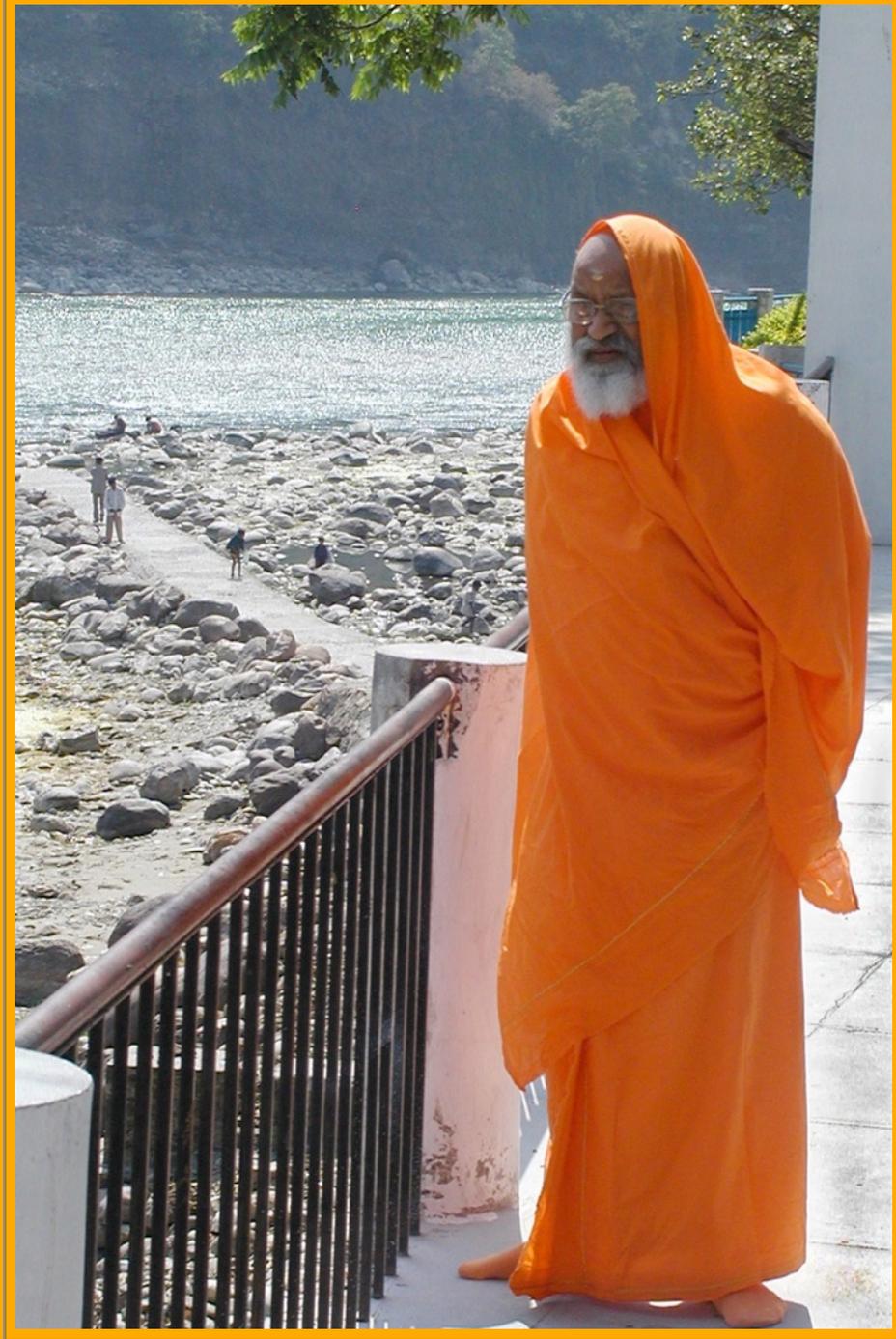




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*Arsha Vidya
Newsletter*

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!

श्री गुरुभ्यो नमः

*First Anniversary Ārādhana
Inauguration of Adhiṣṭhānam*

of

*Pujya Sri
Swami
Dayananda
Saraswati*

10 to 12 September 2016

 *AVP Rishikesh*



7 to 12 September 2016

Bhāṣyapārāyanam by Dr. Krishnamurthi Sastrigal and Disciples

10 to 11 September 2016

Kumbhābhiṣekam of Adhiṣṭhānam of Pujya Sri Swami Dayananda Saraswati

12 September 2016

Inauguration of Adhiṣṭhānam

by the Guest of Honour

Sri P.R. Ramasubrahmaneya Rajha, Chairman Ramco Group

Arsha Vidya Pitham • Swami Dayananda Ashram • Rishikesh

श्री गुरुभ्यो नमः

*The Arsha Vidya Family
cordially invites you to the
First Anniversary Ārādhana
and
Inauguration of Adhiṣṭhānam
of
Pujya Sri Swami Dayananda Saraswati*



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श्री गुरुभ्यो नमः

7.09.2016 to 12.09.2016

Bhāṣyapārāyaṇa by Dr. Krishnamurthi Sastrigal, disciples and devotees

Saturday 10.09.2016

7.00 am

Iṣṭadevatā prārthanā, śrī guru vandanam, anujñā, vighneśvara pūjā, mahākumbhābhiṣeka saṅkalpā, pūrvāṅga puṇyāhavācanam, ācārya ṛtvigvaraṇam, bhūśuddhi, bhūtaśuddhi, śrī mahāgaṇapati homa, śrīśukta homa, śrī śivaliṅga sambharaṇam, śānti homa, jalādhi vāsa, dhanyādhi vāsa, puṣpādhi vāsa, śayanādhi vāsa, nivedanam, maṅgala ārati

4.00 pm

Mṛtsaṅgrahaṇam, aṅkurārpaṇam, pratisarabandhanam, ācārya ṛtvig rakṣābandhanam, mūlamūrti prabodhanam, netronmīlanam, śivaliṅga sthāpanam, aṣṭabandhanam, bimbaśuddhi abhiṣekam, kautukabandhanam, dīpārādhanam, vāstumaṅḍala pūjā, vāstu homa, rakṣoghna homa, vāstu bali pradānam, gaṅgā pūjā, gaṅgā tīrtha karṣaṇam, yāgaśālā praveśa, sarva devatā upasthānam, kalaśa sthāpanam, maṅḍapa devatā vāhanam, dvāra devatā pūjā, bali pradānam, śrī rudra āvāhanam, prāṇa pratiṣṭhā, ṣoḍaśopacāra pūjā, mūlamantra japa, mahā nivedanam, dīpārādhanam, puṣpāñjali, maṅgala ārati

8.30 pm

Bhagavad Gītā Śaṅkara Bhāṣya Summary by Dr. Krishnamurthy Sastrigal & Sri Dr. Mani Dravid Sastrigal

Sunday 11.09.2016

4.00 am - Yāgaśālā dvāra maṅḍapa devatā pūjā, śrī rudra saṅgraha pūjā, mūlamantra homa, nāḍī sandhānam sambhāra yajur homa, tattva homa, sampātābhiṣeka, pūrṇāhuti, mahā nivedanam, dīpārādhanam, puṣpāñjali

7.00 am - Vimāna nyāsa, vimāna kumbhābhiṣekam, dvaja pratiṣṭhā in vimānam, dīpārādhanam

8.00 am - Śivaliṅga pratiṣṭhā kumbhābhiṣekam, dīpārādhanam, maṅḍapa devatā udvāsanam, ācārya ṛtvig rakṣa visarjanam, uttarāṅgam, ācārya ṛtvig pūjā, mahā āsīrvāda, guru vandanam, maṅgala ārati

4.00 pm - Mahābhiṣeka saṅkalpā, mahanyāsa japa, śrīrudra vidhāna pūjā, ekādaśa rudra japa, mahā nivedanam, dīpārādhanam, aṣṭa avadhāna sevā, maṅgala ārati

8.00 pm - Śaṅkara Bhāṣya Summary by Sri Swami Paramarthananda Saraswati & Sri Swami Veditatmananda Saraswati

Monday 12.09.2016

6.00 am - Śrī rudra homa, camaka homa, vasordhāra homa, pūrṇāhuti, punarpūjā, nivedanam, dīpārādhanam, puṣpāñjali

9.00 to 9.15 am - Inauguration & Unveiling Pujya Swamiji's Pratimā

9.15 am - Kalaśoṭthāpanam, mahābhiṣeka for śivaliṅga, mahānivedanam, dīpārādhanam, puṣpāñjali, kṣamā prārthanā, śrī bhagavad arpaṇam, śrī guru vandanam

12.15 pm - Bhandara

The religious rituals will be conducted by Sri Jambunaatha Ghanapaatigal and Group

श्री गुरुभ्यो नमः

*The release of Pujya Sri Swami Dayananda Saraswati's
commentaries on Taittirīya Upaniṣhad and the
Catuṣṣūtrī of the Brahmasūtra with Shankara Bhashyam
by Sri Swami Viditatmananda Saraswati
at the adhishtanam
9.15 am, 12 September 2016, Rishikesh*



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CHENNAI INDIA

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This will enable us to act fast.

Editor.

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Mundaka

Mantra 3

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥ २ ॥ २ ॥ ४ ॥

praṇavo dhanuḥ caro hyātmā brahma tallakṣyamucyate.
apramattena veddhavyaṁ śaravat tanmayo bhavet. (2.2.4)

praṇavaḥ -- omkāra; dhanuḥ -- is the bow; ātmā -- the self;
hi -- indeed; śaraḥ -- the arrow; brahma -- Brahman;
tallakṣyam -- its target (implied meaning);
ucyate -- is said; apramattena -- without indifference;
veddhavyam -- has to be understood; śaravat -- like the arrow;
tanmayaḥ -- one with that (Brahman); bhavet -- one should become

Omkāra is the bow, atman indeed is the arrow and Brahman is said to be its target. It must be known without indifference. One should become one with that Brahman, like the arrow (with the target).

Praṇavo dhanuḥ śaro hyātmā : Om is the bow and the mind is the arrow. The lakṣya, target, of the mind is the implied meaning of Om that is Brahman. The chanted Om is the bow⁸³ and the mind that is chanting becomes the arrow.⁸⁴ The mind has to recognize the target which is the meaning of Om.

Brahma tallakṣyam ucyate: that target is called Brahman. The implied meaning of Om is Brahman. Between *Om* and Brahman, there is no *vācaka-vācya-sambandha*, relationship of a 'word' and the 'object' like the word 'pot' has a form to reveal and the word 'blue' has got a colour to reveal.

Brahman is revealed as the implied meaning of words like 'satya' 'jñāna' and 'ananta'. These words function similar to the word 'blue' in the phrase 'blue pot'. Both words are in apposition talking about one object. Similarly, the words 'satya', 'jñāna', 'ananta' and 'brahma' are in apposition revealing one *vastu*. But they do not have the adjective-substantive relationship that we see in 'blue pot'. There are not many Brahman making it necessary to qualify this Brahman as *satyaṁ brahman*, not unreal; *brahma*; as *jñānaṁ brahma*, not inert *brahma*; and as *anantaṁ brahma*, not limited *brahma*. The relationship is one of *lakṣaṇa-lakṣya-bhāva*, implier-implied. The word 'satya' etc., are *lakṣaṇas* for Brahman, the *lakṣya*. Here, one is not relating the meaning of these words to Brahman.

The implied meaning of Om is the consciousness which is Brahman. The knowledge gained here is immediate because it is the content of the knower. Brahman is the lakṣya of Om. It is the target for the mind to understand.

The implied meaning of Om is the consciousness which is Brahman. The knowledge gained here is immediate because it is the content of the knower. Brahman is the lakṣya of Om. It is the target for the mind to understand.

Apramattena veddhavyam: Om has to be chanted without any indifference and with the understanding of the meaning. *Pramāda* literally means indifference or a kind of stupor. It is an inhibiting factor caused by one's thirst for external objects.⁸⁵ If the external objects are equally valuable, then the target becomes one of the things and one will miss the target. It is not that one is to avoid the longing here. The moment one thinks one has to avoid the thirst for objects, one is setting a trap for oneself--- 'I do not want to have any desire for any object.' One has to be alert to see everything as Om and that is *apramāda*. It implies that one has a mastery over one's way of thinking.

Śaravat tanmayo bhavet: may one become one with the target like an arrow. Just as an arrow that strikes the target becomes one with the target and no longer remains separate, similarly may one become *brahma-niṣṭha*. May one recognize oneself as Brahman. May one not have any doubt whatsoever with respect to this fact. *Śaṅkara* says, "By giving up the notion of 'I' in the physical body, may one have clear knowledge of oneness with Brahman, which is the implied meaning of Om."⁸⁶

Just as an arrow that strikes the target becomes one with the target and no longer remains separate, similarly may one become brahma-niṣṭha. May one recognize oneself as Brahman.

83 प्रणव ओङ्कारो धनुः । यथेष्वासनं लक्ष्ये शरस्य प्रवेश-कारणं तथात्मशरस्याक्षरे लक्ष्ये प्रवेश-कारणमोङ्कारः । प्रणवेन ह्यभ्यस्यमानेन संस्क्रियमाणस्तदालम्बनः अप्रतिबन्धेनाक्षरे अवतिष्ठिते । यथा धनुषास्ते इषुर्लक्ष्ये । अतः प्रणवः धनुरिव धनुः । (मुण्डक भाष्यम्)

84 शरो ह्यात्मा उपाधि-लक्षणः ... स शर इव स्वात्मन्येवार्पितः अक्षरे ब्रह्मण्यतः । (मुण्डक भाष्यम्)

85 अप्रमत्तेन बाह्यविषयोपलब्धि-तृष्णा-प्रमाद-वर्जितेन सर्वतो विरक्तेन जितेन्द्रियेण एकाग्र-चित्तेन । (मुण्डक भाष्यम्)

86 यथा रस्य लक्ष्यैकात्मत्वं फलं भवति तथा देहाद्यात्म-प्रत्यय-तिरस्कारेण अक्षरैकात्मत्वं फलमापादयेदित्यर्थः । (मुण्डक भाष्यम्)

to be continue....

Vedanta Dindimah

With the Glossary Tattvaprasika

..... Continued from previous issue....

मनो नाहमहं देवः मनस्साक्षीति निश्चयात् ।
शोकमोहापहानिस्स्यात् इति वेदान्तडिण्डिमः ॥४५॥
mano nāhamahaṁ devaḥ manassākṣīti niścayāt ।
śokamohāpahāniṣsyāt iti vedāntaḍiṇḍimaḥ ॥45॥

अहम् aham - I, मनः manaḥ - the mind, न na - am not, अहम् aham - I, मनस्साक्षी manassākṣī - the witness of the mind, देवः devaḥ - the self-shining, इति iti - thus, निश्चयात् niścayāt - because of the clear vision, शोकमोहापहानिः śokamohāpahāniḥ - the elimination of sorrow and delusion, स्यात् syāt - takes place, --

I am not the mind; I am the self-shining witness of the mind. This clear vision, proclaims Vedanta, eliminates sorrow and delusion. (45)

बुद्धिर्नाहमहं देवो बुद्धिसाक्षीति निश्चयात् ।
कर्तृभावनिवृत्तिस्स्यात् इति वेदान्तडिण्डिमः ॥४६॥
buddhirnāhamahaṁ devo buddhisākṣīti niścayāt ।
kartṛbhāvanivṛttissyāt iti vedāntaḍiṇḍimaḥ ॥46॥

अहम् aham - I, बुद्धिः buddhiḥ - the intellect, न na - not, अहम् aham - I, देवः devaḥ - self-shining, बुद्धिसाक्षी buddhisākṣī - the witness of the intellect, इति iti - thus, निश्चयात् niścayāt - because of the clear vision, कर्तृभावनिवृत्तिः kartṛbhāvanivṛttiḥ - the elimination of the sense of doer-ship, स्यात् syāt - takes place, ---

I am not the intellect; I am the self-shining witness of the intellect. Clear vision of this truth, declares Vedanta, eliminates the sense of doership. (46)

नाज्ञानं स्यामहं देवोऽज्ञानसाक्षीति निश्चयात् ।
सर्वानर्थनिवृत्तिस्स्यात् इति वेदान्तडिण्डिमः ॥४७॥
nājñānaṁ syāmaḥaṁ devo'jñānasākṣīti niścayāt ।
sarvānarthanivṛttissyāt iti vedāntaḍiṇḍimaḥ ॥47॥

अहम् aham - I, अज्ञानम् ajñānam - the ignorance, न स्याम् na syām - am not, अज्ञानसाक्षी ajñānasākṣī - the witness of the ignorance, देवः devaḥ - the self-shining, इति iti - thus, निश्चयात् niścayāt - because of the clear vision, सर्वानर्थनिवृत्तिः sarvānarthanivṛttiḥ - the elimination of all the misfortunes, स्यात् syāt - takes place, ---

I am not the ignorance; I am the self-shining witness of the ignorance. This clear vision, declares Vedanta, eliminates all misfortunes. (47)

अहं साक्षीति यो विद्यात् विविच्यैवं पुनः पुनः ।

स एव मुक्तोऽसौ विद्वान् इति वेदान्तडिण्डिमः ॥४८॥

aham sākṣīti yo vidyāt vivicyaivaṁ punaḥ punaḥ ।

sa eva mukto'sau vidvān iti vedāntaḍiṇḍimahaḥ ॥48॥

अहम् aham - I, साक्षी sākṣī - the witness, इति iti - thus, पुनः पुनः punaḥ punaḥ - again and again, विविच्य vivicya - having discriminated, यः yaḥ - whosoever, एवम् evam - in this way, विद्यात् vidyāt - recognises, असौ सः एव asau saḥ eva - such a person alone, मुक्तः muktaḥ - the realised one, -----

I am the witness alone'. Whosoever recognises thus by constant discrimination alone is the realised person, declares Vedanta. (48)

नाहं माया न तत्कार्यं न साक्षी परमोऽस्म्यहम् ।

इति निस्संशयज्ञानात् मुक्तिर्वेदान्तडिण्डिमः ॥४९॥

nāham māyā na tatkāryaṁ na sākṣī paramo'smyaham ।

iti nissamśayajñānāt muktirvedāntaḍiṇḍimahaḥ ॥49॥

अहम् aham - I, माया māyā - the māyā, न na - not, तत्कार्यम् tatkāryam - its effect, न na - nor, साक्षी sākṣī - the witness, न na - nor, अहम् aham - I, परमः paramaḥ - the Supreme Reality, अस्मि asmi - am, इति iti - thus, निस्संशयज्ञानात् nissamśayajñānāt - because of the doubtless knowledge, मुक्तिः muktiḥ - the liberation, -----

I am neither the māyā nor its effects; I am not even the witness; I am the Supreme Reality. One who knows it thus without an iota of doubt gets liberated, declares Vedanta. (49)

नाहं सर्वमहं सर्वं मम सर्वमिति स्फुटम् ।

ज्ञाते तत्त्वे कुतो दुःखं इति वेदान्तडिण्डिमः ॥५०॥

nāham sarvamahaṁ sarvaṁ mama sarvamiti sphuṭam ।

jñāte tattve kuto duḥkham iti vedāntaḍiṇḍimahaḥ ॥50॥

अहम् aham - I, सर्वम् sarvam - all, न na - not, अहम् aham - I, सर्वम् sarvam - all, सर्वम् sarvam - all, मम mama - mine, इति iti - thus, स्फुटम् sphuṭam - clearly, तत्त्वे tattve - the Reality, ज्ञाते jñāte - when known, दुःखम् duḥkham - sorrow, कुतः kutaḥ - from where is?, -----

I am none (of this creation); I am all; everything is mine. 'Where from does the sorrow arise for the one who clearly knows the Reality thus?' questions Vedanta. (50)

देहादिपञ्चकोशस्था या सत्ता प्रतिभासते ।
सा सत्ताऽऽत्मा न सन्देह इति वेदान्तडिण्डिमः ॥५१॥
dehādipañcakośasthā yā sattā pratibhāsate ।
sā sattā"tmā na sandeha iti vedāntaḍiṇḍimaḥ ॥51॥

या yā - which, सत्ता sattā - existence, देहादिपञ्चकोशस्था dehādipañcakośasthā - present in the five sheaths beginning with the food sheath, प्रतिभासते pratibhāsate - is shining, सा sā - that, सत्ता sattā - existence, आत्मा ātmā - Atman, न सन्देह na sandeha - no doubt, -----
The existence that is shining in the five sheaths beginning with the food sheath is indeed Atman; there is no doubt about it, declares Vedanta. (51)

देहादिपञ्चकोशस्था या स्फूर्तिरनुभूयते ।
स्फूर्तिरात्मा नैवान्यत् इति वेदान्तडिण्डिमः ॥५२॥
dehādipañcakośasthā yā sphūrtiranubhūyate ।
sphūrtirātmā naivānyat iti vedāntaḍiṇḍimaḥ ॥52॥

या yā - which, स्फूर्तिः sphūrṭiḥ - knowingness, देहादिपञ्चकोशस्था dehādipañcakośasthā - present in the five sheaths beginning with the food sheath, अनुभूयते anubhūyate - is experienced, सा sā - that, स्फूर्तिः sphūrṭiḥ - knowingness, आत्मा ātmā - Atman, आन्यत् ānyat - any other, नैव naiv - not at all--

We experience the knowingness in the five sheaths beginning with the food sheath. That knowingness is none other than Atman, declares Vedanta. (52)

to be continue.....

**Samadhi and Shodashi of Brahmanishthh Paramhams Parivrajak
Shri Swami Siddhananda Saraswati**



Sadguru, Brahmanishthh Paramhams Parivrajak Shri Swami Siddhananda Saraswati, one of the senior-most disciples of Brahmaleen Shri Swami Dayananda Saraswati Maharaj, attained mahasamadhi on 16th May 2016, a shukla paksha ekadashi. Shodashi bhandara was held on 31st May 2016 at Siddha Kuti, Ishwar Bhoomi Ramtek,

PRATAḤ SMARAṆAM

Satsang with Sri Swami Veditatmananda Saraswati

Introduction

The meditator and the object of meditation are different from each other in one type of meditation.

Prātaḥ is dawn and smaraṇam is remembrance or meditation. Prātassmaraṇam is thus, meditation at dawn. **The meditation is upon the Self, the very meditator.** Usually, meditation involves a division of meditator and that upon which he or she meditates. We meditate upon or concentrate on a form, a name, or some object or thing other than ourselves. If it is a worshipful meditation, a meditation on something reverential, we call it mental worship or upāsana. Thus, one type of meditation is of the nature of worship or upāsana. In such meditation, the meditator and the object of meditation are different from each other. This is quite valid as a kind of meditation and is a step in the right direction. Such meditation, of the nature of worship, is meant to prepare our minds. When we worship the Lord, we gain His grace or favor, which removes the impurities of our minds. While we attain the purification of the mind, we can also develop focus, the single pointedness or concentration of the mind.

Mental worship or meditation requires us to be free of the impurities of likes and dislikes

What is meant by purification of the mind? It implies that the mind becomes free from the impurities of likes and dislikes. It is these likes and dislikes, which give rise to such impulses as anger, jealousy, and greed. Whenever such impulses arise in the mind, it gets disturbed. It is our common experience that when we are jealous, hurt, or angry, the mind gets disturbed and at that time, we do not have the capacity to focus on anything. Therefore, in order to focus our minds and meditate, we need to be free from these impulses. Even meditation that involves worship or focusing on the chosen deity, the iṣṭa devatā, calls for a mind that enjoys purity and concentration.

Karma-yoga helps us get rid of the impurities of likes and dislikes

The first stage in meditation is karma-yoga, the worship of the Lord through our actions. When I perform an action, my mind and limbs are both involved. I do not require total concentration of the mind to perform an action. Therefore, it is relatively easy and the mind has the scope to wander about. To a large extent, we get rid of our impulses and likes and dislikes through karmayoga. It also prepares us for the second stage of worship, which is at the level of the mind.

Mental worship enables us to focus totally on the Self

The second stage of worship is upāsana, mental worship, which is commonly known as meditation. In upāsana, the mind has less scope for wandering and, therefore, it is relatively more difficult. Mental worship requires the purification and focus of the mind, and such worship makes the mind very refined. Over time, the mind becomes so refined that we are able to let go of everything;

we gain the capacity to withdraw the mind from all external preoccupations so that it can be totally focused upon the Self. This is the final stage of meditation, the meditation upon the Self, in which the mind has no room for any movement at all. This is the highest form of meditation. In Vedanta, this is called nididhyāsanam.

Listening to Vedanta is a deliberation upon the Self

Sage Yājñavalkya tells his wife Maitreyī that the Self must be seen and realized or intimately known.

आत्मा वा अरे द्रष्टव्यः श्रोतव्यः मन्तव्यः निदिध्यासितव्यः ।

ātmā vā are draṣṭavyaḥ, śrotavyaḥ, mantavyaḥ, nididhyāsitavyaḥ.

The Self is to be 'seen', heard of, reflected on, and meditated upon

[Bṛhadāraṇyakopaniṣad, 2-4-5].

How do I know the Self? You should hear about the Self, śrotavyaḥ, meaning that you should listen to the scriptures unfolded by the teacher. The subject matter of the scriptures or Vedanta is the Self. Therefore, listening to Vedanta is nothing but a deliberation upon the Self.

Mantavyaḥ, in order to gain clarity, deliberate upon what you have heard. Often, when we listen to the teacher, the subject matter seems quite clear. However, when the influence of the teacher goes away, many doubts arise in our minds, especially on account of influences from the outside. It then becomes necessary to resolve all these doubts. Therefore, reasoning and reflecting upon what we have studied from the teacher will remove our doubts. Thus, śravanam or listening to the teacher is to be followed by mananam, reflecting upon what we have listened to, in order to remove all the doubts. As a result of śravanam and mananam, the knowledge or our understanding of it becomes clear. Subsequently, there is nididhyāsanam to remove habitual error.

Nididhyāsanam is the process of owning up to the knowledge of the Self

When we listen to the teacher, we learn that cidānanda rūpa. śivoham, I am Consciousness, Whole or Complete. Śivoham, I am Śivaḥ, auspicious. The teacher tells me that I am of the nature of knowledge and I understand it. Through mananam, this knowledge becomes free of doubts. However, my mind falls back into the same old pattern of taking this body to be myself; I habitually identify with my body, mind, and intellect. This identification has been going on from time beginningless. Even though I know I am Śiva, I still identify with my body-mind complex; then, the 'I', as though becomes a jīva. Thus, Śiva becomes jīva and therefore, my knowledge is not beneficial to me. It is not enough to know that I am Śivaḥ; I should also live as Śivaḥ. Only then can I maintain the distance between the Self and the non-Self. The body is not my Self; I am not the body; I am not the sense organs; I am not the mind, and I am not the intellect. I am the witness; I am the Śivaḥ; I am brahman, and I am the limitless. The separation between the Self and the non-Self is created during śravanam and mananam. Only when the knowledge of this separation becomes real in our day-to-day living does it become beneficial to us.

This process of owning up to the knowledge is nididhyāsanam.

To illustrate nididhyāsanam, we normally tell the story of a beggar who turned into a multi-millionaire upon winning a lottery. He acquired everything, a big mansion, a big car etc., but the transformation from beggar to wealthy person did not take place in his mind. He continued to go back to the old habit of picking things up from the sidewalk or stretching out his hand when food was being distributed for free etc. This is habitual behavior. Another illustration is that of a newly married woman in her in-laws' home where everything is done differently from her parents' home. The customs are different and the way food is cooked is different. It takes time for her to blend into her new family; she forgets this again and again, and often reverts to doing things the way she is used to doing them. This is habitual error or mechanicalness.

Nididhyāsanam brings about alertness

We do many things mechanically, without much deliberate thinking. Habitually, we have been taking this body-mind complex to be ourselves. In spite of knowing that I am brahman, I as though become a jīva because of the old habit and the knowledge that I am Śiva is not available to me at that time. For example, I often decide that I am not going to get angry and that I am going to be kind. However, anger sometimes takes over and I forget my resolve. Afterwards, I reflect that I should not have said this or done that, but I realize that at the time of anger, I was not alert and therefore, my old habits took hold of me. The third stage, nididhyāsanam, is a kind of meditation where there is alertness about my true nature. That is the meditation upon the Self, the meditation upon the meditator.

Prataḥ Smaraṇam reveals the nature of the Self and is ideal for nididhyāsanam

The three verses of Prataḥ Smaraṇam are of the nature of the third kind of meditation, which is upon the Self. They are very beautiful verses in which the essence of Vedanta is contained. It is the glory of Śrī Śaṅkarācārya that he can write as many as a thousand verses to teach all of Vedanta as in the Upadeśa Sāhasrī or 581 verses as in the Vivekacū..ma.i or a mere three verses as in this stotra, or even a single verse as in the Ekaślokī, and still reveal the essence of Vedanta.

We need leisure to contemplate upon these three verses. In the Vivekacūdamani [32], Śrī Śaṅkarācārya defines Vedantic bhakti or devotion as the continuous contemplation of the truth of one's *ātmā*, *svātmātattvānusandhānam bhaktirityapare jaguḥ*. *Anusandhānam* is meditation upon *svasvarūpa*, one's own true nature, and is the highest form of devotion. These three verses enable us to deliberate upon our true selves.

We constantly play different roles throughout the day

In guided meditation, we typically say that it is necessary to set aside some time to deliberate upon oneself because in our day-to-day living we are not true to our nature. In fact, we live differently than what we are. We put on some costume or the other all the time: that of a wife, a parent, a physician etc., and we keep changing the different costumes we wear.

Every situation requires that we respond to it in an appropriate manner. Thus, every situation invokes a different kind of self from me: sometimes it is the parent, sometimes it is the spouse, sometimes it is the child, and at some other times, the friend. Thus, I play a variety of roles throughout the day. We have to relate to the world and each relationship requires an appropriate response from me. Thus, in the presence of my father, the son in me is invoked. That is the only appropriate way to relate to my father. In the presence of my son, however, I become the father. In the presence of my teacher, I am an obedient, devoted disciple, and when I am required to teach, I am a guru. Thus, every situation requires me to behave in an appropriate manner and invoke the appropriate self. I am like an actor putting on different costumes, e.g., that of a king, beggar, or minister. These are but different costumes. I do know myself as a person related to somebody or something. But who am I when I am not related? Who am I out of all these costumes? Who is the one playing these roles?

Who am I?

Naturally, the one who is playing the role is different from the roles. When the same actor can become king, beggar, or minister, it is very clear that he is not any one of those. He is different from all of the roles. He is in all of them and yet, different from all of them. Similarly, I can be a father, son, or brother provided I am different from all of those roles. I need to know who I am when all the costumes are removed. It is not enough to know ourselves as we do now, as the relative person. It is necessary to know who I am when I am not related to anything. Who is the invariable absolute person? Who is the one in every costume, yet different from each? Who is he? It is necessary to know the Self of all these roles. Why should I know my true Self? What do I get out of it? All these years have gone by quite satisfactorily without my knowing this Self; in functioning as a physician or attorney, it is not necessary to know who I am. It is perhaps alright for a renunciate to know the Self, but what is the use of this knowledge for people like us who are involved in day-to-day life? Does this knowledge of the nature of my Self have any relevance to the life I am leading now?

Knowledge of the Self enables us to not be affected by the problems of the roles

Yes, this knowledge of the Self does have a tremendous relevance in day-to-day life. It is the most relevant thing to everyone, whether renunciate or householder. If I know the relative self as being the relative self, it is fine. However, the relative self is taken to be the true Self. For example, it is well as long as an actor, who is playing the role of beggar, remembers that he is playing the role of beggar. But then, if he identifies with the role to the extent that he behaves like one, the fact that he is a multi-millionaire is of no use to him because he takes himself to be a beggar. Only when he is aware that he is only playing the role of a beggar will he be aware of his true identity! Isn't it so? It is only when the actor is aware of his true identity that all the problems that belong to the beggar will remain at the level of the role and not affect him. As a beggar, he will be insulted, slapped, or favored; these are features of the role. When someone insults him, tears flow out of his eyes. Yet, he knows that the problems of the role do not touch him. Thus, in spite of doing what is to be done, he enjoys his freedom and is able to perform his role effectively. If he identifies with the role, however, he cannot perform his role effectively. Similarly, we should also recognize that all of our transactions are carried out by the relative person.

It is necessary that we should know the true identity of the person who is playing these roles. When one knows the true identity, the roles remain roles and what happens at the level of the roles does not affect us. Otherwise, we are not playing a role, but become the role itself. That is what is happening to us right now in our roles; there is no distance between the person and the roles. That is why there is sorrow and suffering or hurt and guilt in our lives. If we could maintain a distance and assert our independence, everything would become a play. You can enjoy even an insult. Even while the actor is crying in his role as a beggar, he is pleased that he is crying well. He can enjoy the crying because it is not real; his begging is not true begging because of the distance he maintains between himself and the role. In fact, the actor knows that his acting is going to earn him a few millions!

Self-knowledge is absolutely necessary for everybody. There is a false notion that this knowledge is for sannyāsis or retired people. It is wonderful to have this knowledge anytime in life. The ability to create a distance between the actor and the role enables us to live our lives more fully. Who is this actor? It is to know this that I meditate at dawn. I can let go of all my costumes and roles and look at myself as I am, apart from my roles, and see the beauty of my own self. It is not always beneficial to see the realities because the realities can also be unpleasant. Fortunately, however, the reality of the Self is so wonderful that it is most satisfying and fulfilling to see ourselves for what we are.

Meditation is most beneficial to us early in the morning

Why do I meditate upon myself at dawn? It is then that my mind is well rested after a full night's sleep and is sātṭvik. The mind is sātṭvik when it is quiet, tranquil, and contemplative. As the sun rises, the mind becomes more active and is then rājasik. The sun represents rajas, activity. When the sun sets, tamas comes with the darkness. We don't want tamas or rajas. We want to be awake, yet quiet. We want a mind that is quiet, but not sleepy. Early in the morning, the mind is fresh. None of the problems and the situations of the day have taken hold of it and therefore, this is the time of the day when the meditation is most beneficial to us.

1 Transcribed by Richa Choudhry and edited by Krishnakumar (KK) S. Davey and Jayshree Ramakrishnan.

Pearls Of Wisdom

Growth is progress from being a part-time devotee to a full-time devotee of Iswara. To be able to appreciate Iswara as the creation and the laws

SWAMI OMKARANANDA'S VISIT TO AVG

Swami Omkarananda is the Chief Acarya at Swami Chidbhavananda Ashramam, Theni. He is disciple of Swami Paramarthananda Saraswati and is in the lineage of Arsha parampara. Having undergone yajur veda adhyayanam he is also well versed in vedhic and agama rituals. Swamiji is the source and guide for all important rituals in Arsha community, including temple kumbhaabhishekam.

Swamiji visited AVG, Anaikatti on June 10, 2016. He was received with purna kumbha honours.



Swamiji is being received with Purnakumbham

In the evening Satsangh, Swamiji answered the questions of students.

Q: Why is shastiabdhapoorthi (60th birthday) celebrated?

A: Sastra prescribes that. We follow that implicitly. According to Advaita, all samskara relate to mind only. One should learn about four goals of life during first 25 years. From 25 years to 60 years one can earn money and enjoy pleasures as permitted by dharma Sastra. From 60 years to 75 years one can take retirement and be in vanaprastha. After 75 years one can live like a sannyasi.



Acarya introducing Swamiji

Q: Should shastiabdhapoorthi of a woman be celebrated?

A: Shastiabdhapoorthi of husband is good enough for the wife, being his better half. According to a book on dharma Sastra titled "Dharma Sindhu", in case of a widow, if children desire, the children can do the ritual when she attains 60 years. But elaborate santi karma is not done. Only simple puja is done.

Q: Should shastiabdhapoorthi of a single man be celebrated?

A: Sastra prescribes shastiabdhapoorthi primarily for a married man. But bachelors and widowers can do simple puja. In Mutts, shastiabdhapoorthi of Sannyasis are celebrated as prayer to the Lord. According to Sastra, Brahmacharis and Sannyasis are not required to celebrate shastiabdhapoorthi.

Q: How is maha Samadhi anniversary of a sannyasi observed?

A: The procedure followed differs from place to place. 16 Mahatmas are honoured with offerings of 16 danams and dakshina along with bandara (bhiksha). It is done on the thithi of maha Samadhi every year similar to what is done during shodasi on the 16th day of maha Samadhi.

In Tamil nadu, according to purvaasramavarna of sannyasi, some rituals are done additionally

Q: My father is 87 years old. He is not able to do nithya karma. What should he do?

A: The rituals are there for one to enter, grow and later come out. There should not be any sentimental attachment to the rituals. Sastra understands that when a person is old, he will not have the capacity to do rituals. He can do the rituals mentally. Alternatively one may resort to mental sanyasa and later he need not do any more rituals.

Q: When can one renounce karma?

A: When one has adikaritam, one can take sanyasa and formally renounce karma. Sri Adi Sankara, while commenting on Gita verse "brahmarpanam brahmahavih...", says for a Brahma jnani (whether sannyasi or grahastha) Brahman itself is everything karma, karanam etc

Q: How to take vanaprastha?

A: Sastra prescribes the ritual to be done for agnihotri to become a vanaprastha. Even priests are not aware of that. Now we do not do agni hotram and hence this is not relevant. Sankalpa in the mind can be made that from this time one is a vanaprastha. After that one can spend his time in Sastra study, puja and upasana.

Q: After coming to Vedanta study, if one understands that he is not having required qualification, what should be done?

A: In Panchadasi it is mentioned that such a person should continue study of Vedanta. That study itself will give him the requisite qualification later. The Sastra study also gives punyam.

Q: What should the students do during the long term course?

A: Your study will not come to an end in three years. Till one goes to sleep and till one dies, one should think only about Vedanta. Do not give place for binding desires and anger.

Q: What should the students do after the long term course?

A: You can teach. Or you can do Seva through AIM for Seva, Dharma Rakshana Samiti or if permitted by the authorities serve in this Gurukulam itself.

Q: Is animal sacrifice in rituals not violence?



A: Dharma is subtle and relative. The general rule is ahimsa. But, there are exceptions like animal sacrifice in a yagna. Animal sacrifice in yagna is not considered himsa. The soul of a goat offered in animal sacrifice attains a better body in its next birth.

Q: Can women perform rituals alone?

A: According to Sastra, both men and women are not permitted to perform rituals alone. They have to do it together. Our likes and dislikes cannot decide how a ritual should be performed. Rituals are a team effort. Everyone has a different role. But the result will be shared by all the participants equally.

Q: Can women become priests?

A: In Maharashtra, women priests are there.



Satsang session

-Report by N. Avinashilingam

Mass Annadhanam

At Arsha Vidya Study Centre ashram at Tapasimalai, Pudukottai



Sri Bala Dhandayudhapani, Tapasimalai

'Annadhanam is one of the best dhanams', goes a saying. The last Sunday of May, the 29th, saw a mass annadhanam performed at Arsha Vidya Study Centre ashram at Tapasimalai in Pudukottai. The annadhanam was performed by Sri V. Arun Kumar, CISCO, Raleigh, North Carolina, USA, through his father Sri. Vijayakumar, Chennai, under the supervision of Swami Buddhatmananda Saraswathi, Acharya – Arsha Vidya Study Centre, Tapasimalai.

Over 1500 people from the seven villages in and around Tapasimalai were offered the Lord's Prasad on the occasion.

The Annadhanam at noon was preceded by special Abhishekam and Puja in the morning for Sri Bala Dhandayudhapani and Sri Swarna Aakarshana Bhairavar at the small hill-top temple in the ashram. The puja was accompanied with the continuous singing of bhajans and hymns by devotees, followed by a mass devotional dance to fast-paced bhajans by the entire gathering, as they blissfully circumambulated the temple thrice.

The previous evening, the locals were treated to a wonderful classical dance performance by Smt. Ishwarya Chaitanya of Bangalore.

Following the dance performance, five students from the locality were awarded prizes for their outstanding results in 10th and 12th standard examinations. Swamiji delivered a talk and conducted satsang also.

-Swami Buddhatmananda Saraswathi, Arsha Vidya Study Centre,

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Annadhanam and other activities



Arsha Vidya Gurukulam



Swami Dayananda Memorial Projects



The Gurukulam



Arsha Vidya Gurukulam is an institute for the traditional study of Advaita Vedanta and Sanskrit, established in 1990 by Puja Sri Swami Dayananda Saraswati.

While Puja Swami Swamiji's physical presence is very much missed, with his blessings, activities at the Gurukulam continue as before. The ongoing Long Term Vedanta course is the primary area of focus. Weekend student program, camps, periodic functions like Shivaratri and regular temple pujas go on like before.

In addition, public talk series on Vedanta, Bhagvatam and Bhagavad Gita have been launched in the city.

The Gurukulam is now guided by Swami Sadatmananda Saraswati, Chief Acarya and Sw. Shankarananda. Sw. Prashantananda, Sw. Saradananda, Sw. Vedarthananda, and Brni support them. Medha Michika in teaching and in administration by Sw. Purnatmananda.

The Gurukulam welcomes students, devotees and well-wishers to participate in all ways.

Guru Tirtha



Puja Swamiji expressed his wish for the Kutiya to be made into a monument after his time. That is what **Guru Tirtha** is all about.

Guru Tirtha is a transformation of Swamiji's Kutia (Ganga) into a contemplative space, appropriately landscaped to enable devotees to do a respectful *parikrama* of Swamiji's living quarters, featuring a view into each room through a large picture window and culminating in the quiet meditation room with a statue of Puja Swamiji where one can offer tributes and be with Puja Swamiji, his teachings and one's own inspiring memories.

The estimated budget for this project is Rs. 90 Lakhs.

To view the architect's visualization of Guru Tirtha, please visit:

<http://arshavidya.in/guru-tirtha/>

Swami Dayananda Gallery



The Gurukulam has hosted a picture Gallery for many years. One of the last wishes Pujiya Swamiji expressed was that this Gallery could be maintained well.

Currently, the Gallery covers some salient aspects of Swamiji's life and activities until the time the Gallery was opened in the year 2003. Some of the areas of Swamiji's activities are not adequately represented and in other areas there is room for improvement.

The proposal is to restructure and enhance this Gallery with visual media to showcase Swamiji's Life and Contributions more comprehensively.

The estimated budget for this project is Rs. 10 Lakhs.

Dayananda Gallery needs your pictures and videos!

Please email them to gurutirtha@arshavidya.in or send them to the Gurukulam's postal address.

Participation Form

I wish to donate: (Please tick a level)

Guru Tirtha
<input type="checkbox"/> 25 lakhs
<input type="checkbox"/> 10 lakhs
<input type="checkbox"/> 5 lakhs
<input type="checkbox"/> 1 lakh

Dayananda Gallery
<input type="checkbox"/> 5 lakhs
<input type="checkbox"/> 3 lakhs
<input type="checkbox"/> 2 lakhs
<input type="checkbox"/> 1 lakh

Or, I wish to contribute towards:

Guru Tirtha _____

Dayananda Gallery _____

General Donation _____

Name _____

Address: _____

Phone: _____ PAN: _____

Email: _____

Payment: Cash / Cheque / DD/ Net Banking

Bank Name: _____

Cheque / DD / Transfer Date: _____

Cheque/DD No.: _____

- Receipts will be given in the above name and address.
- Find Bank Transfer details at <http://arshavidya.in/contribute/>
- Cheques/ DDs to be made in favour of Sruti Seva Trust.

An Appeal

With the grace of Isvara and the blessings of Pujiya Swamiji, we plan to open the Gallery and *Guru Tirtha* on the 20th Nov, 2016, to coincide with the Silver Jubilee of the Gurukulam.

We appeal to you for your participation and generous contribution to these projects. The following sponsorships are available:

Title	Guru Tirtha	Dayananda Gallery
Chief Patron	25 lakhs	5 lakhs
Patron	10 lakhs	3 lakhs
Benefactor	5 lakhs	2 lakhs
Sponsor	1 lakh	1 lakh

Donors making donations over Rs. 1 lakh will be specially recognized. Any other donation amounts are also very much welcome.

For enquiries, please email gurutirtha@arshavidya.in or call Smt. Girija Natarajan at 9445778084.

Arsha Vidya Gurukulam
Anaikatti P.O., Coimbatore 641 108
www.arshavidya.in
Office Phone: 94426-46701

GURU PURNIMA AT AVG



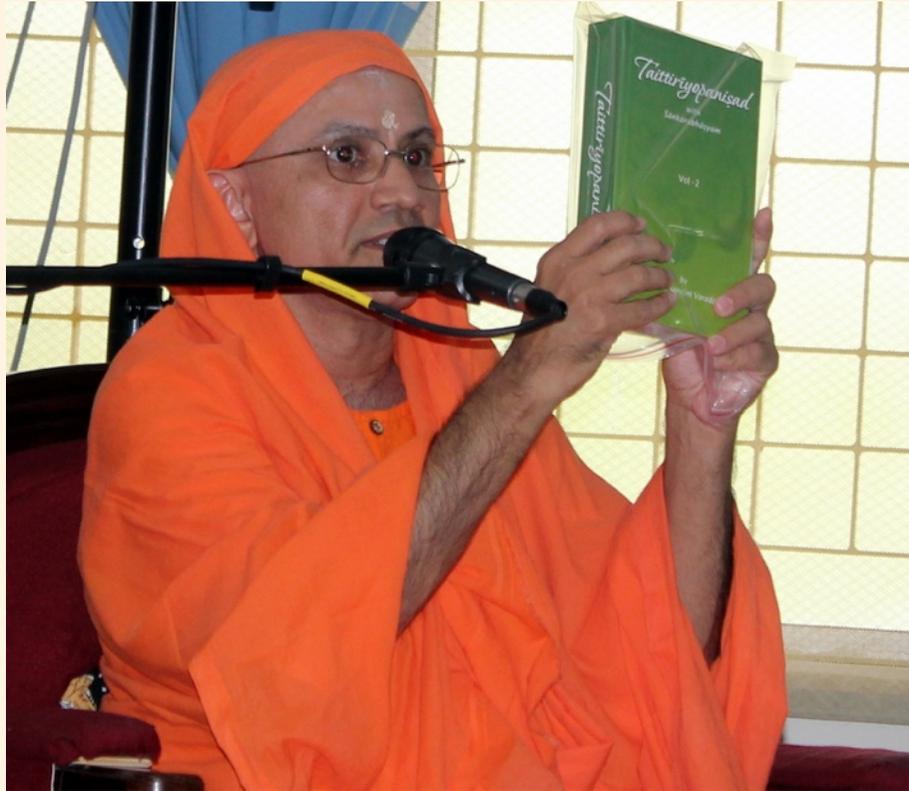
AnugrahaBhashanam by Swamiji

A Guru is one who is the teacher of the maha vakya, the equation revealing that you are the whole. The Guru, the person with a human body, who teaches, becomes an altar of worship. Guru Purnima is a very important day for spiritual seekers. On this day we seek the blessings of all Gurus in the tradition starting from the first Guru Lord Dakshinamurthy.

GURU PUJA: Guru Purnima was celebrated with traditional reverence on July 19, 2016 at AVG, Anaikatti. Pujya Swami Dayananda Saraswati's paduka was kept in the altar in the lecture hall. Shodasa – 16 step-guru paduka puja was performed including ashtotra namavali.

ANUGRAHA BHASHANAM: Swami Sadatmananda delivered the anugraha bhashanam. He told that Guru Purnima is also called Vyasa Purnima. It is Sri Veda Vyasa's birthday. Sri Vyasa has contributed a lot to vedic and vedantic teaching. It is due to punya that we get a Guru. We are all blessed because we had Pujya Swamiji as our Guru. Pujya Swamiji continues to teach us through his books and recordings.

BOOK RELEASE: Swami Sadatmananda released the book TAITTIRIYOPANISAD with Sankarabhasyam written by Smt. Divyajnana Sarojini Varadarajan.



Release of book

GURU TIRTHA & SWAMI DAYANANDA GALLERY: Swami Shankarananda told that as per wish of Pujya Swamiji, his Kutiya will be turned into a monument. A meditation room with a statue of Pujya Swamiji is proposed. To view the architect's visualization of Guru Tirtha, please visit: <http://arshavidya.in/guru-tirtha/> . The present Swami Dayananda Gallery is proposed to be restructured with visual media to showcase Swamiji's life and contributions more comprehensively. Devotees having good quality pictures and videos of Pujya Swamiji may e mail them gurutirtha@arshavidya.in

PUJYA SWAMIJI'S VIDEO TALKS: Video of Pujya Swamiji's talk during an earlier Guru Purnima was played.

PUJA TO OTHER ACHARYAS: In the afternoon the students spoke on the importance of receiving Isvara kripa, Sastra kripa, Guru kripa and Atma kripa. Sanskrit skit and Music Programme all with the theme of Guru, were presented by the students. The Acharyas spoke about the importance of guru parampara.



Public participation

The long term course students offered Guru Vandanam and Guru Dakshina to all the Acharyas in the Gurukulam. Also a bouquet of flowers made with students' thoughts about each Acharya were offered. Guru purnima is a great opportunity for the students to express their gratitude to the Acharyas.

-Report by N. Avinashilingam

THE ERASED HISTORY OF ANCIENT INDIA



Pujya Swami Dayananda Saraswati has said “Itihaasa is half-history, half-poetry; not like modern history, which is half history, half fiction!” Swamiji had a sense of the impact on denigrated history on the cultural self-identity of Hindu society. How do we know our real history?

Dr. Raj Vedam gave a talk on the topic ‘The erased history of ancient India’ on July 15, 2016 at AVG, Anaikatti.

Dr. Raj Vedam is a founder member of the think-tank, **Indian History Awareness Research, an initiative of Arsha Vidya Satsanga, Houston, USA.**

Dr. Vedam told that the student of Indian prehistory faces a curious paradox. There is evidence for great antiquity of the civilization, and evidence of enormous amount of intellectual content by ancient personalities. But we are told that the Indian civilization was on the receiving end of knowledge from other civilizations, notably the Greeks, Babylonians and Egyptians, and later, the Persian, Turkic, and European people. New discoveries continue to be made that challenge such existing narratives of Indian history.

They present Indian history beginning with Indus valley civilization dated to 4,000 years ago. This is because according to their biblical belief, nothing can be more older than 4,000 years.

Originally our history books were written by colonial missionary Europeans. Now it is controlled by Marxist historians.

Genetic study proves that human beings from Africa migrated to India before 45,000 years. Paintings in Madhya Pradesh discovered are 35,000 years old. Ancient Indian astronomers have recorded observations in the sky which happened 25,700 years ago. Narratives mentioned in the Mahabharata agree with the astronomical events which occurred 6,000 years ago. Our Sruti and Smruti are more than 6,000 years old. Aryan Invasion Theory has been dismissed by genetic studies.

A study of the prehistory of India by analyzing the evidence from genetics, astronomical dating, along with evidence of knowledge transfers from India to other cultures, will present a compelling case for a prehistory dating back possibly several tens of thousands of years ago.

The Aryan Invasion Theory continues to dominate the mainstream narrative. We have to rewrite the history of India, presenting the real history. When that happens, we can learn in our history textbooks, details about ancient Indian scientists and philosophers, their works and impact on world civilizations, and the antiquity of our ancient civilization.

-Report by N. Avinashilingam

International Yoga Day at AVG

International yoga day was celebrated at AVG. Patanjali's Yoga Sutra was chanted and Meditation





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

SAMAṢṬI SAHASRANĀMA ARCANA

We cordially invite you & welcome you to participate in the **SAMAṢṬI SAHASRANĀMA ARCANA** to Lord Medha Dhakshinamurti at the Gurukulam on the occasion of the Birthday of **Pujyasri Swami Dayananda Saraswati** on Monday, August 15, 2016.

The Programme for the day will be as follows :

SAMAṢṬI SAHASRANĀMA ARCANA	9-30 AM
PUJYASRI SWAMIJI'S TALK (VIDEO)	11-45 AM
MAHA PRASADAM	12-45 PM

- P. S. Please send your Puja offering Rs. 251/- to reach us on or before 14-08-2016. 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.

PUJA OFFERING

Enclosed is my offering for **SAMAṢṬI SAHASRANĀMA ARCANA** on 15-08-2016

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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Course Students with Acaryas on Gurupurnima Day

Gurupurnima Puja



Anaikatti



Rishikesh



Saylorsburg, PA, USA