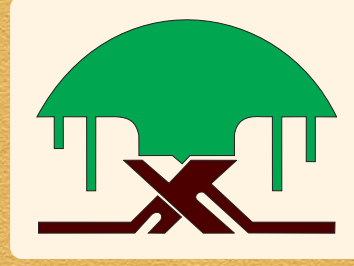


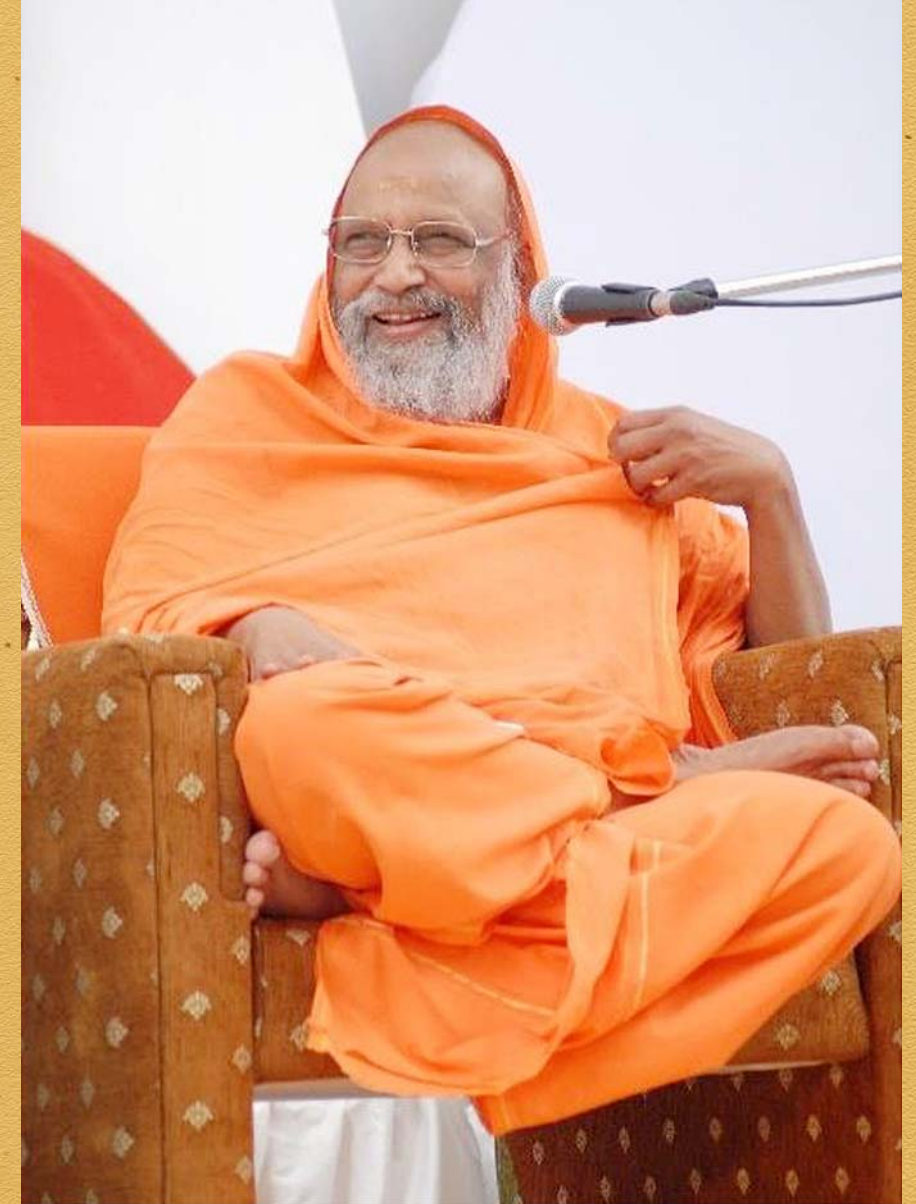
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परब्रह्मनिष्ठं स्वतो धर्मानिष्ठं अहिंसैकनिष्ठं स्वशिष्यैः सुजुष्टं ।
यतीनां वरिष्ठं गुरुणाङ्गरिष्ठं दयानन्दरूपं मदाचर्यमीडे ॥

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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

Mantra 9

अतः समुद्रा गिरयश्च सर्वे
अस्मात् स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसश्च
येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥ २ ॥१ ॥९ ॥
ataḥ samudrā girayaśca sarve
asmāt syandante sindhavaḥ sarvarūpāḥ.
ataśca sarvā oṣadhayo rasaśca
yenaiṣa bhūtaistiṣṭati hyantarātmā. (2.1.9)

ataḥ - from this; *sarve* - all; *samudrāḥ* - oceans;
ca - and; *girayaḥ* - the hills and the mountains (are born);
sarvarūpāḥ - of all forms; *sindhavaḥ* - the rivers;
syandante - they flow; *asmāt* - from this;
ca - and; *ataḥ* - from this; *sarvāḥ* - all;
oṣadhayaḥ - the plants and trees; *ca* - and;
rasaḥ - the nourishing capacity;
yena hi - because of which; *eṣaḥ* - this;
antarātmā - subtle body; *tiṣṭate* - stays;
bhūtaiḥ - surrounded by elements

From this Brahman all oceans, hills and mountains are born. All the rivers in various forms flow from this Brahman. And from this Brahman are born all the trees and plants and their capacity to nourish. Because of this nourishing capacity, the subtle body stays in the physical body consisting of elements.

Ataḥ samudrāḥ girayaśca sarve: from this *ātman*, the *puruṣa* who is Parameśvara, the oceans, from the Pacific to Atlantic, and the hills and the mountains came. *Giri* is a hill. The word 'ca' in the word 'girayaśca' includes the *parvatas*, mountains too.

Asmāt syandante sindhavaḥ sarva-rūpāḥ: all forms of rivers flow from this Paramēśvara. All forms of rivers include streams – small and big. The water of each river has its own quality, depending upon where it is flowing. The rivers are *aneka-rūpāḥ*, in various forms. They have different names such as Gaṅgā, Godāvarī and so on. All these varieties of flowing rivers are from Īśvara alone. Here, one must recognise the Īśvara-*niyati*, the order because of which water finds its own level and goes towards the ocean, and the ocean does not cross its limits. The water that is born in the form of rivers and oceans, as well as the order in their functioning is Īśvara.

Ataśca sarvāḥ oṣadhayo rasaśca:⁴⁹ from this Brahman all the vegetation and its nourishing capacity came. All the different plants and trees which produce food, which are medicinal, which are nourishing, which give only shade, which only flowers to please one's eyes, which also make themselves available for building works and so on, are born from the same *puruṣa*. The plants and trees have the innate capacity to nourish the body with all the ingredients like minerals, etc. Everyone requires various nutrients in the food which is called *rasa* here. *Rasa* also means taste which is already included in the *prāṇa* and, therefore, *rasa* here means nourishment. The *rasa* in the *oṣadhis* is also from Īśvara alone.

Yena bhūtaiḥ tiṣṭate hi antarātmā: sustained by these nutrients alone, the subtle body obtains in the midst of the five elements.⁵⁰ The word, '*bhūtas*,' five elements, refer to the physical body which is the *kārya* of the elements. *Ātman* identified with the subtle body is called *antarātmān*. The *puruṣa* exists in the form of subtle body, making the physical body alive. Not only does the *puruṣa* stay in the physical body, but also, he stays in the *jagat* which is made of the same five elements. It means he is the one who sees, hears, smells, tastes and touches through the individual senses as well as the total senses. He is the one who nourishes. He is the one because of whom there is *prāṇa* in the physiological system, and therefore assimilation.

Concluding the section, the *śruti* says,

⁴⁹ पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः इति भगवद् गीता । (15.13)

⁵⁰ येन रसेन भूतैः पञ्चभिः स्थूलैः परिवेष्टित एष तिष्ठते तिष्ठति ह्यन्तरात्मा लिङ्गं सूक्ष्मं शरीरम् । च मुण्डक श्राव्यम् फ

वेदान्त डिण्डिमः
vedānta ḍiṇḍimah
With the Glossary tattvapraśāśikā

Vedanta dindimah is an original Sanskrit work by Swami Nrisimha Saraswati. Dindimah literally mean drum, but here its laksharta meaning of “loud proclamation that comes after the drumbeat “ is to be understood. Vedanta itself is here dindimah, which gives loud proclamation. Prasthantrayam as such is to be considered as Vedanta here.

Like various colourful flowers are plucked from temple garden and made in to beautiful garland, in this text various conclusions of vedanta are presented. This work can either be taken as manana or niddhidhyasana grantha.

For this Vedanta dindimah, Swami Tatvavidananda Saraswati – a sanyasi deciple of Pujya Swamiji – has written a commentary called Tattvapraśāśika, including word-by-word meaning of the the slokas. This whole work was published by Brahma Vidya Kuteer, Secundrabad in a book form sometime back.

Pujya Swamiji has instructed earlier that this work be published in Arsha Vidya Newsletter. With the blessings of Pujya Swamiji and Swami Tatvavidanandaji we are serialising this Vedanta Dindimah starting from this issue onwards for the benefit of all deciples.Editorial Team

वेदान्तडिण्डिमास्तत्त्वमेकमुद्घोषयन्ति यत् ।
आस्तां पुरस्तात्तत्तेजो दक्षिणामूर्तिसंज्ञितम् ॥ १ ॥
vedāntaḍiṇḍimāstattvamekamudghoṣayanti yat ।
āstāṁ purastāttattejo dakṣiṇāmūrtisañjñitam ॥ 1 ॥

तत्त्वप्रकाशिका ताततवापराकब्रम्भकिब्र
प्रणम्य श्रीदयानन्दं दक्षिणामूर्तिरूपिणम् ।
टीकां तत्त्वविदानन्दः स्वामी तत्त्वप्रकाशिकाम् ।
वेदान्तडिण्डिमस्येमां चक्रे जिज्ञासुसौख्यदाम् ॥
praṇamya śrīdayānandaṁ dakṣiṇāmūrtirūpiṇam ।
ṭīkāṁ tattvavidānandaḥ svāmī tattvapraśāśikām ।
vedāntaḍiṇḍimasyemāṁ cakre jijñāsusaukhyadām ॥

वेदान्तडिण्डिमः vedāntaḍiṇḍimāḥ - the drum beats (lit. drums) of Vedanta, यत् yat - which, एकम् ekam - the One, तत्त्वम् tattvam - Reality, उद्घोषयन्ति udghoṣayanti - proclaim loudly, तत् tat - that, तेजः tejah - Brilliance, दक्षिणामूर्तिसंज्ञितम् dakṣiṇāmūrtisañjñitam - denoted by the name Dakṣiṇāmūrtii, पुरस्तात् purastāt - before, आस्ताम् āstām - may stay.

The drum beats of Vedanta proclaim loudly the One Reality. That Brilliance, denoted by the name Dakṣiṇāmūrti, may stay before us. (1)

आत्माऽनात्मा पदार्थौ द्वौ भोक्तृभोग्यत्वलक्षणौ ।
ब्रह्मैवात्मा न देहादिरिति वेदान्तडिण्डिमः ॥ २ ॥
ātmā'nātmā padārthau dvau bhoktr̥bhogyatvalakṣaṇau ।
brahmaivātmā na dehādiriti vedāntaḍiṇḍimāḥ ॥ 2 ॥

आत्मा ātmā - Atman, अनात्मा anātmā - non-Atman, द्वौ dvau - two, पदार्थौ padārthau - categories, भोक्तृभोग्यत्वलक्षणौ bhoktr̥bhogyatvalakṣaṇau - having the characteristics of the enjoyer and the enjoyed respectively, ब्रह्म एव brahma eva - Brahman alone, आत्मा ātmā - Atman, देहादिः dehādiḥ - the body etc., न na - not, इति iti - thus, वेदान्तडिण्डिमः vedāntaḍiṇḍimāḥ - the proclamation of Vedanta.

Atman and non-Atman are the two categories, one having the characteristics of the enjoyer and the other of the enjoyed respectively. Of these, Atman is Brahman alone; not the body-mind-sense complex. This is the proclamation of Vedanta. (2)

ज्ञानाऽज्ञाने पदार्थौ द्वौ आत्मनो मुक्तिबन्धदौ ।
ज्ञानान्मुक्तिर्निबन्धोऽन्यात् इति वेदान्तडिण्डिमः ॥ ३ ॥
jñānā'jñāne padārthau dvau ātmano muktibandhau ।
jñānānmuktirnibandho'nyāt iti vedāntaḍiṇḍimāḥ ॥ 3 ॥

ज्ञानाऽज्ञाने jñānā'jñāne - Knowledge and ignorance, द्वौ dvau - two, पदार्थौ padārthau - categories, आत्मनः ātmanaḥ - to Atman, मुक्तिबन्धदौ muktibandhau - giving liberation and bondage, ज्ञानात् jñānāt - because of the knowledge, मुक्तिः muktiḥ - liberation, अन्यात् anyāt - because of the other, निबन्धः nibandhaḥ - bondage, इति iti - thus, वेदान्तडिण्डिमः vedāntaḍiṇḍimāḥ - the proclamation of Vedanta.

There are two categories, knowledge (of the Self) and ignorance. They are the cause of liberation and bondage respectively of Atman. Of

these knowledge liberates, whereas ignorance binds. This is the proclamation of Vedanta. (3)

ज्ञातृज्ञेयपदार्थौ द्वौ भास्यभासकलक्षणौ ।

ज्ञाता ब्रह्म जगत् ज्ञेयं इति वेदान्तडिण्डिमः ॥ ४ ॥

jñātṛjñeyapadārthau dvau bhāsyabhāsakalakṣaṇau ।

jñātā brahma jagat jñeyam iti vedāntaḍiṇḍimah ॥ 4 ॥

द्वौ ज्ञातृज्ञेयपदार्थौ dvau jñātṛjñeyapadārthau - two categories : the knower and the known, भास्यभासकलक्षणौ bhāsyabhāsakalakṣaṇau - one having the characteristics of being brought to light and the other of bringing to light, ज्ञाता jñātā - the knower, ब्रह्म brahma - Brahman, जगत् Jagat - the universe, ज्ञेयम् Jñeyam - the known, इति iti - thus, वेदान्तडिण्डिमः vedāntaḍiṇḍimah - - -

There are two categories : one, the knower which brings everything to light; the other, the known which is brought to light (by the knower). The knower is Brahman, whereas the known is the universe. This is the proclamation of Vedanta. (4)

सुखदुःखे पदार्थौ द्वौ प्रियविप्रियकारकौ ।

सुखं ब्रह्म जगद्दुःखं इति वेदान्तडिण्डिमः ॥ ५ ॥

sukhaduḥkhe padārthau dvau priyavipriyakāraṇau ।

sukham brahma jagadduḥkham iti vedāntaḍiṇḍimah ॥ 5 ॥

सुखदुःखे sukhaduḥkhe - joy and sorrow, द्वौ dvau - two, पदार्थौ padārthau - categories, प्रियविप्रियकारकौ priyavipriyakāraṇau - one welcome and the other abhorrent, सुखं sukham - joy, ब्रह्म brahma - Brahman, जगत् jagat - the universe, दुःखं duḥkham - pain, इति iti - thus, —

Joy and sorrow are two categories, one welcome and the other abhorrent. Of them, joy is Brahman and the universe (the life of becoming) is sorrow. This is the proclamation of Vedanta. (5)

..... to be continued

Nassadiya Suktam

Commented by Swami Shuddhabodhananda Saraswati

Third part — Continuation from previous issue

तमः आसीत् तमसा गूळहम् अग्रेऽप्रकेतं सलिलं सर्वम् आः इदम् तुच्छयेन ।
आभु अपिहितं यत् आसीत् तपसः तत् महिना अजायत एकम् ॥ ३ ॥

अग्रे – before Creation (in the state of dissolution) (the entire *jagat*); तमसा – by the darkness of self-ignorance (*maya*); गूळहम् – (was) totally covered; तमः आसीत् – (the manifest *jagat*) was in the form of darkness of self-ignorance; अप्रकेतं – (though the covering principle self-ignorance was distinct from the covered *jagat*, their distinction) was unknown (in that state); इदम् – this (perceptible); सर्वम् – entire *jagat*; सलिलं आः (i.e. आसीत्) – was inseparable from its cause (like the *jagat* totally merged in water in the case of intermediary dissolution). Or was not known, like water mixed with milk; यत् whatever (*jagat*); आभु (आसमन्तात् भवति इति) – completely; तुच्छयेन (i.e. तुच्छेन, य is छान्दसः प्रयोगः) by insignificant (अज्ञान – self-ignorance); अपिहितं आसीत् – was covered; तत् – that (*jagat*); एकम् – (even though) identified with its cause, self-ignorance; तपसः – of *Ishwara's* contemplation on the *jagat* to be created; महिना – by the glory; अजायत – was born (3)

3. In the state of dissolution before Creation, the entire *jagat* was completely covered by the darkness of self-ignorance/*maya*. The manifest *jagat* was in the form of the darkness of self-ignorance. Though the covering principle, self-ignorance, was distinct from the covered *jagat*, their distinction was unknown in that state. This entire perceptible *jagat* was inseparable from its cause (like the *jagat* completely merged in water in the case of intermediary dissolution). Or the entire *jagat* was not known, like water mixed with milk. That very *jagat* that was completely covered by insignificant self-ignorance, even though identified with its cause (self-ignorance), was born of the glory of *Ishwara's* contemplation on the *jagat* to be created.

How then is this *jagat* described so far born if it was non-existent prior to its birth? Any Creation is necessarily preceded by its *kaaraka* (producer) and instruments of action. Without that, birth is not possible. This is now answered. *Agre* (before Creation), this *jagat* was *gulham* (totally covered) by *tamas* – the darkness of ignorance. It is just like pitch darkness that covers the world during night-time. *Ajnana* or *avidya*, synonymous to *maya*, is called *tamas* (darkness) here because it covers the true nature of *atma*. So the *jagat* was totally covered

by this cause, the veiling power called *tamas*. Manifestation in terms of name and form out of this covering of *tamas* is itself called the birth of *jagat*. This refutes the philosophy of *asatkaryavada* according to which an effect (*karya*) that was totally non-existent in the cause takes birth as an effect.

If the effect *jagat* exists in the cause called *tama*, how was the presence of *raja* (fields of experience) etc. negated earlier? This is addressed by *tamah aasit* (there was the darkness of ignorance earlier). In the state of dissolution, the entire *jagat* remained in the form of its cause, *tamas*, and not as the manifest *raja* etc. with distinct names and forms. That is the reason why the presence of *raja* etc. comprising of the *jagat* was negated earlier.

A doubt may arise at this point. The *tama* which covers is the doer (*karta*) whereas the *jagat* that is covered is its object (*karma*). How can the doer and its object be identical? They should be distinct. True. Yet, unlike in the state of the manifest *jagat*, the distinction between ignorance (the one that covers) and *jagat* (the one that is covered) is not clearly perceived in the state of dissolution. So the answer is given, *apraketam* (not known at all). *Manusmruti* (1-5) also corroborates this.

Why is it not known? *Idam* (this) *sarvam* (entire *jagat*) was (*aah*) water (*salilam*). That means the *jagat* was indistinguishable, like a mass of water in the deluge. This statement applies in the case of intermediary dissolution. Then where is the need to elaborate that the *jagat* was totally indistinguishable in the final state of dissolution. Or the meaning of *salilam* (water) can be taken differently. Just as water mixed with milk is overwhelmed by the milk and not seen separately as water, so too the *jagat* is merged in *tama* and not perceived. Then that *tama* (darkness of ignorance) must be very powerful like milk to prevent the *jagat* from being born again at any time separate from itself. No. Whatever (*yat*) *jagat* is there was completely (*aabhuhu*) covered (*apihitam*) by insignificant (*tuchchyena*) ignorance (*tama*). In this way, the *jagat* was indistinguishably one (*ekam*) with *tama* (ignorance). Self-ignorance (*tama*) is said to be *tuchcham* (insignificant) because it does not exist truly though it appears to. That (*tat*) *jagat* in the form of effect (*karya*) is born (*ajaayat*) by the glory (*mahinaa*) of *tapas* (*Ishwara's* contemplation on the *jagat* to be created).

If *Ishwara's* contemplation is the cause of the rebirth of *jagat*, what is the cause of this contemplation?

कामः तदग्रे समवर्तत अधि मनसो रेतः प्रथमं यदासीत् ।
सतः बन्धुम् असति निरविन्दन् हृदि प्रतीष्या कवयः मनीषा ॥ ४ ॥

अग्रे – Before Creation; कामः – desire; अधि – with reference to; तत् – that (Creation); समवर्तत – was born (in the mind of *Ishwara*); मनसः – (*vasanas*) related

to the mind (of *jivas* were the cause of *Ishwara's* desire); **यत्** – *vasanas* (were born from); **रेतः** – the seed of the future Creation (viz. *karmas*); **प्रथमं** – (done in) earlier (*kalpas*); **आसीत्** – was (there); **कवयः** – the all-knowing sages; **हृदि** – in their *antahkarana* (mind); **सतः** – of the *jagat* presently experienced as existent; **बन्धुम्** – cause (as the *karmas* performed by *jivas* in earlier *kalpas*); **प्रतीच्य** – having inquired into; **मनीषा** – by a *buddhi* absorbed in *samadhi*; **असति** – (as abiding) in *avyakruta* (unmanifest cause) distinct from *sat*; **निरविन्दन्** –understood thoroughly....(4)

4. Before Creation, the desire to create the *jagat* was born (in the mind of *Ishwara*). *Vasanas* (latent impressions) abiding in the mind of *jivas* were the cause (of *Ishwara's* desire). *Vasanas* were born from the *karmas* performed (by *jivas*) in the past *kalpas* which served as the seed (*retah*) for the future Creation. The all-knowing sages have inquired into the cause of the empirical *jagat* and understood it thoroughly in their *antahkarana* by means of a *buddhi* absorbed in *samadhi* as the *karmas* performed by *jivas* in earlier *kalpas* presently abiding in *avyakruta* (unmanifest cause).

Before (*agre*) this Creation came into existence, a desire (*kaama*) to create the *jagat* was born in the mind of *Parameshwara*. What was the cause of that desire to create the *jagat*? It is the *vasanas* (latent impressions) that were inherent in the *antahkaranas* of all *jivas* in a merged condition, merged with *maya* at that time. This shows that the vivid features of *jagat* cannot be directly attributed to *atma*. But from where did these *vasanas* originate? The answer lies in the phrase – *yat retah prathamam asit* – it is from the *karma* performed by all *jivas* in the earlier (*prathamam*) *kalpas* that were ready and on the verge of manifestation at the time of Creation. These *karmas* are also described as *retah* (the seed of the future Creation). This is the reason why a desire to create the *jagat* was born in the mind of all witnessing *Parameshwara* who is *karmaadhyaksha* – the one who presides over the *karmas* of all beings. The *Taittiriya sruti* corroborates this: *Parameshwara* desired. Let me be many; let me be born. HE contemplated upon *srushti*. Having contemplated, HE created this *jagat* with all its variegatedness (*Tai. Aa. 8-6*). The *suktam* further corroborates this fact by quoting the experience of knowledgeable persons in this field. All-knowing masters (*kavayah*) ascertained the cause of the present experiential *jagat* (*satah*) to be the multitude of binding (*bandhum*) *karmas* performed by *jivas* in the earlier *kalpas* and now abiding in a dormant condition in the *avyakruta* (*asati*), the unmanifest cause. They came to know about this after having deliberated (*pratishya*) in their *antahkarana* (*hrudi*) through *manishaa* (the *buddhi* in *samadhi*).

Avidya (*ajnana* – self-ignorance), *kama* (desire) and *karma* (results of actions) were described thus far as the causes of Creation. Now the rapidity of the Creation without any let up once it starts is being highlighted.

Satsang with Sri Swami Veditatmananda Saraswati Arsha Vidya Gurukulam Atman

Question

Do all living beings have an Atman? Are all living things interconnected because of Atman?

Answer

Yes, all living beings have an Atman. Atman is the essence, the core, the very truth, and the very being of all living beings. Atman is *saccidānanda* and is present everywhere. It is not that everything has Atman. Rather, Atman is everything. Do not separate Atman from things. It is not that I have a self; rather, I am the Self. All that exists is but the manifestation of Atman and, therefore, everything is interconnected; everything is one. The many things that we see are the manifestation of the One. The one Atman manifests as all beings, sentient and insentient, and living and non-living. All are manifestations of this one Self just as all ornaments are manifestations of gold, or all waves are manifestations of water. Everything in creation is the manifestation of the one Self, Atman. Atman is present everywhere and is the connecting link. All beings spring from the Self, and that is why we have order or harmony that connects or sustains everything. This very order or harmony is Atman, which sustains everything.

Question

Do we have to accept on faith that Atman is real and that it lives on after our death?

Answer

As we have discussed earlier, Atman is different from the gross, subtle, and causal bodies. The Self, is identified with these three because of ignorance and is called *jīvātman*, the ego, and sometimes also called the soul. The Self or Atman, by itself, is ever free and unconnected, and sustains and illumines everything. However, because of ignorance, the self identifies with the bodymind complex and comes to be called the *jīva*, the ego or the individual self. Upon death, what transmigrates from one body to the other is the individual self that is identified with the subtle body.

Rather than accepting different embodiments in blind faith, we can understand that the continuity of life is a reasonable and logical proposition. In nature, nothing new is created or destroyed. Matter, for example, does not get created or destroyed; it just changes forms. Science has taught us that there is no creation or destruction; there is merely a change of form. Science does not accept life as separate from matter; life is viewed as a property of matter. However, we say that matter is the medium for the manifestation

of life. Just as a bulb is the medium for the manifestation of electricity, so also, the subtle and gross bodies are the locus for manifestation of Consciousness. Just as there is continuity in matter, there is also continuity in life. And in the same manner as matter is not born and never dies, there is neither death, the destruction of life, nor birth. It is simply a change of form; a change of embodiment from one to the other. Even as we say that the body is dead, we know that it disintegrates into its components. So, if there is no birth or death of matter, it is reasonable to accept that there is no birth or death of life. Therefore, there is continuity in matter in as much as there is continuity in life also. This continuity is what we call rebirth or reincarnation from one embodiment to another.

To say that I did not have a previous birth, I am born from nowhere, and I disappear into nothing, makes no sense. That is to say that I came into existence from non-existence. No non-existent thing can give rise to an existent thing. Something cannot come out of nothing. If there is no reason why I am what I am, and you are what you are, there seems to be a lot of disparity and injustice. It would seem wrong if I were not accountable for my past actions and, again, if I do not bear the consequences of my present actions. If I do not accept the continuity of life, this life and its diversity are inexplicable. It would make sense only if I accept that I have had past embodiments when I performed a variety of actions that have given rise to my present. Again, I have to accept that I perform actions today,

which will give rise to the future. Thus, there is a chain of cause and effect. If I were to be born without a history, I would be born without a cause and if I die without a living residue, a cause is destroyed without creating an effect. If birth were an effect without a cause, death would become a cause without an effect. That does not make sense.

Question

The Self is dear to me. Who is this 'me'?

Answer

The Upanishad states that anything that I hold dear, is dear to me because the Self is dear to me. Whatever is important to me in this life is because the Self is important. The Bṛhadāraṇyaka Upaniṣad simply says everything is dear to me for my own sake. Another treatise, the Pañcadaśī, raises the question of this 'me'. It is explained that the 'me' can have three meanings: it could be *mukhya* or important, it could be *gauna* or secondary, or it could be *mithyā* or false.

For example, I may be so attached to my child that I am prepared to do anything for the sake of that child, even to the extent of giving up my life. Similarly, there are people who love their country so much that they are willing to give up their lives for their country. In these cases, there is a strong identification with something other than the Self. Therefore, even in the awareness that the child or the country is not the 'I', the identification with it is so complete that the child or the country

becomes very 'I' to which I am strongly attached.

More often than not, the 'me' is my body, this *upādhi* or personality, which is not the real me. Out of ignorance, however, I identify completely with it, and it becomes me.

Finally, in the true sense, the 'me' is my Self. The Self is that which is separate from the three bodies, the gross, subtle, and causal bodies; it transcends the five *kośas*, notions, and is witness to the three states of awareness, the waking, dream, and deep sleep states. The nature of this Self is *saccidānanda*. Thus, the true 'me' or 'I', is *saccidānanda* or Brahman.

In the sense if it being *mithyā* or false, the 'me' is this body, and in the sense of it being *gauna* or secondary, it is yet another thing with which I identify, e.g., my child or my country.

Thus, the meaning of 'me' keeps changing in different situations. One thing, however, is certain: whatever I look upon or identify with as being 'me' or the essential 'I' is my primary equation and dearest to me. Every other association, everything else, becomes secondary.

Question

What is the difference between Atman and Brahman?

Answer

Atman is the individual Self and Brahman is the universal Self. Essentially, they are the same.

Question

How are Atman and *paramātmā* related?

Answer

Atman is the Self of the individual being and is usually understood to be the essential 'I'. 'Param' means that which is free from limitations. *Paramātmā* means the Self that is free from limitations. It is the limitless Self and, usually, we say that it is the Self of the universe. Thus, Atman is the individual Self and *paramātmā* is the universal Self. It looks like these are two different entities, but Vedanta teaches that both are one. Atman, the individual self, is the Self of all and *paramātmā*, the universal Self, is my own Self¹.

¹ Transcribed and edited by Chaya Rajaram, Malini, Jayshree Ramakrishnan, and Krishnakumar (KK) S. Davey.

Gurupoornima talk by Pujya Swami Dayananda Saraswati,

on 31 July 2015 at Arsha Vidya Gurukulam, Saylorsburg PA, USA

It's a special day. Only in the Hindu tradition we have such a thing as *gurupurnima* Guru's Day. Guru is a word that has different meanings according to the context in which it is used. Guru is an institution. That individual may be different, but he is called guru. Guru is also used in the sense of Parameshvara: *Gururbrahma gururvishnuhu gururdevo maheshvarah*. There *guru*, the word, is used in the primary sense, the ultimate reality. When you say, "guru is not doing well", you mean guru as an individual. Thus, in different connotations we use the word *guru*. All of them are meaningful.

This is possible only in India because nowhere else in the world is this vision of God. All that is here is God. *yad yat bhavati*, anything that is, is God. This is the vision of the sastra. *ekam eva advitiam brahma*, there is one non-dual Brahman, and *tat tvam asi*, you are that Brahman. Brahman is the whole. You want to be the whole. Nobody wants to be less than whole.

Basically you are a *pramata* a knower. Open your eyes, you *see* first. You are a seer, you are a knower. Any problem a human being has, being self conscious, has to be solved by that person, *pramata*. *Pramata* means knower. You are a knower. Where knowledge is involved, it can be correct, it can be incorrect. As a self conscious being, I am bound to take myself to be somebody. And somebody becomes evident, the one who is in front of you, the physical body, senses and the mind, an individual, naturally small and insignificant. And being self conscious, I cannot rest content thinking I am insignificant. I cannot rest content. Therefore, my attempt is to become significant. What do I do? To become significant, what do you do? You can have a new hair cut [laughter]. What do you do?

Therefore, the whole life is a struggle stemming from being a self-conscious knower. The problem stems from the knowledge. If that knowledge is true, then you have to put up with this problem. If that knowledge is not true, then

that has to be corrected, for which you require correct knowledge, valid knowledge, for which valid means is required. It's a long story. And therefore, there is this *Sampradaya –gurum eva abhigacet srotriam brahma-nishtham* (MU 1.2.12), May one go to a guru and gain this knowledge.

It is correcting one's self, who is self-evident. You are self-evident. I am self evident. Who I am? It's a problem. That problem is to be solved, for which you have a vision of the sastra, which is universal. What is true to you is true for another person. It transcends the individuality and gives you the vision of non-dual reality. You are the meaning of *ananda*, *ananta*.

Nowhere else in the world is this knowledge given. Nor it can be read through books. It has to be taught, because of certain intrinsic problems involved. So we have a *parampara*, a *guru sisya parampara*. Today in the *mats* [inaudible] they will invoke different gurus who were in the line and they are all remembered. They are all invoked in a pot of water, each one in a pot of water.

The two things are possible. Either you have a *guru parampara* or you don't have it. The *guru parampara* is one who has got something to give which will not be misunderstood. Then only you can maintain a *parampara*. Or *parampara* will become *barambara* [laughter]. You maintain a *parampara*. And only one *vastu*, one reality which doesn't undergo any change, which lends itself to any type of [inaudible], that is the only *vastu*, absolute reality, Brahman. *Tat tvam asi*. Only we have this *parampara*. There is nothing to be proud about it, but definitely to be grateful, the entire humanity should be grateful that such a body of knowledge exists, even today. We are able to celebrate the *gurupurnima* here in America, because of the truth of the tradition. The truth of the tradition.

I give you all my *purna ashirvad*. On this day we have in our swamis very good teachers. Same *parampara*, same vision to give. So enjoy a *gurupurnima*. Thank you all.

Modiji visits Pujya Swamiji

Prime Minister Sri Narendra Modi arrived at Swami Dayananda Asram, Rishikesh on September 11, 2015 around 4-15 p.m. On his arrival, Swami Suddhananda and Swami Santatmanda garlanded him. He was cheerfully welcomed by Swamis, Swaminis, students and devotees.

He was escorted to the room of Pujya Swami Dayanada Saraswati. He was garlanded with a rudraksha mala by Pujya Swamiji. He had a conversation with Pujya Swamiji for about 20 minutes. He got the blessings of Pujya Swamiji. During this time it rained, implying that there was a blessing from heaven for this meeting.

All the Swamis, Swaminis, students and devotees were standing in the area between the lecture hall and temple. Sri Modi went to that place and visited all those gathered there. Sri Modi spent some time shaking hands and interacting with the Swamijis and devotees present .

He left the Asram around 4-45 p.m.

The Chief Minister of Uttarakhand Sri Harish Rawat and the Honorable Governor of Uttarakhand Sri Krishnan Kant Paul also visited Pujya Swamiji a few minutes before the Prime Minister's arrival and escorted the Prime Minister back.

Report by N. Avinashilingam



The Annual Arsha Vidya Tirtha Spiritual Camp, Jaipur

The Annual Arsha Vidya Tirtha, Jaipur, spiritual camp was held at Rishikesh Ashrama from August 9-16, 2015 under the auspices of Swami Brahmāparānanda Saraswatiji. About 40 devotees from Jaipur, Delhi, Udaipur and 20 Aim for Seva - Jaipur Chhatralayaa Students participated. The Ashram on the bank of Ganges added to the grandeur of the environment.



The day commenced at 5.15 a.m. with Rudrabhishekam in the temple. AVT students chanted the Rudram rhythmically and in a melodious voice. It was followed by dhyānam conducted by Swamiji. The devotees' went into a transcendental mode. Students and devotees' did yoga together. Each and every verse of Sadhana Panchakam and Tattva Bodha were unfolded by Swamiji in a most simple and beautiful way. Devotees' were delighted to learn many stotras and Gita chanting too! Evening satsang saw fiesta of bhajans by our students and devotees'!

Swamiji helped devotees' do *elaborate pooja of Maa Ganga.* It was very special for all of us to sit together in the Ghat and observe abhishekam to our *Divine Mother*! Adi Guru Shankaracharya's *Ganga Stotram*, the evergreen delight could be heard as also the Anga-pooja and the 108 names were chanted.

We were blessed to be in the Ashram on Poojya Sri Swamiji 'Prakatyā Divas'— 15th August. All of us did an hour of 'Mahamrityunjaya Japam' followed by Nama Sankirtana lead by Swamiji. We were also part of Saadhu Bhandara, prayers, chanting and 'Yagna' performed for Poojya Sri Swamiji!

Visit to Kali Kamli Ashram: 'Kali Kamli Baba Ashram' is a universal kitchen FOR brahmacharis, Sadhus staying at Rishikesh for Vedic learning, Sadhana etc. This Ashram has fed thousands of sadhus. In earlier days our *Poojya Sri Swamiji* also had Bhiksha from there. As a mark of respect to this tradition, Swami Brahmāparānanda Saraswati (who also had Bhiksha in His earlier days of his stay at Rishikesh) along with students and devotees' walked to Baba Kali Kamli Ashram for Bhiksha. On the way Swamiji shared the importance of this great tradition.

Eminent Indologist, Prof. Dayanand Bhargavaji, Ashram Acharya Swami

Shantatmanandaji also shared his words of wisdom during satsang .

Our heartfelt thanks to Swami Shuddhanandaji and team at Rishikesh Ashram

who made sure that our stay was very comfortable.

Hari Om

AVT Jaipur

Report on Arshavidya Gurukulam's 29th Anniversary Sunday, August 16, 2015, Saylorsburg PA



In the presence of Pujya Sri Swami Dayananda Saraswati, Maharajapuram Sri S. Ramchandran, vocalist, along with highly talented accompanists, Arun Ramamurthy, violin and Vijay Ganesh, mrdangam, presented an unforgettable concert.

Following the honoring of the swamijis, swaminijis, dignitaries, board members and staff members, the master of ceremonies, Ajay Khilani, spoke about the Arsha Vidya Gurukulam. He said that the Arsha Vidya Gurukulam is an institute for the traditional study of advaita Vedanta, Sanskrit, yoga, astrology, and other classical Indian

disciplines. The learned swamijis in residence at the gurukulam offer an opportunity to study profound spiritual knowledge of the Upanishads, the Bhagavad Gita, the Brahma Sutras and many other classical Vedic texts in English. This is done through a number of programs for adults including weekend classes, resident courses and family retreats. Additionally children's camps are organized to support young families in their need to impart traditional teaching to their children. This is an invaluable resource for young parents in their constant attempts to foster a cultural and religious continuity with the Indian tradition in their own children. The gurukulam also hosts workshops and seminars on yoga, music and many more disciplines, as well as on-line Sanskrit classes.

Following the Books and CD releases, the Chief Guest, Dr. Anil Kumar Chopra, Chairman and Founder of Petro Tel Inc. spoke.

"Swamiji, it is truly an honor and a great pleasure to be here. When I came to Houston, long back I was president of India Petrol Association, and I invited Swami Chinmayananda to come and we had a two-months-long lecture series by Swami Chinmayanandaji at the University of Houston. So it's a true pleasure to be here. The tradition continues and Swamiji, what you have done for the society here in making so many children grow up to be a great success, and given peace and quality of life and spirituality to the whole generation. It's a great pleasure to be here





and I wish a very happy 29th Anniversary to all of you. Thank you."

PUJYA SWAMIJI's TALK ON "GURU KRIPA"

Namaste. Thank you Ajay! You have done a good job. All our swamis are talking swamis, not talkative swamis. You can see from their talks how well informed each one is. To talk perhaps is easy. To talk sense relevant to the occasion is something else. They announced a topic, for this anniversary: Guru *mahima*, guru's grace, guru *kripa*. "The *mahima* (greatness) of Gurukripa". *Kripa* is translated as grace, a good translation. But the English word "grace" has its own advantages and difficulties in conveying *kripa*. *Kripa* is grace.

Don't ask the question: where does this grace come from? Generally the answer will be God. How does it come from the Lord to you particularly? Others also get it and if others get it, who are the others? - The entire humanity? These others may not want grace, they may ask for things that grace is supposed to bring about. We Indians also use the word "grace". We can use the word, meaning what you say.

The Lord cannot have a "lucky dip" (lottery) in the morning to find out who are the recipients of grace. He has to go by some norms. Therefore, the definitions must be clear. You have to earn your grace. You earn your grace by good karma, charitable karma, prayer. This karma alone can earn grace. If you teach a child a lesson, it may be your own child who doesn't understand and you make him understand, you earn grace. We call it *punya*. You earn *punya*. You plant a tree and water it regularly, you earn *punya*. Daily you bring some flowers and offer them to the Lord in a shrine that you have at home, you earn *punya*. If you do regular *puja*, you earn abundant *punya*.

This *punya* has to be there for everyone in abundance. Then at the right time, the right word comes to you. You may have the word, but at the right time it has to come. At the right time it will disappear. You may have the name of the person, but it doesn't come. You meet this man at the airport and you know him, you know his wife. The wife's name doesn't come. Then he has to ask, "How is she?"-which she? "How is your wife?" It is odd to ask. You keep quiet, you create situations so that he will mention about his wife. He doesn't. This is called





lack of grace! [Laughter.] In day-to-day life you need a lot of grace! [Applause.] Especially when you are on the road, driving, you require grace. That is the beauty of grace. You have to earn the grace of the guru. May be it is available, but you have to earn it with *shraddha* and *bhakti*. With *shraddha*, in seeking knowledge you go through what is taught again. You need not write it down, keep it in your mind and ruminate over that. That is earning the guru's grace. When the guru's grace is there, the words of the *shastra* he teaches become real to you. They become a reality. In fact, you become that reality. The guru's grace will help you cross the distance between having the words and understanding them. It is called *laksha* [auspiciousness]. That *laksha* is accomplished by guru's grace. May all enjoy guru's grace, Ishwara's grace, *shastra*'s grace, *āpanā* grace, one's own grace. We all live in grace. We live upon grace. May the grace of all the sources of grace be with you all!

Thank you very much. Om. [Applause!]

I am very happy that I am able to participate in this 29th anniversary. It's not easy. I am very happy I could attend; I could see all of you. [Applause.] I didn't have time to talk to everyone, but I have

seen you all with satisfaction. I have special attachment for all of you. You all have helped me develop this place and I have worked with you. And therefore, I can say that this is your place, our place. And you have no doubts about it. When I see the ladies coming in their best Kanchipuram saris [laughter], I feel something is happening in their home. This is their home. Something great is happening. Wonderful! [applause] Here also you have gained grace. Om tat sat.

SRI SUDDHATMA'S VOTE OF THANKS

Our salutations and pranams to Lord Dakshinamurti, for providing us a beautiful day and conducive weather for conducting our anniversary function. In Hindi, there is a saying. It's called *pran jai provachana jai*, a stake or a challenge in our life to fulfill a commitment; that is our PujyaSwamiji. [Applause.] Despite innumerable health discomforts, back in India, and here too, Swamiji did take a challenging flight all the way, 16 hours from India to be here with all of you to share his knowledge and grace. Our respectful pranams and gratitude to resident acharyas: Swami Veditatmanandaji, Swami Tattvavidanandaji, and Swami Pratyagbodhanandaji, for taking all the pain to come here from India, year after year. Our gratitude and pranams to all the swamijis for conducting all the classes at the gurukulam along with a lot of outreach programs. We are grateful for their loving guidance to all of us to run the gurukulam very efficiently. And we also thank our visiting swaminis, Swamini Ramananda for conducting Meditation workshops, and Swamini Svatmavidyananda is always on call, she is "on call swamini".

Thanks to our loving gurukulam staff for being with me with their wonderful support. I'll be able to achieve all this because of their support. Please give a big round of applause to our gurukulam staff.



Thanks to our souvenir committee, Swamini Srividyanandaji for editing the articles of Pujya Swamiji, the cover page design by Samatha Chaitanya, ads coordination, Mrs. Nalini Rao, and Mrs. Vimala and Mrs. Shubha for follow-up work, and we thank Sun Litho for printing a beautiful souvenir on this occasion. Give a big round of applause for all of them. We also thank all of our ads sponsors for every year when we call them up, being ready to say "yes" to our ads. Our thanks to Special Events, Mr. Butch and his crew for installation of these tents, Mr. Hobbe for electrical work, and wonderful sound arrangements by Mr. Fu, City Entertainment. Where is he? Mr. Fu. Big thanks to our loving and caring volunteers for their time and experience. Give them a big round of applause! And special thanks to those who are in the parking lots. You know what it takes to be there in 90 degree temperatures. Thank you.

This is very important: our gratitude and special thanks to the panel of doctors here and back in India for taking utmost care of Pujya Swamiji. We would like to mention

our special, special, this goes endless... thanks to our dearest Sureshji for continued *seva* to Pujya Swamiji all the time with a smile and readiness!

You have heard the word *sutradara*, means coordinator or conductor, one who has to put together things; that's very important because everybody is in different direction. That is made possible with the help of our great coordinators, Lata and Raju. [Applause.]

Our thanks to all of you for making this function a grand success. And we are so lucky to have Pujya Swamiji in the midst of all of us, with all the challenges that he is going through [voice chokes]. And all these years there are some people at the front, board members, some who are at the back, all the way we have a couple who guided us, who helped us, who made this possible with the vision of Swamiji. Give a big round of applause to our Piyushbhai and Avantika Shah! Whatever Swamiji has invisioned, with the help of Piyushbhai, and other board members, we were able to achieve it. Thank you Piyushbhai and Avantika bhen for being with us. And today's function all went in time. There is someone who orchestrated all this. And he is the boy who grew up at the gurukulam in past years under the guidance of Pujya Swamiji, and that is our Ajay Khilani! As a boy Ajay has been with Pujya Swamiji so he has gained all the good qualities to be a good person, a good citizen, and we are happy to have Ajay and the whole family, Vijay Khilanis with us. Ajay, you did a very good job. Give a big round of applause. Thank you very much for coming over here! And we will see you more often, other than anniversary. Thank you very much. Enjoy your day. Enjoy lunch prepared by our kitchen group, Mr. Ramachandran, Tara bhen and all the volunteers. Thank you, thank you, thank you very much! [applause!]

Report on the 2015 Summer Retreats for the Children, Sayalorsburg, P.A, USA.



Vedhic Heritage Class

The retreat for children started on 12th July and ended on 23rd August 2015 with the Purna vidya teachers' training program. There were 5 retreats conducted in six weeks. In the first two retreats the children were unaccompanied by parents. In these two retreats children were taught Vedic chanting, Vedic Heritage, Yoga and Arts & Craft. The unaccompanied children were taken care of by the counselors. The teachers were Savithri Mani, Bri. Radha, Bri. Girija, Lance Daniel, Babita Thakker, Saumya Campen, Dharma Prakash , Ishwarya , Smt. Usha Chandrasekar, Br. Surya Narayana and Om Arora. The counselors were Babita, Saumya Campen Rita Shah, Priya Suresh, Bala Murty , Hasit Parikh, Utpala Kinare, Surya Schwart and Vasiliki. The retreat concluded with cultural show organised by Savithri Mani, Radha, Girija and Ishwarya. The children exhibited their talents. The highlight of the retreats was dance on Sampoorana Ramayana, Sanskrit Drama, Lamp Dance,

Punyakoti Drama, and story of BarBarika. In all the retreats children were taken for a field trip. The children also had question& answer session with Swami Veditatmanandaji.

The next two retreats were Family Vedanta course in which

Swami Veditatmandaji took vivekacūḍāmaṇi verse 165 onwards, muṇḍakopaniṣad. 1-1-7 onwards kaṭhopaniṣad and bhagavadgītā 6th chapter continued.

Swami Pratyagbodhanandaji unfolded selected verses from Bhaja Govindam & Gaṇapatyatharvaśirṣopaniṣad .

In these two retreats children were taught chanting, Purna Vidya, Sanskrit, and Vedanta for teens, Yoga and Arts&Craft. The teachers were Savithri Mani, Bri. Radha, Bri. Girija, Lance Daniel, Saumya Campen, Ishwarya, Br. Surya Narayana,



Cultural Event



Food Court Discussions

Dharma Prakash, Om Arora, Vasiliki, & Terry Coe. The retreats ended with a Cultural show by the children organised by Savithri Mani, Bri Radha & Bri. Girija. The

highlight of the program was the dance for Pujya Swamiji's Aim for Seva-Theme song. In all these retreats a sumptuous food was served by Chef Ramachandran and his team. The children attended the evening arti on all days guided by Saumya Campen. The retreats went successfully with the all-round support by the Manager Sri Suddhatmaji.

The Purna Vidya teachers training program-Swami Pratyagbodhanandaji enlightened the teachers on the importance of Puja. The teachers were exposed to guided meditation, chanting, bhajans and video classes of Pujya Swamiji on Purna Vidya. The teachers presented a beautiful cultural show to exhibit their talents.

Report by Bri. Radha & Bri. Girija

Attention : — All Arsha Vidya Newsletter Subscribers

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Requested Pujya Swamiji's rare photos from readers for publishing in future Newsletters. Please sent by e-mail attachment to avgnl2014@gmail.com or nlquerry2014@gmail.com.

Lecture session on 'Nalladhoru Kudumbam' (Happiness in Family Life) in Chennai



H. H. Swami Buddhatmananda, Acharya, Sat Darshana Kutil, Arsha Vidya Study Centre, Dindigul, commenced a series of lectures on the topic 'Nalladhoru Kudumbam' (Happiness in Family Life) on 15th August at Soundareshwarar temple in Saidapet, Chennai. The first talk of the once-a-month lecture series in Tamil was attended by nearly 100 people who were presented insights on the need for true independence from problems in life.

Dr. T. S. Sridhar, I. A. S, Retd. Additional Chief Secretary, Govt. of Tamilnadu, presided over as Chief Guest of the occasion. During a brief inaugural session, Dr. Sridhar spoke on the need for Satsang and yagnas for the development of society. His talk was followed by a group of devotees and

students, some of whom had traveled from different parts of Tamil Nadu to attend the talk, sharing their experiences during their association with Swamiji. True happiness and delight of having been blessed with an opportunity to serve Swamiji was seen in their eyes.

In his lecture Swamiji gave an outline of the topic with a detailed introduction about the need for such lectures. The need for living a happy life free from all problems was the main theme of the talk. All of us would like to be happy; there is not a single soul in this world who would desire to be unhappy; but how is it possible to be happy in such an 'IT-dominated' world where one gets time for everything except himself? Such questions were taken up and answered in a manner befitting people from all walks of life and age groups.

It is depressing to know that parents hardly spend time with children in most homes today. Our homes give an indifferent competition to orphanages, making children yearn to spend time with their parents. This has emerged as an important problem in recent times and has surmounted parents, making them guilty of such a bitter truth. While one ponders over these questions, the answers are well and truly within our minds. Swamiji's presence made the audience realize these crucial issues and sparked off a thought process in their minds.

Swamiji concluded with a roadmap on what is to come in the upcoming classes from September. People were enthralled and many expressed their eagerness to be part of future lectures too. With Swamiji's sense of humour, backed by subtle ideas, the session was a spiritual delight for all blessed participants.

Guest Lecture on Youth Empowerment



The guest lecture on Youth Empowerment took place at Vidyuth Vihar Auditorium, SASTRA UNIVERSITY on 31st July 2015 from 9.00 AM to 12.00 Noon. The Chief Guest of the day was **H.H Swami Buddhatmananda Saraswathi, Acharya, SathDarshanaKutil, Arsha Vidya Study Centre, Dindigul.**

The Session began with the Welcome Address and introduction by Shri. J.Naren, Assistant Professor and Student Branch Co-ordinator, School of Computing, SASTRA University. Dr.A.UmaMakeswari, Associate Dean, School of Computing presented a memento to show respects to Swamiji. The Session

continued with the importance of Guru Poornima and Swamiji taught things that are most necessary and important required for a student's life.

Simplicity is the most important weapon needed to succeed in life. One has to be determined to lead his goal in life. The clarity in one's deeds comes with inner purity when the individual's mind is clean and the capability to choose the right path one gets.

Righteousness is not something which is written in books but it is that which is suitable and apt for a particular situation.

The value of forgiving and enjoying every single moment of life and to be happy (Anandha) was stressed upon. Santhosham is a feeling that sustains only for a little amount of time where as Anandha is a



sthithi(notion) of a person which keeps him satisfied and in turn happy till the end. There is an old saying that smile is a curve which makes everything else in this world straight. A person can smile only when he does not complain or think that he is the superior. The feeling of superiority comes with ego. A person with ego is the one who thinks he is perfect and respects none in the world. No one is perfect in the world. Everything one face's in present and future is the consequence of one's own deeds in the past. That is why people have to respect everyone and love all fellow beings.

Swamiji also enlightened the masses about the duties of a student. The zeal to achieve one's dreams and goals comes when an individual has faith on oneself and trust on his Guru. Guru is the one who tells us where to see for not what to see.

The Session finally concluded with Question and Answer Session followed by the Concluding verses.

*Report by
Ms. G.L.N. Aishwarya, B.Tech, IT
SASTRA University, Thanjavur*

**ARSHA VIDYA PITHAM
Swami Dayananda Ashram**

is pleased to announce a **18- day course/camp** on
Srimad Bhagavadgita in HINDI

from **06-12-2015 to 23-12-2015**

by **SWAMI AISHWARYANANDA SARASWATI**

Those who are interested in attending the camp are requested to apply
on or before **30 October 2015**.

**Kindly find the online application form at our website
www.dayananda.org**

**For further enquiries please send an email to gitacamp2015@gmail.com
or call us at +91-135-2430769/2431769
between 08:00 to 12:00 & 15:00 -19:00 Hrs only.**

Instructions to fill the online form:

Go to www.dayananda.org/course/login.php

- click sign in if you don't have an account else login to your ID.

Fill all Mandatory fields and click next

Select the appropriate course marked Srimad Bhagavadgita-Hindi

Check your mail inbox/spam for registration confirmation

Wait for confirmation of admission to the course

All confirmations will be done on or before 01 Nov 2015.

Acharya Swami Santatmananda

**Announcement
for
a 3 year course
in
Vedanta and Sanskrit
at
Arsha Vidya Gurukulam,
Rishikesh - 249 137,
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beginning August 15, 2016.

Applications are invited in a prescribed form on the Gurukulam website (www.dayananda.org). These may please be submitted on or before April 30, 2016.

Acaryas: Swami Santatmananda Saraswati, Swami Brahavidyananda Saraswati, Swami Parabrahmananda, under the guidance of **Pujya Sri Swami Dayananda Saraswati**.

Course content:

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Eligibility: Preferably a graduate with good knowledge of English and aged between 23 and 60 years with interest and commitment to study a long term course in Vedanta and Sanskrit.

Teaching is offered free. Donations expected for Room & Board.

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ॐ

श्रीरामजयम्

ॐ सद्गुरुश्रीत्यागराजस्वामिने नमो नमः।

॥ श्रीदयानन्दपञ्चकम् ॥

एकवस्तुप्रमाणं तं एकसत्यस्वरूपिणम् । एकवाक्यप्रकाशं तं दयानन्दं प्रणौम्यहम् ॥	१
द्विकरेहपरार्थं तं द्वयातिगुणाश्रयम् । द्वन्द्वातीतप्रशान्तं तं दयानन्दं प्रणौम्यहम् ॥	२
त्रिगुणातीततत्त्वप्रबोधनाचार्यतल्लजम् । त्रितापार्त्यतिगम्यं तं दयानन्दं प्रणौम्यहम् ॥	३
चतुर्धामोपगङ्गं तं चतुराननवाग्वरम् । चतुरार्थप्रवक्तारम् दयानन्दं प्रणौम्यहम् ॥	४
पञ्चाशीत्यायुराचार्यं पञ्चाननदयास्पदम् । पञ्चकश्लोकमालं तं दयानन्दं प्रणौम्यहम् ॥	५
त्यागब्रह्मगुरुस्वामिशिष्यापुष्पासुकीर्तितम् । साधुं वन्दे दयानन्दं शतायुःशुभमङ्गलम् ॥	

ॐ

शुभमस्तु

Pushpa Srivatsan

Om
SriRamajayam
Sadguru Sri Tyagarajasvamine Namoh Namah

Sri Dayananda Panchakam

1. The one who shows the means to true knowledge and perception of the One Reality; the form of the One Truth; the one who throws light on the one aphorism (*tat tvam asi* – That thou art); I extol Sri Dayananda.
2. The one who bestows the wealth (of knowledge) that serves the twin purposes of this world and beyond; the one who transcends duality; the refuge of all virtues; the tranquil one, beyond the pairs of opposites; I extol Sri Dayananda.
3. The great teacher, expert in explaining the real nature of the Truth that transcends the three qualities (*sattva, rajas* and *tamas*); the one who is beyond the three afflictions (*adi atmikam, adi bhoutikam* and *adi daivikam* – caused by self, surroundings and Divine dispensation); I extol Sri Dayananda.
4. The one whose abode is by the Ganga in the sacred region of the four shrines (Badrinath, Kedarnath, Yamunotri and Gangotri); the one who has the boon of expression from Lord Brahma Himself; the one who expounds the significance of the four *purusharthas* (*dharma, artha, kama* and *moksha*); I extol Sri Dayananda.
5. The *Acharya*, 85 years of age; the abode of Lord Siva's grace; the one adorned by this garland of five *slokas*; I extol Sri Dayananda.

The one well sung by Pushpa, disciple of Sadguru Sri Tyagabrahmam; I revere the ascetic, Sri Dayananda; the auspicious one living hundred years.

-- Pushpa Srivatsan

Pearls of Wisdom



Experience is just dump and it is as good as one is able to interpret it. Vedanta prepares the mind to correctly interpret every experience.

For want of experience, one may not accept a thing in spite of having the knowledge of it. For want of knowledge, one may not be able to recognize the thing inspite of experiencing it. But the 'I', or the Self is experienced everyday, every hour, every minute, every second by everyone of us; and yet it is not recognized as such for want of knowledge. The study of Sastra with the help of a Teacher will fetch this knowledge leading to the recognition.



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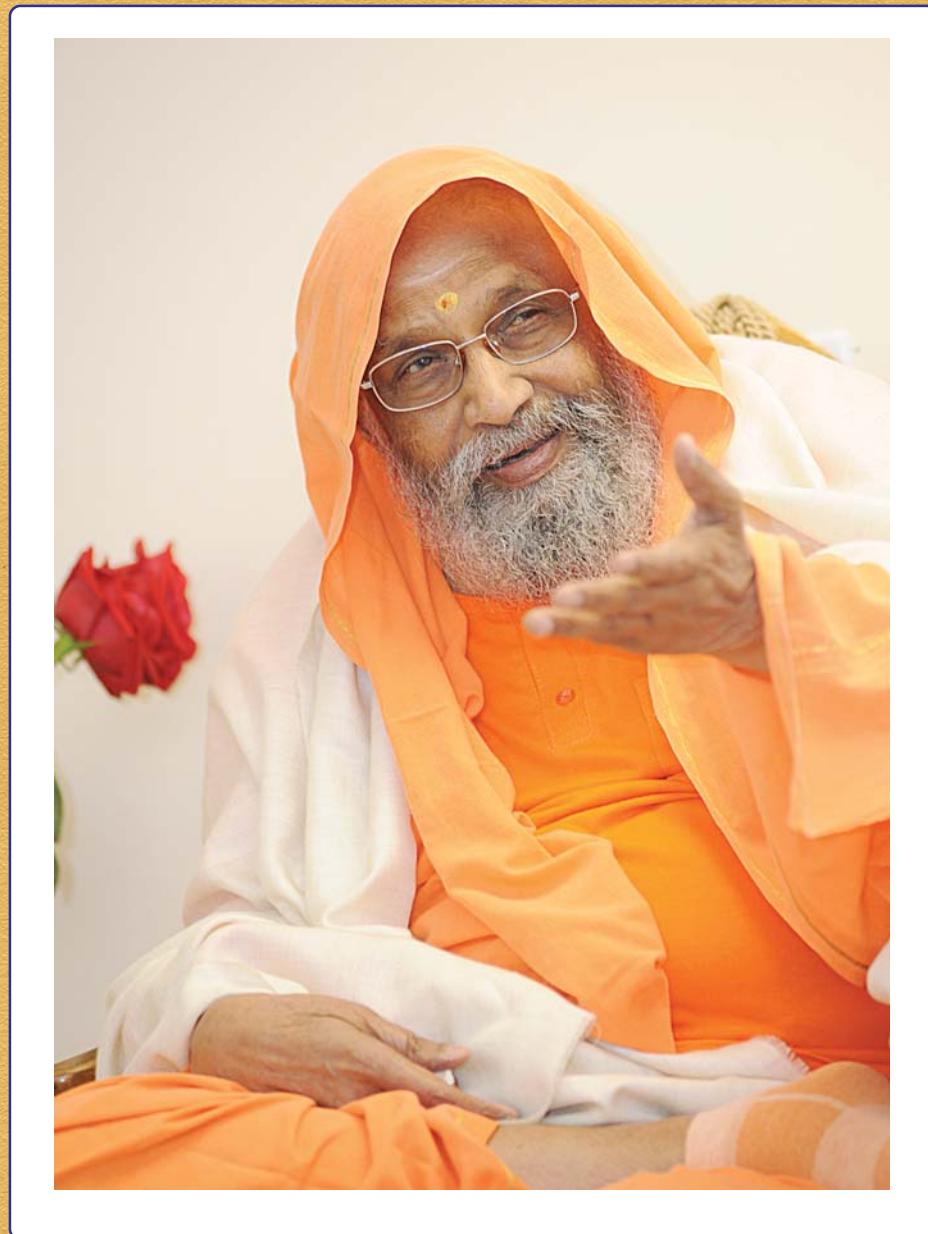
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**Pujya Swami Dayananda Saraswati attained
MAHASAMADHI**



**The world renowned teacher of Vedanta and the founder
of Arsha Vidya Gurukulam attained Mahasamadhi on
23rd Sep 2015 at Rishikesh.**

Arsha Vidya Gurukulam, Anaikatti, Coimbatore
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Sri Gopal Iyer

Smt Valambal

" Parents of Swami Dayananda Saraswatiiji"