



Arsha Vidya Newsletter

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Mundakopanishad

Mantra 3.1.6

In the previous this *mantra*, *satya* was presented and talked about as an important means. There are two types of means, *asādhāraṇa-sādhana*, a particular means, and *sādhāraṇa-sādhana*, general means. Values like speaking truth are general means for gaining *ātman* is not the result of an action, but the result of knowledge. For the knowledge also there is a particular, unique means namely *śāstra-śravaṇa*, listening to the *śāstra*. If someone says, "In spite of doing *śravaṇa* I have not got the knowledge," that is because the person requires some general means. This equips one with what is called *adhikāritva*, eligibility. Among the general means, the value of speaking truth is singled out and praised very much in the following *mantra* because it implies everything else.

सत्यमेव जयते नानृतं
सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामाः
यत्र तत्सत्यस्य परमं निधानम् ॥ ३.१.६ ॥

satyameva jayate nānṛtaṁ
satyena panthā vitato devayānaḥ .
yenākramantyrṣayo hyāptakāmāḥ
yatra tatsatyasya paramaṁ.nidhānam. (3.1.6)

satyam -- speaking the truth; *eva* -- alone; *jayate* -- wins;
na -- not; *anṛtam* -- untruth; *devayānaḥ* -- celestial being;
panthāḥ -- a path; *vitataḥ* -- is laid out ; *satyena* -- with truthfulness;
yena hi -- by which indeed; *rṣayaḥ* -- those who know;
āptakāmāḥ -- those who have fulfilled their desires;
ākramanti -- they go and claim; *yatra* -- where;
tat -- that; *paraman* -- the greatest; *nidhānam* --treasure;
satyena -- of truthfulness

The one who speaks truth alone wins, not the one who is untruthful. The path for the celestial chariot is laid with truthfulness. By this path indeed those who know, who have fulfilled their desires, go and claim that *brahma-loka*, where the greatest treasure of truthfulness is present.

Satyameva jayate:¹⁶⁰ truth alone wins. *Satya* is a value and *anṛta* is the opposite of it. They are purely in terms of a person's life as they are centered in a person. They themselves cannot win or lose unless expressed through a person. So *satya* should be read as *satyavādin*, one who speaks the truth.¹⁶¹ He alone wins, not the one who is untruthful. First, *satya* is in the form of discipline, later it becomes spontaneous. *Satya* is *upalakṣaṇa*, an indicator, for all other universal values. What stands for everything else of the same *jāti*, species, is called an *upalakṣaṇa*. How do you say *satya* wins? In the world it is very well seen that one who practices falsehood does not win.

One may say, "That is not true. Those who are untruthful win most of the court cases. The truthful ones win sometimes only." It is because one who is truthful generally things that truth will prove itself, and one need not do anything. So one becomes negligent and does not create a situation where one can prove that one is truthful. But the one who is untruthful has the problem of proving the untruth, so he builds up or crates all evidence very carefully. *Satya* has to be proven in a court of law; it does not prove itself. That is why a truthful person generally loses, and the untruthful gains. The truthful person can become an atheist later.

Really speaking, the untruthful person is punished by *anṛta* itself. Even through he thinks he has won, he really did not win anything, honestly speaking. Any crime itself is punishment. It creates a conflict within; that is a big punishment. Further, it attracts *pāpa*, which can fructify now or later. It is not a good bargain at all. Suppose, a person steals and gets a prison term, he is punished in three ways. Stealing causes fear and conflict. It is a psychological punishment. There is a judgment against him and the State puts him behind bars just to deter this kind of action. That is a punitive punishment. In addition to these two, he has to experience the result of his action of *pāpa* later in the form of painful situations. The *pāpa* is not exhausted by the State's punishment. It is Vedic punishment.

Pāpa is not like the State's punishment. Suppose there are two criminal cases against a person. For one he attracts three years of imprisonment, for the other he attracts four years of imprisonment. It means he has to stay in jail for seven years. But then the judge can say, "He will undergo the sentences concurrently." Then the three-year term is included in the four years. Therefore, he has to be in jail only for four years. But *pāpa* is active even if one has exhausted the State punishment. It is waiting there to give further pain later. So it is not a good bargain at all. *Anṛta* never pays.

Satyavādin always, finally, wins. He need not win at all. He has already won by the very speaking of the truth. That he did not yield to anything else is the victory. He stood by the truth even through he knew he would lose out in the world. He did not loose himself in the process. That is a great victory. It is the real victory. He should enjoy that victory. He is the one who is going to get the treasure called *mokṣa*. The *śāstra* makes it clear in the next sentences that the *satyavādin* finally prevails.

Satyena panthā vitato devayānaḥ: the path to *brahma-loka* is laid out buy the value of speaking truth. The one who speaks truth alone can gain Brahman. That path is called *devayāna*,¹⁶² a path by which the celestial chariot moves, and takes one to *brahma-loka* where the treasure of *mokṣa* lies.

Yena ṛṣayaḥ ākramanti : by which path alone the sages gain that destination. The *ṛṣis* are those¹⁶³ who follow *dharma*, who are free from presentation, deception, exploitation of the helpless, vanity and falsehood, all of which are the modifications of *anṛta*. One can avoid them only when one is free from greed for worldly objects. The compromise comes because of the undue value that one has given to things like name, money power, etc. Having gained the path of *satya*, the *ṛṣis* have become *āpta-kāmāḥ*, those whose desires remain fulfilled. One has to construe here that they gain knowledge thereafter, and then become *āpta-kāmāḥ*. Or one can take the word '*āpta-kāmāḥ*' in a relative sense. They are free from the hold of *rāga-dveṣa*.

Tat paramam nidhānam satyasya: that is the place of great treasure, the ultimate end called *mokṣa*. The ultimate end of the path of *satya* exists only in the *buddhi*. A path is always connected to a destination that is to be accomplished. The destination is called *nidhāna* here because a treasured thing is there.¹⁶⁴ Suppose, one strikes a gold mine under the earth. It is a *paramam*. The gold mine is not really gold. One will find only a streak of gold somewhere in the goldmine. But here, what one finds is solid gold. It is therefore called *nidhānam*, the greatest treasure. There cannot be any better treasure than Brahman. Gaining this, one feels fulfilled. Gaining every other treasure makes one more unfulfilled, but gaining this treasure makes one *kṛtakṛtya*, all that is to be done, remains done by him. Again, in this gain all gains are included.

The *śāstra* consciously talks here in the language of gain of a treasure, because people always have a value for that. Brahman is the greatest treasure. People want knowledge; knowledge of Brahman is the greatest knowledge. People want freedom from the fear of death; it is *amṛta*, immortality. Here the imagery like a chariot, treasure and so on is used by the *śāstra*.

The whole thing is a very conscious teaching. These imageries generally lead a person to think that the thing to be accomplished is away from oneself in time and space, that one has to get into the chariot and reach a destination avoiding all obstacles on the path. If the words of the *śruti* give rise to any such wrong ideas, those ideas have to be negated.

The following *mantra* negates some of the concepts about Brahman. In each *mantra* the *vastu* is unfolded through different words, negating any misconceptions in the process. It is the style in the teaching of Vedanta.

160 The root 'ji' takes *parasmaipada* affixes, except when it is preceded by the prefixes *vi* and *parā*. The usage *jayate* instead of *jayati* is therefore *chāndasa*, Vedic usage.

161 न हि सत्यानृतयोः केवलयोः पुरुषानाश्रितयोः जयः परजयाऽ वा सम्भवति । (मुण्डक भाष्यम्)

162 देवा यान्ति अनेन पथा इति देवयानः ।

163 ऋषयो दर्शनवन्तः कुहक-माया-शाठ्याहङ्कार-दम्भानृत-वर्जिताः । (मुण्डक भाष्यम्)

164 निधानं पुरुषार्थ-रूपेण निधीयते इति निधानं वक्तते । (मुण्डक भाष्यम्)

To be continued.....

Swami Dayananda Saraswati Talk

at Piercy, California, June 9, 1982

Drk drisya bheda, the so-called difference between the subject and the object is itself the *bheda*. The difference is a *kalpita* difference. And if it is a *kalpita* difference, we will see how it is *kalpita* later, if it is a *kalpita* difference then there is no difference. A difference that is *kalpita* is not true. So *drk-drisya-yoho, yo bhedah*, the *bheda* obtaining between *drk* and *drisya kalpita*, is purely *kalpana*. If it is *kalpita*, it means it is apparent, not real. Why because, the *drisya* is an object of *vr̥tti* [thought modification; it goes out through the senses and pervades the object]. An object of *vr̥tti* when you say, it is awareness conditioned by a *vr̥tti* enjoying an object. And that is what they call the *visaya-chaitanya* or *vr̥tti-gata-chaitanya*. So the content of the *vr̥tti* is *chaitanya*. So the *visaya-prameya-avachina-chaitanya* is the *dr̥sya*. The *chaitanya* conditioned by the object of the *vr̥tti* is called *dr̥sya*. The *drk* is not *jada*, *drk* also is *chaitanya*. But then, *pramatru avachina chaitanya*. The seer, the subject, is *chaitanya*, but it is *pramatra avachina chaitanya*, the subject conditioned *chaitanya*. So between the two, the *pramatra-gata-chaitanya* and the *vr̥tti-gata chaitanya* there is no difference in terms of *chaitanya*.

Therefore, from the standpoint of the *chaitanya*, of awareness, the seer awareness called *drk* is not separate from the seen awareness. That which is not separate from the seen awareness is established by the *dr̥shya* being, the seen being, never away from awareness. If the seen is never away from awareness, the difference between the seer-seen is only *kalpita* in the sense if you don't look into it, then there is a seer, there is seen. If you look into either the *drisya* or the *drk*, either way it is the same. If you look into the *drisya*, you will end up in only one *chaitanya*. You look into the *dr̥shya*. You need not even turn towards yourself. It is not necessary. So you take the *drisya*, this flower. And now if it is an object, you look into this *drisya*, a flower, the flower that is recognized by you, seen by you. It is a *drisya*. And if you look into the *drisya*, the object itself, being an object obtaining in your cognition, it is available as an object of cognition, the cognition involves *chaitanya*, awareness.

The object of cognition involves naturally *chaitanya*. Why because, the cognition minus the object is no given cognition. You remove the object from the cognition, there is no cognition. If that is so, the cognition and the object, this is the trick, the cognition and the object are one and the same. It is all for purposes of *vyavahara*. So object of cognition, cognition and so on are used for analysis sake. But if you get into a given object, *drisya*, the *drisya* reduces itself into simple cognition. Why? Because there is no cognition minus its object.

And therefore it is not that you have a cognition and there is an object other than the cognition. Therefore, the object is non-separate from the cognition. The cognition and the cognized and the *darsanam* and the *drisya* are not separate things. Because *darsanam*, cognition, involves an object. Minus the object there is no cognition, *darsanam*. And similarly *darsanam* without an object also is not there. Therefore, you can't say there is cognition, but I have no object. Nor you can say I have an object but there is no cognition. Therefore, you can't remove the object from cognition and have cognition, nor you can remove cognition and still have the object of cognition. So that makes it clear, between the *drisya* and the *darsanam* there is no separation at all.

If that is understood, so *drisya* and the cognition are non-separate. Now the question is, does the cognition stand separate from the cognizer? Now look. And when I say I am the cognizer of the flower, there is status of cognizer, *drk*, there is a cognizer on my part without the cognition. It is the cognition that makes me a cognizer. So I assume the status of cognizer because of the very cognition itself. So the name of the cognition is not cognizer. Neither a cognizer is there without the cognition. Neither the status of cognizer is there for me without a cognition. And therefore, I am a cognizer because of cognition and I am no more a cognizer without a cognition. Therefore, the *drk* is non-separate from the *darsanam*, the *darsana* is non-separate from the *drisya*, so *drisya, darsana, drk iti* -- all the three of them are one and the same. So the cognizer, the cognition, and the object of cognition - all the three of them are inter-dependent or one and the same, I would say, in the sense one is not there without the other.

Therefore, once I say that I am the cognizer and that being a cognizer, the cognition has come, the object of cognition has come, between the *chaitanya*, the cognizer and the object of cognition, the connection is there. The object of cognition and the cognizer all are connected by what? By a common *chaitanya* alone. That is the reason why it is *abeda*, so there is a common *chaitanya*, a common basis of awareness in the sense that in the cognition there is no cognition without awareness, there is no cognizer without awareness and there is no object of cognition without cognition, and therefore, minus awareness there is no object of cognition. The object of cognition, being cognition and the cognition being non-separate from awareness because every cognition involves awareness, *chaitanya*, and the cognition itself is not separate from the *drk* consciousness because if *drk* is a conscious being, the cognition is a conscious thing, between the consciousness of the seer and the consciousness which is involved in the cognition, what is the difference? What kind of difference is there?

So between the *darshana* and the *drk*, if there is something that is in-between, if you draw a line, if there is an in-between line between the *drk*, the seer, and the cognition, the sight, if there is an in-between, what will that be? Will it be a *chaitanya* or will it be *jada*? What is it that is there between the *chaitanya* or the *drk* and the cognition that is there? There cannot be anything that is there. If there is anything that is there, then we have the same problem of a new sight. You are again recognizing another object of cognition. Between the *drk* and the previous cognition, there is another cognition and between that cognition and this *drk*, then again what is the difference? If there is a difference, then there should be another cognition. There is no such thing.

It seems to be an endless process. It is not endless because I see the flower. There is an end for it. The moment when I see the flower, there resolves the remoteness of the flower. The non-recognition of the flower resolves immediately as I see the flower, or the flower is sighted. There is a flower. And therefore, I cannot have a regress thing, because it doesn't go regress. That's an important thing in the whole thing. Since there is no regress, in the sense that it's not that once I see the flower, it keeps going, going, going for a resolution to take place at the end to say that this is a flower. It doesn't take place like that. From that it's clear, there is no regress involved.

When there is no regress involved, definitely between the *cognizer* consciousness and the cognition consciousness there is no in-between, *antara* is not there. *Antara* means a gap is not there. And between the cognition and the *drisya* also there is no *antara* because the cognition itself is a *drisya*, the *drisya* itself is cognition, there is no *antara*, there is no *beda*. Suppose I look out and see an object outside, that object is a *drisya*. So the *drisya*, the object, and the *drk*, the seer, the cognizer, between the cognizer and the seen object there cannot be any kind of in-between, a factor to divide the external-internality. There is no externality involved here because there is no dividing line to divide the *drk* from the *drisya*, in-as-much-as the dividing line itself is a *drisya*.

So the physical body, if it differentiates the *drisya*, the external object, if that is the dividing line, that is also a *drisya*. Nor if you say that something else divides, what is that something else I would ask? Anything else that divides, like a time *kala* or *desha* a place, there is a time or place or anything that divides, that is also a *drisya*, therefore all the way there is no *antara*. Neither between the object and the cognition there is *antara*, nor between the cognition and the *drk*, there is *antara*. *Antara* means something in-between, a gap. There is no *antara* because if there is a gap, that itself assumes a status of an object and the *drk-drisya beda* will be there between this and *drk*. So again the same problem, therefore. Between the *drk svarupa* and the *drisya svarupa*, and the object of consciousness there is no *antara*, there is no dividing line whatsoever.

When you say all that is there is *tat pada*, it means that all that is here is *tat pada vacha*. *Tat pada vacha* means all the *nama rupas* that are here, known and unknown, *viditam aviditam sarvam*. That is what is called *tat pada vacha*. *Viditam*, things that are known to you, or things that are outside the scope of your knowledge. *Viditam aviditam*, that is called *tat pada vacha*, the meaning of the word *tat*.

And therefore, between one object of the *tat pada vacha* and another object which is also *tat pada vacha*, there is no *beda* again. There is no difference between them. Suppose I say that *Isvara*, the Lord is the *tat pada vacha* and *Isvara* is non-separate from the whole creation, then all the *nama rupas* form one *samasti*, what we call the physical world, thought world, everything. So if all the *nama-rupas* form one single *samasti*, between one member of the *samasti* and another member of the *samasti* there is no *beda*. What *beda*? What differentiates *Isvara*'s one *nama-rupa* and another *nama-rupa*? What differentiates? This is also *Isvara*, that is also *Isvara*. If everything is *Isvara*, therefore, there is no un-*Isvara* at all.

There is no object that has got un-*Isvaratvam*. There is no object for which you can say "this is *Isvara*, this is un-*Isvara*". You cannot differentiate "*Isvara-unisvara*", that this is *Isvara* and that is un-*Isvara*, you cannot say. Therefore, even for the *tat pada vacha*, the separating, dividing line: "this is *Isvara*, this is *jiva*" you cannot make any difference. And again, from the *Isvara chaitanya*, just look at it from another way, from *Isvara*'s *chaitanya*, from *Isvara*'s awareness, is there anything *jada* or *cetana*? The *jada*, an inert thing, and the *cetana*, there is nothing that is separate from the *Isvara caitanya*. *Isvara* itself is the whole thing that is here, *nama-rupa*.

Therefore, which is *jada*, which is *cetana*? There is no *jada*, *cetana* etcetera. Unless you can shake off an object which is entirely different from the *cetana* – you can shake off one object from the *cetana*, and keep it away from the *cetana* – then you can say it is outside the *cetana*, it is outside consciousness. So from *Isvara*'s standpoint, everything is within the *cetana*, because it is *samasti caitanya*. From your point also, from the *caitanya* standpoint, which is non-separate from the *Isvara caitanya*, there is nothing that is outside the consciousness, there is no given object. No given object can be outside the consciousness.

If no given object is outside consciousness, what can be outside? If at all we talk about outside, what is it that we talk about as outside? From the *deha*'s standpoint we say this is a perceiving entity and outside is an object of perception. I draw a line somewhere and say this is external, this is internal, all with reference to a certain dividing line, which we take as something which is *vyavahara*, which we take it as something real.

It is a problem of recognition of reality or non-recognition of reality. Therefore, since there is no object away from *Isvara-caitanya*, then any object, any single object, I say it is the whole. Therefore, you can never imagine the whole. Can you imagine? With this mind, how are you going to imagine the whole?

Suppose I say, the Lord is the whole! Which whole are you talking about? The Lord is the whole, if I say, then what do you mean by the whole? Is it a known whole? Or an unknown whole? Therefore, we say *viditam*, *aviditam*. Then it is ok. The known and the unknown. Because, even this flower is known and unknown. The flower if you say that you know it, it is wrong. If you say you don't know it, also it is wrong. Why? Because it is known and unknown. Because there are areas in the flower which no one knows! One single flower can open up islands of ignorance. And even if you cover that, again new islands of ignorance come because you don't require any object to discover how ignorant you are. You just pick up anything. A piece of cloth is good enough.

Therefore, any one single thing you take, and that itself opens up areas of ignorance. Therefore, any object is *viditam-aviditam*. If any object is *viditam-aviditam*, when I say *sarvam*, *idam sarvam*, I mean *viditam-aviditam*. Once it is *viditam-aviditam*, I have to settle account only with one object. Because one object also *viditam-aviditam*. A hundred objects also *viditam-aviditam*. And a million objects also *viditam-aviditam*. All of them form what we call the universe, for nobody understands that the Lord means everything that you know and you don't know. Therefore, we get the *sarvam*. That is why *sarvam* is not experiential. *Sarvam* is never experiential. We can understand how the *anantam* is not a matter of being experiential in the sense that suddenly I don't come into contact with all that is here. There is no such thing because any single atom itself is good enough to open up deserts of ignorance.

Naturally, therefore, once you say *viditam-aviditam*, then there is *sarvam*. If that is so, that it is not just experiential, it is in fact a recognition of a fact. Unless there is something like my becoming at one with the whole thing that is there, then it is experiential we can say. *Sarvam aham idam sarvam* to say that, I should become one with everything that is there and everything that is there is not known, nor can you know. It is impossible to think that everything I know. We don't know because our sense organs and mind etc. are all meant only for buying hamburgers etc. They are meant for too many things. They are just meant for making a hamburger and living your simple life and not much more than that. It is capable of knowing, it is not capable of experiencing the *sarvam* because it is not meant for it.

In fact, it is capable of experiencing everything in reverse, in the sense, you will see something that is not there. But it is capable of knowing and that too how? Not in detail. In detail it can never be a *sarvagna* because any one thing has that aspect of *viditam* and *aviditam*.

So *viditam-aviditam* is loaded in every object. You take a flower, *viditam-aviditam*. Take a petal, *viditam-aviditam*. Take the very color itself, *viditam-aviditam*. You may give a theory, but that is still available for further theories. Because it has to go from the petal onwards, why it is made, who has made it, what is the *karta* for all these things? What is the intelligence? How did it get this color etc. How this should be so? Why not the other flower is like this? If you ask these questions, then you go giddy. Therefore, the Lord has created a capacity for the mind to go giddy so that you will stop. That is another great blessing that we have got. You give up. Why? Because *viditam-aviditam* is all the way. It must be understood. If it is all the way then there is no experience of omniscience for a *jiva*. If anybody says so, that is wrong. Nor coming into contact with the whole creation etc. is again certain. Because you don't come into contact with the whole creation. You don't come into contact with your own universe. Why all that? Why don't you come into contact with the flower? You don't see all that is there. Otherwise, how would you come into contact with it unless you now recognize that it is there? So it is very clear, if anybody says "I am in harmony with the world", it means he is at once in harmony with whatever that he recognizes.

Viditam-aviditam, if this is understood clearly, *aviditam* also is an object, *drishya*. *Viditam* also is *drishya*. Both of them are *drishya*. Therefore, one single object is good enough so that for me that is *Isvara*. It is non-separate from *Isvara*. Therefore, it is not that it is a part of *Isvara*, if the whole it is *Isvara*, *adah purnam*, *idam purnam*, if that is *purna*, this is *purna*. Therefore in *purna*, *purna* is not made out of fractions and thoughts. Like even the space that obtains in the needle's eye, that space is whole space. It is not a fraction of space. So the needle's eye, you know the eye that is there, the space that is there, that space is the whole space, really speaking. Why? Because you are not making a fraction into that space. It is not available for such making into bits. And therefore, any object is *Isvara*. Any single object is *Isvara*. Therefore I would say, the flower is *tat pada vacha* and the seer is *tvam pada vacha*. Between the *tvam pada vacha* and *tat pada vacha*, there is *abeda* according to the teaching. *Tat tvam asi*, when it says, there *tat pada vacha* is indeed *tvam pada vacha*. There is no difference. You seem to be a *drk* and this is *drishya*. *Drishya* is *tat pada vacha*. *Drk* is *tvam pada vacha*. Between *tat-tvam -ayoh* there is *abeda*, that is *tat tvam asi*, that flower you are. Reduce *Isvara* to a flower, then everything works better. That flower you are.

That flower you are, means how do you say that flower you are in? Please think of that. Please think of the flower non-separate from the *drk*, non-separate from the *sat*. What is the differentiating line to have an external object and an internal *drk*? What is the differentiating line? There is no differentiating line. Space or time or whatever, that is also *drishya*, and therefore, all the way it is *drishya*, *drishya*, *drishya*. Then between the last *drishya* and the *drk*, what is the separating line? It is again *drishya*. And what is the separating line? *Drishya*. And what is the separating line? *Drishya*. And what is the separating line? *Drishya*. Therefore, what is the separating line? There is no separating line. *Drk* is never separate from *drishya*.

Between *drk-drishya-yoho*, if there is no *beda*, then *tat-tvam-pada-yoho*, there is no real *beda*. If there is a *beda* such as a flower, I would say it is *nama-rupa*. That is a *nama-rupa*. If I assume the status of a seer, that is also a status, I would say, *nama-rupa*. Cognizer with reference to object of cognition is also another *nama-rupa*. That particular status is again a *mithya* status and therefore it comes under *nama-rupa*. Therefore, *drk* also is *nama-rupa*, *drishya* also is *nama-rupa*, and *drg-drishya* is *nama-rupa*, what is there is 'is'. You bring the *drk* and the *drishya* will come. *Drishya* you bring and the *drk* comes. Then, nobody comes, really speaking.

Therefore, what happens is there is a situation of *drg-drishya*. That situation goes. Then there is whatever that is the *svarupa* of that *drk* and *drishya*. That is there and you bring in *drg-drishya* or you remove *drg-drishya*, there is only one without movement. Motionlessness is the basis, *adhistana*, the basis for *drk* as well as for *drishya*. Therefore, there is no *antara*, there is no *beda*. Therefore, *drk avachina chaitanyam*, *drishya-avachina-vrtti-gata*, *drishya avachina chaitanyam*, that *chaitanya* is one and the same and therefore, *drg-drishya-yoho*, no *beda*. That's what *tat tvam asi* is.

Tat tvam padartha is indeed the *drk* and *tat padartha*, *tat pada vacha*. *Drk* means you are the seer, that is the *tvam pada vacha* and this is *tat pada vacha*. And so, between the *drk* and *drishya* a dividing line being not there, there is no dividing line, so the externality and internality goes. Only one aspect, maybe, that *nama-rupa* is different from the *deha* etcetera. *Nama rupa*, then that you deal with it purely from the *sat-tat*. You deal with it as a *sat*.

So the *bhasaka bhasya bhava*, *drk drishya beda*. Or *bhasaka bhasya bhava*, *bhasakah* is the one who illumines and that which is lighted up, on that basis you swallow externality. What is external is swallowed. Internal-external is swallowed, I tell you, *anantya* is achieved. Because what denies *anantya*, what denies limitless, is only some kind of a division, a special division. I am inside, that denies *anantya* to the *atma*. It's a pure *desha pariccheda*.

If *anantya* is divided, *anantya* is denied. Means the recognition of *anantya* is denied purely by the concept of things that are internal and external. If there is nothing internal and external, because there is no dividing line between *drk* and *drisya*, then *anantya* is not denied at all. That is *anantya*. I can say, *aham idam sarvam*. Why? Because all that is there is *viditam aviditam*. That's all that is there. If I settle account with one object *viditam aviditam*, then I settle account with everything.

The problem of not recognizing the *anantya*, is due to the problem of things that are external coming into contact with me, they seem to impinge upon me. I seem to be the person who is impinged upon. Therefore, there is object-subject and this is the problem. But from the *drk* standpoint, there is nothing external, nor internal at all. Why? Because the *samsara mithya* also is bliss and the *deha* also is bliss, the object also is bliss. The particular time also is bliss. *Desha* also is bliss. *Kala* also is bliss. Everything is bliss only. The *drisya* is not separate from *drk* as there is no separating line, and therefore, there is no external or internal whatsoever. I am *anantya*. I am limitlessness, so it cannot be a matter of my proper seeing. If the seeing of *anantya* is experienced, that's fine. We can call it experience, it's a recognition.

You do have experience of *anantya* in deep sleep. You do have *anantya* between two thoughts. There is *anantya*; there is nothing to limit the *anantya* and *caitanya*. Therefore there is *anantya*, in a great *sukha* there is *anantya*. *Anantya* is there, but then, there is no such thing as I am the entire creation because the entire creation is not available for a given mind. *Vrtti apaksagatva* is there. The entire *vrtti* at once cannot be seen. If one thought occupies your mind at this time, all other things are elbowed out. And therefore, wherever a *mithya apeksa* is there, the entirety is not there, except if you just accept the recognition of *viditam aviditam iti*. That kind of *vrtti* is there, *sarvam viditam aviditam* is there, with reference to which you can see the absence of separation, the difference not being there.

With reference to any one thing you take as *viditam aviditam*, that is *sarvam*. That is why whether one thought is there, the thought is of a given object, or the thought is of a complex of objects, or one object with one thought, or the whole universe as you can see, if that is the occupation of your mind, then it is a thought with reference to which I settle account with *aham drk aham drisya*. Outside also I see the same thing. There is no *antara*, dividing line. That is how the *anantya* is able to be seen.

Even from the standpoint of *kala*, time, the moment you think of the past, the past also is a *drisya*. The future also is a *drisya*. The present if it has a length of time, the present also is a *drisya*. Even though the length of time of now is anybody's guess. That's why when somebody says "Now I am coming", they usually come after ten minutes. His concept of time is ten minutes. When you use the word "now" again a certain length of time is involved. When you say, "right now" it is again *drisya*.

If a length of time is not there, there is no *drisya*. There is no event either. Your self alone is there; there is nothing else. If 'now' has a length of time, you take it as a *drisya*. Past is taken, *drisya*; present is taken, *drisya*; future is taken, *drisya*. Therefore, from the standpoint of *kala*, there again you find yourself in that *kala* as the awarer, *drk*, of *kala*. Between the *kala drk* and the *kala drisya*, again there is no *bheda*, *antara* is not there. It is *kalatah*, *deshtaya* .

Then, *vastu*, any object you take, between the object and the *atma caitanya*, there is no *beda*. In-between there is nothing. If there is nothing in-between, there is nothing to divide the *drk* from the *drisya*. Therefore, *kalatah*, *deshatah*, *vastutah* - there is no question of any kind of in-between between *drk* and *drisya*, any *beda*. That is what we call *anantam*. Therefore the recognition is clear, the absence of the dividing line, if there is a contemplation on this basis, it is seeing the absence of a dividing line between *drisya* and *drk*. That will settle the issue. If between the *drisya* and the *drk*, if you go after the dividing line, that will be interesting. You can sit there with eyes open and watch between *drk* and *drisya* the dividing line. That will be very interesting. And so, that's the *anantya*. There is nothing that can really limit the *aham*. There is no limiting factor at any time. No world can limit, because there is no such thing as being separate from the *drk*.

Om tat sat.

TWENTY-SEVENTH AVG ANNIVERSARY



Swami Omkaranandaji, Chief Guest

ArshaVidya Gurukulam, Anaikatti celebrated its twenty-seventh anniversary with pomp and gaiety on 20th November 2017. Around 500 devotees attended.

MUSIC CONCERT: Sri V. Balasubramaniam Odhuvar & Party of Thirumurai Seva Maiyam gave a Thirumurai concert.



Tirumurai by Oduvars



Invocation

PRAYER: The programme commenced with prayer by Smt. Shanti Subramanian.

WELCOME ADDRESS: Sri Ravi Sam while welcoming the gathering, said that Pujya Swamiji had so many disciples across the world that at any point of time someone will be conducting classes in different time zones around the globe.

GURUKULAM REPORT: Sri Kailasanathan, General Manager, presented the Gurukulam Report. He said that the fifth long term course was successfully completed during Sep 2017 with the benign blessings of Pujya Swamiji and the tremendous efforts of Chief Acarya Swami Sadatmanandaji, Swami Shankaranandaji and other teachers and supporting staff. Subsequent to the Upanisad Camp during October 2017, many camps are scheduled in the forth-coming year, besides the main event of Maha-kumbhabhishekam of AVG temples in June 2018.

SDJ Ayurvedalaya has so far treated 450 patients from 24 countries and the rooms are fully booked up to Feb 2018.



Welcome Address



Gurukulam Report

ACHARYA'S ADDRESS: Guroh kulam – gurukulam and AVG lives up to its name imparting Arsha Vidya to deserving *ante-vasi* (resident students) irrespective of caste or creed - **Swami Sadatmanandaji** told during his address. To perpetuate and keep the tradition going, AVG need prayers, contribution and voluntary service from one and all.

AVG has taken up the important task of doing Maha-Kumbhabhishekam of the temples at AVG under the guidance and leadership of Swami Omkaranandaji, who is the most deserving to carry out the solemn event. We look up on him as Pujya Swamiji himself.



Anugraha Bhashanam by Acarya



Section of Audience

CHIEF GUEST'S ADDRESS: **Swami Omkarananda** recalled the days when education thrived in India. There were seven principal places of *vidya-sthanams* - Ayodhya, Madura, Maya (Haridwar), Kasi, Kanchi, Avantikapuri (Ujjain) and Dwaraka. Bharata desam was rich in various fields of education and finearts centered around temples. Our temples were destroyed and Scholars were murdered during foreign invasion. Hence our glorious educational system has been weakened. What we require is the revival of traditional education with least emphasis on materialistic values and more emphasis on *dharmic* values, leading to peacefulness in individual and society.



Anugraha Bhashanam by Swami Omkaranandaji

True to Lord Krishna's declaration that whenever dharma diminishes, his *avatara* will happen, Pujya Swamiji's was also an *avatara*, appropriate to the contemporary society, in the unfoldment of the Vedantic vision –Swami Omkaranandaji said.

Further he pointed out that it is Thiruvallur's view that one's glory can be known either through their children or students. So too the greatness of Pujya Swamiji's, by seeing the great work done by his students across the globe.

At this point of time it becomes our bounden duty to revive temples and cultural education to its pristine glory so that the Sanatana Dharma is passed on to next generation.



Honouring of Chief Guest



Honouring of Acarya



Master of Ceremony



Vote of thanks

VOTE OF THANKS: Sri Siva Prasad, Secretary proposed a vote of thanks.

The celebrations concluded with maha prasadam.

Report by N. Avinashilingam

BALALAYAM OF TEMPLES AT AVG, ANAIKATTI

The Mahakumbhabhisekam for Sri Medha Dakshinamurti and Sri Kalyana Subrahmanya Swami temples at AVG, Anaikatti is scheduled for 17th June 2018. The Mahakumbhabhisekam will be performed under the guidance of Sri Swami Omkarananda Mahaswamigal.

It is the tradition to establish a Balalayam, as a preparatory step in the Mahakumbhabhisekam process. The shakti of all the deities in the respective temples are transferred to the new Pratibimbam placed in the Balalayam. This is done by performing a Prasannabhisekam to the deities including their respective vimanas, getting Devata and Brahmana Anujna (seeking blessings to transfer the shakti of the deities to the Pratibimbam in new Balalayam), performing Kalakarshanam to transfer the shakti of the deities to the kalasas (representing each of the deities), doing Homas and Poojas to the kalasas and finally by bringing the kalasas having the shakti of each of the deities from the Yagashala to the Balalayam and performing kumbhabhisekam to the pratibimbam of each of the deities through rituals and mantras.



Balalayam rituals began on the morning of 27th November 2017 with Sri Ganapathy Homam and concluded on 30th November 2017, in the morning, with Balalaya kumbhabhisekam, alankaram, archana and maha-deeparadhana. Ganapati and Navagraha homas were performed on the morning of 27th Nov followed by Vastu Puja in the evening. Prasaanabhisekam to all deities was performed on 28th morning followed by kalakarshanam. Yagasala pravesam of the kalasas and the Prathama kaala puja at the yagasala was done on the 28th evening.

The second, third and fourth kaala-pujas at the yagasala were performed on 29th and 30th Nov. After the chaturtha-kaala-puja on the 30th morning, the kalasas were taken to the Balalayam and Balalaya Kumbhabhishekam was performed. All rituals for the balalayam were done by a dedicated team of sivacharyas under the inspiring guidance of Sri Swami Omkarananda Mahaswamigal.



Now Nitya and Naimittika poojas are now being done to the new Pratibimbis in the Balalayam in the same manner as it was done in the temples. All pujas will continue in the Balalayam until the temples are reconsecrated during Maha Khumbhabhishekam,

Report by Sridhar

Gita Jayanthi Celebration

Aarsha Vidya Sagar Secunderabad students and devotees of Hyderabad were delighted to welcome Swamini Amma Atmalinanandaji with Purna Kumbham on the auspicious occasion of Mokshada Ekadasi Geeta Jayanti on Wednesday, 29th of November 2017.

Aably guided by Swamini Aaptanandaji, the students had organised the function enthusiastically at DAD Community Hall, Secunderabad. The function began with Ganesha puja followed by Krishna and Gita Ashtottarams. Then Swamini Atmalinanandaji lead us into the chanting of Dhyana Slokas followed by the entire 18 chapters of the Bhagavad Gita, pausing to do an Aarti after each chapter, where she highlighted an important verse from that chapter.

After the Mahatmyam, we concluded with the elevating Gita Aarti. This year there were many more new students.

Satsang concluded with lots of Prasadam and a delicious Ekadasi Bhiksha.

It was a memorable celebration. All the students felt a sense of fulfilment & happiness for having participated in the Samoohika paarayanam along with Swamini Sivatanandaji & Swamini Sumatmanandaji.



Report by Jaishree, student of Swamini Sumatmanandaji

Gita Jayanti at Jaipur

॥ओम् नमो भगवते वासुदेवाय॥



Geeta jayanti Samoohika Parayanam was celebrated in the Ashrama's Chhaatraalaya with great enthusiasm and active participation of Bhaktas.

Following the 18 Chapters, Mahadeeparadhana was performed. Many Sadhu Mahatmas too graced the occasion, and joined the bhaktas.

Mahaprasadam was served to the participating devotees.



Thanksgiving Family Vedanta Course-2017 at Saylorsburg,USA



The Thanksgiving course was held from November 23 to 26 with Swami Tattvavidanandaji. The course began with registration and orientation on November 23. Approximately 100 adults and 60 children attended the course. During the orientation, Suddhatmaji explained the course schedule and provided other related information.

The children were grouped according to their ages as: the juniors (ages 6 to10), the seniors, (ages 11 and 12) and the Teens (Ages 13 and above). Each group was provided classes such as Vedic chanting, yoga, drama,

music, games, aarati and camp fires administered by the staff and the volunteers. Lance Daniels, Savithri Aunty, Girijaji, Radhaji, Aoife, Chitraji, Preethaji, Lance Daniels and Chayaji participated in the children's programs.



Chitra Rajan Kumar taught Music and Mrs. Sathyavathy Mani taught Yoga Classes for the adults, Swami Tattvavidanandaji taught meditation and yoga . He also held guided meditations in the mornings. Swamiji conducted satsangs in the evenings. Suddhatmaji taught Vedic Chanting.



On November 27, under the direction of Savithriji the children presented a cultural program. Pennsylvania sisters started the program with prayer, followed by Bhajan and chanting by Seniors. Seniors also presented a play 'Story of the Native Americans'. The teens presented plays entitled Mind your Language, Priority in your life, Stress Management and Thanksgiving-Story of Bakasura.

The program was greatly appreciated by everybody. All the staff and volunteers worked hard to make the course a success

Thanksgiving camps are fun, education and entertainment for all. The children enjoyed it. The adults received valuable teaching from Swamiji and also learned good chanting from Suddhatmaji. The camp ended on November 26, 2017.



Reported by Arvind Bagal

Seven Week Fall Vedanta Course

By Swami Tattvavidanandaji at Saylorsburg,USA 2017



The Seven Week Fall Vedanta Course 2017 for adults was conducted by Swami Tattvavidanandaji at the Arsha Vidya Gurukulam in Saylorsburg PA from October 4 to November 21. Approximately a hundred students attended the course. Suddhatmaji held the orientation on October 4 and gave all the required information regarding the facilities at the Gurukulam and the course program.

Swami Tattvavidananda Saraswati taught Chapter 1, first 3 Vallis from Kathopanisd with Sankarabhashyam. Additionally Swamiji held guided meditations in the mornings and satsangs in the evenings. Suddhatmaji conducted the chanting classes.



Lance Daniels and Vijaya Darve taught the Yoga classes. Kalpesh Jasapara and Terry Coe taught Sanskrit classes. Radhaji and Girijaji chanted Vedic Verses. Chitraji sang Kabira's Bhajans during the course. Savithri Maniji and the students presented a play based on a story from the Upanisad.

With the blessings of Swamiji and help from Swamini Srividyananda Saraswati, Savithriji organized a play, an outstanding presentation performed by the students. Kalpesh Jasapara as Yamaraja and Anthony DeRoberts as Naciketas played excellent roles. The play helped to understand the message of the Upanisad more clearly. It was greatly appreciated by all.



Saraswati Puja was performed in October. Four Pradosha Pujas were performed during the course. We Celebrated Deepawali on October 19 at the Gurukulam. On this occasion, Swami Tattavidanandaji read and explained mantras from Devi Stuthi and we chanted Lakshmyottarashatnamavali also.

The Upanisad is recognized as a profound discourse on the truth about, 'what happens to the soul after the death'. It is a dialogue between Yamaraja (God of Death) and Naciketas a nine year old boy.

Priests Sri Ravichandran and Sri Ganesan performed regular as well as Pujas for special occasions during the course. Lance Daniels and Kaushik Ghosh provided rides to the airports and other destinations for incoming and outgoing students during camp. The Kitchen staff worked relentlessly to provide excellent food during the camp. The staff and the volunteers worked hard to perform their assigned responsibilities. Our sincere thanks to Swami Tattavidanandaji, the members of the board and the staff for their continued support for the Vedanta Courses at this Gurukulam.

Swamiji's determination and persistence to teach the important truth as well as his deep knowledge of Vedanta opens up and guides the students on the path of self-realization. We are blessed to have Swamiji as our teacher and we are looking forward for Swamiji's continued teaching of this Upanisad next year.

Hari OM

Submitted by Arvind Bagal

MAHA KUMBHABHISHEKA

With the blessings of Lord Dakshinamurti and Pujya Swamiji the long awaited Mahakumbhabhishekam for all the deities in the Dakhsinamurti and Kalyanasubramanya swami temples is to be conducted on 17th June, 2018 under the able guidance of Sri Swami Omkarananda Saraswati. Thiruppani (renovation) is to be commenced on 30th November, 2017 with the setting up of the Balalayam. The estimated cost of renovation and Kumbhabhishekam is about 1.7 crores. We request you to sponsor this rare Kumbhabhishekam. The holy water in these kalasas which has been blessed with chants and homas will offered to the deities during Kumbhabhishekam. One of these kalasas will be given to you after the function so that a part of this ceremony remains with you forever. Please contribute generously and earn the grace of Isvara.

DONATION

KUMBHABHISHEKA PRASADAM

Rs. 5,00,000	Gold Coated Silver Kalasam, Gold Coin, Rudraksha mala, Kumbhabhisheka Prasada Bag
Rs. 1,00,000	Silver Kalasam, Silver Coin, Rudraksha Mala, Kumbhabhisheka Prasada Bag
Rs. 50,000	Silver coated Copper Kalasam, Silver Coin, Rudraksha Mala, Kumbhabhisheka Prasada Bag
Rs. 25,000	Copper Kalasam, Silver coin, Rudraksha mala, Kumbhabhisheka Prasada Bag
Rs. 10,000	Brass Kalasam, Silver Coin, Rudraksha mala, Kumbhabhisheka Prasada Bag
Rs. 5,000	Brass Kalasam & Kumbabhisheka Prasada Bag

Contributions of any other sums are also welcome. We will render receipt and appropriate Kumbhabhisheka Prasadam. In case of requirement of 80-G exemption for your donation please contact us.

Find Bank Transfer details at <http://arshavidya.in/contribute>
Cheques/DDs to be made in favour of SRUTI SEVA TRUST

CONTRIBUTIONS MAY PLEASE BE SENT TO:

Sruti Seva Trust,
Arsha Vidya Gurukulam,
Anaikatti, Coimbatore - 641 108
Ph: 0422-2657001
e-mail ID : office@arshavidya.in



ओं हीं दक्षिणामूर्तये तुभ्यं वटमूलनिवासिने ।
ध्यानैकनिरताङ्गाय नमो रुद्राय शम्भवे हीम् ओम् ॥

ōm hrīm

dakṣiṇāmūrtayē tubhyaṁ vaṭamūlanivāsinē |

dhyānaikaniratāṅgāya namō rudrāya śambhavē

hrīm ōm ||

Thank you for supporting the Gurukulam.

We appeal to you for your participation and generous contribution towards this project.

We welcome contributions of any amount and will render receipt and appropriate Kumbhabhisheka prasadam.

In case of requirement of 80-G exemption for your donation, please contact us.

Find bank transfer details at

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Office Phone: 94426 46701

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An appeal for

Mahakumbhabhishekam

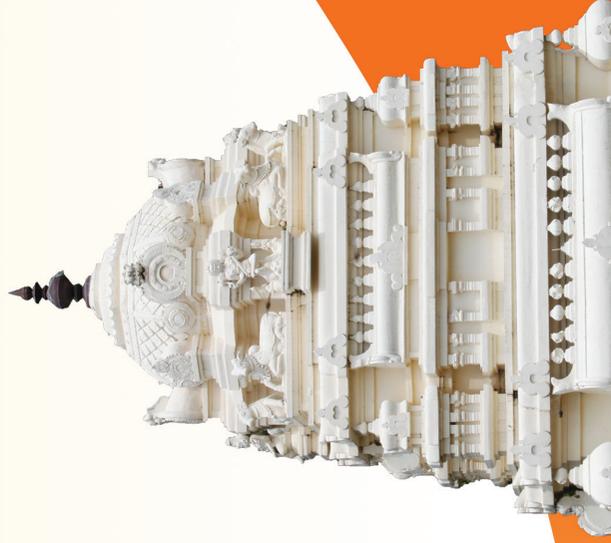
of

Sri Medha Dakshinamurti

and

Sri Kalyana Subrahmanya Swami

temples in the Gurukulam



ACE DATA, Coimbatore

Balalayam - 30th Nov 2017

Mahakumbhabhishekam - 17th Jun 2018



“Only by consecration does even a traditionally sculpted idol become an altar of worship. This procedure of consecration is a series of steps of highly meaningful rituals and prayers. After the consecration, the daily worship keeps an altar alive with the presence of the Deata. Human ommissions call for re-consecration every twelve years, the period that Jupiter (Guru) takes to complete a full round of the Zodiac”

– Pujiya Swami Dayananda Saraswati



The Medha Dakshinamurti temple was last consecrated in July 1991 and the Kalyana Subrahmanya Swami temple was last consecrated in January 2002.

With the blessings of Isvara and Pujiya Swamiji, the much needed renovation and re-consecration of both the temples are being undertaken under the guidance of Sri Swami Omkarananda.

The renovation (Thiruppani) begins with the setting up of Balalayam on 30th November, 2017. The Mahakumbhabhishekam is scheduled for 17th June, 2018.

We request you to participate in this auspicious activity and earn the grace of Sri Medha Dakshinamurti and Sri Kalyana Subrahmanya Swami and their parivara-devatas.



We welcome your contributions towards the Renovation and the Re-consecration activities

RENOVATION COST ESTIMATES

Sri Jnana Ganapati Sannidhi	8,80,000
Sri Medha Dakshinamurti Sannidhi - vimaanam and sanctum	17,00,000
Sri Medha Dakshinamurti Mandapam	16,50,000
Sri Narmadeshvara Sannidhi	7,30,000
Sri Jnaneshvari Sannidhi - vimaanam and sanctum	5,30,000
Sri Jnaneshvari Mandapam (Yagashala)	2,50,000
Sri Kalyana Subrahmanya Sannidhi	10,08,300
Temple amenities	3,50,000
Homa-dravya storage area	1,00,000

KUMBHABHISHEKAM COST ESTIMATES

Balayayam	8,00,000
Astabandhanam (with silver)	6,00,000
Ashtakaalapuja at 15 homa-kundas (Rs. 25,000 per kunda per kaala)	30,00,000
Shamiana (Pandal)	2,00,000
Audio and Video coverage	2,50,000
Mangalavadyam	50,000
Pushpalankaram	1,25,000
Annadaanam	10,00,000
Atithi Satkara	2,00,000
Prasadam for donors and devotees	12,00,000
Brochures, invitations and mailing	1,00,000
Mandalabhishekam (@ Rs. 18,000/day) for 45 days	8,10,000



ARSHA VIDYA GURUKULAM

(SRUTI SEVA TRUST)

ANAIKATTI, COIMBATORE - 641 108

Phone : 0422 - 26 57 001, Mobile : 94426 46701

E-mail : office@arshavidya.in Website : www.arshavidya.in

NEW YEAR PUJA

A special *Abhisheka* and *Puja* will be performed at the Gurukulam on **Monday, January 1, 2018** to invoke the blessings of *Lord Medha Dakshinamurti* for the welfare of all.

We welcome you to participate in the puja on that day and begin the New Year with the blessings of *Lord Medha Dakshinamurti* and *Pujyasri Swami Dayananda Saraswati*.

PROGRAMME

Ganapati Homa	04-00 AM
Nitya Puja	05-00 AM
New Year Puja	10-00 AM
Anugraha Bhashanam	11-30 AM
Diparadhana	12-15 PM
Prasadam	12-30 PM

P. S. Please send your Puja offering to reach us on or before 31-12-2017. Use the form given below. Please make your Cheque or DD payable to *Sruti Seva Trust, Coimbatore*. Alternatively amount can be transferred for the credit of *Sruti Seva Trust* to *Indian Overseas Bank, Chinna Thadagam Branch, A/c. No. 064301000007129. IFS Code IOBA 0000643*. In case of Electronic Transfer please intimate details over e-mail at office@arshavidya.in. You may also be one of the sponsors of the day by offering ₹ 5000/- or more.

Arsha Vidya Gurukulam wishes you a Happy New Year



PUJA OFFERING

Enclosed is my offering for the NEW YEAR on 01-01-2018

Name (IN BLOCK LETTERS) Nakshatra Gotra

1.	} Rs. 251/-	
2.		
3.	} Rs. 251/-	
4.		
My Address (IN BLOCK LETTERS):.....		
.....		
Phone.....	Mobile.....	E-mail.....
Cheque / DD No.....	Bank.....	Date.....

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Long Term Course memento



AVG Annual Day