at it. There are many people who propound this positive thinking as a means of overcoming sadness. But this cannot solve the problem of human sadness for good because where there is a positive thinking; there must be a fact that makes it a factual positive thinking. If this is so, there is going to be another fact forming the basis for negative thinking.

Take the case of this man who had a very poor self-image. He always looked down upon himself. He had concluded that he had not made his life, that he was a failure. People around him also contributed to making this a firm conclusion and so nobody really could help him out of it. He went to a Swami and told him about his state of mind. The Swami told him, “You positively look at yourself. See what all things you have. You have a pair of eyes that sees properly, a pair of ears that hears properly, a nose that smells properly. There are so many people who have no eyes; there are so many who are deaf; there are noses which do not sense smell. You have all the senses intact, a healthy body, and (what should be called) a normal mind. How many people are there who are not privileged to have these? And you have good education, a good parentage. There are so many orphans who do not even know their parents and countless others who have no education at all. And you have a nice family, a job and a house. Really speaking, you are blessed. Why do you have such a low image of yourself? You have so many positive things about yourself.” Told thus by the Swami, the man was really convinced. He admitted, “There is really nothing to complain about. I am very happy now; no more sad, Thank you Swamiji”. And he walked out.

As the man was even leaving, he saw someone stopping his Mercedes car on the kerb and

coming out. When our man, now equipped with positive thinking, saw this person, he noticed that this man also had a pair of eyes, a pair of ears, a nose, a healthy body and all such things that he had and plus a Mercedes car ! He became sad again ! He realised that the other man had everything that he had and a Mercedes car whereas he did not even have a scooter! The positive thinking evaporated! Positive thinking does not work. It is silly. If positive thinking is based on facts, so is negative thinking. It is a fact that one man had the car whereas the other did not have it. The first one had all the advantages of a car which the second one did not have. Thus as long as there are facts, negative thinking will always exist along with positive thinking and the conclusion, "I am sad" will ever remain with you because you think that sadness is caused by external world. Positive thinking cannot erase the conclusion, "I am sad."

### **Can change in situation remove sadness?**

If external world is the cause for your sadness, you cannot get rid of that sadness even if you create a new situation or go to a new place. Let us say you go to heaven which is supposed to be an ideal situation for everyone.

There are different concepts of heaven. According to our scriptures, there is no hunger or thirst in the heaven, nobody is afflicted with hunger or thirst, old age or death in the heaven. So obviously there is no need for food and so there would be no restaurants in heaven! There would be *bhel-puri*, no *pani puri*; in fact, no *puri* at all! So you cannot get these things there even though you love them. All you have in heaven is dance and music. You will get bored.

According to a religious sect in the West, the faithful will go to heaven and have eternal dinner with God. Now a typical Western dinner starts with soup and so the eternal dinner would also start with soup. But since you must be eternally there on the dinner table, you cannot take even one sip of soup because if the dinner is started, it will end also. So you will have to keep the soup-spoon near your mouth but never even taste the soup! You will not proceed at all. So you are stuck with soup!

In the heaven also, different residents have different status and therefore they experience different degrees of joy because the status can also give you happiness. Our scriptures give a

detailed account of the degree of happiness associated with different status. Imagine a young man who is strong, healthy, and brave and clear thinking. He is well brought up, well educated, leads a life of dharma and so has no conflicts in his mind. He owns the entire earth with all its resources, with no rival to share or to threaten. All these will obviously give him the highest degree of happiness. Multiply this by one hundred and you get unit of happiness enjoyed by *Manushya Gandharvas*. The happiness enjoyed by *Deva Gandharvas* is a hundred times that of *Manushya Gandharvas* and so it goes. You keep multiplying by one hundred each time and you can get an estimate of the degree of happiness enjoyed by the *Pitrs*, *Ajaana Devaas*, the *Karma Devaas* (who serve the *Devaas*), the *Devaas*, *Indra*, *Brhaspati*, *Prajapati* and *Brahma*. The idea is that different status give different degree of joy and so even in the heaven you will feel inadequate due to comparison.

Most of the youngsters entertain ambitions of going abroad. First choice is of course USA. Failing that, Canada. If not that, Saudi Arabia, Kuwait, Dubai, Bahrain. If none of these, well Malaysia, Singapore, Hongkong.....somewhere. That is the vision, the ambition of most of the youngsters – there are exceptions I am sure. Now listen to this. There is this man from Kerala, who is in Kuwait and who has made it. Once when I was in Kuwait, he says, "Swamiji, how if we go out for a spiritual picnic, a *satsanga*?" But where can we go? You drive for one hour in any direction and you reach the boundary. Where can we go? "Swamiji, we shall go to a place five miles from here." "What is there?" "Swamiji, there is a tree there. We can all sit under the tree and have outdoor *satsanga* for a change". Imagine a person coming from Kerala which is one of the most green state, running around for miles in search of one tree! What an *aananda*, joy there? You can make some money there but you cannot get everything.

Therefore, wherever you go, whatever changes you bring about, the situational happiness will always be relative. Every situation has two sides where one side is fine but the other one is not. In fact, all the situations, the whole life is like the Gujarati pickle which is sweet and hot simultaneously! Every situation, like a coin, has two sides. If you have one side, you have the other. This being the case, there is no way of solving the problem of sadness by any situational change.

## Rishikesh Retreat, November 30 - December 4, 2013

On the banks of Ganga, in Rishikesh, PujyaSwamiji unfolded *purnamadahpurnamidam* in a special retreat for invited participants, November 30-December 4, 2013. Testimonials in the valedictory function indicated that many were deeply impacted by PujyaSwamiji's profound unfoldment of this *santi-mantra* of the *IsavasyaUpanisad*.

The participants were also taught chanting of *purnamadahpurnmidam* and other Veda mantras, along with the meanings, by SwaminiSaradananda and SwaminiVedarthananda. Smt. Devi and Sri Sujit Choudhury provided daily classes in yoga, as well their expert personal therapeutic guidance. Smt. SheelaBalaji gave two presentations on AIM for Seva, PujyaSwamiji's far-sighted movement to bring education and basic amenities to the underserved in India. The first presented a macro picture, showing the reach of more than 100 free student homes in 15 states, serving 14,000 students. She also touched on the impact of these students on their families and communities, extending the reach to an estimated 10 million people. In the second, she focused on one village, Manjakkudi, as a model for bringing children through their entire education, from pre-school to post graduation, and into the work force as contributors to society. Participants were warmly invited to join this movement for the betterment of the children and, India.

BrahmacariSivatmaji gave daily presentations on the 'Relevance of Ancient Indian Knowledge in the Contemporary Society'. He spoke about the Indian education system, circumstances under which English education was introduced, disadvantages of western education, and the Indian knowledge base in subjects like mathematics, astronomy, language, phonetics, etc., showing their relevance to the world we live in.

In the satsangs, PujyaSwamiji answered questions and participants introduced themselves, with moving accounts of the impact on PujyaSwamiji on their lives.

Beginning with a *samasti-bandhara* for 2000 sadhus, sponsored by SASTRA University, the retreat participants enthusiastically participated in the unique opportunity of being in Rishikesh, and sponsored a *bandhara* at the ashram every day of the retreat.

The retreat concluded with a valedictory function in which the participants expressed deep appreciation for PujyaSwamiji's teachings.

## Series of Talks at U.S.A.

Swamini Satyavratanaanda visited USA from 17.10.2013 to 05.11.2013 on a lecture tour at various cities across the country.

Swamini covered many topics on Vedanta and yogic stress management. The tour was sponsored by Mr.Balaji (Philadelphia ) who had earlier attended swmini's classes in Chennai.

### **17<sup>th</sup> oct. Bryn Athryn College ,American University, Pennsylvania .**

Mr. Balaji, one of swamini's student ,had arranged for an interaction with the college of students on "Advanced Religious Ethics". There was active participation during discussions. Swamini finally ended the session with a question " Why one should follow the values at all ?" and explained its significance.

### **On 18<sup>th</sup> and 19<sup>th</sup> oct. Harleysville, Pennsylvania.**

Mr.Balaji had gathered a sizeable number of Indian NRIs who already had some exposure to vedanta .Swamini addressed them on the topic "Introduction to vedanta "and answered a number of queries . The discourse continued nextday also on a related subject " Is Guru Required For Self knowledge ?" Swamini emphasized the utmost importance of direct teaching of self knowledge by a guru to the sishtyas face to face. The discourse was conducted at the residence Mr. Chandubhai , the founder president of Chinmaya Mission.

Swamini visited Arshavidya gurukulam , Saylorsburg on an invitation by Pujya Swami Dayananda saraswati.

### **26<sup>th</sup> Oct.**

Mr.Vijayabhaskar and Mrs.Saritha Divi had arranged for lectures in the morning at Sri

Mahalakshmi Devasthanam on "What Is Devotion ?". on the same day Swamini gave a guest lecture on the topic "The Nature Of God " at Sivavishnu temple ,Lanham ,Maryland arranged by Mr.Manohar & Mrs.Lakshmi .G .

### **On 27<sup>th</sup> Oct.**

Swamini gave a series of lectures on "stress management " as arranged by Mr & Mrs.LakshminManohar at Fredericksburg , V.A., Mr & Mrs. Chitra Ravindran,at Richmond, V.A. and Mr &Mrs..ManiSuresh at Sparta,Newjersey. since the need of the hour of NRI's is how to handle the stress they are undergoing in their hyper active environment.

### **On 1<sup>st</sup> Nov.**

Swamini addressed the gathering of NRIs who were ardently awaited to hear on "Bhagavad Gita, The Treasure house of values" at Balaji temple . on 2<sup>nd</sup> &3<sup>rd</sup> Nov. Swamini gave lecture on "stress management" and "healthy attitude towards life" at a local Hindu temple and community centre arranged by Mr. & Mrs.Vijayamakrishna of Santaclara, California.

In the mornings at Milpitas Jain Temple, Swamini addressed a large gathering who are already in the Vedanta study group of Mr. Vijaya Kapoor , a student of pujya swamiji .There swamini explained the meaning of "Pratasmaranam" & "Ekasloki".

This tour was undertaken by Swamini as a maiden venture with full blessings of pujya swamiji . Swamini reverentially dedicated these series of talks to pujya Swamiji .

*Parthasarathy.s*

**\*\*\* SPECIAL PUBLIC EVENT & EVENING PROGRAM \*\*\***

**Friday, April 4th – 7:30 to 9:30pm – Nalanda Events Center**

Naropa University and the Contemplative Alliance invite you to join them for a special gathering and town hall on the theme:

**Awakening the Heart's Wisdom to Guide the Future:  
Protecting and Caring for Earth's Community of Life**

This is a one-time special **public** event offered as part of a two-day private conference in honor of Naropa's 40th Anniversary celebration.

**IN CONVERSATION:**

**Nina Simons**, Co-Founder, Bioneers

**Charles Eisenstein**, Activist &  
Author of Sacred Economics

**Swamini Svamavidyananda**, Spiritual  
Director, Arsha Vijnana Gurukulam &  
Founding Member, Contemplative Alliance

**Followed by Q&A**



The evening will feature a sacred music concert offered by internationally recognized classical Persian and Sufi musician from Iran, Davod Azad.

The assembly will commemorate the life of Martin Luther King, Jr., who is deeply remembered for his service and vision every year on April 4th.

**RSVP:** To reserve your place, please purchase your ticket:  
[https://my.naropa.edu/ICS/Public\\_Registration/40th\\_Anniversary/40th\\_Anniversary\\_Handouts.jnz?portlet=Contemporary\\_Alliance](https://my.naropa.edu/ICS/Public_Registration/40th_Anniversary/40th_Anniversary_Handouts.jnz?portlet=Contemporary_Alliance)  
*Proceeds go directly to Naropa University.*

**Date:** Friday, April 4th, 2014

**Time:** 7:30pm to 9:30pm / doors open at 7:00pm / unassigned seating

**Location:** Nalanda Campus / Naropa University / 6287 Arapahoe Avenue in Boulder

*Global Peace Initiative of Women is the parent organization of the Contemplative Alliance*

**For more information:** [www.gpiw.org](http://www.gpiw.org) / [info@gpiw.org](mailto:info@gpiw.org) / [@gpiw](https://www.facebook.com/GlobalPeaceInitiativeofWomen)  
Facebook/GlobalPeaceInitiativeofWomen

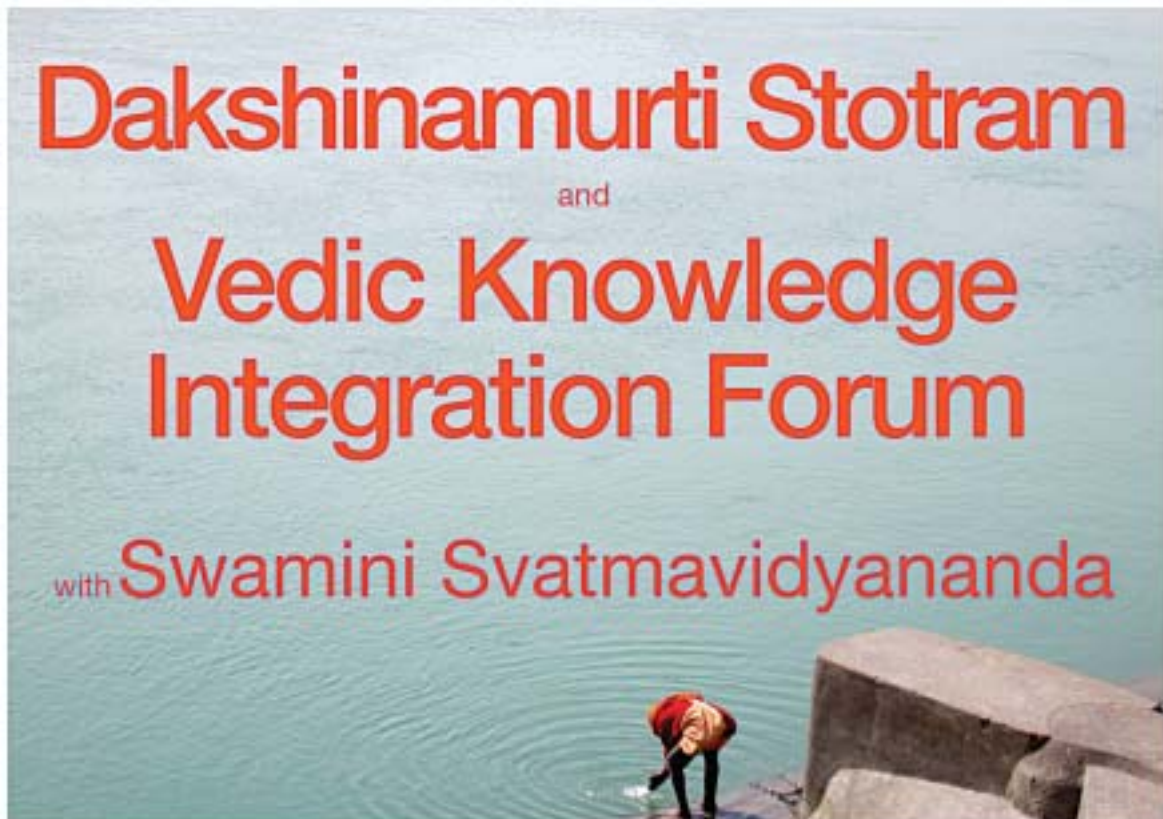


# Dakshinamurti Stotram

and

## Vedic Knowledge Integration Forum

with Swamini Svatmavidyananda



### Dakshinamurti Stotram

August 26-28, 2014

[www.yogafarm.org/course.php?  
course\\_id=1141](http://www.yogafarm.org/course.php?course_id=1141)

### Vedic Knowledge Forum

August 28- September 1, 2014

[www.yogafarm.org/course.php?  
course\\_id=1031](http://www.yogafarm.org/course.php?course_id=1031)

Location: Sivananda Ashram  
Yoga Farm, Grass Valley CA

Swamini Svatmavidyananda is a disciple of Pujya Swami Dayananda Saraswati. She teaches Vedanta all over the U.S. and has a center in Eugene, OR, where she teaches Vedanta and Sanskrit. Please visit us at:

[www.arshavm.org](http://www.arshavm.org)



Lord Dakshinamurti is the incarnation of Lord Shiva in the form of the first guru who made the the knowledge of the self as free and limitlessly whole available to humanity. In a hymn of praise to this primal guru, Adi

Sankara, an exalted teacher of the lineage of self knowledge, not only praises Lord Dakshinamurti, but also unfolds the entire vision of Vedanta. In studying the gist of this hymn to the guru of gurus, we will discover the nature of the self that is beyond the throes of samsara -- a life of discontentment marked by the endless striving for the finite. The classes will be accompanied by short meditation sessions that will help to still the mind and prepare it to receive and assimilate these sacred teachings. Practical tips on how to lead one's life in the everyday in surrender and commitment to these teachings will also be discussed, especially in the question and answer sessions.

### HJS creates awareness and holds exhibition on the occasion of 'Attukal Pongal' at Andaman

Port Blair (Andaman) : Hindu Janajagruti Samiti (HJS) started its activities related to propagation of Dharma at Andaman, an Indian island in Bay of Bengal on the occasion of festival of Keralites called 'Attukal Pongal', by holding exhibition of 'flex' boards with matter related to 'Dharma-jagruti' and holding a lecture. Shri. Ramesh Shinde, the spokesperson of HJS spoke about antiquity of Hindu Dharma and its supremacy. He also explained the importance of 'Dharma-shikshan' classes held by HJS.

The members of audience were impressed and expressed wish of HJS starting activities at Andaman and participating in such activities. On the occasion of this festival, Hindu families from Kerala come together and cook 'pongol (a type of rice)' as holy sacrament offering to God. Several temporary stoves with logs of wood are lit.

The stove in front of God is lit first; followed with igniting other stoves with the fire from the first stove. This festival is celebrated in Kerala on large scale. Shri. Biju Pillai had taken lot of efforts for starting the festival at Andaman and it is being celebrated for the past 5 years. This year, HJS' flex boards and guidance added to the enthusiasm of all

### Court Case Challenges Use of Hindu Temples and Deities on Coins

NEW DELHI, INDIA, March 20, 2014 (Free Press Journal): The State should not be seen as propagating any religion and the word secularism should be construed in right context, the Delhi High Court today said while seeking

response from the Centre and the Reserve Bank of India on a PIL for withdrawal of coins having religious symbols embossed on them. "The State should not be propagating any religion, be it Hinduism, Islam, Christianity etc," a bench headed by Acting Chief Justice B. D. Ahmed said. The bench issued notices to the Finance Ministry and the Reserve Bank of India (RBI) and asked them to file a status report within three weeks detailing the policy under which the symbols of temples and deities are being embossed on coins. The court was hearing a PIL filed by Delhi residents, Nafis Qazi and Abu Sayeed, through lawyer A Rasheed Qureshi. "These symbols undermine the secular character, a basic feature of the Constitution.... The making, marking, naming, drawing, embossing or displaying overtly any religious figure or symbol is tantamount to espousing a religion by the State," the plea said.

The government, in 2010, brought into circulation a five rupee coin in celebration of 1000 years of Brihadeeswara Temple, Thanjavur with its image embossed on it. "Again in 2013 the Respondent No. 2 (RBI) brought out another five Rupee coin with the figure of Shri Mata Vaishno Devi Shrine Board embossed on it," it said and termed the state action as "anti-secular".

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