



Arsha Vidya Newsletter

Rs. 15/-



Puja to Pujya Swamiji



Kalasa and Vedhika



Abhishekam to Lord Dakshinamurti



Abhishekam to Kumbham

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Mundakopanishad

Mantra 3.2. 2

कामान्यः कामयते मन्यमानः
स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्तु
इहैव सर्वे प्रविलीयन्ति कामाः ॥३२२

kāmānyaḥ kāmāyate manyamānaḥ

sa kāmabhirjāyate tatra tatra.

paryāptakāmasya kṛtātmanastu

ihaiva sarve pravilīyanti kāmāḥ. (3.2.2)

saḥ-- that person; *yaḥ*-- who; *kāmāyate* -- desires;
kāmān -- objects; *manyamānaḥ* -- thinking;
jāyate -- is born; *tarta tatra* -- in those respective worlds;
kāmabhiḥ -- with those objects; *tu* -- whereas;
kṛtātmanaḥ -- one for whom everything has been achieved;
paryāpta-kāmasya -- one who is fulfilled; *sarve* -- all;
kāmāḥ -- desires; *pravilīyanti* -- dissolve; *iha* -- here;
eva -- itself

That person who desires objects, thinking (about them), is born in those respective worlds with those objects. Whereas for a fulfilled person, for whom everything has been achieved, all desires dissolve here itself.

Yaḥ kāmān manyamānaḥ: one who thinks about objects of desire. *Kāmān* means objects of desire, known and unknown, *dr̥ṣṭa* and *adr̥ṣṭa*.¹⁸² Anything that one can gain here is *dr̥ṣṭa*, while that which is totally unknown, like heaven, is *adr̥ṣṭa*. The desirability of objects is determined by each one's likes and dislikes. The value scale is subjective.

You think about objects, dwelling upon their attributes and glories. You imagine your life with those objects and invest in them emotionally. The objects have their own attributes, and you are interested in the attributes, not really in the objects. You want money because it has an attribute, buying power. Through the buying power you think you can achieve anything. You want to go to heaven because you think you will be free in heaven. There is an answer for every 'because' behind a want. You really value the answer, not the object. Thinking about the attributes¹⁸³ of an object, you desire it. So the word '*manyamānaḥ*' is a significant word.

Saḥ kāmān kāmāyate: he desires various objects. A desire becomes the cause for activity. Whatever be the desire, an appropriate action has to be done to fulfill the desire. Mere desire will not be enough. You have to infer the performance of action here. The action may be scripturally enjoined, or may be worldly. Sometimes it may be both. These actions become the means for gaining the desired objects.

Performing those actions, *saḥ kāmabhiḥ jāyate tatra tatra*: he is born among those objects.¹⁸⁴ If he desires heaven, he is born in the heaven where the heavenly objects will be there for him. He does not want to go to heaven just to be there. He wants to go to heaven because he wants to enjoy the heavenly pleasures. In whichever place the objects are available, in those places he is born. The enjoyment of results of action is possible only when the objects necessary for such an enjoyment are available in a place.¹⁸⁵ One is born in a place according to one's *karma-phala*. Again the person desires and performs actions. The repeated births continue without any end, until one gains self-knowledge.

Paryāpta-kāmasya kṛtātmanaḥ tu:¹⁸⁶ whereas, for the one for whom all the desires are accomplished, who is fulfilled because of knowledge. You become *paryāpta-kāma* only when you gain the knowledge of *ātman* being the whole. By fulfilling a desire you are not going to fix up your problems. Nor can you fulfil all the desires one by one, because they are endless. In the process, you will pick up a few more. You do not even know what new desires are there in store. For instance you did not have a desire to have a video camera a few decades ago because they did not exist at that time. As you come to know the existence of things you pick up new desires.¹⁸⁷

You can fulfil all the desires simultaneously only when everything is non-separate from you. There is no desire to gain the self because it is already gained, like you do not desire for a nose because you already have it. If the self is all the objects, then the desires for all the objects cannot exist. Therefore, the desires for all objects are resolved for the wise person. Even if desires are there, they are non-binding and are glories of Īśvara. Lord Kṛṣṇa says, "O Arjuna, in the human beings, I am in the form of desire that is in keeping with *dharma*."¹⁸⁸

Desire for *mokṣa* is also a desire, but it is a desire that consumes all other desires. Fulfilling that single desire, you become *paryāpta-kāma*. Desire for *mokṣa* arises when you begin to question about yourself. If you get proper direction and guidance, you choose to know the self. Then you come to know that 'the desire is me and the desired object is also me.'

Such a person is *kṛtātman*, one who is free from ignorance and therefore has accomplished all that is to be done.¹⁸⁹ You cannot be a *paryāpta-kāma* unless ignorance is gone. If the word '*kṛtātman*' is understood as one whose mind is no longer under the spell of *rāga-dveṣa*, then the meaning of *paryāptakāmasya kṛtātmanaḥ* is, 'being a *kṛtātman*, he becomes *paryāpta-kāmaḥ*.'

Tasya iha eva sarve kāmāḥ pravilīyanti : for him, here itself all the desires are resolved. He knows that he is complete, *pūrṇātman*, and in the wake of this knowledge, all the desires are dissolved. There is no need for him to do any action or go to places. This is the result called *mokṣa*. One has to become the *akāmāḥ*, *mokṣa-kāmāḥ* to gain this result.

Kāma, desire, implies a choice. Desires may arise in your mind without your choice, but you need not go along with every desire. You choose to follow only a given desire. The choice is there with you--- to choose either *mokṣa* or something else. Even though you have chosen *mokṣa*, you may have a number of other desires to fulfil in order to achieve the main desire. All those desires subserve your main desire for *mokṣa*. It is not that one who is *mokṣa-kāma* should not be interested in anything else. His main desire is to gain knowledge in order to gain *mokṣa*. He does not desire freedom, but a free 'I'.

You think "I am not free" and you want to be free. If you are really bound, you can never be free. If you are not bound, then the sense of bondage is purely notional, born of self-ignorance. You are seeking freedom for yourself. The freedom centred on the self is already an accomplished fact, and you have to know the self to gain that freedom. Freedom is not the object of desire here. The 'free self' is the object of desire. So you have to choose the self. You also have to do everything that is necessary to gain this knowledge, like the study of grammar and so on. Mere study of grammar cannot give you *mokṣa*, but it does not mean study of grammar is useless. It is here you commit a mistake.

When a person wants to cook, he has to prepare the fire because fire alone cooks. But he may be cleaning the place of cooking, cleaning the vessels, cutting the vegetables or picking stones from the rice. He may place the pot on the fire and do something else in the kitchen. All these are included in the act of cooking. You cannot define what exactly is the act of cooking. That is why the action of cooking is *mithyā*. When you are removing the wrapper, you are not eating candy. You are removing the wrapper. But your eating candy includes removing the wrapper. Every action is like that. Really speaking, you cannot say which action produces which result. In every action a series of actions are involved, and no one action produces the result. After the series of actions, some result is there; therefore you cannot apportion the result to a particular action in the series. Yet you always talk about that result in terms of a given action. For cooking, fire is the main means and everything else is secondary. Similarly, knowledge is the primary means for *mokṣa*. Anything that helps you gain knowledge is secondary means. First, you have to choose to know.

Sometimes, even without choice knowledge can take place. Suppose, you have the right means of knowledge at your disposal and the object of knowledge is exposed to it, even if you do not want to know, you will necessarily know, like picking up smell. But here, *ātman* will not accidentally appear itself because it is already appearing as the knower.

The fact is that it is always Brahman. It is not going to reveal itself any more than it has done. So, you have to choose to know here, and in order to know the *ātman*, you have to choose the right means of knowledge. You have to choose between the words of the *karma-kāṇḍa* and those of the *upaniṣad*. Further, you have to choose the right teacher. All these are choices. Thereafter, *ātman* will reveal itself.

182 दृष्टादृष्टेष्ट-विषयान् कामयते । (मुण्डक भाष्यम्)

183 मन्यमानः तद्गुणांश्चिन्तयानः । (मुण्डक भाष्यम्)

184 कामभिः कामैः धर्माधर्म-प्रवृत्ति-हेतुभिः विषयेच्छा-रूपैः सह ।(मुण्डक भाष्यम्)

185 यत्र यत्र विषय-प्राप्ति-निमित्तं कामाः कर्मसु पुरुषं नियोजयन्ति तत्र तत्र तेषु तेषु विषयेषु तैरेव कामैः वेष्टितः जायते ।
(मुण्डक भाष्यम्)

186 परमार्थ-तत्त्व-विज्ञानात् पर्याप्त-कामः आत्मकामत्वेन परि समन्ततः आप्ताः कामाः यस्य यस्य पर्याप्त-कामस्य ।
(मुण्डक भाष्यम्)

187 The lectures on *Muṇḍakopaniṣad* were delivered at a time when the laptop computer was not yet popular, hence the reference to the video camera.

188 धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ । (भगवद् गीता 7.11)

189 कृतात्मनः अविद्या-लक्षणाद् अपररूपाद् अपनीय स्वेन परेण रूपेण कृतः आत्मा विद्यया यस्य तस्य कृतात्मनः ।
(मुण्डक भाष्यम्)

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This will enable us to act fast.

Editor.

Address to Youth (Sri Swami Dayanandaji's lectures)

Years back Pujya Swamiji addressed youths how an ethical living in keeping with sanatana dharma would channelize their energy towards contributing to the society. This serial article is the transcribed talk with the index indicating the topics being covered. With the academic year just being started this article will find its relevance towards youths.

.....*Editor*

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ARTICLE

The age between 13-20 is a very crucial age because here as one enters in to this period of life, it is a period when one becomes a sort of an adult physically. It is a threshold of adulthood. It is a time when there is a lot of energy and enthusiasm and at the same time, there is a lot of change in one's body taking place. One undergoes a metamorphosis. He begins to shave. Such changes take place for his living a responsible life later, to live an independent life out of parental affection. But when he becomes a teenager, he is neither totally independent not totally dependent. It is a very confusing time. So one must have certain ideas very clear to him such as life's goings, what exactly makes success in one's life. I will be dealing with different problems under a lot of topics which are very important. I am not going to make you a sadhu. I am alive to the problems because I have been talking to a lot of teenagers, not only in India, but elsewhere also. Teenage role has certain problems of its own. And in this country there are some special problems. Teenagers in USA have their special problems. There Indian children growing up in different culture, undergo a lot of pain and problems. They have one culture at home and something else at the campus. There is confusion of culture. I would never advise anyone of you to study in any school or college there. Peer pressure is very big problem.

In general what a human being should know as one grows in life I would talk sooner or later. You have to be independent and start your life. So you must be very clear about the realities of living.

SUCCESS

Who doesn't want to succeed in Life? Every one wants success, success in terms of career satisfaction, monetary benefits and earlier in your school / college studies, success in studies. How do you accomplish any success? What are the things that go in to success? Our sages went in to this. Drawn from Vedic Knowledge, we have nice guidelines.

There is a simple Sanskrit verse.

**Udyamam sahasam dhairyam buddhi saktih parakramah
Shadete yatra vartante tatra devo sahayakrit.**

UDYAMAM

I want to succeed in my exams. I want to do very well. This is a goal. If you have a goal, it must be very clear. Or you must set a proper goal for yourself which is neither over ambitious nor it is something which is not a goal at all. It is something more than what you think you can accomplish. Weight-lifting you want to practice. Will you do with glass tumblers? You should try to lift a little more than what you can. Shake certain weight, certain weight you try to lift; you may not lift up to the shoulders but lift above the ground and certain other weights you put up on the shoulders with difficulty. What you can easily do, do little more than that. Then only you can improve your weight-lifting; not glass tumblers or water added to it; that a baby can do. You always increase the weight every time and attempt. It is not too much also that you can't even shake or lift up the ground.

Always add little more, add little more. What you could not lift, now you lift, what you could not shake, you now shake. This is how you practice. Then you find you are increasing your capacity to lift more weight, your weight lifting power.

When you set a goal for yourself, you take in to account what power and resources you have. Your memory power, your application power etc., you take into account. Your other interests also like your interest in sports also you consider and set a goal for yourself which is practical. It is not something too easy to achieve nor too difficult. Once you set a goal how are you going to reach the goal, how are you going to succeed in achieving it? A number of things are involved here.

Setting up the goal itself is not easy. For students it is easy because the goal is very obvious. What you have to do is very clear. You know exactly what you have to do; what you want to accomplish. So you set the goal.

After setting up the goal, suppose you go on praying to the lord all the time, "O Lord! I depend on you, you have to help me". No, it won't work that way. Bhagavan does not help that way. You only pray and don't study; then exam comes. You go there and will only blink. Then you blame the lord. I believed Lord. He did not help me at all. I could not answer even one question. No Sir, you have to make efforts. If Bhagavan has to do your exams, he would not give a head over your shoulders. He has given hands, legs and a head too, which is meant to use. If you don't use, what can he do? You can take a horse to a pond. But you cannot make it drink. So effort is necessary. This is the first thing for success.

Effort means appropriate effort. Like a frog one may be reading the whole day, but without any application. In my village, when I was a boy, there were some students near my house who used to read aloud. They will read openly in shouting voice. I would go to sleep by 8.00 p.m. My mother would scold me "See they are reading up to 9.00 p.m. You go to bed early". But when the exams come, I would pass. They would fail. My mother knew there is some other trick in me. She stopped scolding from then. Frogging won't help. Efforts should be proper. Udyamam is proper application.

SAHASAM

Next is sahasam - enthusiasm or enterprise. You require this. Effort without enthusiasm won't work. "It is my fate. I have to study. So I Study". This is loose mind. There is pyjama thinking. You starch a pyjama and iron it. After all that, you will find wrinkles everywhere, once you wear. All the time loose. There is no steadiness. Mind also droops down like a dead snake. It is drooped enthusiasm. Even in sitting you can see that. When you sit erect, it is enthusiastic sitting.

COURAGE

There is another problem. When you see the book that you have to read, it is very big. You loose heart seeing that, saying who can read this. You put forth efforts enthusiastically, but volume frightens you. All these things / tendencies are in everyone, not in you only.

These are common things. You are not the peculiar one who has these problems. So one has starting problem. Enthusiasm gets dampened. In the office also it happens. You find a lot of work. You postpone for next day; it will be the same thing. Work is not going to reduce. In fact, further work gets added. So you require courage, dhairyam, to start the work. Courage is the thinking that "I can do it". If you say I can't do, then you can't do. For instance, close your palms tightly and hold it. Say to yourself "I can't separate my hands". Then try to separate, you can't. When you say I can't, how can you? So if you say how can I do it, you can't do. If you think "I can do it", then you will do it .

BUDDHI

When you say I can do it, you can't attack it like that. It is not dosa. What will you do? You require buddhi. When you say I can do it, it must be backed up by buddhi, wisdom. Wisdom is the know-how, how to do it. It is a voluminous book. You know it is voluminous. You have to therefore set a small goal. Always it is one day at a time. That is how you live your life. How did you reach 18? One day, one day,..... you became 18. You will also become 81 the same way. It is but one day at a time. That is why lord has kept the night. You close your book. Everything is blacked out. In sleep there are no problems. Everything is gone. Again next morning the day begins. There is sun rise. All activities take place, night falls. Whole thing is over. Everyday is fortunately a new day. So always plan for the day. There is a big plan. There is also a small plan. Daily planning starts from now on. This implies, "I am going to do this much daily". You have to plan because you have to accomplish. You can't allow things to drift. Buddhi is intelligent way of handling situation. Learn. Make the whole thing into parts - piece-meals - to do. Today this much I am going to do, how much so ever time it takes.

SAKTI

Then you require sakti also if you need help, you take it. Help of another person is sakti. There may be another person who can help you, understand something that you can't understand. (For example, if you have a problem in Maths.) What you have to do is to go back to the basic of Maths in the easiest subject. It is logical. In history you do not no weather the king planted trees or build roads or did something else. It is all guess. But in maths $1+1=2$ only. You can be sure of it. If somebody says I am weak, it is not because he is incapable of learning. It is his teacher, somewhere down the line, sometimes, who was weak and you blew it, or you did not attend a few classes. Then you blew it unless you are sure in one lesson, you can't go to second. Unless you are clear of second, you can't go to third. If you miss something in the middle, then the whole subject is mess. So go back to the start you require some one. Sakti is this man power. In business Sakti is finance resources and so on. In education, Sakti is outside help.

I know a person who got out of his problem in maths when he followed me. He love maths now. It has changed his outlook in life. I am poor in maths means I am partially idiot. How can you accept that? No one is poor in any subject. Udhya is necessary than sakti .

Do not feel shy to ask. What he will think? He will think you do not know . In fact he should think you do not know. What is wrong in it? Do you want to learn - yes. Let us start. We always worry over what others think. This is Indian thinking.

American's do not think about what others think, For them, 'let them think whatever they want to think'. They just go about doing what they want to do. They will dye their hair green. When they walk it will look like a tree. He will have one ear ring. They cut their hair as they like. That is another problem.

I go all over the world and I travel in this way only. Suppose I think what others think. Somebody suggested why do not you wear a suit when you travel. Then you can change your dresses. I have seen Swamies do that. Once I met a person in jeans and butterfly bush shirt. He says I am a Swamy. He can wear whatever he likes. Because his knowledge is not going to suffer because of that. But we expect a Swami to be a Swami. That is called self dignity. If you are a Swami here and some code is there regarding dress, robe, you wear the same robe wherever you are. Otherwise forget about it.

That is because 'what others will think'. If you think that way, then you cannot proceed in life. But that does not mean you do not worry about what others think also. Extremes are nuisance. When there is some intervention, it is beautiful. You should respect it. You should not unnecessarily rub. Anything you go against, you are rubbing. When you rub, you are rubbed against in the process. Action and reaction are equal and opposite. If you push someone you are pushed in the process.

Go to an old neem tree or tamarind tree with bare body and you rub against it. You wonder whether you rubbed it or it rubbed you. You become wiser for some days. So there are certain conventions. You make it different, it is again conventions. It is good to follow conventions. It is good so conform to conventions and not rub against it. Understanding is important. You are not afraid of the conventions all the time.

So to be ignorant is not a sin. It is our original capital. We are born with it. None become ignorant of a thing all of a sudden. So there is nothing wrong to be ignorant and there is nothing wrong to seek help from others.

.....to continue

Anugraha bhāṣyam 2005 ¹

Swami Dayananda Saraswati

Tsunami is a devastating experience for all of us. Not only the people who are bereaved, but all human beings who have come to know about the devastation would feel the helplessness that every human being is subject to. Indians have one more thing to deal with.

There is another tragic event that happened before Tsunami that deeply hurt the Hindus in India and elsewhere—the arrest of an *ācāryā*. It is not an arrest of just another *ācāryā* but a *pīṭādīpati*, the head of a *maṭh*. Hindu *dharma* is not centered on a given person, or *maṭh*, or a given *avatāra*, but on every Hindu. It is not controlled by an organization or an individual. There is no equivalent of a papacy, diocese, parish or congregation. Congregations of religions are too often political. The clergy can, and do, influence the congregation to vote for a party and create a vote bank. Thus, they can manipulate a government. In congregational religions, the clergy have the power to control politics. We don't have that, but still, a head of a *maṭh* is to be given due respect, even though nobody is above the law. There is a certain decorum, and we feel that has not been honored. Therefore, there is a certain anguish. The problem is not yet solved; there is a 'hangover'.

We are starting the year with some anguish. But the human heart is very resilient. We find some strength from our own reserves, and we have to draw from those reserves. Though the gas tank meter indicates that the tank is almost empty, still, we can go twenty miles. There is always something in reserve. We have to draw from the reserve of inner strength.

This inner strength is called *ātma-bala*. A human being is helpless, *balahīna*, in this world. In winter, for instance, especially in Pennsylvania, when a person is walking outside, you can't even see who it is. All you see is some shape walking that looks like it could be a bear. Everything is covered. Even when I come nobody knows that the swami is coming. Everybody is covered and grizzly, because of the helplessness against the cold of winter. Come summer, everybody is scratching, which is why they call it buggy, muggy Pennsylvania. *bhagavān* has created all kinds of bugs, even unknown bugs that we can't even see. He seems to have created them to give us good company, as though we have no company. I think it is a part of a big plan, for they seem to have a place in the scheme of things. Just as, in the scheme of things, you have a place, otherwise you wouldn't be here. The job of a bug is to bug and the lot of a human being is to get bugged. This is the situation. You always feel that you are persecuted by bugs and bugging people— and even planets. If you have consulted an astrologer you'll know that Saturn, Venus, Jupiter seem to conspire against you. So there is constant helplessness.

The helplessness, the *dainyam*, is very obvious. You need not consult anybody to find out whether one is helpless. That is why when you meet someone you ask, "How are you?" You ask because you expect something to be wrong. When they meet me, invariably they ask me, "How is your health?" I am sitting here, I have come all the way from India for one week, so I must be okay. Even though we ask each other, "How do you do?" we don't expect anyone to answer in detail, relating all his or her problems. But still, we need to ask. This indicates that there is a common acceptance of helplessness.

Yet, in spite of this helplessness, there is a certain *bala*, strength. We call it *ātma-bala*. What is this strength and where does it come from? The human heart is able to hope for a brighter morrow. It always looks for a better day. Spring will come. Winter will go. There is always a hope. How does this happen? This is a very important fact to know.

Really speaking, the strength comes from inside. We need to face situations for which we don't have immediate answers, solutions and explanations. Death, for instance. People die; in fact, the dead form the majority. In English there is an expression for this. If one says, "He has joined the majority," it means he is no more—not that he has jumped from one political party to another. Generations have gone, so death is not anything new. The *Upaniṣad* says, *mṛtuḥ bhavati pañcama iti*, "Death, the fifth, runs." Lord Death does not move systematically from person to person, one after another as though they are in a queue. He jumps around from one to another, now an old person, and now a young person. As long as it happens this way, we seem to have the capacity to accept it, but when it happens like it has with this tsunami, with so many people going together, we ask for an explanation. We want to know why all these people die for no reason. In fact, death only happens for no reason. They say that a person dies of heart failure, as though others die without heart failure. In every death there is heart failure. If you give an explanation, you may say that there was a heart attack, and therefore he died. Then the next question is, "Why did he have a heart attack?" One more question and you have no answer. It is always illogical.

It is logical, however, when we look at the nature of situations. This happens all the time; new things are born and old things are gone. That is the process. The time machine keeps moving. Time is a great leveler; it has leveled empires and cultures. And not merely time; it is also thanks to the concerted efforts of some zealous people that cultures, religious traditions and peoples have disappeared. Time itself is a great leveler and with some enthusiastic people it becomes a greater leveler. Here, at least, for this calamity, no particular person or groups of people are responsible. But things have disappeared. They keep changing and are changing even now.

In this there is a certain hope which lies in the freshness of the moment. The human heart cannot afford to live in the past much less it can live in the future. It has to live between the 'lub' and 'dub' of the heartbeat, because that is content of time. It has to be alive to what is going on now. That is the reserve, honestly. It is not that there is some other reserve that we draw from. It is the very freshness of the moment that gives the innocent freshness of a growing child asking 'how come, how come?' So there is a freshness behind the eyes and that never dies. It is always with you. Even the oldest man available has this freshness behind the eyes, in spite of the fact that he removes his glasses and tries to see by closing one eye. What is happening now is freshness. When I open my eyes and see the green trees, that is freshness. Afterwards comes all the baggage. It is that freshness which gives hope. In that fresh moment there is no death, no change or complaint, there is only perception. There is the certain cognition that life unfolds itself from moment to moment. All our baggage is brought from our own lot, the past, the situation, and unresolved anguish. We bring these to bear upon the moment and stifle the moment. But that takes place later.

When I was a young boy—why a young boy? When I was a boy. These days boys are old also. I met a 73 old woman who asked me to meet her boyfriend. The man was 85 years old.

What word do you have for that? We don't have this in Indian culture, but then, how else will she introduce her friend? There is freshness, I say. There is hope and joy. When I was a boy I saw a bereaved woman, crying constantly; crying she lights the stove, crying she boils water, crying she makes a decoction for coffee, crying she waits for it, crying she heats up the milk, crying she makes coffee and mixes it up, crying she tastes it and adds a little more sugar. That was very revealing to me. In between crying she saw that there was not enough sugar. That is possible only when you are purely cognitive. At that moment there is freshness. Crying she offered it to another person also. That is a human heart. It is alive to the moment. The moment calls for action. However unpleasant it is, it is only a fact that calls for action. The calamitous fact calls for action.

We can learn from all this. When calamity strikes we can feel devastated, we do feel devastated. Then there should be a time, a moment when I can ask a fresh question. When I am alive to the moment I can ask a question. That is what the fresh mind does. A question—"What do I learn from this?" However calamitous it is, however tragic it is, we should ask a question in the fresh moment—"What do I learn from it?"

When I ask a question I will discover something. There need not be a final answer. Maybe today I will learn something from this, or maybe I will not even find an answer. What do I learn from it? That question is more important than finding an answer. What do I learn from it? If I don't see anything that I can learn from it, then what do I learn from that? We learn one thing—we need to ask the question "What do I learn from this situation?" When it is a happy situation, then we need not ask a question, but even then it is good to ask the question, "What do I learn from it?" That is discrimination, *viveka*. In a sad situation I definitely need to ask the question, "What do I learn from this?"

In the vastness of the universe, a lot of adjustments take place. Systems and planets adjust themselves. Within a given planet some adjustments are always taking place. At the core of this planet there is activity going on. Certain things happen; certain people are there at the wrong place, or right place at the wrong time. The beach is a right place, but this was the wrong time to be there. Maybe for somebody who is very old, living with a painful body, this was a great relief. It is God-sent relief. God took him away in one sweep, painlessly. For somebody it was good.

What we learn from this is that there is constant change taking place. As human beings we see ourselves as helpless. It is wrong to think that we call all the shots; it is more wrong to think that we call none of the shots. It is not true that somebody else is calling all the shots. At this moment what I can do is what I need to do. A situation like this calls for action. Humanity responded, countries responded, people responded. In fact the community that needed help can't even make use of the help that is available now. Now the direction is turning towards rehabilitation.

Aim for Seva went into action and was able to do some really good work. We are very proud of those people who did this work. In the beginning the people who were affected needed shelter and food, so thousands of meals were cooked and served. Afterwards clothes were given. Now family relief packages are being given—cooking pots, plates, rice, dhal, clothes and milk powder, all in one package.

We sent truck loads to Tuttukudi and Nagapatnam, and now the people are saying, “Keep it, we will take it later. We have no shelter now.” So we are working on rehabilitation, building houses. Whole villages have been swept away. And we have to work with the government, which is good; they tell us exactly where and what to build. The residents want to build on the same beach, but the government does not want that; they want the homes a mile away. These people are fisher folk and they want to be on the beach, but now they have to learn that it is better to be a little away. So we are working on this. There is a need for action and we are doing what we need to do. We have to care for each other; this is what is important.

At the moment what is necessary is caring. We can sit and ruminate and cry, or we can keep doing what needs to be done. That’s what happens every day as you breathe in and breathe out. The breath in your nostrils tells you how you should live. The sunrise and sunset tell you how you should live. The seasons tell you how you should live. All the reserve is in the freshness, and the freshness is there when you are with what is. What is, is God. What is, is *īsvara*. What you make out of it, is you. As long as you don’t make anything out of it, you don’t distort it, but just take it as it is, you have freshness, you are alive to what is. What is, is *īsvara*. The more you are with what is, the more you have strength, you have is freshness, you have *ātma-bala*. If you miss what is, then you have no *ātma-bala*. You become *dīna*, weak or helpless. What is, is God. Without God you become rudderless; you become an orphan.

Caitanya Mahā Prabhu said that all men and women are females. I don’t know why he said that. He had a concept, which women may not accept, that all females are clinging on to males. On the basis of that concept he said that there is only one *puruṣa* and that is Kṛṣṇa the Lord. All others are after that one *puruṣa* the Lord. It is true.

There is only one *puruṣa*, only one *īsvara*, and everything else is *prakṛti*. That is more acceptable. The idea is that all that is here is *īsvara*. If that *īsvara* is missing, then you are an orphan. If *īsvara* is there in your life, then there is no possibility of being an orphan. There cannot be a better support, a more secure support. That is what freshness is. It is being alive to *īsvara* that makes you fresh.

It is a New Year. Let it be new all the way. May you be fresh all the way. May you fulfill all the caring jobs and actions that each moment demands. As the moments unfold, as the days unfold, then what is to be done becomes very evident. If you keep doing what is to be done, then you are alive, you are fresh and you are strong. Nobody can shake you. When you come back next year for the New Year and I talk to you, I will say the same thing. What is the fresh message? The fresh message is to be alive to what this new moment is calling upon you for.

Thank you. Happy New Year!

1 Delivered at Arsha Vidya Gurukulam, Saylorburg, January 1, 2005.

Spiritual Retreat at AVG 2018 May 14-18th

Shraddhavaan labhate jnaanam". This was the theme of the spiritual retreat (14th - 18th May) at Anaikatti Gurukulam conducted by Acharya Uday Acharya for 15 participants from Mumbai, Pune, and Chennai. The participants ranged from 30 to 75 years age-wise. There were some first time learners of Vedanta as well as veterans of many years of study.

The retreat was flagged off on the 13th night at 8 pm with a visit to Guru Teertha to take the blessings of Pujya Swamiji, followed by an orientation session at Guru Krupa where all subsequent sessions were held. A welcome kit was given to participants which included a printed brochure, note book and assorted material.

Swami Sadatmanandaji and Swami Shankarananda graced the occasion and spoke a few words regarding the Gurukulam and the nature of the spiritual retreat. The Swamijis were happy to know that Acharyaji was a senior disciple of Pujya Swamiji who had also studied Vedanta from Swami Taranandaji and other Mahatmas in Rishikesh.

Acharyaji introduced the topic by speaking on Purushartha nischaya. The pursuit of moksha begins when one realises that pursuit of Dharma, Artha, and Kaama is endless and unfulfilling by nature. Fulfilment does not come by more of something but by something more. The goal is not reached by crossing milestones. It is already present in and through the journey and needs to be discovered rather than be reached.

Participants had the opportunity to witness pujas offered to both Murugan swami and Dakshinamoorti swami at one and the place in the satsang hall as the main temples were being renovated for maha kumbhabhishekam. The Morning temple Puja was followed by meditation sessions and breakfast. Acharyaji's chanting and guided meditations made the participants to explore the depth of their inner being. The morning and mid-morning Vedanta sessions were on "Brahmavid aapnoti param" from Taittiriya Upanishad and "Shraddhavaan labhate jnaanam" from the Bhagavad geeta.

The one infinite immutable Brahman was shown to manifest as the many finite changing elements of creation without any process of transformation. The very same changeless Brahman is present as the inner self and support of the five shariras that are born of the same created elements. One who knows Brahman as the self, residing in one's heart, attains Brahman and enjoys the fulfilment of all desires. The four Kripas - Ishwara, Shastra, Guru and Atma, were highlighted as elements of Shraddha that led to self-knowledge. The 20 values mentioned in The Bhagavadgita were highlighted as different aspects of adhikaaritam that qualifies one for self-knowledge.

The morning sessions included a chanting class by Swamini Sharadanandaji and Swamini Vedarthanandaji who taught us "Nidhanapataye namah" which is a part of the temple Puja chants in their own unique way. We became consciously aware of the importance of each swara and correct pronunciations while chanting. For instance, word namah in "nidhanapataye namah" is to be chanted evenly without resorting to the higher swara.

Afternoon sessions were reserved for workshops on different topics. They included reviewing the story of our life and sharing reasons what makes each person angry. The sessions were highly interactive and insightful. Night satsang alternated between singing kirtans, tiruppugal, geet ramayan, etc. besides question answers on Vedanta and other topics.

We were graced by the presence of Swami Tannishthananda who spoke of his days as a student of Vedanta and the unique teaching methodology adopted by Pujya Swamiji.

A trip to some religious places was one of the highlights of the camp. A bus was arranged for us on the 17th to visit the nearby temples of Marudamalai, Perur and Isha Foundation. The half day trip extended for almost the whole day due to which the evening satsang was converted to a vedanta class.

The concluding day saw two presentations by the participants and a PowerPoint slideshow on the camp highlights.

The valedictory function was attended by the Swamis and Swaminis of the gurukulam who along with Acharyaji distributed the guru prasad book Action and Reaction written by Pujya Swamiji. Recording of the camp proceedings was made on CD and copies of the same will be distributed to the participants to revisit their camp learnings.

Special thanks are due to Mrs Girija Natarajan and Mrs Kalpana Acharya for coordinating the spiritual retreat, to Mr Ramachandran for coordinating the transport arrangements, to Mr. Nagraj and his wife Kamala who took care of the participants with warmth and care, to the two Swamini ammas who taught us chanting and lead the temple prayers, to the Acharyas, residents and staff of the ashram in the Gurukulam for making us feel at home in a spiritual ambience, and last but not the least to Br. Kumara Chaitanya for his time and effort in recording the camp proceedings.

Not to be forgotten was the friendly peacocks who graced the camera and the line of horned deer who walked across our path and galloped right through the gurukulam. A tortoise and a snake were some other friends who made a guest appearance. All in all, the gurukulam stay was a unique experience in which we got touch with the many aspects of Medha Dakshinamoorti swami - Ishwara Gurur Aatmeti Moortibheda vibhaagine Vyomavad vyaaptadehaaya Dakshinaamoortaye namah.



-Report by Kalpana Acharya

FAMILY CAMP AT AVG

2018 May 20 to 26th

A family camp was held at AVG, Anaikatti between May 20 and May 26, 2018. Around 40 persons participated. They participated in the Balalayam temple puja in the mornings and evenings.

PROGRAMME FOR CHILDREN: The children had yoga, story time, chanting, Spoken Sanskrit class and happy assembly. The children had fun and at the same time they learnt about Indian culture. Sri Pulluri Srinivas and Sri Srinivasulu were the teachers for Children's programme. The children were all happy participating in the camp and wanted to return next year.

PROGRAMME FOR ADULTS: There were concurrent sessions for adults. In the mornings they had guided Meditation session. Swami Sadatmananda taught selected verses from Patanjali Yoga Sutras. Swami Shankarananda taught selected verses from Bhagavad Gita. Brahmachari Kumar Chaitanya taught chanting of Slokas. There was a question and answer session and satsangh late in the evenings.



SELECTED VERSES FROM YOGA SUTRAS: Swami Sadatmananda explained that Patanjali Yoga Sutras means aphorisms on Yoga composed by Sage Patanjali. It has four padas (sections) totally containing 195 sutras. Yoga means focus/ concentration/ absorption of the mind. The prayer verse says that I salute with folded hands Sage Patanjali who removes impurity of the mind through yoga, impurity of the words through grammar and impurity of the body through ayurveda.

YOGA DARSANAM: Yoga darsanam accepts Vedas and Isvara. It says that the cause for sorrow is confusion between Purusha (conscious principle - atma- self) and Prakriti (matter principle – non-self). Moksa is attained by yoga which means Samadhi. Yoga, Samadhi is attained by resolution of the thoughts of the mind.

SIMILARITIES WITH VEDANTA: Yoga darsanam also accepts Vedas and Isvara. Atma is of the nature of consciousness, timeless and unattached to matter. Confusion between self and non-self is the cause for bondage. Moksa is attained by resolving the confusion between self and non-self.

DIFFERENCES WITH VEDANTA: Yoga darsanam considers that Prakriti (matter principle) has independent existence. Vedanta says that Prakriti (or maya) has no independent existence other than Brahman. Yoga darsanam considers that there are many atmas. Vedanta says that there is only one atma. Yoga darsanam is practice oriented. Vedanta is knowledge oriented.

SAMADHI PADA: This gives the traditional teaching of Yoga. Yoga is mastery of thought modifications of the mind. When there is resolution of thoughts, there is abidance in one's true nature. At other times there is identification with the thoughts. Thoughts can be mastered by practice and dispassion. Practice is repeated efforts for abidance of the mind. Practice becomes firmly grounded when it is done for a long time without interruption and with earnest devotion. Dispassion is a state of mind, which is free from craving.

Concentration may be gained also by devotion to Isvara. Isvara is a special being, not associated with ignorance, karma, fruits of karma and inclinations. The name of Isvara is Om. Om should be chanted, meditating on its meaning. Due to this, one can become aware of inner consciousness and obstacles will be removed. The obstacles are disease, inactivity, doubt, carelessness, laziness, craving for sense pleasures, wrong ideas, despair due to failure to concentrate and instability.

One should meditate upon the truth. Calmness of the mind is attained when one has friendliness towards happy ones, compassion towards unhappy ones, joy towards those following dharma and indifference towards those following adharma. One can meditate upon any divine form. Concentration can be achieved even if seeds of attachment and desire remain. When one enters the seedless Samadhi all past impressions, attachment and desire are removed.

SADHANA PADA: Austerity, study and dedication of one's work to the Lord are known as kriya yoga. These activities prepare one for concentration and reduce obstacles in the path. The obstacles are ignorance, egoism, attachment, aversion and desire to live long. Ignorance is regarding the temporary as permanent, the impure as pure, the painful as pleasant and the non-self as the self. Egoism is considering the non-self as self. Attachment is the like for pleasure. Aversion is the dislike for pain. The desire to live long is there in ignorant people and also learned people. When the obstacles have been diluted, they can be destroyed by resolution of the mind. The active form of obstacles can be neutralised through meditation. The pain which has not yet come, can be avoided. The pain is caused due to false identification with the objects of experience. This identification is due to ignorance. When ignorance is gone, the identification will also be gone. Ignorance is destroyed by self-knowledge.

All impurities are reduced by the practice of eight limbs of yoga. The eight limbs of yoga are yama, niyama, asana, pranayama, pratyahara, dharana and Samadhi. Yama is abstaining from harming others, from telling lie, from stealing, from incontinence and from greed. Niyama is observing purity, contentment, wilful self-denial, study and devotion to the Lord.

When one is established in ahimsa, all living beings will have no enmity in his presence. When one is established in satyam, all his words will come true. When one is established in non-stealing, all wealth will come to him. When one is established in abstinence, he will attain spiritual energy. When one is established in non accumulation, he will attain awareness of his previous and next birth.

Due to external purity, one will not be interested in physical contact with others. Due to internal purity, one will have a pure mind, a cheerful disposition, one pointed mind and will become fit for self-knowledge. Due to contentment, one will have intense happiness. Due to austerities, one will have miraculous power in the body and sense organs. Due to japa, one will have the vision of his favourite form of the Lord. Due to offering one's action to the Lord, one will attain Samadhi.

A posture which is steady and comfortable is asana. Asana is gained by slackening of the body and by meditating on the infinite space. Then one is no longer troubled by the dualities of opposite experience. After that, pranayama is to be practised by restraining inhalation and exhalation. Due to this, veiling of knowledge is removed. Mind gains the power of concentration. When the mind is withdrawn, sense organs also imitate the mind and are withdrawn. This is called pratyahara.

VIBHUTI PADA: Dharana (concentration) is focusing the mind in one place. Dhyana (meditation) is continuous flow of thoughts towards the object of meditation. During meditation when the true nature of the object is perceived without any thought of the perceiver, it is Samadhi (absorption). The first five limbs of yoga prepare one for the practice of the last three limbs of yoga together called samyama- concentration, meditation and absorption. Even samyama does not lead to seedless Samadhi. By doing samyama on the form of his body, a yogi can become invisible for others. By doing samyama on friendliness, compassion and cheerfulness, a yogi can vibrate these qualities. By doing samyama on strength of an elephant, he can obtain that strength. By doing samyama on the navel, he can gain the knowledge of constitution of the body. By doing samyama on the throat, he can conquer hunger and thirst. By doing samyama on the back of the head, he can see celestial beings. By doing samyama on Purusha, he can gain knowledge of Purusha. Due to this, he can gain intuitive knowledge and obtain super natural power of sense organs. These are powers in the worldly state, but they are obstacle to Samadhi. By doing samyama on the gross and subtle elements, one can gain mastery of the elements. Due to this he can have miraculous power of becoming small, big, light weight, heavy, contacting distant places, blessing power, power over five elements and Godliness. One having discrimination of Purusha and buddhi will have omniscience and omnipotence. Once dispassion is gained for these miraculous powers, there will be destruction of seed of all problems and moksa is gained. When mind becomes pure, moksa is gained.

KAIVALYA PADA: The miraculous powers can be gained by birth, medicine, mantras, penance or Samadhi. One who is not distracted by the miraculous powers will have the knowledge of Purusha and prakriti and will attain dharmamegha Samadhi. Then there is cessation of ignorance and freedom from the power of karma. The gunas resolve into Prakriti. This is liberation. Purusha abiding in himself is kaivalyam.

SELECTED VERSES FROM BHAGAVAD GITA: Swami Sankarananda explained that we start any undertaking with a prayer as we need to be objective, live intelligently by seeking help from Isvara to overcome hidden variables. Kurukshetra war was fought between Pandavas and Kauravas for the sake of protection of dharma. But when Arjuna saw that he had to fight with his own Grand-father, Gurus and other relatives he was overwhelmed by emotion.



He knew that in our culture Sannyasis are happy without anything in all situations. Arjuna understood that by winning the war, even if he becomes the emperor of the earth or ruler of the heaven he cannot be happy. Through the topical problem Arjuna discovered his fundamental problem.

Arjuna surrendered to Lord Krishna, expressed his helplessness and requested the Lord to instruct what was absolutely good for him. Lord Krishna began the teaching and told that Arjuna was grieving for those who are not to be grieved for. One who has self knowledge will not grieve over death. For one, whose satisfaction is centred on oneself alone, there is nothing more to be achieved. One needs nothing outside to be happy. When one does not want anything in the universe to be different, he is free. One should surrender to the Lord to know about the Lord without vagueness. All beings are woven in the Lord like beads in a string. One who wants to transcend birth and death should make an effort to understand that all factors of action are Brahman.

One worshipping the Lord by offering his own duty becomes accomplished. One has a choice regarding action but not to their result. One should do his actions with the spirit of karma yoga. With a purified mind one should study self-knowledge. There is nothing purifying like self-knowledge. One should approach a Guru with a proper attitude, ask appropriate questions and serve him. The Guru will teach him self-knowledge. Mahavakya upadesa removes the veil of ignorance. One who has commitment to this knowledge will gain the same. By performing action with the attitude of karma yoga, one is not bound. One who has shraddha in the Sastra and the words of the Guru, who is committed to knowledge and has mastery over his mind and senses, will gain self-knowledge. In order to grow and succeed in life let the words of Sastra (and not likes and dislikes) guide your choices and action.



Report by N. Avinashilingam

Note: This is the 200th Report written by N. Avinashilingam in Arsha Vidya News Letter. He has been writing Reports in Arsha Vidya News Letter from May 2009.

REMINISCENCE OF A YOUNG CAMPER



We came to AVG, Anaikatti near Coimbatore with our family to attend a family retreat between 19th May and 26th May 2018. We were allotted three rooms at Alakanada surrounded by greenery that is not seen in our city life. We, the children attended separate classes in Gurukripa study centre taught by Srinivas Mahodaya, Srinivasalu Mahodaya and Nagarajan Mahodaya.

We were taught yoga, meditation, chanting and Sanskrit with great care and affection from our teachers. We enjoyed the funny moments during story time and happy assembly, which are unforgettable. We learnt interesting stories and played different games with great delight. We were served various delicious food. We visited temples, Gurutirtha (Memorial of Pujya Swamiji) and different corners of the Gurukulam compound. We saw peacocks, deers, squirrels and many kinds of birds and insects.

We learnt the importance of sincerity and punctuality from the programme. The atmosphere and scenic beauty of the place also mesmerised us. We went for walks daily around the compound either with my or Sakshi's or Disha's mother. The closing of the leaves of 'touch me not', viewing peacocks from so nearby and a big herd of deer from so close proximate made us so happy. Only a feeling of fear in the dark after sunset and presence of insects in the room made us uncomfortable.

It was a great experience to have a calm and natural environment of study in the Gurukulam. We are looking forward to stay here again.



Report by Suchismita Dhar, V Standard, Kolkata

Spiritual camp at Rishikesh

2018 June 3 to 10th

A spiritual camp was held at Rishikesh Ashram from 3rd to 10th June, 2018 under the auspices of Swami Brahmaparananda Saraswatiji of Arsha Vidya Tirtha, Jaipur. About 70 devotees from Chennai, Mumbai, Bangalore, Rajasthan, Uttar Pradesh, Haryana, Delhi and, about 17 students from FSH Jaipur and Udaipur participated. ***The Ashram on the bank of Ganges added to the grandeur of the environment.***

The day commenced at 5.00 a.m. with students chanting Rudram rhythmically and in a melodious voice in the temple. It was followed by yoga and dhyanam conducted by Swamiji wherein all went into a transcendental mode.



This was followed by Lectures on “***Srimad Bhagawad Gita***” by Swamiji. The great knowledge of nectar was unfolded to us beautifully and in a most simple way. Afternoons were kept reserved for Ganga snanam, English and Sanskrit classes and games for all the children, classes on shloka chanting and its importance and meaning. The evening Ganga aarti was mesmerizing with everyone singing melodious Ganga stotram and night satsang saw a fiesta of Bhajans where in students were the main performers ending the day with Pujya Sri Swamiji’s soul rendering composition ***Bharata Desha Hitaya...***

Some of the highlights of one week-camp was: blessed to be part of Rudrabhishekam at the Samadhi sthal of Pujya Sri Swamiji ; Sadhu Bhandara; elaborate Ganga maa pooja; pravachan by Swami Satswaroopanandaji, Senior disciple of Pujya Sri Swamiji and Swamini Sadvidyananda Saraswati ; sanskrit skit by Swamini Sachitananda Sarawati; a visit to Kailash Ashram with Swamiji to seek blessings of Mahamandaleshwar ji.

The camp was indeed an enthralling experience. It was amazing to see little/young children along with their parents and grandparents spending their vacation in such a holistic atmosphere. ***We all have returned home with discovering some new dimension in ourselves!***

Our heartfelt thanks to *Swami Shuddhanandaji*, and the entire staff who made our stay during the camp very comfortable.



Report by Sundari Kumar

Retreats offered by AVG Anaikatti

The following are the Vedanta retreats planned. Additional retreats on Astrology, Sanskrit and Ayurveda are likely to be announced later. Every Vedanta retreat will feature temple puja, meditation, classes on vedanta, satsang (Question and answer sessions). Chanting, yoga and sanskrit classes may also be included. Participation in Gurukula seva during the camp as needed will be appreciated.

Retreat Id	Retreat Dates	Retreat Name	Retreat Description
R18-07	8:00PM Saturday, 21 st Jul, to 12:30PM Saturday, 28 th Jul	Gurupurnima retreat	7 day Gurupurnima retreat with Swami Sadatmananda who will teach the Dakshinamurti stotram & Swami Shankarananda who will dwell on the Kaivalyopanisad vakya "shraddha- bhakti-dhyana-yogaad avehi"
R18-08	8:00PM Sunday, 29 th Jul, to 12:30PM Saturday, 4 th Aug	Kaivalyopanisad retreat (Tamil)	A six day Tamil Vedanta retreat on Kaivalyopanisad with Swamini Brahmaleenananda.
R18-09	8:00PM Saturday, 11 th Aug to 12:30PM Saturday, 18 th Aug	Independence day retreat	7 day Independence day retreat on Brahma Vidya with Swami Shankarananda based on the second Mundaka of Mundakopanisad. In addition, participate in the Dakshinamurti mula-mantra japa on Pujya Swamiji's birthday.
R18-10	8:00PM Saturday, 1 st Sep to 12:30PM Saturday, 8 th Sep	Janmashtami retreat	7 day Janmashtami retreat on Prashnopanishat and Narayanashtaka with swami Sadatmananda
R18-11	8:00PM Saturday, 1 st Dec to 12:30PM Saturday, 15 th Dec	Mundakopanisad retreat	14 day Mundakopanisad retreat with Swami Shankarananda covering the third Mundaka in detail and summarizing the entire Upanisad.
R18-12	8:00PM Saturday, 22 nd Dec to 12:30PM Tuesday, 1 st Jan	Christmas and New year retreat	9 day retreat on Self Inquiry with Swami Shankarananda. This will be based on Svarupanusandhana-ashtakam. The retreat will conclude at Lunch time on 31 st . Dec. When registering please indicate if you plan to stay an extra day and start the New-year with the blessings of Dakshinamurti.

Karma – Essence of the third chapter of Bhagavat Gita

The title of every chapter in Gita indicates the topic of the chapter. The word yoga in the title of the chapter means topic. The third chapter is Karma-Yoga that means the topic of the chapter is Karma, action.

In first two verses Arjuna raised two questions that why should he perform an action, that is waging war which is very cruel actions since thousands of the warriors are going to die and what is *shrey*, ultimate good for him that is moksha, liberation for him – action or knowledge. (3.1, 2)

Instead answering the question directly the Lord begins with the unfoldment of two life-styles Karma-yoga - what is karma and it is for whom actions are and JNana-yoga, what knowledge is and it is for whom. In the beginning of the creation He taught two life-styles for human being. On who still sees the purpose of the action in the life, it is better to perform actions as a duty. But one who has seen the futility of the actions renounces the actions and accepts the life of renunciation for acquiring knowledge of the truth. (3.3)

With this basic understanding of karma and knowledge the Lord takes off and starts to present the reasons for performing the actions and explains why it is not necessary for anyone to give up actions physically. **The Lord presentes four stand points – seekers of the truth, prAkRtas – who are busy in their day to day affairs, wise person and the Lord Himself.**

1. Lord KRSNa gave 4 reasons for the seekers of the truth for performing actions and not to give up actions at all.

1.1. Lord KRSNa says, Just by not performing action one cannot get the Naishkarmya-siddhi, actionlessness and also just by giving up karma, sannyAsa one cannot attain moksha, liberation. (3.4)

1.2. It is impossible for anyone to sit for a moment without performing any action because one is always impelled by one's own prakRti, svabhAva born of three guNa namely sattva, raja and tama to perform actions. (3.5)

1.3. Even if one gives up actions physically but keep building castles in the clouds due to being deluded by the objects of senses it would be mithyA-Achara, hypocrisy on his part. (3.6)

1.4. One needs to perform actions as per the call of the situation because without it, it would be possible to maintain/sustain the body or to live one's life. (3.8)

On the contrary it is better for one to continue to perform one's duties with the right attitude and by having a say over one's senses which is called karma-yoga (3.7). This can give one the purification of the mind to attain the self-knowledge.

2. Now Lord KRSNa talks about the reasons for all human beings, whether one is seeker or not. The people who are engaged in their day to day life activities they should also perform actions for following reasons.

2.1 The Lord says that except the actions those are carried out with attitude of an offering to the Lord, (YajNa-karma) all other actions are binding in nature. It means those actions become the cause for new birth. Therefore being free from all kinds of the attachments may you perform all actions as an offering to the Lord. (3.9) Even in the beginning of the creation along with the human being Prajapati Brahmaji created this yajNa. Then He said that let this yajNa be a ishTa-kAmadhuk, wish fulfilling cow for all of you and may you all prosper by this yajNa. (3.10) You propitiate devtas, deities with this yajNa and they will bring peace, pleasure and prosperity in your life. By this you can gain shreya, ultimate good in your life. (3.11) And also the enjoyment of the result of the actions after offering would release him from all kinds of the sins. But suppose one does not offer after gaining the results of one's action and enjoys oneself he is not eating food but eating only sins and he is a thief. (3.12, 13)

In simple words whatever we do or enjoy, we should offer it to the Lord. That means all our actions are yajNa, the offering to the Lord. We should appreciate the Lord in all our actions and while enjoying the result of the actions.

2.2 **Now Lord talks about very broad vision, which includes entire Universe.** It is called Universal-yajNa or Jagat-chakra. We are not only the beneficiary of the universe but we are the part of the universe.

So Lord KRSNa says that all beings are born of the food, the food is due to the rains, the rains is because of the yajNa, yajNa is born from karma, (3.14) karma is from Vedas and Vedas are from Aksharam Brahman, the Lord. Therefore this all-pervasive Brahman is always in the yajNa. (3.15) further Bhagvan says one who does not follow this jagat-chakra; one who does not participate in this universal-yajNa his life itself is pApa, sin and he is indulging in the sensory satisfaction so his human life is in vain. (3.16)

The message here is that one should perform yajNa in his life all the time. Here the yajNa means one's life should be such that it does not create any kind of the disturbance in the environment which includes nature, elements, and all other forms of lives. Even the pollution is also pApa from this standpoint. One needs to perform actions to participate in the sustenance and maintenance of the world. [That means we are not only the consumer of the world but the contributor in the world. As a contributor one needs to perform actions, fulfil his/her duties, no need to give up karma physically. More one contributes more mature he/she is.]

3. Now Lord takes the standpoint of the enlightened person. Suppose Arjuna thinks he has understood the true nature of the self, still he does need to give up action. Though the Lord says that one who is happy with oneself, one who reveals in the self and one who is satisfied with oneself does not need to perform any action. He is free from all kinds of the duties. (3.17) He does not have anything to gain from anyone in the entire universe therefore he does not have any purpose of the actions in his life neither he has purpose of not performing any action. (3.18) **Still Lord says he should perform actions for which Lord KRSNa gives four reasons. Let us see one by one all reasons for performing actions in the life; to be active in the life.**

3.1 In this reason there are two standpoints for performing actions. If Arjuna thinks he has understood the truth then for the welfare of the world he needs to keep performing actions and if he is not enlightened then to gain the purification of the mind; right kind of the mind to understand the true nature of the self he needs to continue the fulfilling his duties. (3.20)

3.2 In the life once person is grown he/she is a role model for someone in the family, school or society. Same way as an enlightened person, Arjuna is a role model for other seekers and as a warrior also being in the battle field he is the role model, archetype for other soldiers on both sides of the army. Because generally the people have a tendency to follow blindly what their role model is doing and they take their role model's actions as a pramANa, role model, authority or standard for what to do and what not to do. (3.21)

(Grand-parents, Parents, elder siblings, sister/brother and other family members are the role models, teachers and co-students in the school/college, for the welfare of the society, in the battle field for the warriors and in the spiritual world for the followers, the seekers and for the students one can be a role model)

3.3 Even for the desire to do welfare of the society wise person should continue to perform actions without any attachments to the action or the result of the actions, the same way as the ignorants are doing with the attachments. (3.25)

3.4 The fourth and the last reason to perform action for the wise person it is extremely important, especially in the life of any human being. The Lord says that being a role model or an enlightened person it becomes very responsible life and actions so lead such a life that it does not create any kind of the disbelief, confusion or conflict in the life and the mind of the children, the students, the followers, seekers and other ignorant people in the society. It should not hurt others Shraddha, faith, belief because whatsoever all human beings are living their life as per their Shraddha, faith, belief only. (3.26)

4. Finally Lord KRSNa is presenting Himself as an example for performing actions; not giving up actions at all, though he is actionlessness (non-doer and non-enjoyer, akartA-abhoktA). He takes both standpoints – from the standpoint of Himself and from the standpoint of the others who can make Him role model or follow him blindly.

- 4.1.** Lord says, “Look, Arjuna! I do not have any duties whatsoever in these three worlds, which can impel me to perform actions. Nor there is anything in three worlds which is not yet gained for my enjoyments, for which I need to perform actions, still I perform action, I am driving your chariot. See! I am your charioteer on your request.” (3.22)
- 4.2** Suppose I give up the actions and do not perform my duties due to my indifference (Atinidriya) towards the actions, the others would follow me and would fall from their responsibilities towards the family, society and the world. (3.23) As a consequence I would be the cause or responsible for creating confusion in the society (varNa-sankara) regarding one’s duties. In this way I would be responsible for the destruction of the people because they are being moved away from their duties. When one is not performing his/her duties he/she would indulge in the sense-objects. And sometimes for desired objects they would cross the Dharma. If there is no dharma in the society it would lead to the destruction of the humanity. So I would be the responsible for the destruction of the people. (3.24)

Mahakumbhabhishekam

With the benign blessings of Puja Swamiji and under the guidance of Swami Omkaranandaji, the Mahakumbhabhishekam of Sri Medha Dakshinamurti and Sri Kalyana Subrahmanya Swami temples at Arsha Vidya Gurukulam was conducted on 17th June 2018.



Purvanga Pujas were held on 13th and 14th. It started with puja to Swami Dayananda at Guru Tirtha by Swami Omkarananda, followed by other rituals. On 15th and 16th various rituals as prescribed Siva Agama were done, beginning with Vigneshvara puja, Punyahavacanam, Agni-Tirtha-mrt-sangrahanam, Rakshabandhanam, Kumbhalankara, Kalakarshanam followed by Prathama, Dvitiya and Trtiya – kala pujas. Disciples (Sanyasis and Grahasthas) of Puja Swamiji from across the world participated.

On 17th amongst 2700 devotees, the Mahakumbhabhishekam was successfully conducted followed by lunch. In the Evening the Mahabhisheka and Maha-diparadhana were done, followed by Prasad distribution and dinner.

June 17 the Mandala Puja also was commenced.

Detailed report of kumbhabhishekam will be covered in next issues. Front and back covers of this issue carries few photos of the function.

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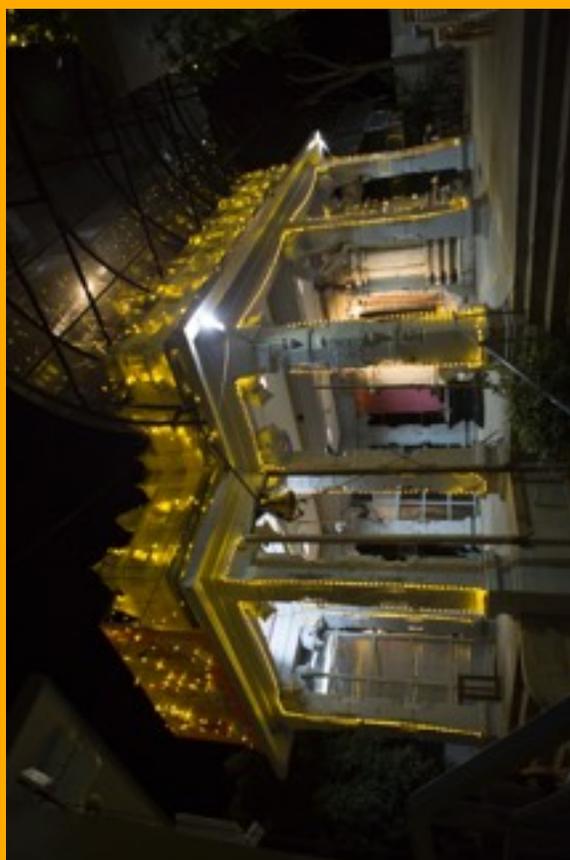
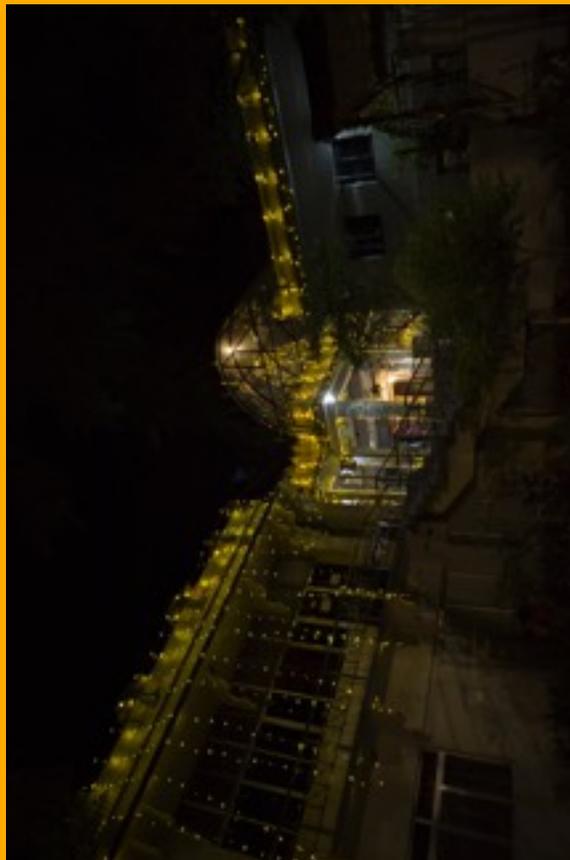
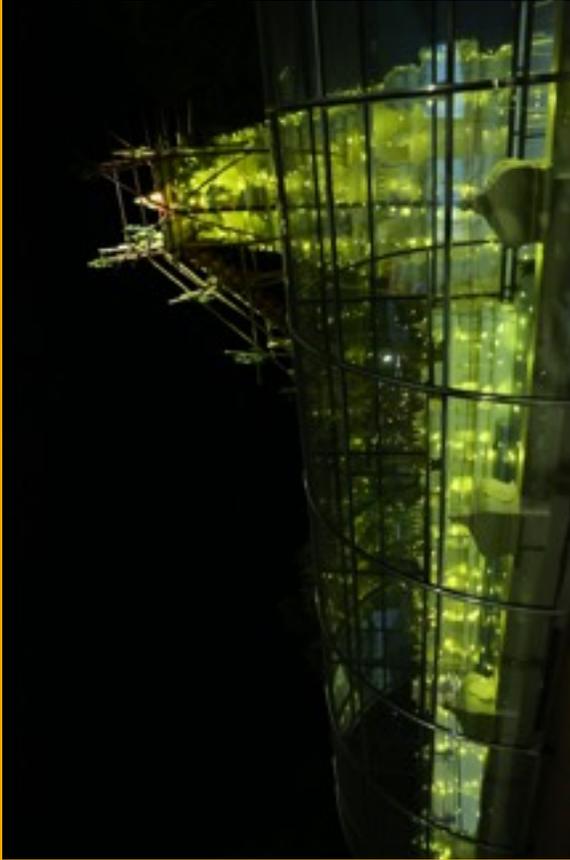
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Medha Dakshinamurti temple lighted up for the kumbhabhishekam



Lord Jnana Ganapati



KalyanaSubramanyar



Kumbhabhishekam



Lord Medha Dakshinamurti



Lord Narmadeshvarar



Jnaneshvari