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Swami Dayananda Ashram
Sri Gangadhareswar Trust
Purani Jhadi, Rishikesh
Pin 249 201, Uttarakhand
Ph.0135-2431769
Fax: 0135 2430769
Website: www.dayananda.org
Email: dayas1088@hotmail.com

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Arsha Vidya Gurukulam

Institute of Vedanta and
Sanskrit
P.O. Box No.1059
Saylorsburg, PA, 18353, USA
Tel: 570-992-2339
Fax: 570-992-7150
570-992-9617

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Institute of Vedanta and Sanskrit
Sruti Seva Trust
Anaikatti P.O.
Coimbatore 641 108
Tel. 0422-2657001,
Fax 91-0422-2657002
Web Site : "<http://www.arshavidya.in>"
Email: office@arshavidya.in

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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

In the previous section the limited ends that can be accomplished through various means stated in the *karma-kāṇḍa*, that is, *aparā-vidyā* was discussed briefly. Now *parā-vidyā* is taken up again and unfolded. Śaṅkara introduces it as follows.¹ the subject matter of *parā-vidyā* is *akṣaram brahma* that was earlier revealed as one not subject to decay and death. The *upaniṣad* defined *parā-vidyā* as that *vidyā* by which *akṣaram brahma* is understood. Then, the results of *aparā-vidyā* were mentioned pointing out their limitations in order for one to discover in oneself a dispassion towards limited ends and develop a value for the subject matter of *parā-vidyā*. The *śāstra* thus helped to create the *adhikārin* for the *parā-vidyā*. Now the *upaniṣad* takes up the original request on the part of Śaunaka, namely, the knowledge of that, knowing which everything is as well known. That is the subject matter of *parā-vidyā*.

The teacher points out two *lakṣaṇas*, modes of revealing Brahman.² Both of them are very important.

One definition unfolds, by implication, the *svarūpa*, essential nature of Brahman. The other is *taṭastha*, an incidental definition, involving something distinct from the nature of Brahman, but by which it is known. This definition is meant to show that Brahman is not one of the objects in the world, but is the very cause of the world. Without the incidental definition one cannot understand Brahman as everything. The world as well as one's physical body, mind and senses are non-separate from Brahman. It does not mean Brahman has undergone a change to become all this. Had it been so, then Brahman would not be available at all for knowing. In the *svarūpa-lakṣaṇa* one gets to know Brahman as neither the cause nor the effect. The cause-effect set-up is to prove that any effect is *mithyā* and it depends upon *satya* which is Brahman. So, all that is here is Brahman. That Brahman is 'I,' the *caitanya ātman*. Therefore, I am everything. By the knowledge of *ātman*, everything is as well known. In the following *mantras* both the above definitions are well brought out.

Mantra 1

Now, the first *mantra* here gives the incidental definition.³

तदेतत् सत्यम् ।

यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।

तथाक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ २।१।१

¹ अपर-विद्यायाः सर्वं कार्यमुक्तम् । स च संसारो यत्सारो यस्मान्मूलादक्षरात् सम्भवति यस्मिंश्च प्रलीयते तदक्षरं पुरुषाख्यं सत्यम् । यस्मिन् विज्ञाते सर्वमिदं विज्ञातं भवति तत्परस्या ब्रह्म-विद्याया विषयः । स वक्तव्य इत्युत्तरो ग्रन्थ आरभ्यते । मुण्डक भाष्यम्

² Although the word *lakṣaṇa* is often translated as 'definition,' strictly speaking, no definitions of Brahman are possible. But in the tradition, there are two modes of revealing Brahman, which are known as *svarūpa-lakṣaṇa* and *taṭastha-lakṣaṇa*.

tadetat satyam.

*yathā sudīptāt pāvākād visphuliṅgāḥ sahasraṇa prabhavante sarṇpāḥ.
tathākṣarād vīdhāḥ somya bhāvāḥ prajāyante tatra caivāpi yanti. (2.1.1)*

tad - that; *etat* - this; *satyam* - is the truth; *somya* - Oh pleasing one;
yathā - just as; *sudīptāt* - well-lighted; *pāvākāt* - from the fire;
sahasraṇaḥ - in thousands; *visphuliṅgāḥ* - sparks; *prabhavante* - come
out;

sarṇpāḥ - of the same nature (as of the fire); *tathā* - so too;
akṣarāt - from the Brahman; *vīdhāḥ* - varieties of; *bhāvāḥ* - beings;
prajāyante - are born; *ca* - and; *tatraiva* - into that alone; *apiyanti* -
they go back

This is the truth, oh pleasing one! From a well-lighted fire how innumerable sparks of the same nature as fire come out, so too, varieties of beings are born from the Brahman that is *akṣara*, and they go back into that alone.

Tad etat satyam : this is the truth. The *akṣara* taught in the previous chapter and known through *parā-vidyā*, is indeed *satya*. While talking about *aparā-vidyā*, the *upaniṣad*⁴ used the expression, ' *tad etat satyam*.' There, it was with reference to the results of *karma* mentioned in the *śāstra*, because the results never fail to unfold. They remain for endless cycles of creation, and get exhausted either by giving rise to experience or by neutralisation. They are relative *satya*. Here, the subject matter of *parā-vidyā* revealed in the *śāstra* is also *satya*, but it is absolute.⁵ Here, the word '*satya*' means that which is not negated at any time and which is the truth of everything. What was said before, *tad*, and what is going to be said now, *etat*, is *satyam brahma*. It is not subject to time. It is unborn and not subject to disappearance. Brahman is *śāstra-vedya*, known only through the *śāstra*.

If it is *śāstra-vedya*, then the knowledge of Brahman gained must be indirect; it cannot be direct knowledge.

The logic⁶ is this - anything that is known through the *śāstra* can only be indirect knowledge, being known only through the words of the *śāstra*, like *svarga*, *puṇya*, *pāpa* and so on. Since Brahman is also known through the words of the *śāstra*, the knowledge of Brahman can only be indirect. This is the conclusion.

³ The words such as *divyaḥ*, *amūrtaḥ* etc., of the next *mantra* deal with *svarūpa-lakṣaṇa* of Brahman.

⁴ मुन्नष्टका १ ॥२ ॥१

⁵ यदपरविद्या-विषयं कर्म-फल-लक्षणं सत्यं तदापेक्षिकम्। इदं तु परविद्या-विषयं परमार्थ-सल्लक्षणत्वात्।
मुण्डक भाष्यम्

श्री रुद्रम्
Śrī Rudram
Mantra 6

R̥ṣi - Bhagavān; Chandas - Jagatī; Devatā - Bhagavān

Dhyāna- śloka

दधानमेकादशधा विभज्य देहं विशुद्धस्फटि कप्रकाशम् ।
तेजोमयम् शूलिनमिन्दुमौलिं विचिन्तयेदत्र सदैव रुद्रम् ॥
dadhānamekādaśadhā vibhajya dehaṁ
viśuddhasphaṭi kaprakāśam |
tejomayaṁ śūlinamindumauliṁ
vicintayedatra sadaiva rudram ||

May one always meditate upon the Lord Rudra of eleven-fold form, who shines like pure crystal, whose nature is effulgence and who has a spear in his hand and silver crescent on his crown.

The Lord is presented here as one with *śūla*, spear. The weapon is meant to destroy your enemies within and without. When Bhagavān comes to protect you, he cannot be presented coming with flowers. *Yathā loke tatha śāstre - śāstra* also goes by our conventions. For instance, the security guard with uniform is feared and respected. *Sādhus* also should have a form of dress; if a *sādhu* goes in a three-price suit, he may command a different kind of respect.

Result for the chanting of the sixth *mantra*: This *mantra* is meant for longevity. Let the body, due to constant abuse, not die away before the exhaustion of one's *prārabdha*. The prosperity of kingdom, through adequate rain at the right time is also another result. Gain of one thousand sovereigns, release from great *pāpas* like killing a Brahmin, the capacity to attract people and friendship with all, are some of the other results gained.

मा नस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः ।
वीरान्मा नो रुद्र भामितोऽवधीर्हविष्मन्तो नमसा विधेम ते .6.

*mā nastoke tanaye mā na āyusi mā no goṣu mā no aśveṣu rīriṣaḥ,
vīrānmā no rudra bhāmito'vadhīr-haviṣmanto namasā vidhema te*
(6)

mā - do not; *naḥ* - our; *toke* - in progeny ; *mā* - do not;
naḥ - our; *āyusi* - in longevity; *mā* - do not; *naḥ* -
our; *goṣu* - in cattle; *mā* - do not; *naḥ* - our; *aśveṣu* - in
horses; *rīriṣaḥ* - cause any harm; *vīrān* - any leaders (in
our society) ; *mā* - do not; *naḥ* - our; *rudra* - O Lord Rudra!
; *bhāmitaḥ* - being angry; *avadhīḥ* - kill; *haviṣmanth* - who
have offerings in our hands; *namasā* - with salutation;
vidhema - worship; *te* - you

O Lord Rudra! Despite anger, do not harm us in terms of our progeny, longevity, cattle and horses. Do not kill the brave leaders (Of our society). With offerings in our hands we worship you with salutation.

Here, the prayer is offered identifying with the parenthood. *He rudra bhāmitaḥ*,¹²⁸ O Lord, being angered do not cause harm to any of our children.

Mā naḥ āyusi - O Lord do not (reduce) our longevity. *Mā naḥ goṣu* - Do not cause any loss with reference to our cattle and horses; may you not cause any disease to them and may they not meet with any calamity. For instance, if the leg of a race horse is broken then it is put to sleep; they say it is humane. It is not humane; it is drastically wrong. Who are we to decide?

Naḥ asmākaṁ vīrān mā vadhiḥ - Do not harm the people who lead our society. Why should Rudra not hurt anyone of them belonging to you? Because we pray to you with offerings in our hands and salutation.

¹²⁸ *bhāmitaḥ jātakrodhaḥ* - one whose anger is caused when the prohibited actions are done.

Long Term Course at AVG during September - October 2014



A summary of the Vedanta classes held during September –October 2014 is presented below:

CLASSES ON VAKYA VICHARA BY PUJYA SWAMI DAYANANDA SARASVATI

All the Upanisads share one common vision. Pujya Swami Dayananda Sarasvati taught select mantras from various Upanisads covering significant topics.

PURUSHARTHA NISCHAYA

**EXAMINING LIFE EXPERIENCES:
Mundaka Upanisad 1.2.12 “pariksyā lokan
karmachitan...”** After analysing various experiences in life gained through karma, a viveki develops dispassion by recognizing that karma which is limited in nature cannot be the means to gain the limitless. What one seeks in life is everlasting satisfaction through various

pursuits. Karma does not give one permanent freedom from the sense of limitation as its results are temporary.

Dispassion is seeing the absence of connection between what one wants and what one does. Moments of happiness experienced without fulfilling desires or changing the world, show that happiness is centered on oneself and not on the external objects or situations. If the external world is not

required for one to experience satisfaction, then the self has to be the nature of satisfaction. One discovers that he is indeed the meaning of wholeness, fullness, happiness and satisfaction. Dissatisfaction is not due to one’s own nature being so, but due to ignorance of the true nature of the self and imposing the limitation of the body-mind-sense complex on the limitless self.

One can understand atma only through Vedanta pramana taught by a Guru. One should respectfully approach a Guru, who is srotriya (one who has studied Vedanta from a Guru and who knows the sampradaya) and is a brahma-nistha (one who understands Brahman as non-separate from oneself).

STUDENT SHOULD ASK FOR THE KNOWLEDGE: Mundaka Upanisad 1.1.3 “saunako ha vai mahasalah...” Saunaka who had lived a life of prayer and dharma,

approached Guru Angiras as per stipulations and asked "Bhagavan! What is the one thing knowing which everything is known?"

TWO TYPES OF KNOWLEDGE: Mundaka Upanisad 1.1.4 "tasmai sa hovaca dve vidye..." Guru Angiras told Saunaka that there are two types of knowledge: Para vidya which is about Brahman and Aparavidya which includes all other disciplines of knowledge.

SORROW CANNOT GO WITHOUT PARA VIDYA: Chandogya Upanisad 7.1.3 "so ham bhagavah socami..." Sage Narada approached Guru Sanatkumara and told him that he was in sorrow and requested him to help him cross sorrow. Sanatkumara asked what Narada knew. Narada replied that he knew all the Vedas and all other disciplines of knowledge. Sanatkumara told him that what Narada knew were only namas, not the Naami. Knowing the Naami and **only bhooma vidya (knowledge of atma) can help one cross sorrow** and taught him bhooma vidya.

LOVE FOR ANYTHING IS FOR THE SAKE OF ONESELF ALONE: Brhadaranyaka Upanisad 2.4.5 "atmanastu kamaya sarvam priyam bhavati..." Yajnavalkya was a great scholar and a rich person. He had two wives Katyayani and Maitreyi. He decided to become a sannyasi. He told Maitreyi that he would give her half of his wealth and sought her permission to take sannyasa. Maitreyi asked if the wealth could give her amrtatvam. Yajnyavalkya replied that only atma jnana could give amrtatvam.



Yajnyavalkya told her that a wife is not dear for wife's sake, but for one's sake. Similarly, all people and things one loves are not dear for the sake of the people or the things, but for one's sake alone. **Therefore one loves people and things not for their sake but only because they invoke the pleased self .**

For gaining amrtatvam, atma jnana is required. Sastra is the pramana for atma jnana. One should go to a Guru and do sravana, manana and nididhyasana and gain atma jnana.

ONE WHO DIES BEFORE GETTING THIS KNOWLEDGE IS A MISER: Brhadaranyaka Upanisad 3.8.10 "yo va etad aksaram..." Every human being is born with the capacity to gain atma jnana. One is endowed with discriminative intellect for gaining this knowledge. **If one wastes his life in frivolous pursuits, the Upanisad calls such a person a miser for not using his wealth of discrimination.**

PREPAREDNESS - TWO LIFE STYLES, VALUES AND ATTITUDES

ONE SHOULD KNOW ATMA AND ASSIMILATE THE KNOWLEDGE: Brhadaranyaka Upanisad 4.4.21 "tam eva

dhira vijñāya... A person of discrimination should know atma through Sastra and Guru and assimilate the knowledge. One should do whatever is to be done to gain preparedness. One should not get lost in logical analysis.

PREPAREDNESS REQUIRED FROM THE SEEKER: Brhadaranyaka Upanisad 4.4.23 **“tasmad evam vit shanto danta...”** One should have **sama** (emotional maturity, having resolved all issues of the mind), **dama** (the capacity to say no to things that do not help in the pursuit of moksha), **uparama** (the absence of a sense of ownership or the spirit of sannyasa), **titiksa** (not being moved by opposites) and **samadhanam** (contentment, like a fire which has no fuel).

YAJNA, DANA AND TAPAS FOR PREPAREDNESS: Brhadaranyaka Upanisad 4.4.22 **“tam etam vedanuvacanena brahmana...”** The seekers with discriminative intellect perform **yajna** (rituals), **dana** (reaching out action) and **tapas** (austerities) to gain preparedness to understand Brahman.

GIVE UP DESIRES OF FAMILY, WEALTH AND LOKA: Brhadaranyaka Upanisad 4.4.22 **“kim prajaya karisyamah...”** The seekers give up desire for family, wealth and loka and live a life of renunciation. **Formal sannyasa is taken desiring atma jnana. Atma jnana can also be achieved by informal sannyasa.**

VALEDICTORY ADVICE TO STUDENTS: Taittiriya Upanisad 1.19 **“vedam anucya acaryah antevasinam anusasti...”** After teaching the Veda, the Acharya gives valedictory advice to residential students as follows: **“Speak the truth. Live a life of dharma. Study the Sastra everyday. Offer appreciable wealth**

to the Acharya. Do not break family lineage. Do not show any indifference in telling the truth, following dharma, earning further accomplishments and teaching the Sastra.”

ATTITUDE TOWARDS ELDERS: Taittiriya Upanisad 1.20 **“matrdevo bhava pitrdevo bhava...”** **“Look upon mother, father, teacher and guest as Isvara with devotion. Do only noble actions. Respect elders in age and learning.”**

ATTITUDE WHILE GIVING DANAM: Taittiriya Upanisad 1.21 **“sraddaya deyam. Asraddhaya adeyam...”** **Danam should be given with respect for the receiver, in plenty, with humility and understanding.**

RESOLVING DOUBTS IN DHARMA: Taittiriya Upanisad 1.22 **“atha yadi te karmavicikitsa va...”** When you have a doubt regarding dharma, you may consult a cultured, educated, discriminative and considerate person.

AMRTATVAM THROUGH TYAGA: Kaivalya Upanisad 3 **“na karmana na prajaya”** You cannot obtain amrtatvam through rituals, progeny or wealth. Amrtatvam can be obtained by tyaga only. Seekers attain the knowledge that “Isvara is everything”.

ALL THAT IS HERE IS ISVARA: Isavasya Upanisad 1 **“Isavasyam idam sarvam...”** All that is here is Isvara. Even a simple villager in India will tell due to vridha vyavahara that everything is bhagavan. The entire culture of Bharat is based on this vakya. This is the vision of our culture. This is manifest in dance, music, worship and prayers. **Because of this unique vision, we can do puja to earth, river, tree, mountain, stone, cow or any other form.**

TAT PADA VICHARA

BRAHMAN IS THE CAUSE.... Taittiriya Upanisad 3.1 “yatho va iimani bhutani jayante...” Brahman is the cause from which all beings are born, are sustained and unto which they all resolve, meaning that it is non-separate from the effect. One should continue to be a jijnasu, until he understands this completely.

FROM BRAHMAN SUBTLE BODIES AND FIVE ELEMENTS ARE BORN Mundaka Upanisad 2.1.3 “etastmajjayate pranah manah ...” From this Brahman are born prana, mind, sense organs, organs of action, space, air, fire, water and earth.

PURUSHA IS THE WHOLE Purusha Suktam “purusha eva idam sarvam...” All that is here is Purusha, the individual who is purna. This is possible only if there is advaita. This is explained through karana-karya prakriya. First by negating what the self is not, the cause is not and finally negating the difference between the self and the cause. Hence Purusha is the whole.

IT IS BOTH EFFICIENT & MATERIAL CAUSE Mundaka Upanisad 1.1.7 “yathornanabhij srjate grhnate ca...” Like the spider being both the efficient cause and material cause of the web, Isvara is both the efficient cause and material cause of this jagat. From sentient body, in-sentient hair grows. Similarly from sentient Brahman, the sentient and in-sentient jagat has come into being.

LIKE SPARKS FROM FIRE Mundaka Upanisad 2.1.1 “tad etat satyam...” Innumerable sparks come out of fire. Later they go back to the source. Similarly innumerable beings are manifest from Brahman and they later become unmanifest in Brahman.

KNOWLEDGE OF BRAHMAN Brhadaranyaka Upanisad 3.9.26 “upanisadam purusam pruchami...” One should ask for the knowledge of Brahman in Upanisads from a Guru. There is no other means of knowledge that the Brahman is the cause of the jagat and that is not other than the self.

IMPORTANCE OF GURU

BRAHMAN NOT AN OBJECT Kena Upanisad 3.1 “na tatra chaksurgacchati...” Brahman cannot be known as an object of perception through eyes, ears or mind. It can be only known as the subject through the pramana of Sastra.

ONE WHO HAS A GURU KNOWS: Chandogya Upanisad 6.4.2 “acharyavan purusho veda...” A jiva in samsara forest is bound by so many ties. When the Guru handles the Sastra as the pramana, the student cannot but know.

TAT TVAM ASI

KNOWING ONE THING EVERY THING ELSE IS AS WELLKNOWN: Chandogya Upanisad 6.1.3 “yena asrutham srutham...” When clay is understood as the content of pot, pot is perceived as a name and form. When gold is understood as the content of an ornaments, ornament is perceived as a name and form. When Brahman is understood as the non separate efficient and material cause of the jagat, the jagat is perceived as mithya with a name and form.

BEFORE MANIFESTATION ISVARA WAS THERE: Chandogya Upanisad 6.2.1 “sat eva sowmya...” Before manifestation jagat was there in the form of Sat, similar to a sprout in an unmanifest seed form.

“TAT TVAM ASI...” Chandogya Upanisad 6.8.7. A cause without having a cause for its being is Satyam Brahman. That is consciousness. The effect has no existence apart from its cause. Brahman is the cause of this jagat and jiva. Hence jagat and jiva are not different from Brahman their cause. Self existing Sat lends its existence to everything else. **You (jivatma) are that Sat (Brahman).**

JOTHIR BRAHMANA

ATMA ULTIMATE LIGHT: Brhadaranyaka Upanisad 4.3.2 **“kim jothir ayam purusha...”** Light for person is light from sun, moon, fire or sound. Even when these lights are not there, **self shining Atma shines as the light.**

KENA UPANISAD

ATMA IS SUBJECT, NOT OBJECTIFIED: Kena Upanisad 1.1 **“kena ishitam manah....”** Willed by whom the the mind and sense organs function? **Atma as ear of the ear, mind of the mind, eye of the eye make them function.** Atma always remains as subject and cannot become the object of knowledge.

VEDANTIC PARADOX STATEMENTS: Kena Upanisad 2.1 **“yadi manyase suvedeti...”** The one who says “I Know Brahman well”, does not know. He considers Brahman as on object. The one who says **“I do not consider Brahman to be known well (as an object), nor I consider that I do not know Brahman”** knows. He understands that Brahman is not known as an object. But Brahman is the subject that objectifies the jagat.

STORY OF DEVAS PRIDE: Kena Upanisad 3.1 **“brahma ha vijigye...”** Devas defeated the asuras and were proud. Brahman appeared before them in the form of a Yaksha. Agni and Vayu went near the Yaksha and could not find who that person was and also understood that they were powerless before the Yaksha. When Indra went near, Yaksha disappeared. In that place Goddess Uma appeared there and revealed that the Yaksha was Brahman and the victory and **power of the Devas were only because of the blessings of Brahman.**

LIFE STYLE OF A STUDENT

SRADDHA BHAKTI DHYANA: Kaivalya Upanisad 2 **“sraddhabhaktidhyanayogat...”** The one who has sraddha in the Vedas, Isvara bhakti and a prepared mind through meditation is qualified for atma jnana.

THE ULTIMATE TRUTH

PURNAM: **“om purnamada purnamidam....”** The cause of the jagat is Isvara, who is purnam. The jagat is an effect of Isvara, which is not separate from the cause and is purnam. Even when the jagat (which is mithya) is unmanifest, Isvara remains as purnam.

KNOWER OF BRAHMAN ATTAINS PARAM: Taittiriya Upanisad 2.1 **“brahma vid apnoti param...”** The knower of Brahman attains param. Brahman is **satyam, jnanam and anantam.** It is existence, awareness and limitlessness. One who knows Brahman fulfills all his desires.

Report by N. Avinashilingam

Veda Patashala at Anaikatti

Pujya Swami Dayananda Sarasvati has blessed Anaikatti with a Veda Patashala. This is run under the aegis of **SrutiSeva Trust**.

This patashala teaching **Jaiminisaka of Sama Veda** is functioning from April 8, 2013. **Sri Srinivas Dave from Nanded, Maharashtra** is the **Acharya**. Here nine students aged from 7 to 17 hailing from Bihar, Maharashtra and Madhya Pradesh study. **Smt. Girija Natarajan** is the coordinator for the vedapatashala.

This saka is studied only in Tamil Nadu and Kerala. One branch of this patashala is functioning at **Palakkad, Kerala** with **Sri Sailesh Deshpande** from Latur, Maharashtra as Acharya. There six students study Jaiminisaka.

The complete study of this saka will take ten years. **Kanchi Mutt** will conduct three levels of **exams on Veda** for the students at the Veda patashala itself. The fourth and final level of exams will be conducted at Kanchipuram. **The successful students are supported by KanchiSankara Mutt and Tirumala TirupatiDevasthanam.**



BrniMedhaMichika teaches Sanskrit to enable the students to appear for SamskritaBharati examinations. **Smt. Girija Natarajan** teaches English, Mathematics and Computer applications to the students.



The students **study the Veda from early morning to evening**. They also **attend the daily puja at Lord Dakshinamurti temple**. They have holidays on astami, pradama, amavasa, purnima and chaturti. They go home during the annual holidays of one and half months during summer.

Sri Srinivas Dave expressed his thanks to PujyaSwamiji for his blessings and for providing all the required facilities for the patashala, Acharya and the students.

Report by N. Avinashilingam

Navaratri Puja at AVG



Navratri puja was celebrated with fervor and enthusiasm at Anaikatti from Sep 24, 2014 to Oct 2, 2014. Elaborate and exquisite alankara was performed every day to Goddess Jnaneswari. The atmosphere was charged with divinity by the pujas and **Lalitha sahasra nama archana** and **paarayanam** performed on all the nine days.

On the day of Lalitha panchami on Sep 29, 2014 special **eleven dravya abhisekam** was performed for Goddess Janeswari. All who participated in the puja were indeed

blessed, watching Devi Jnaneswari who is ever smiling and brimming with motherly love.

On Oct 2, 2014 **Sarasvati puja** was celebrated at the Gurukulam. Students prepared an altar made of their books in the lecture hall. Special Puja was performed for Goddess Sarasvati, the bestower of knowledge along with the chanting of **Sarasvati Astotram**.

Pujya Swami Dayananda Sarasvati initiated the students to **Sarasvati moola mantra**

“om aim hriim sarasvatyai namah”. Swamiji spoke about how the mantra is the code to invoke the grace of Goddess Sarasvati, as the special power of Isvara. Led by Pujya Swamiji, the students chanted the moola mantra.

On Oct 3, 2014 **Vijaya Dasami** was celebrated. Punar puja was done for the books. Pujya Swamiji blessed the students. Bhagavat Gita bhasyam books were distributed to the students. Led by Pujya Swamiji, the students chanted **“sarasvati namastubhyam varade kaama ruupini, vidyaarambham karisyaami siddhir bhavatu me sadaa”**. PujyaSwamiji explained the meaning of the prayer verse **“Oh Sarasvati! I salute you. You are the bestower of boons and blessing the devotees with the desired objects. I am beginning my studies. Let there always be success for me.”**

Pujya Swamiji gave his anugraha bhasanam. He said that on Vijayadasami day we worship knowledge in the form of books. Pujya Swamiji opened his Gita book and in that page he found the verse **“saankhya yogau prathag baalaah....” Gita 5-4**. He explained that both the life styles of karma yoga and sannyasa will take one ultimately to the same goal, moksha.

Vedic chanting, Sanskrit and Viveka chuudaamani classes were conducted.

Pujya Swamiji inaugurated the **Gita bhasyam** class in the afternoon. He said that Gita is a pramana because it is Bhagavan’s

own words and also because it contains the essence of the Sruti. The meaning of Tvam, Tat and Asi padas are explained in 6 chapters each. Any object in the world has the possibility of invoking likes or dislikes in one. One cannot follow Dharma if under the spell of likes and dislikes. The Gita comes to the rescue of humanity by giving the means for purification of the mind. It teaches how to master likes and dislikes. It highlights the values and attitudes to be cultivated by the seekers. It elaborates on the two committed life styles, how karma yoga and sannyasa lead to the common goal of moksha. The Gita mentions the goal – purusharta siddhi, the Sruthi’s vision and also the means – antahkarana shuddhi and jnana prapti.

Later in the evening, the students presented a **short skit in Sanskrit** on the theme of **evolution of Sanskrit teaching parampara** over the ages starting from Panini to the present day. The skit depicted the transformation of Panini to a great grammarian, the composer of Astadhyayi, after being blessed by the Lord himself with the Maheswara sutras. The highlight was the **shiva tandava with Mahesvarani sutras coming out of the lord’s drum**. In the end, Pujya Swamiji spoke at length about the unique qualities of Sanskrit language and how one develops a love for its grammar for its sheer brilliance.

Report by N. Avinashilingam

Bhumi Puja for Porbandar Gurukulam



SWAMINI NIGAMANANDA SARASWATI, who completed a long term course at Anaikatti Gurukulam during 2002-2005, has since been teaching Vedanta, Sanskrit, Bhagavatham, Chanting and Meditation in Porbandar. She has also been conducting *jnana yajnas* in various parts of Gujarat as well as in Dubai. She manages a *sandhya gurukulam* where 120 students are taught. She has authored two books on *Kenopanisad* and *Mundakopanisad*.

SWAMINI NITYAKALYANANANDA SARASWATI has studied Vedanta under Swami Viditatmananda Sarasvati at Ahmedabad. She manages 'BALA SANSKR KENDRA' at Porbandar where children are taught *Bharatiya* culture, besides helping in the running of *sandhya gurukulam*.

PORBANDAR is a holy place in South Gujarat as Mahatma

Gandhiji was born there. Now that place is becoming holier due to the proposed Gurukulam named 'ARSHA SANSKRUTT TIRTH' at Kuchhadi, Porbandar. In a sprawling land of 4 acres, a lecture hall and two *kutias* are proposed to be constructed.

PUJYA SRI SWAMI DAYANANDA SARASVATI due to his other commitments could not travel to Porbandar. Hence, on September 24, 2014, he blessed Swamini Nigamananda and Swamini Nityakalyanananda, and the *bhumi puja* was done at Anaikatti itself.

BHUMI PUJA including *Ganapathy puja* and *Vaastu puja* were done with the blessings of Pujya Sri Swamiji.

CONTACT nigamanandasaraswati@yahoo.com for further details.

Report by N. Avinashilingam



A retreat at Amboli Ashram

VAIRAGYA SHATAKAM by Bhartruhari



The 3-Day retreat was held during 19th-23rd Sept 2014. All the participants arrived at Amboli Ashram by 19th evening. In the INTRODUCTION session on the 19th evening after dinner, we learnt that there were 25 participants who came from various places like Mumbai, Bangalore, Kolhapur, Pune and Dubai.

Their professions ranged from Scientists, Engineers, Bankers, Doctors, Industrialists, Social Activists, Teachers, and House Makers. Some were still pursuing their careers and some had retired. However one thing in common was they were interested in yoga and spirituality. Having spent a major portion of their life in running after unending desires and ever eluding contentment, they had now come to seek

self -knowledge. For the next 3 days, we would be studying and practicing under the able guidance of our teachers -NiloferGiri and SribantaGiri.

We were given the time-table for the next 3 days consisting of Guided Meditation, Asanas and Pranayam, three sessions of classes followed by question & answer and chanting.

After a good night's rest and after tea/ coffee, the participants assembled at the spacious yoga hall. To reach the yoga hall, we had to climb the steps set amidst a beautiful garden of flowering plants and water ponds with blooming lotuses. This yoga hall is at the highest elevation, commanding a beautiful view of the Amboli village and the surrounding hills and forest.

The first session of guided meditation, Pranayam and asanas was to be conducted by GIRI Sir. This session started by chanting of Gayatri mantra facing the rising sun in the east. It was very rejuvenating and readied us into a rightful mood for the meditation.

The guided meditation was wonderful and gave us an inner experience of the components of the SELF namely, body/ breath/mind. It was clear that the instructions came from a mind that had discovered itself. The steps in meditation were: (1) Becoming aware and relaxing the body (2) Channelising the mind to its source, by using the parameters of breath, mental arithmetic, imagery and mantra. At the end of meditation, there was clarity and serenity.

The guided meditation was followed by Pranayama. The breathing practices

belonging to the category of Bhastrika, Kapalbhata and Ujjai were given. These practices were done using individual components of the respiratory system, such as diaphragm, rib cage, clavicle, glottis, and nasal tunnels. Yogic Pranayama involving combination of diaphragmatic breathing/ inter costal breathing/ clavicular breathing in a single breathing cycle was also given. Retention of breath (Kumbhak) was avoided as it is meant for advanced practitioners. The Pranayama sessions were very much appreciated by the participants and they used to practice them even outside the class whenever some time was available.

The Pranayama session was followed by Asanas. The emphasis was given to passive stretching using props such as bolsters, bricks, belts etc. The asanas were given in the postures of standing, sitting and lying down.

This schedule was followed for the 3 days of the Retreat.

The central theme of the workshop was a study of the text "VAIRAGYA SHATAKAM" by Bhartruhari. Out of the 100 original Sanskrit verses, only 29 carefully selected verses were analyzed threadbare.

The venerable teacher of the centre, Nilofer GIRI, covered the topic in 9 discourses totaling over 12 hours lasting over a period of 3 days. Her mastery over Sanskrit, enchanting voice, knowledge of scriptures, love with compassion and her realization of truth synergized into a wonderful presentation of the text, fulfilling the purpose of the participants in understanding the purpose of life and master the art of living.

The teacher narrated the historical background about Bhartruhari and how he had enjoyed his life of wealth, power and sensual pleasures. However, a moment of realization of the futility of such a life had led him to pursue the path of knowledge, thereby, making him a renunciate. The life for him became meaningful, full of unending joy and contentment.

Our teacher devoted considerable time in explaining the starting Verse 1, which is a prayer to Lord Siva to grant grace in destroying the moth of ignorance

(in running after unending worldly pleasures, but resulting in more desires and more sorrow) by a powerful beam of light from his third eye (awaken the knowledge of reality leading to VAIRAGYA resulting in happiness and contentment).

In the body of the text 3 main topics were covered : (1) Acknowledgement of SUFFERING due to pleasure hunting, (2) Cause of suffering as incessant and binding DESIRE, and (3) Removal of the cause of suffering by VAIRAGYA and BRAHMA JNANA.

Suffering at various levels of body, mind, intellect and emotions is discussed at great length. In spite of repeated suffering, desire multiplies and intensifies, resulting in enslavement and helplessness of intelligence. The appropriate use of knowledge is non-negotiable to get out of this vicious circle. This leads to freedom from the bondage of ignorance and its related suffering. Many verses are devoted to point out that the peace, joy and

compassion of a sage is superior to that of a king. In the 100th verse, sage Bhartruhari is thanking Lord Siva for grace in granting Brahma Gyana, the knowledge of Whole and recognizing that he IS THE WHOLE!

At the time of death, he is totally freed from the bondage of the world. He bids good-bye and acknowledges the important role of his family of five elements: earth as mother, wind as father, fire as friend, water as relative, sky as brother. The participants listened in silence and awe and the beloved teacher had interacted and elevated our understanding.

During the 3 days of the camp, the weather had become totally cloudy with intermittent rains. The clouds had enveloped the ground. It was literally like "living in the clouds!" Amboli looked wonderful in her pristine glory!

The chanting sessions were held in the ancient temples of the Amboli village to have their deep impact.

On one of the days, we were taken to visit the centre " AIM for Seva", where the under privileged are given free boarding, lodging and value education. We had wonderful times in listening and watching little innocent children with folded hands, reciting Bhagavad Gita and Tukaram Bhajans. The camp ended on the evening of 22nd. All had carried wonderful memories with new learnings to lead fulfilled lives; as we recognized, we do not need anything other than ourselves to be fulfilled!

As viewed by a participant

Teacher of teachers



Ramachandran and Lalitha Ramachandran who underwent three year Vedanta and Sanskrit Course from 2010 to 2013 are presently conducting classes at Coimbatore. They came along with their students to Pujya Swamiji to get his blessings.

Swamiji talked to them on *karma-yoga* and answered couple of questions which are transcribed and reproduced in this article.

Karma-yoga

एषा ते अभिहिता साहस्ये इदानीम् बुद्धियोगे स्तुनु, *Yogam* is there *sankyam* is also there. Both are same (in terms of final result). Each one will do each job. Whatever is meant for *yoga* is also same for *sankya*. *Sankya* means *sanyasa* and *sanyasa* means pursuit of knowledge. Doing *karma* with proper attitude is *karma-yoga*.

Karmayoga is for *moksha* so also *sankya*. एकम् साहक्यम् च योगम् च यः पश्यति स पश्यति

One cannot remain without *karma*. But the same *karma* can be converted in to *yoga* purely by attitude. *Karma* done in keeping with *dharma* coupled with proper attitude towards the *karma-palam* is *yoga*. In *dharma sva-karma-roleplaying*- is included. For each role there is script - for mother, for father, for son, for daughter etc. The role-playing script is 'to be done'. To be done means *Ishwara*. Even if it is *kamyakarma* the result is to be taken as *prasada*. Thus the *kamyakarma* also will be converted in to *yoga*. Thus all *karmas* done irrespective of *kamyakarma*, *sva-asharamakarma* or *loukikakarma* will get converted in to *yogam*.

इष्ट-अनिष्ट-उपपत्तिषु नित्यम् समचित्तत्वम् - towards desired and undesired results the equanimity is *yogam*. In our culture this is ingrained in our day-to-day life. Even in the food one gets the attitude of accepting it although it is not desired by one. The *samatva-buddhi* starts from here, even though it may not be in full measure. Still it is part of life. It is part of our culture. What is there in *Sastra* is what is in culture. *Sastra* is the basis. *Sastra's* ideas have become an integrated ingredients in culture.

With a better understanding of *Ishwara* the *samatva-buddhi* improves. As an individual I only have choice is doing *karma*. But with regard to the *karma-pala* I do not have full control. मा कर्मफलहेतुर्भूः । *Karmapala* being part of the 'order of *Ishwara*' one does not have any choice over the results - it comes.. This is one more layer in the process of *samtvam/ yogam*.

Question: What is the role of logic or *tarka* in *Vedanta*?

Answer by Pujya Swamiji: Logic means inference. Inference depends upon perception. Without perception there is no inference. Whatever the data one collect, based upon which inference or *anumana pramana* works.

What we are talking about is not what we see. It is about ourselves and not a subject matter of perception or inference. It is ME. And ME happens to be *jagat karanam*, which is not available for inference. Once *Sastra* tells, afterwards we can assimilate. Later by inference/logic we can eliminate our doubts.

Doubts are created by the mind by certain *tarka/logic*. We have to find out *sruti/sastra* supported (*sammata*) *tarka* to negate all the doubts. *Vedanta* will not work if *pramana-buddhi* is not there in it. शास्त्रस्य गुरुवाक्यस्य सत्यबुद्धिः *Satya-buddhi* is nothing but *pramana-buddhi* ... what is understood through *pramana* only is *satyam*. It is true that it has been obtained thro *pramana*.

Question: Is consciousness self-evident? Modern people talk about mystic *advaitam* where they claim a mystical experience, where-as *Vedanta* considers experience within the field of *dvaitam*.

Answer from Pujya Swamiji: For consciousness there is no need for science or *Vedanta*. Consciousness is YOU. Consciousness is and everything else is object of consciousness. If it is you, no need to search outside, no need for Science. That I am a conscious entity needs no proof from

outside. *Sastra* additionally says that the consciousness is the *jagat karanam Brhama / Ishwara* and it is eternal. It is not an epiphenomenon (a mental state regarded as a by-product of brain activity).

Everything is given - space is given, time is given and whatever that is there within time and space is given. If so where is the epiphenomenon? Neurology is study of brain - it is given. The knowledge to study neurology is given. That way everything is given.

Consciousness is also given. Between consciousness and the object of consciousness the relation is amazing -it is one of satya and mitya. Really speaking what is object is also nothing but consciousness. Really speaking there is no object - just a word and meaning. Every object is just word and meaning.

Word and meaning means it is knowledge - knowledge which is *Iswara* himself. And knowledge is consciousness. Phenomenon or epiphenomenon it is consciousness all the way. Consciousness does not require any other thing to reveal - it is self-evident. I am a self-consciousness-being is self-evident.

Question : Moksha is a cognitive understanding. But it can be known by mind alone. But it is also said it is beyond mind. Does this not contradictory?

Answer by Pujya Swamiji: ' mnsa @v AnugNdVym! , nEv mnsa mnute, Both statements are there in *Sastra*.

We are not trying to objectify atma. We are only negating what is not atma. What is not-atma is also conjured-up by the mind alone. It is to be removed/negated by mind alone. Mentally created problem is mentally solved – by the vision of *Sastra*. Otherwise mentally created problem cannot be solved by mind alone. Mental problem or notions are based upon some facts. Notions are not just 'rope-snake'. They are born of certain facts created by the mind as facts. We require a different vision of the same thing which means one need to look at it differently with the *Sastra-budhi*. All the notions can thus be dismissed by this *Sastra-budhi* alone.

All these (*idam vastus- jagat*, body-mind complex, *buddhi* etc) are not *atma*, but *atma* is THIS (*aham*). For this *vritti-jnanam*, negating *idam vastu*, mind is required. After negating all what remains is the NEGATOR whose *svaroopam* is *atma* or consciousness which is self-evident. What is self-evident does not required to be objectified and hence no need for the mind. For removing the so called *avidya vritti* of *idam vastu* alone the mind is required.

Atma is limitless, *suddha-caitanyam, nityaha, muktaha* etc are all created only when one considers wrongly oneself to be limited, *jatam anityam*, bound etc. 'I AM' is correct. It is self-evident consciousness. Any further addition to 'I am' is the description of *anatma*.

Two Week Course at ArshaVidyaGurukulam, Saylorsburg

with SwamijiTattvaidananda and SwamijiPratyagbodhananda; Sept. 21-Oct.4, 2014

The 2-Week camp began on September 21st with a welcome address and orientation with Suddhatma Chaitanya. SwamijiTattvaidanandaSaraswati then gave Satsang. There were about 85 - 90 attendees.

Classes started the next day with a 7am meditation. Swamiji Tattvaidananda always included chanting "OM" silently 3 times as a simple prayer at the beginning of all the meditations. He encouraged us to drop our pasts and our future plans with our breaths; to keep the spine stretched up and still; to keep the entire body still, ignoring its discomforts. He told us, "Watch the mind. Don't ask how. Just watch it.", etc. His constant refrain for us in and out of meditation has been to "be" - and that that "being" is love. He also had us do Loving Kindness meditations, telling us to wish ourselves, our family, all creatures and our foes, wellbeing, happiness and peace. During one meditation, in keeping with the 16th Chapter of the Bhagavad Gita (BG), he said that there was nothing more beautiful than a mind maturing into its *daiva* qualities.

The first talk was at 9am, the second at 11:15am and the third at 5pm. To accomodate the schedules of the two Swamijis, the Swamijis talked at different times during the first week.

Swamiji Tattvaidananda started with the 16th Chapter of the Bhagavad Gita. He has

been talking about *daiva* qualities and *asuric* qualities, defining and giving many examples of each quality mentioned in the verses. He said that we were to not so much develop the *daiva* qualities but to notice and to turn away from the *asuric* qualities (before they turn to *rakshahs*) so that the *daiva* qualities, which are already within us, can manifest, so that the divine can begin to speak through us.

He touched on and clarified mistaken usage of words that might mislead to wrong understandings, such as the use of the word "suppression" in relation to our desires. We are to notice and to turn away from them, not to suppress them. He has been explaining about how self-forgetfulness leads us to pursue desires, to live in fear and how they both make us live in imaginations instead of what is. He said that satisfying our desires will not stop them from arising and encouraged us to ask ourselves, "Is it possible for the mind to not think in terms of more?" and "Is it possible for the mind to stop asking for more?" He has been making it clear to us over and over again how strong *mAyA*'s hold over us is. But he also told us that we must be confident that rising to higher consciousness is a doable feat.

The other text that Swamiji Tattvaidananda has been talking from is the *Saddarshanam* written by RamanaMaharshi. He said that

RamanaMaharshi was, perhaps, the lone voice in revitalizing self-inquiry. Swamiji made clear how self-knowledge differs from other types of knowledge and described the challenges *sadhakas* must overcome because of this difference. He said that abiding as the *Atman* is a *sadhana*, and, as per the text, elaborated on how the world is illusory and temporary and that the world and the mind are interdependent. He always urges us to listen with an open mind because the mind must

be open if we are to think creatively and if we are to discover, to have insight about *Atmavidya*.

Swamiji Pratyagbodhananda talked from the Mundakopanishad, Part 1. He talked about the differences between “*paraa*” and “*apara*” knowledge and that everything but Brahmanvidya is *apara* knowledge. Swamiji Pratyagbodhananda, to meet some obligations in India, left AVG on Sept. 29th.

On September 28th., a Sanskrit and Yoga scholar, Dr. H.V. Nagaraja Rao, gave a talk during the 11:15 class. Dr. Rao talked about the philosophical nature of the Patanjali’s Yoga Sutras and talked about the different disciplines of yoga (*asana*, *pranayama*, etc.) that can help the mind. He also said that it is “*chittaorittinirodhaha*”- that we are to knock off the *vruttis*, not the mind. He said that anything can be achieved by human beings but self-confidence and a life-long commitment are necessary. He also said that we should be grateful to the Rishis, to the Gurus, the *parampara* and our parents.

At the end of Dr. Rao’s talk, Suddhatma summarized the talk very concisely for the audience. Then Swamiji Tattvavidananda and Swamiji Pratyagbodhananda presented him with shawls.

Dr.Rao spoke with a flair and the general feedback was very positive. He left us with his contact information, MOHAN@AUDIOPEDICS.COM.

One day during the 2-week camp, SwamijiParamatmananda visited the ArshaVidyaGurukulam (Sept. 22). He talked about PujyaSwamiji’s and his visit with Prime Minister NarendraModi of India. He held a small Satsang in Swamiji Pratyagbodhananda’s room and talked about (quoting from the BG) how every one of our senses have their own *ragadveshas*. Some people asked him about how they could introduce Vedanta to their children. Swamiji Paramatmananda and Swamiji Pratyagbodhananda took turns answering their questions.

The music class has been conducted by PanditMukesh Desai and the chanting class was conducted by Suddhatma Chaitanya, who chanted, again, from the Taittiriya-Upanishad, chapters 7-9. From the second week, JasparaKalpesh began teaching Sanskrit in the morning. And again, Lance Daniels has been teaching some Yoga Asana classes.

Navaratri is being celebrated here currently. The worship of Saraswati Devi started yesterday and after meditation today (Oct.2nd.), the priests performed a Saraswati puja in front of a picture of Saraswati and the books we had laid down in front of Her. Tomorrow, they will do the SaraswatiPunar Puja after meditation.

Report by Mami Kato

Vande MaataraM! Vande MaataraM!



Two hundred girls assembled for prayer at 10am in this AIM for Seva Girls' school in a little village, Khategaon , in the heart of India , Madhya Pradesh! About 12 teachers stand attentively around while the girls reverentially sing the beautiful prayer in praise of Mother India in clear, high pitched voices. At the end ' Bharat Mata ki Jai' is repeated thrice. A teacher reads out the headlines from the local Hindi newspaper – which includes news of the visit of CM Modi to Indore for the global investment summit, a clip about circulation of fake currency notes and weather forecast for the day. Girls disperse and go to their respective class rooms to begin the journey from unknown to known.

I had always wanted to visit a chatralaya in the northern belt and so eagerly accepted the invitation to visit Chatralaya cum School in Khategaon by Swami Aiswaryanandaji and Acharya Navneetji – who tirelessly

promote the 'Aim-for-Seva' vision of Parama Pujya Swami Dayanandaji by making education accessible and available for children all over the Hindi belt - in UP, Uttarakhand, MP. In Khategaon which is 3 hours away from Indore – there is a

three storey school building nearing completion, an existing old school building constructed with curved arches of Maharashtrian style, two buses which collect teachers and students from nearby villages , a guesthouse of VIP standard, a goshaala with 13 native cows, a double storey chatralaya building which is home to 80 resident girls mostly from Vindhyaachala region including 18 girls from Tripura.

Set amidst green maize fields under the vast open sky – it is a luxury to experience sunrise, sunsets and full moon casting its light all around. It is magical. The body relaxes, mind expands and one is filled with awe at the reality of a simple and profound way of life.

Acharyaji had already briefed me that the main purpose of my visit would be to interact with school teachers who came from 'simple background with a limited

vision' and who could perhaps be challenged to think more creatively , more scientifically! So I drew up a tentative plan of talks – Japa, Puja, Sadhana – these were important , I thought to inspire anyone to creativity – but Acharyaji said firmly 'one hour of Puja, japa etc per day is enough for anyone. Think of interactive topics like – effective communication, goals important for family, society and country etc . Get them to THINK! That's the main goal of your visit.



Empowered by this new sense of direction – I planned the new topics – communication, role of values in shaping the child, definition of success, use of technology in education etc. What followed was a series of informative and delightful exchanges amongst us. These young women are from orthodox backgrounds, live in joint families and perform their duties as daughters, wives, mothers, sisters and now as teachers they openly shared their personal struggles, dreams and ambitions.

I had communicated to them about Swamiji's definition of a teacher - one who is not a professional - rather a ROLE MODEL that makes the institution great. Each of them shared their means of creative communication to make the student understand. They had many questions and doubts and were curious to know more about deeper significance of our scriptures and knowledge of meditation. And we enjoyed light sessions of humor and deep insights about life. Truly – 'sharing is twice learning' and this was 'Empowerment of women' in a unique way leaving us with no option but to think. Thanks to Acharyaji – who literally 'shakes' everyone who meets

him out of his/her passive learning mode into a dynamic, unconventional way of thinking.

Swami Aishwaryanandaji is a unique blend of seva, bhakti and jnaanam and it is a wonder how he remains so unruffled and cheerful amidst his countless appointments and frequent travels. In him – one can see both the strictness of a father and the softness of a mother so necessary for the healthy growth of a child. Kumbha, the charming girl from Tripura told me ' Whenever Swamiji (Aiswaryananda) comes here , I feel my mother and father have come!' The teachers were inspired by personal life stories of Swamiji who further clarified their doubts on duties vs right and encouraged them to start 'rishhi yagna' through pursuits of knowledge.

Anil Bhai who has graciously donated the family property to Aim for Seva is a strong presence here and whose life is inspired by Gandhian values.

Now the girls living in the chatralaya – are truly its Prana! They wake up early, dosuryanamaskara and Yoga followed

by bhajans, meditation and special prayers for health of Pujya Swamiji whom they are very eager to meet . I too joined these sessions and learnt to chant the 'NarmadaashtakaM'. I shared with them – super brain Yoga, tips on spoken English , mental maths meditations, Hanuman Chalisa, games and stories which always attracted pin drop silence and faces glowing with expectation.

On Valmiki Jayanti day we took time to discover the precious lessons from the classic Ramayana. When I asked them – what their personal ambition in life was – most of them said – they wanted to become a teacher and teach poor children. After a simple breakfast of Poha and Chai – they go to school. I had the unique opportunity to teach English to classes 9th and 10th. But I found to my apprehension – the English lesson was on 'hockey'! Hockey is the national sport. However I knew nothing more about it. I managed to engage their attention and enjoyed the temporary role of the English teacher.

The next day I was to address the 10th std girls and found the lesson to be taught was on 'Basketball'!! Once bitten, twice shy! I requested the principal for a change of topic and she graciously permitted me to select a lesson which was an extract from the autobiography of

ex-president Abdul Kalam. Again it was a great experience to watch the faces light up with some bit of knowledge of life.

Here in Khategaon - there is a smart digital classroom where one can see the best use of modern technology. I learnt all about 'Haemoglobin' - the iron- protein , daily

requirements, the Hindi equivalents of WBC, RBC, definition of blood pressure etc.

On Purnima day – Swamiji had organized a visit for Narmada –darshan , about 10 km away. Narmada Devi flows here – calmly – unlike the gushing Ganga Ma in the north. And since She comes down from mountains, trees and bushes – the waters are warm. It is believed - the merit one obtains from a Ganga Snaanam is gained here by a mere darshanam (sight) of NarmadeDevi. We lit a lamp, prayed for Pujya Swamiji's excellent health, visited the ancient Siva temple of Pandava times and after a brief halt at the equally inspiring Aims Boys Hostel in Nimaavar nearby, we returned back to Khategaon.

I left Khategaon feeling rejuvenated and deeply nourished with the sound of Narmadaashtakam still ringing in my mind and sweet Saanchi pedhas melting in the mouth.

As it is rightly said “ There is greater joy in feeding (giving) than eating (consuming). Pujya Swamiji is a living embodiment of this truth and who is constantly inspiring us to live a life of maximum contribution. With none of the hustle and bustle of city life, the pollution, the noise, Internet facility, modern luxuries like TV , refrigerator etc – a visit to Khategaon is truly a 'MUST' on the list of places to explore and be enriched by. Where the wealth and potential of nation lies and where the mind is free from fear!

Satgurunaath Mahaaraaj ki Jai! Narmade Mata ki Jai! Bharat Mata ki Jai!

SwamimiSumatmananda

Ayurveda Hospital at Anaikatti



'SDJ AYURVEDALAYA' was inaugurated at Anaikatti on June 5, 2014 as an ayurveda treatment centre. **Pujya Swami Dayananda Sarasvati** inaugurated the inpatient wards at the hospital on August 29, 2014. Now it has become a **full-fledged Ayurveda hospital**. Dr. R. Parthasarathy is the Chief Medical Officer. Dr. P. Saranya wife of Dr. Parthasarathy is the Senior Medical Officer. Sri S. Narayanan is the Manager.

Those who wish to take treatment in the hospital may contact through e mail: sdjayurveda@yahoo.com or through Phone No +91 422 2657222 and + 91 9442241600. Further details can be seen in the hospital web site www.sdjayurvedalya.com

Report by N. Avinashilingam



Pujya Sri Swami Omkarananda
is pleased to announce a 6-month Vedanta course,
leading to a long term course, starting December 1, 2014
Location: Swami Chidbhavananda Ashramam, Vedapuri, Theni.

Course Teachers:
Brahmachari Sivatma Chaitanya
(disciple of Pujya Sri Swami Dayananda Saraswati)
along with Sri Ramanujam and Swami Adhyatmananda.
Visit www.vedaneri.org for details.

Eligibility: Male college graduates (10+2+3) between 22 and 35 years.
Exceptions only for deserving candidates.
Conversant in English.
Medium of instruction English

Duration: 6 months leading to a longer term
Cost: Free of cost. Donations are welcome.

Aim of the course:
Bring about inner transformation through a study of Vedanta and live a life
based on the principles of Vedic heritage.

Course content:
Vedanta – A study of some basic texts of Advaita, Bhagavad Gita and
Upanishad.
Also an overview of Mahabharata with focus on value structure.
Sanskrit – The goal would be to get a good grasp of the language.
Spoken Sanskrit will also be taught. Knowing Sanskrit is not a pre-requisite.

Workshops/interactive sessions:
Interactive sessions
to bring out tangibly the role of Vedanta in one's inner transformation,
Indian Heritage: Detailed overview about the ancient Indian education system,
art, Governance, Temples etc.

Application form:
Visit www.vedaneri.org or
Contact our office at –
Swami Chidbhavananda Ashramam,
Chatrapatti Road, Vedapuri, Theni 625 531. Tamilnadu.
Phone: 91-4546-253908
Course-E-mail: <thenivedantacourse@gmail.com>

Application deadline: October 1, 2014

GREAT BANYAN TREE FALLS....

PadmasriArutchelvar Dr N. Mahalingam of Coimbatore, a great devotee of PujyaSwamiji attained Lord's feet on October 2, 2014. A great Gandhian leaves his mortal body on Mahatma's birthday, himself being a Mahatma. PujyaSwamiji met the ailing scholar just a week before his death and blessed him.

PUJYA SWAMIJI'S MESSAGE:

Dr. N. Mahalingam was a Gandhian thinker, Vallalar devotee, industrialist, businessman, politician, nationalist, author of eminence, agriculturist, a humanitarian and philanthropist. One may wonder how all these could be in one person. I knew Sri Mahalingam; therefore, I know it is possible. He was a prudent given and in his giving there was consistency. When he was not convinced of the cause, he would give a firm 'no'. Convinced, he would go all the way to support the cause. He was the person of the era, a rare phenomenon. For me, he was just 'Iyya'.

Swami DayanandaSaraswati
October 7, 2014



Pearls of Wisdom

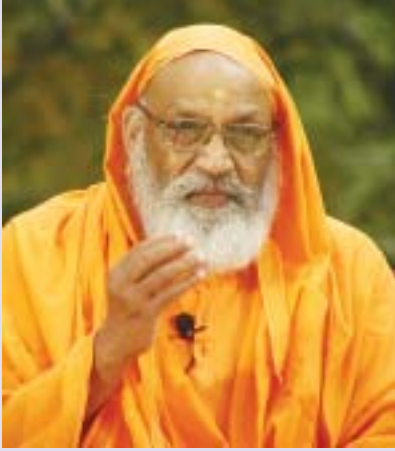


The self is not an object of perception; it is the subject who perceives. Nor is the self available for inference; it is the one who makes each inference. Since the self-knowledge unfolded in the Upanishads is not based on perception or inference, it must be understood as revealed knowledge.

To see oneself is knowledge of oneself as something that is not subject to negation; it is the knowledge of the whole. Atma is, therefore, to be understood as the whole, that which is free from all attributes – as yourself. All attributes are incidental.



Only when I have negated all the false notions I have entertained about myself will I be able to see clearly what I really am. This process of inquiry involves a lot of analysis and leads to jnanam, self-knowledge.



The very order which makes a given thing what it is and not anything else, is the Lord. Man himself is 'made', then what is 'man-made' ? Man has no authorship as it is the omniscience of the Lord alone that is manifest as the order.

You have to question whether the person whom you think you are, is really the same person. If that is so, there is no solution to the problem. If that is not so, you have no problem.



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**Sri P.R.Ramasubrahmaneya Rajhah, Trustee donates
Rs.50 lacs to Corpus Fund of Sruti Seva Trust on Oct 8, 2014**

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