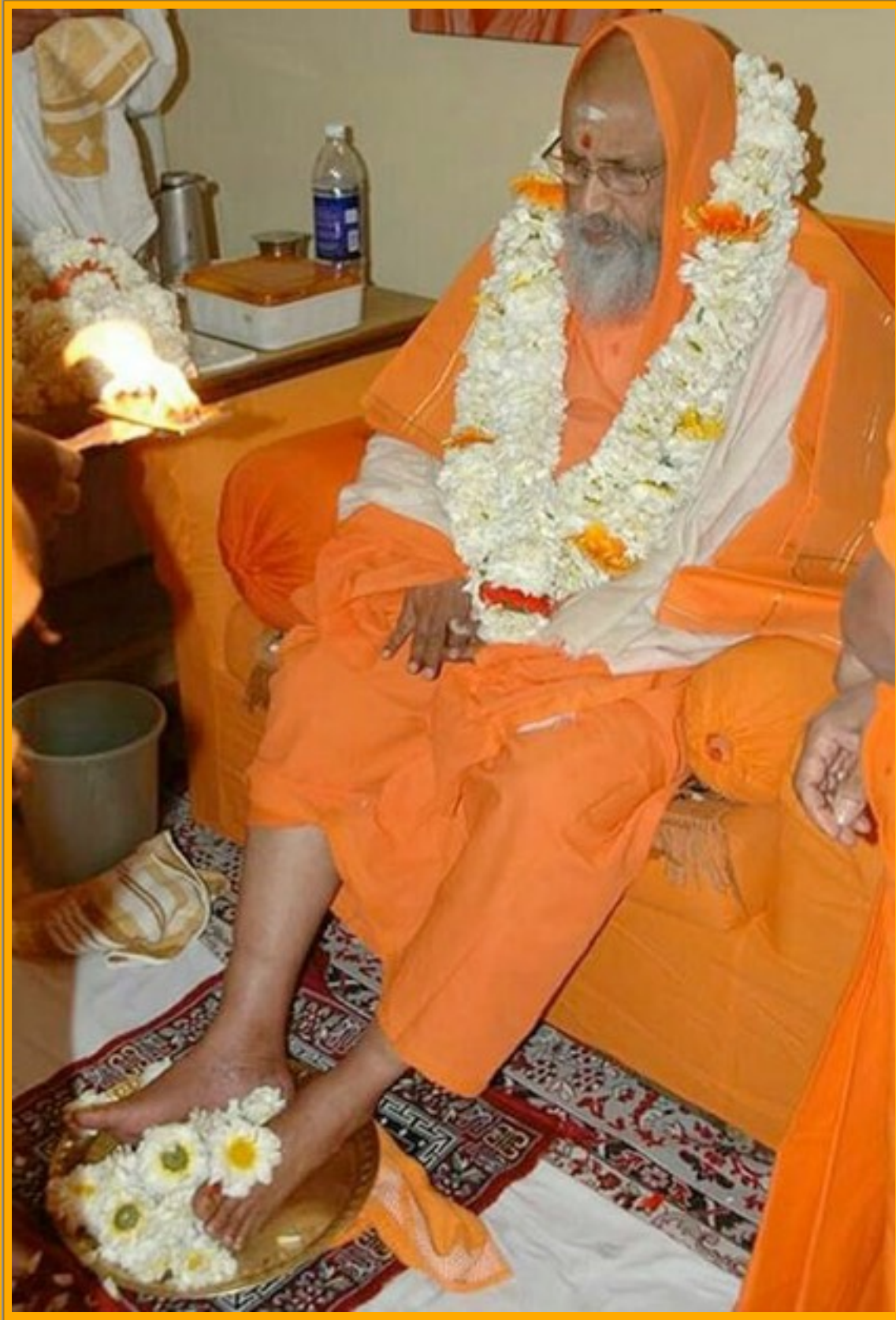




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*Arsha Vidya
Newsletter*

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!

Mundakopanishad

Mantra 3.1.2

समाने वृक्षे पुरुषो निमग्नः
अनीशया शोचति मुह्यमानः
जुष्टं यथा पश्यन्त्यन्यमीशम्
अस्य महिमानमिति वीतशोकः ॥३.१.२॥

*samāne vṛkṣe puruṣo nimagnaḥ
anīśayā śocati muhyamānaḥ
juṣṭam yathā paśyanyanyamīśam
asya mahimānamiti vītaśokaḥ ||3.1.2||*

muhyamānaḥ -- being deluded; *nimagnaḥ* -- being sunk;
samāne vṛkṣe -- in the same tree; *puruṣaḥ*-- the person;
śocati -- grieves; *anīśayā* -- due to helplessness;
yadā -- when; *paśyati* -- one recognises; *anyam* -- the other one;
juṣṭam -- worshipful; *īśam* -- the Lord of all; *asya*-- his;
mahimānam-- glory; *iti* -- thus; *vītaśokaḥ* -- becomes free from grief

Being deluded and lost in the very same tree, the person comes to grief due to helplessness. When one recognises the other, which is worshipful, which is the Lord of all, and knows (all this as) his glory, he becomes free from grief.

Samāne vṛkṣe puruṣo nimagnaḥ: the *puruṣa* is sunk in the same tree. In the tree, in the physical body, which is the same for both *jīva* and *Īśvara*, the *jīva*, like a dry but loaded bottle gourd¹³³ that sinks, gets drowned. If the inside is empty, the bottle gourd floats. The *jīva* is loaded inside with ignorance and its products such as doer ship, like and dislikes and so on. He is sunk with varieties of notions like, 'I am as good as the body, mind and senses.' All that one has to do is t make a single puncture, through *vicāra* inquiry. These notions require just one beam of light to disappear into thin air. They thrive in the darkness of ignorance. Because of these notions, one repeatedly takes birth and dies and in between gets connected with people--- relatives, in-laws and friends--- and disconnected also.¹³⁴ It is like the logs of wood floating in the ocean joining together at one time, and falling apart when a big wave dashes against them. Many generations are gone. People come and go. Even through one wants to hold on to people come and go. Even though one wants to hold on to people, one cannot. The holder himself is gone in the process.

Anīśayā śocati: he grieves helplessly. The *jīva* is *anīśa*, helpless in the body. He is not *īśa*, the master. There is no lordship here. Each person has this desire--- 'What is desirable should happen to me, and what is undesirable should not.' There is a prayer on the part of everyone for the fulfillment of this desire. If he does not pray to the Lord, he propitiates the local persons. He goes to those who are powerful in order to get things done. This longing is constant in everybody. But the desirables and the undesirables are endless. Again, it is not easy to get the desirable or to ward off the undesirable.

You find yourself incapable and helpless in gaining the desirable or avoiding the undesirable. You do not always get what you want. In fact, you always seem to get what you do not want. You do not want grey hair, but you get it. Either way you are helpless. This is what is called *anīśa*, helplessness.¹³⁵ Identified with the physical body, mind and senses, you cannot avoid the limitations in knowledge and power. Due to this helplessness you come to grief. It is the whole basis for your feeling of smallness and insignificance.

Whether you have something or do not have it, whether you gain something or not, the sense of, 'I am incapable' is always there. You cannot change the world totally because every change requires further change. You cannot change the order in the world. You cannot change anything-- you learn it over a period of time.

'Rarely does anyone understand me.' It is another problem. Nor you are able to make yourself understood by others. Even the Lord seems to despair when he says, "Some rare ones understand me in essence."¹³⁶ So, if you feel you are not understood, it is understandable. It is the basic problem of a human being because he is self-conscious. The animals do not have the same degree of self-consciousness, and so they do not have the kind of problems that human beings have. But human beings can solve their problems. It is necessary to solve them because you are capable of being free from these problems in the wake of knowledge. You are born ignorant and continue to be ignorant, and due to ignorance you commit mistakes. So there is confusion and despair. You lament and grieve all the time. You are affected by varieties of grief.

Muhyamānaḥ: being deluded. A human being is deluded with reference to everything -- human pursuits are not clear, values are not clear, the means to achieve the ends are not clear and the realities are not clear. All this is due to *aviveka*. The deluded ones perform actions due to *aviveka*, gets worried and frustrated in various ways about things happening or not happening. How does one get out of it?

As a result of *puṇya* accumulated over a period of time in many births, one is shown the way to get out of this drowning situation by a very compassionate guru.¹³⁷ The guru tells him, "You are not the *bhoktṛ*, experiencer. *Bhoktṛtva*, the states of being and experiencer, is only incidental. It is not the reality. The reality is ātman, the *caitanya*." Following this path of inquiry, *yadā anyam īśam paśyati vīta-śoko bhavati*: when one recognizes oneself as not separate from the other, the Lord, one becomes free from sorrow, free from the sense of smallness. Everybody wants to be that Lord. If the Lord is other than oneself, then one will definitely feel small and insignificant. One will never be free from sorrow if there is a second person. Looking at a happy person, an unhappy person is not going to be happy. The fact is that there are not two birds here. There is only one bird which is always free; the *bhoktā* bird is *mithyā*. In the *mithyā* there is *satya*, and the *satya* is pointed out by this imagery.

The other bird is called *juṣṭaḥ*, sought after.¹³⁸ Your love for lordship is always there. You do not like to be *anīśa*, to be a wanting and insignificant person. The only significant person in the world is Īśvara, but you never suspect that you can be that Īśvara. So Īśvara becomes an object of worship and seeking. You get to know that there is an Īśvara by seeing others seeking him--- going to a teacher, getting the knowledge, living the life set out by the śāstra and so on. The preceding generation has set the track for the succeeding generation to follow. You think, "Perhaps it is the way." It is a general understanding gathered from society, or from the paperbacks written by people who have followed the track to some extent.

The lifestyle of renunciate also shows that there is something here in this life to be accomplished. Children observe the kind of respect that *sannyāsin* gets when he visits the house for *bhikṣā*, and they come to know in general that a *sannyāsin* is seeking God. By being born in this tradition, you get an insight and some knowledge about overcoming your helplessness through the knowledge of Īśvara.

This is the only way to solve the problem of helplessness. When you feel helpless, you always will and need to seek help from outside. The helpless individual cannot think that he or she can be totally free from being helpless. An insight about the Lord as the one who is worshipped and sought after becomes very important. That is why the word '*juṣṭam*' is very significant here.

When you recognise the identity between you and Īśvara, you discover that everything is your glory only, *asya mahimānam iti*. The whole jagat is your glory, including the mind and senses, doership and enjoyership, the actions and the results of actions and so on. It means there are not two ātmans here, but only one.

The *śruti* first presents *jivātman* and *paramātman* as separate beings in order to distinguish them from one another. Afterwards, *jivātman* is swallowed as *mithyā* in the wake of knowledge. If it is not swallowed, then it is a dangerous knowledge. It will create a split in the person. Already one has enough splits inside; one does not want any more.

Everything that is here is Īśvara's glory, only when it is *mithyā*. If the subject-object relationship is true, then it is not a glory; it is only a dharma. If the fire is hot, it is not the glory of fire; it is its nature. Glory is something like a feather that you wear on your cap. The cap must be free of feathers. If a feather is part of it, then you do not add it as a new glory--it does not become 'a feather in your cap'. It is not always a glory to have feathers on your cap. A glory should be something without which one can exist. Only then it becomes a glory. Your nature is self-evident and self-effulgent consciousness that is independent of everything. Everything is an 'as though' addition, and therefore, is glory. When you recognize Īśvara's glory in this way, then you are free from sorrow. Such a person has found his or her fulfillment.

What is said in the above two *mantras* is confirmed in the mantras that follow

133 भोक्ता जीवः अविद्या-काम-कर्म-फल-रागादि-गुरु-भाराक्रान्तह् अलाबुः इव सामुद्रे जले निमग्नः निश्चयेन देहात्म-भावमापन्नः । (मुण्डक भाष्यम्)

134 अयमेवाहम् अमुष्य पुत्रः अस्य नत्ता कृशः स्थूलह् गुणवान् निर्गुणः सुखी दुःखी इत्येवं-प्रत्ययो नास्त्यन्योऽस्मादति जायते म्रियते संयुज्यते वियुज्यते सम्बन्धि-बान्धवैः । (मुण्डक भाष्यम्)

135 न कस्यचित् समर्थोऽहम् पुत्रो मम विनष्टह् मृता मे भाया किं मे जीवितेन इत्येवं गीन-भावोऽनीशा । (मुण्डक भाष्यम्)

136 मनुष्याणां सहस्रेषु कश्चिन्मां वेत्ति तत्त्वतः । (भगवद् गीता 7.3)

137 कदाचिदनेक-जन्मसु शुद्ध-धर्म-सञ्चित-निमित्ततः केनचित्परम-कारुणिकेन दर्शित-योग-मार्गः । (मुण्डक भाष्यम्)

138 This is derived from the root *jus*, to devote, with the past passive participle suffix '*ktah*' added to it in the sense of karma, object. The word means worshipful or loved.

to be continued....

The concept of yajña in the Bhagavad Gītā¹

Continuation from last issue...

Objective mind is an effective mind

We are not effective when we are not composed. When we have the right attitude, I make correct judgment. To assess a situation and come to a decision, we need an objective, composed mind. We become more efficient. It allows us to have an effective relationship with the near and dear. That is emotional maturity. Along with IQ, we need EQ (Emotional Quotient) and SQ (Spiritual Quotient).

Do the right actions without attachment

With the emotional maturity, even as we do the right actions, it is possible that we seek reward and encouragement. Lord Kṛṣṇa advises us to remain free from attachment (मुक्तसङ्गः). Typically, we are not satisfied with just the outcome; we want more than that. For example, we want to be recognized and appreciated for our efforts. We seem to have an agenda always. We seek visibility, personal reward, praise and gratification. Lord Kṛṣṇa advises us to be free from these attachments to the outcomes, to leave the outcomes to Īśvara (BG verse 2.47) and treat them as prasāda. It seems to be a tall order because we got habituated to the rewards. The Bhagavad Gītā instructs us to shift our motivation from karmaphala to karma. Even as we do the actions without attachment, Lord Kṛṣṇa advises us to do them properly, in the right manner and whole heartedly (समाचर-सम्यक् आचर). We do the actions as a self-offering all through our life. We offer our ignorance, resentment, anger, etc. We use every occasion to do this offering. This is the best way to purge these tendencies. We need to understand that getting rid of these tendencies and hence our sorrow is same as creating everlasting happiness.

Two paths of action

Performing an action with an attitude other than the spirit of offering, binds the person (यज्ञार्थात् कर्मणोऽन्यत्र कर्मबन्धनः). Doing with the spirit of offering the action liberates the person. Actions performed without a personal agenda lead to freedom. Kāthopaniṣat says that two contrasting options (1.2.4, दूरमेते विपरेते विषूची) are presented to a human being, śreyas and preyas (1.2.2, श्रेयश्च प्रेयश्च). Having clearly considered them, a discriminating person chooses śreyas rather than preyas. The former frees and the latter binds. We find ourselves chasing the path of self-gratification and in that process are driven further and further into bondage. Whereas, when the actions are performed with the spirit of offering, the ego is neutralized and rāga and dveṣa are subdued.

Human beings versus other creatures

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्तिवष्टकामधुक् ॥

sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ |
anena prasaviṣyadhvameṣa vo'stviṣṭakāmadhuk || Gītā 3.10

In verse 3.10, Lord Kṛṣṇa states that the creator created the universe and all its beings, including the human beings. The rest of the creation has an inbuilt order, whereas human beings are endowed with “free will.” Free will gives us the freedom to do or not to do an action. We could choose to do the right action or an action that is convenient. We may choose to perform an action to avoid pain or to hurt others. Other creatures don't have the free will to choose their actions. So, human beings need guidance on how best to utilize the freedom. Otherwise, the freedom can be misused. So, the creator gave the gift of yajña to the human beings. Prajāpati, the creator, said, “By this yajña shall you prosper. May this yajña be a bestower of desired objects (wish-fulfilling cow).” Other beings surrender to the creator and accept whatever is given. Their needs of आहार-निद्रा-मैथुन (food, shelter and procreation) are provided for.

Cooperative effort

This universe is for all the creatures. We may ask why there are mosquitoes. They have as much right to exist as we do. Living in cooperation, in harmony with the creation, is yajña. In a cooperative effort, one's duty is more important than one's need. I do my duty to fulfill your need and you do the same.

देवान्भावयतानेन ते देवा भावयन्तु वः।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ॥

devānbhāvayatānena te devā bhāvayantu vaḥ |

parasparam bhāvayantaḥ śreyaḥ paramavāpsyatha || Gītā 3.11

In verse 3.11, Lord Kṛṣṇa says, “By the spirit of cooperative effort, may you propitiate the gods देवान् भावयतानेन. In turn, they propitiate you and fulfill your needs ते देवा भावयन्तु वः.”

Pañca mahā yajna

Vedas talk about five types of living beings; devatās, rishis (preceptors), pitṛs (ancestors), manuṣyas (human), bhūtas (all other living creatures like animals and plants). Vedas present human beings as central to the entire universe. They also instructed what we should do so that our actions automatically become an offering. All are manifestations of Īśvara. We are all interconnected and we should live a life such that the needs of all the living beings are taken care of. All living beings depend on the humans and in turn they depend on them. It is said that human beings are born with five debts (ṛṇas) - deva-ṛṇa, riṣi-ṛṇa, pitṛ-ṛṇa, manuṣya-ṛṇa and bhūta-ṛṇa.² Accordingly, we are required to perform five yajñas, called pañca mahā yajnas, every day of our life.³ They are: deva-yajña, riṣi-yajña, pitṛ-yajña, manuṣya-yajña and bhūta-yajña. Offering to various devatās is deva-yajña. Learning and teaching scriptures is riṣi-yajña. Doing śrāddhā for manes and continuing the family lineage so that the offering can continue is pitṛ-yajña. As a householder, offering services to guests is manuṣya-yajña. Providing for birds, ants, cows, trees, etc. is bhūta-yajña. A human being is expected to live conscious of this daily duty. देवान् in verse 3.11 includes all the above types of yajña. When we perform actions with the spirit of offering, the offerings come back to us as blessings. By this there is a mutual prosperity स्त्रेयः पदम् अवाप्स्यथ.

Cooperation vs Competition

इष्टान्भोगान् हि वो देवा दास्यन्ते यज्ञभविताः।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः॥

iṣṭānbhogānhi vo devā dāsyante yajñabhavitāḥ |

tairdattānapradāyaibhyo yo bhuṅkte stena eva saḥ || Gītā 3.12

In verse 3.12, Lord Kṛṣṇa teaches the key to worldly and spiritual prosperity in conformity to dharma. He recommends the adoption of the cooperative system for human prosperity. All these beings propitiated as described above, they give us the desirable objects -

इष्टान्भोगान् हि वो देवा दास्यन्ते यज्ञभविताः

Let us compare and contrast the cooperative lifestyle with the competitive lifestyle prevailing today:

Cooperative	Competitive
सात्विक - sātvik in nature	राजसिक / तामसिक- rājasik/tāmasik in nature
Attitude of offering is important	Attitude of grabbing and selfish ends are important
Invokes charity, compassion and kindness in us	Invokes greed, jealousy, anger, etc. in us
Help each other and all the beings	Hurt each other and the environment
Removes stress	Builds stress
All beings are equal	Dubbed as a system of equal opportunity, but in practice, it is winner who gets all. Only winner gets respect.
Leads to everlasting happiness	May give short-lived happiness
Liberates the person	Binds the person

Don't be a moral thief

In the second half of verse 3.12, Lord Kṛṣṇa condemns the person who enjoys the objects given by other beings but does not adopt the attitude of offering in return. Such fellows are moral thieves, says Lord Kṛṣṇa -
तैर्दत्तान्प्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥

One may say that nobody follows the cooperative lifestyle and that it is not practical. But, with a little introspection, one can deduce that wealth and comfort do not necessarily equal happiness. All creatures contribute to one's life. If one becomes insensible and is only a consumer, then one is violating the order and is not joining the order. Really speaking, one is sowing the seed of unhappiness for oneself. One can choose to let the world be what it is and for oneself and family adopt the spirit of cooperation. As Lord Kṛṣṇa states such a lifestyle is a wish-fulfilling cow.

Key to release oneself from sins

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यामकारणात् ॥

yajñaśiṣṭāśinaḥ santo mucyante sarvakilbiṣaiḥ |

bhuñjate te tvaghaṁ pāpā ye pacantyātmakāraṇāt || Gītā 3.13

To whatever one earns there is an unseen contribution by all the other five types of beings discussed earlier. Those who offer to these beings and then take for themselves whatever is left are released from all sins, says Lord Kṛṣṇa in verse 3.13. In the earlier days, harvest from agriculture was offered to the village temple, priests, carpenter, etc. and whatever is left is taken for themselves. This spirit still applies and so one needs to follow it in one's life. Devatās, rishis, ancestors, other human beings and living beings, all contributed. It is only fair that I contribute my share and take whatever is left as prasāda. In the second half of the verse 3.13, Lord Kṛṣṇa says that a self-centered consumer only accrues papa ते पापाः भुञ्जते. So, it is a matter of being sensitive, being a contributor and get released from sins.

Play your role in the cosmic order and be prosperous

Lord Kṛṣṇa brings to our attention to the universe around us in verses 3.14 and 3.15.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्म समुद्भवः ॥

annādbhavanti bhūtāni parjanyaḍannasambhavaḥ |
yajñādbhavati parjanyo yajñaḥ karma samudbhavaḥ || Gītā 3.14

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥

karma brahmodbhavaṃ viddhi brahmākṣarasamudbhavam |
tasmātsarvagataṃ brahma nityaṃ yajñe patiṣṭhitam || Gītā 3.15

All living beings are products of food. Food is possible because of rains. Society's adherence to the spirit of offering, yajña, causes rains. Yajña is, in turn, born of duty, कर्म. Duties are prescribed by vedas, ब्रह्म. The varṇāśrama structure has this spirit built in. It was meant to create a cooperative society. By adhering to this cycle, the Vedic society achieved prosperity. It was prosperous because people followed dharma. So, whenever one makes an effort of contribution, it is useful to others. One must always assess on the basis of what one has and not on the basis of what one does not have. One shall keep in mind 3 T's that one can offer to others: Time, Talent and Treasure. The grace of Īśvara is involved whenever our conduct is in conformity with the spirit of yajña. As rivers bring water to all, sun brings light to all, when we act in the spirit of yajña, Īśvara's grace also comes to us. This cosmic order helps us understand the beautiful insight about this world. It is a matter of being sensitive and being worshipful about the universe. These verses teach us how to live our life in harmony with this order. It brings inner harmony. So, by adhering to this order and by living a life of offering, in addition to worldly prosperity, Lord Kṛṣṇa says that one will attain spiritual prosperity as well श्रेयः परम् अवाप्स्यथ(3.11).

Conclusion

Human beings want happiness. The teachings of the Bhagavad Gītā help one to discover this happiness in oneself by bringing the spirit of offering, yajña, into one's life. To begin with, one practices the attitude of yajña deliberately. With clarity and understanding, one learns to interpret the situations so that one's actions are done with an attitude of offering. Īśvara's grace is present wherever this spirit is followed. Even though Īśvara's grace is everywhere, just as sunlight is available only for those that keep the window open, may one gain His grace through yajña.

¹ This article is excerpted from the talks on the subject given by Swami Viditatmananda Saraswati in New Jersey, July 6-8, 2017. It is prepared by Mani Natarajan, Piscataway, New Jersey.

Understanding the Unconscious¹

Swami Dayananda Saraswati

Continuation from last issue...

One-step and two-step response

The inner space is provided by a certain clarity and understanding of all that has happened to me. It gives me a beautiful frame of mind to deal with myself, and also, others. Not only have things happened to me, things have happened to others too. A person behaves in a particular way because there is a background. I recognise the person's background in that behaviour. This recognition gives me space, so I will not immediately react to that person. This is what I call a two-step response to the world. A one-step response is, "How can you say that?" "How you can ever say that?" How dare you say that?" It is a mechanical response.

With a two-step response, you say, "Oh, there is a background behind the person's remark." You have the space inside for that. You recognise that there is a background for his or her statement; otherwise this statement would be unacceptable. It is unbecoming of the person. You understand that there is something behind the person's behaviour, and you respond to the person, not the behaviour. Thus, you make a two-step response.

A two-step response gives you that inner leisure, the inner space to deal with people of different backgrounds without being ruffled, without being taken for a ride. You can just step back and look at them kindly. Here is where kindness comes, compassion comes and understanding comes. If everyone had this two-step response then everybody would be saintly. All saintliness lies just one step away. Everybody has this saintliness one step away. To respond to the world consciously, you first need to respond to your own issues. You need to have the space to welcome your anger, your fear.

Managing the anger

"Swamiji, this seems to be something different. We are always told to control our anger." If you control your anger, a few days later, you will have a tsunami. We do not control anger; we control the expression of anger. Please understand the difference. By not expressing your anger, you do not victimise your children; you do not victimise your spouse. Marriage does not mean having a sparring partner. You do not victimise anyone. 'Control your anger' is a loose statement. You cannot control anger, because anger does not seek your permission to come. It does not ask, "May I come? I have been waiting for some time. May I come now?"

There is so much ignorance about anger that it has become a moneymaking topic. At some workshops on 'how to control anger', they say, "Whenever you are angry, think of this or of that. Divert yourself from anger." If you divert your anger you will develop diverticulitis! Where will the anger go? You only control the expression of your anger. You can use your will for this, that too with the help of people. Intelligent living is to seek help when you need help. Therefore, if you can use your will with some help, you can avoid victimising anyone. This is called dama; dama means bāhyendriya-nigraha, control of the external organs. You do not victimise anyone, but since anger is inside you, smoke will come out of your ears.

To avoid that, you write the anger out. Writing the anger out means getting rid of anger. You handle your own unconscious intelligently; you handle yourself intelligently. You cannot be ignorant about this.

When a New Year begins, you make a vow, “I am going to write a diary.” Recently² you might have made one. Please check the diary now; check all the diaries from 1999 onwards at least. You may have entries on the first three pages. The rest will be blank and it may have been used as a scrapbook. Such is its fate. So, do not make these unintelligent vows. Why do you make them? Be intelligent. You know that you are not going to write a diary, so, why do you make the vow? In the same way, never say, “Hereafter, I am not going to get angry.” It is wrong. You say, “I welcome anger, but I am not going to victimise anyone. I will not victimise my own children. I am not going to victimise my spouse. I am not going to victimise my in-laws, or anyone; I am not going to victimise myself either.” It is clean as a whistle. It is not correct to victimise oneself either. We need to be intelligent. We need to handle this intelligently.

Welcome the anger

You welcome anger. When it comes, you do not victimise anyone, but you do not reject the anger either. It is easier with some help. You can help yourself and you can ask your own family for help, and thus convert a dysfunctional home into a functional one. Make it functional by telling everybody, “In this house, hereafter, nobody is going to victimise anyone because of his or her anger.” It means that when you are angry, you say, “I am angry now, I will talk to you later.” Tell the others also, “When you are angry, say that you will talk later.” Empower them by saying, “Whenever I am angry, please remind me that I am angry, so that I will not victimise others.” Tell this to your children; they will remind you before you get anywhere near anger. They know. “Dad, you are somewhere near getting angry.” They know; they can remind you. They also cannot victimise anyone. Make the home functional. You cannot hand over a better inheritance to your children than an honest home, a clean home where there is understanding. The growth, self-growth is in the home. What kind of a home is it where the self is crippled? What kind of a home is it where, the children scamper to their own rooms or wherever they can hide themselves, because father is coming?” The ‘father’s coming’ is like a warning, like a tiger’s coming. Except the dog, everybody goes inside. There are some people from whom even the dogs go away. It is not right. This is not intelligent living. We need to be intelligent. I say, we need to be intelligent.

The recognition of an unconscious is a breakthrough. Therefore you do not blame yourself. No child is responsible for all that has happened. It is absolutely innocent. It does not mean, however, that the parents are to blame. They have their own unconscious to deal with. There is no need to blame anyone; if they had cared a little more, they would have done much better, but they did not know. The result is that you have pain and anger is the outcome. With this understanding, you can create a home, a functional home, without traces of the old problems. There is dialogue; there is fairness. Even a small hut becomes heaven when there is dialogue, when there is understanding. You can be honest only when there is no shame. You need not be ashamed of anger because you understand that it is not wrong; that it is the expression of the unconscious. This is how you change.

¹ Edited excerpt from *Intelligent Living*, Arsha Vidya Research and Publications, Chennai, 2006

Events at AVG During August-September 2017

VINAYAKA CHATTURTI: On August 25, 2017 Vinayaka Chatturtti was celebrated in Sri Jnana Ganapathi shrine at Sri Medha Dakshinamurthy temple.

SWAMI CHIDATMANANDA'S VISIT: On August 25, 2017 Swami Chidatmananda and a group of his students from Bengaluru visited the Gurukulam. They stayed here for 2 days.

GURU PEYARCHI PUJA: On September 2, 2017 Guru Peyarchi Puja was performed at Sri Medha Dakshinamurthy temple. Ekadasa rudra abhisheka was performed. Sri Dakshinamurthy Astotra Sada Namavalli was chanted. Around 500 devotees attended.

SWAMINI SUPRABHANANDA'S CAMP: Swamini Suprabhananda from Ahmedabad conducted a 7 day spiritual camp from Sep 14, 2017 at AVG, Anaikatti. She has done a long term Vedanta course at AVG Anaikatti during 1995-1998. She taught Narada Bakthi Sutram. 40 students attended.



Sw Suprabhanandaji camp

FORTHCOMING EVENTS:

VALEDICTORY FUNCTION OF LONG TERM COURSE: On September 28, 2017 Swami Veditatmananda will deliver the valedictory address for the long term Vedanta course of 2014-17

PUJYA SWAMIJI'S ARADHANA DAY (BY TITHI): On October 1, 2017

VEDANTA CAMP: The Essence of the Upanisads by Swami Sadatmananda from Oct 2, 2017 to Oct 8, 2017

JNANA YAJNA AT COIMBATORE: Jnana Yajna by Swami Omkarananda at Bharatiya Vidya Bhavan, RS Puram, Coimbatore from Nov 18 to 24, 2017.

27TH ANNIVERSARY OF GURUKULAM: On Nov 26, 2017

PREPARATION FOR BALALAYAM: From Nov 27, 2017

BALALAYAM OF TEMPLES: Commencement of Thiruppani towards Mahakumbhabhishekam on Nov 30, 2017.

MAHAKUMBHABHISHEKAM OF TEMPLES: On June 17, 2018

-Report by N. Avinashilingam

FEED BACK ABOUT THE LONG TERM COURSE

Pujya Swami Dayananda Saraswati told the students of the earlier course, for those who may wonder whether they did well or not after 3 years, “Don’t worry, this teaching goes and sits inside.”

We present the feedback received from Students of the long term course 2014-17 held at AVG, Anaikatti:

It is by special grace that I had the opportunity to study Vedanta and Sanskrit for the past 39 months at AVG, Anaikatti. The Gurukulam provides all that a student requires to be able to comfortably study and stay with the teaching. The first year was most memorable where we were privileged to learn all that we could from Pujya Swamiji. The jnana-ganga continues to flow through his trusted disciples. Every day has been a blessing - to be able to learn from such committed and caring Acaryas who spare no efforts to help us understand the vision of the Sastra. Perhaps nowhere else Shankara Bhashyam is taught with such clarity, precision, commitment and reverence like our Acarya did. We are indeed blessed to have received the treasure of knowledge from the parampara in its pristine form. - **N. Arthi, Chennai.**

I had the good fortune of getting purna ashirvada of Pujya Swamiji and other Acharyas of our Guru Parmpara. Due to the grace of the Acharyas, I have received the vision of the Sastra. It had been grace all the way. I had Sastra kripa, Isvara kripa, Guru kripa and Atma kripa. I was an instrument for launch of a website for sharing free e-books on Vedanta and Sanskrit grammar and also for the widely read Pujya Swamiji’s brief biography. I have a sense of satisfaction that the purpose of this birth has been achieved. Now I can happily accept whatever happens as Isvara’s order. – **N.Avinashilingam, Coimbatore.**

41 months – a long period of time seems to have passed in a jiffy. This is the beauty of the long-term course and also the routine of Gurukulam life with its modest but apt boarding and lodging facilities. Having developed an interest in *Advaita Vedanta*, which almost coincided with my retirement from active corporate life, I have oft-times felt that I should have pursued this course much earlier in my life when I had more physical energy and *medha shakti*. It did not happen because, perhaps, I did not have sufficient *adhikaritam* and maturity born out of experience of samsara. I am reminded of Mundaka Upanishad mantra “*Pareekshya lokaan karmachitaan brahmanah....*”, which makes a lot of sense in my case.

And that is why perhaps, during *shravanam*, I did not have many doubts about what was being taught. Shruti, Bhagawan Bhashyakara and the painstaking and exemplary teaching of Acharyas, put to rest a few doubts, which arose in my mind, as if they could read my mind. This was the easy part, which was aided by the knowledge of Sanskrit language and grammar, gained during the course. However, *viparyaya*, the past orientation is a big obstacle, which is not easy to overcome. Therefore, what is left now is, for me to engage wholeheartedly in *nidhidhyasanam* through “*tat chintanam, tat kathanam, anyonyam tat prabodhanam*” to gain *viparyaya rahita atma jnanam*, which is *aparoksha jnanam*, the goal of this entire pursuit. -**R.Ganapathy,Mumbai**

I will always be grateful to this Gurukulam and to our teachers. For the last couple of years all that is required for this pursuit of knowledge was given to me here without reserve, without any demand other than my commitment and sincerity in this pursuit. Not only the most important knowledge of Brahman was given, but also in many ways – by opportunity of doing seva, by being part of the temple activities, by namaskarah, by living in connection to the Vedic culture, by the proximity with the Acharyas and others - the means to gain the adhikaritam necessary to receive and assimilate this knowledge was also given. Sanskrit was taught thoroughly with joy and patience, giving us the entrance key to study the Sastra in depth. With this background our great teacher Swami Sadatmanandaji was able to communicate to us the message of the Upanishads, and also to make us understand the style of writing and the ways of thinking of Bhagavan Bhashyakarah. He did it by covering every sentence and idea of Bhashyam without any gap whatsoever. It was amazing. Having received here the greatest wealth in the form of this teaching I can move on after the course is over, without real worry about the future, remembering with gratitude the Gurukulam and our teachers. Because now I can never forget the invariable smile of Dakshinamurti. So I take this opportunity to offer namaskarah and thanks to all our teachers, to Pujya Swamiji, to my co-students and all members of the Gurukulam. - **Henrique (Harihara), Brazil.**

Coming and living at the Gurukulam has broadened my outlook and enabled me to look at people with compassion and respect. What touches my heart is the commitment and discipline with which the foreign students have imbibed Hindu culture. We are lucky to have Acharyas who are steeped in Vedantic knowledge and imparts it so well to the students. Pujya Swamiji had appointed committed Teachers to teach Vedanta, Sanskrit and Chanting. – **Ponmani Avinashilingam, Coimbatore**

I have earned a lot of punya in my purva janmas, to be picked up from the whirl pool of samsara, by the Guru himself, who helped me realise that there is more to life than mere existence!

When I joined the course I had no idea I would enjoy it this much. That in itself speaks for the quality of teaching. The Acharyas spare no effort in making the tatparyam understood, be it Tattva Bodha, or Brahma Sutra. By giving contemporary examples, they include the foreign students, with diverse backgrounds and bring the classes alive.

The two temple Swaminis, I have always felt are like two song birds singing in unison. Their dedication and devotion, not only to the temple but also to their chanting classes is amazing! Sanskrit is being taught meticulously by a team of dedicated teachers, headed by Acharya Swami Shankaranandaji. Panini school of Grammar is followed.

Added to all this is the divine presence of Dakshinamurthy, the presiding deity, with Jnana Ganapathy, Narmadeshwara and Devi Jnaneswari, with Kalyana Subramanya Swami with his consorts blessing the entire Gurukhulam from atop the hill!

I am sad to say good bye and know that I will keep returning like a daughter to her Parents' house, for it is indeed a home away from home . - **Prema Sharma, Bangalore**

This course clarified that I lack nothing. The lack arose from ignorance that made me conclude that my inadequacies are endless and the search for fulfillment in life a mere pipe dream. The conviction that there is order amidst apparent chaos, comes from an inward approach rather than an outward search for peace and well being in the form of wealth, prosperity, name, fame, and approval from others. The search ends when we realize that there is nowhere to go or come, nothing to do or undo, but to return introspectively to one's own self to find all answers. This is "REAL HOME COMING" symbolized by (1) the biblical story of the Prodigal Son, (2) "RETURN TO THE PROMISED LAND" attributed to Moses, (3) "KNOW THYSELF", an admonition from Socrates and (4) "YOU ARE THE WHOLE" the precise expression of *our Parama Guru Pujya Swami Dayananda Saraswati*. The point is, we are always at home when we return to the self which is one and the same in all, and one with the Creator too. In a nutshell, this study has been the best blessing bestowed upon me by our present *Acharyas Swami Sadatmananda* and *Swami Shankarananda* and the entire *Guru Shishya Parampara*. - **M.S.Rajagopalan, UK.**

Grace, grace, grace. By Isvara's grace, I was given an opportunity to study in the three-year course in Anaikatti. It is during this time, I was able to study Vedanta and serve Pujya Swamiji, Swami Sadatmanandaji, and Swami Shankaranandaji in an intimate manner. It is through their grace, I was given the opportunity to study the Prasthan Trayam with Bhasyam and various prakaranas. I am ever grateful for their boundless compassion and commitment.

Similarly, it is only grace which allowed me to learn Sanskrit under the inspiring Medha Michikaji, and chanting under the love of Swamini Sharadanandaji and Swamini Vedarthanandaji.

I am also ever grateful to the AVG management, staff, and workers for their continuous commitment and care.

"यस्य प्रसादात् अहम् एव विष्णुः - By whose grace, I am Visnu alone," (Vakya Vritti, Sloka 2). - **Shivam Gosai, USA.**

Arsha Vidya Gurukulam is a unique setup for anyone who wishes to pursue Vedanta in depth while having sense of commitment. Because it provides a very conducive atmosphere, as well as a very well maintained residential facilities.

During the 3 years course we have greatly benefited by the highly qualified Vedanta Acharyas, vedic chanting and high level of Sanskrit teaching - all blessed by the 'magic touch' of Pujya Swamiji and his inspiring vision.

The magnificent full fledged Dakshinamurti temple is one more gem in the Gurukulam where the intimate connection to the Lord can easily be cultivated or strengthened.

The 3 years Vedanta course was a unique opportunity for self growth providing a wide exposure to the traditional teaching of Vedanta Sastra.

The busy daily schedule is not always easy to follow, but once there is determination to keep it up, the reward is immense in so many levels, serving as a highly significant milestone in our spiritual pursuit.

Moreover, the serene atmosphere, away from the busy 'worldly life', enables to spend time with oneself, allowing many unresolved issues to surface, giving us a very good opportunity for self improvement, correction, development and growth. We learned to appreciate the values of contribution and seva, accommodation and acceptance of ourselves and others for what we are, due to which a very close team spirit was formed.

I feel highly blessed and full of gratitude for being given this rare opportunity of participating in this course.

I wish to thank so much to all the Gurukulam people who made my 3 years stay truly meaningful and unforgettable. - **Shreya , Israel**

Hands down the best course in the world! How can I say this, because I did search for few years and also attended some courses, as in Trinidad and in States.

When I came to Anaikatti, I foolishly asked Pujya Swamiji to compare the course. He laughed and said “ he is asking ME “ one thing I can tell you, nowhere they teach Panini Sanskrit” (he meant our parampara). “And We have best teachers”.

The course was slow but thorough. We are so blessed to have a teacher who worked harder than the students. Perfection and eagerness to pass the knowledge thoroughly to the students made our teacher repeat the facts again and again, which came as a blessing to many students who were not exposed the basic culture of Hinduism. His admiration for Adi Sankaracharya is infectious. Equally proficient teachers took all varieties of sutras and texts making our knowledge wider and clearer. Students are so blessed to have many levels of Sanskrit classes to suit their need. Not just one but Two Swaminis to teach the Chanting to perfection.

Friends who visited me were amazed to see the variety and quality of the food. The scenery is breathtaking as Peacocks and Deer families roam around us. It is so beautiful. The students in this course are so blessed to study the highest of Knowledge to this detail and in such a serene environment provided by Pujya Swamiji. I can say I spend my happiest 3 years here and will miss all these when I leave. - **Dr. M.R.K Suresh, Canada**

I consider myself as very fortunate to have been able to attend the course. The Vision of Vedas, the two life styles namely Karma yoga and Jana yoga have been unfolded clearly. The course has made me capable of accepting most of the situations, people, things and ‘myself’ by exposing to the concepts of ‘Orders of Isvara’ and ‘Apasmara’. I feel blessed for having attended the course. - **K. Thinnappan, Coimbatore**

I can say I am blessed to Join this course. But for the grace of Lord Dakhsinamuthy and Pujya Swamiji I would have not joined. This long term course conceived by Pujya Swamiji is unique in its own way. The teaching flew down from traditional teachers. Our course is conducted by Pujya Swamiji and Acaryaji Swami Sadatmanandaji and Swami Shankaranandaji and Swamini Vedartanandaji and Swamini Saradanandaji and Medha Michika. We are taught prasthanatrayam- Upanishads, Bhagavad Gita and Brahmasutras. To facilitate understanding of the subject matter we had been taught the language of Sanskrit. We had meditation classes which really help us to contemplate upon what we have learnt. Daily satsang classes were conducted where

our doubts are resolved and we had been taught other important prakarana granthas too such as Tattva Bodha, Viveka Cudamani, Drk-drshya-viveka, Upadesha Sahasri, etc.

The chanting of Rudram, Camakam, various Suktas, Stotras, Upanishads are learnt by us.

I should be grateful and thankful to all the teachers for their excellent teaching. Staying in gurukulam and studying for 3 years definitely makes the person committed to jnana nishta. – **C.Vallidevi, Hyderabad.**

For long , I have harbored a desire to do a long term Vedanta course and have been pursuing options. The culmination of that finally fructified in 2014 with the blessing of Pujya Swamiji and the Acharyas. What a great experience it turned out to be. The serenity of the place , the great experience of attending and listening to Pujya Swamiji's lectures, the excellent Vedanta lectures by Acharyaji and Shankarandaji , all of these made the course very special. The systematic teaching of Sanskrit with the high quality course study material, made learning Sanskrit easier. The comfortable accommodation and the excellent satvik food were great additions for a great course. Above all it is Lord Dakshinamurthy's grace all the way.

No words will be good enough for the excellent teaching of Acharyaji and the crowning glory being the Brahma Sutra lectures. It speaks volumes for the continuous hard work he has put in to give us the best. Indeed we are fortunate to have such a Guru, which is clearly a mark of Iswara's grace on us. - **P R Venkataraman, Coimbatore.**

It is a great blessing and fortune to have gone through 3 Year Vedanta Course at Arsha Vidya Gurukulam under the auspicious guidance of Pujya Swamiji and his disciples Swami Sadatmanandaji and Swami Shankaranandaji. Studying Vedanta texts, Sanskrit, Vedic Chanting day after day for the last 3 years has transformed my life significantly in so many ways. I consider gaining this knowledge -"You are limitless; You are wholeness" as the greatest fulfillment of my life. When I joined the course, I didn't even know alphabets in Sanskrit language. Now I can say I am comfortable in the language, which has helped me to grasp the teachings of Vedanta - thanks to our Sanskrit teacher Brahmacharini Medha Michikaji. Swami Sadatmanandaji unfolded the teachings of Bhagavad Gita and Upanisads with Shankara Bhasyam meticulously and thoroughly that I was able to gain the vision and technical details of the scriptures effortlessly. Swami Shankaranandaji's meditation classes in the morning helped me to assimilate the teachings where I could just surrender myself to Swamiji's words and abide in the vision without any effort on my part. Once Pujya Swamiji had mentioned to us that studying Vedanta in Arsha Vidya Gurukulam is like doing Ph.D in Harvard University. After completing the course I was able to see the truth of his words. Apart from classes on Vedanta, I am grateful for being blessed with a conducive environment in the Gurukulam where food, water, electricity, accommodation etc were all taken care so I was able to focus my attention on the teachings of scriptures. I express my heartfelt gratitude to Pujya Swamiji and Swamiji's of Arsha Vidya Gurukulam parampara and the Gurukulam administrators for giving me once in a lifetime opportunity to study and gain teachings of Vedanta. - **Venkatesh Anandasayanam, USA**

ॐ श्री गुरुभ्यो नमः

भारत-देशे अस्माकं व्यवहारेषु अनेकाः वैदीकोपचारान् दृश्यन्ते। यथा मन्दिर-पूजा-यज्ञाः, जातकर्मादि-अन्त्येष्टिपर्यन्त-संस्काराः, पुत्रकामेष्ट्यादि-यागाः, पञ्चयज्ञाः, तीर्थयात्राः इत्यादयः। तेषु पुण्यकर्मसु जनाः प्रवर्तमानाः सन्ति। तेषाम् प्रयोजनम् स्वर्गप्राप्तिरिति केचन मन्यन्ते। विवेकिनः तु तानि कर्माणि चित्तशुद्धये इति मन्यन्ते। ते पुरुषार्थ-निश्चयिनः मोक्षमिच्छन्ति। तेषु कोटिषु केचन जिज्ञासवः ब्रह्मविद्यामालोक्य आर्षविद्यागुरुकुलं प्रति गच्छन्ति।

पूज्य-स्वामि-दयानन्द-सरस्वतिभिः दक्षिण-भारते गिरिसमूहेषु मध्ये विविक्त-देशे निर्मितमेतद् गुरुकुलं श्रेष्ठतमम्। अत्र श्रवण-मनन-निदिध्यासन-अनुकूल-क्षेत्रे, वर्षत्रयाधिकम् अन्तेवासिनः भूत्वा जिज्ञासवः श्रोत्रिय-ब्रह्मनिष्ठेभ्यः महवाक्योपदेशं प्राप्नुवन्ति।

उपदेशं प्राप्ते सति जीवनस्य लक्ष्यं स्पष्टं, सर्वं यथा-स्थाने अर्थवच्च भवति।

इदानीं तैः वेदान्तविद्भिः किं कर्तव्यम्? किमकर्तव्यम्?

by Jaykumar

-Compiled by N. Avinashilingam

NEW APPOINTMENT

GENERAL MANAGER, AVG, ANAIKATTI

We welcome Sri P.V.Kailasanathan, IOFS (Retd.), the newly appointed GM of AVG, Anaikatti. He has retired from service as Deputy Director, Ordnance Factory, Avadi, Chennai. He can be contacted at : office@arshavidya.in or + 91 9442624486.



Ananda

Swami Dayananda Saraswati¹

Atman, the self, is defined as sat cit ananda. In this three-word definition, sat is often translated as existence, cit as consciousness, Ananda as bliss. It is obvious that these three words are not adjectives to atman, for atman is revealed by the sastra by these three words. If they are adjectives, there are many atman-substantives among whom one is distinguished with the special attributes of sat cit ananda. If we say, "Here is a blue, big, fragrant lily," all three adjectives distinguish the lily from other lilies without those attributes.

That I am is self-evident, but is this existence of the self time-bound? If it is, atman, the self, is like any other object. It has to become evident. Every object becomes evident to the self. The existence of the self is evident. To whom does it become evident? It has to be evident only to the self. When the existence of the self is evident to the self, it is understood as self-evident. In fact, the sastra presents the atman as satyam, self existence, and everything else, including the knowing subject, as one whose existence is drawn from the existence of atman. This self-existent atman has got to be self-evident. Otherwise, there is no way of recognizing the existence of the self. So this self-evident nature is what is indicated by the second word cit consciousness. Every evidence being knowledge, there is the presence of consciousness.

The self-existent atman is in the form of consciousness revealing itself. The nature of sat is consciousness and the nature of consciousness is sat. The third word, ananda, must have the same status as sat and cit, since it is a word revealing the nature (svarupa) of atman. If sat cannot be displaced by a thought, and much less cit can be displaced, how can Ananda ever be displaced by a condition of the mind? If ananda is translated as limitless (ananta) there is no possibility of it getting displaced at any time. If it is bliss, it has its opposite, unhappiness, displacing it. So this word ananda has really caused a lot of confusion in the minds of seekers as well as teachers (acaryas). Sukha (happiness) and duhkha (sorrow) are opposites, and therefore, they are mutually opposed to each other. When the one is, the other is not. When I am happy I am not sad, and when I am sad I am not happy. But the truth is, the self that is sat and cit sustains every condition of the mind (vrtti) like the water every wave. Whether the condition of the mind is pleasant or unpleasant, it is sustained not only by sat cit, but also ananda, because sat cit is ananda.

The reason why there is so much insistence on the experience of the self is that that self is taken as a special experience of bliss. Even if there is a special experience of bliss, how will one recognize that it is the bliss of atman? In fact, the sastra is very clear that every experience of happiness is nothing but a condition of the mind (antahkarana) which does not stand opposed to the limitlessness of atman. The common experience of this happiness reveals that the subject- object situation does not oppose the limitlessness, the wholeness of atman. The non-recognition of this fact commits a person to seeking such an experience [of happiness] as often and for as long as he or she can have it. That is the life of sastra. The sastra stops this pursuit by revealing that the atman one is seeking is oneself. ananda is never displaced by any condition of the mind, because it is the nature (svarupa) of atman, like sat and cit. An unhappy condition of the mind is sustained by consciousness which is sat. If this is true, it is Ananda that sustains the unhappy condition as well as the happy condition.

¹ Published in the Arsha Vidya Gurukulam 13th Anniversary Souvenir, 1999

Pujya Swamiji continues to bless Brazil

“You know that feeling of borrowing the teacher's mind during a class? It was my feeling at this camp. In a way, it seems I've lived with knowledge these 6 days. It was revealing to feel this freedom of understanding even by living strong emotional processes, realizing that the "comfort" of knowledge makes you prefer simplicity to luxury. I felt literally blessed in Dhanyashtakam's classes with Swamini. If the theme of this camp was family, that's exactly what we lived! What Harmony, how much learning, how much sincerity and courage in the exchange between students. It will take a few weeks or months to digest all this...” (Carlos Andrade after the Vedanta camp, Architect, studying Vedanta with Jonas for 3 years)

“The camps with my teacher Jonas are a great opportunity to experience India culture and, much more than that, to be exposed to the knowledge that has existed for thousands of years. In these camps, we study different texts that are related to the weekly classes. This allows us to contemplate different angles that help us to get deep and beautiful views of the tradition. The camps always occur in simple places amidst nature, helping us to be comfortable with ourselves while dealing with our emotions. My teacher Jonas is very dynamic and applies all his energy to the teaching. His work is an invitation for us to learn how to deal with the unpredictable inside and outside us. I could feel the alignment between Swamini's teaching and my teacher, Jonas Masetti 's, realizing that we are living the tradition. Each with their own personality points to the same reality. Clearly and objectively, they point to our unlimited nature. In this harmony I notice between them, I feel the presence of Swami Dayananda who is alive in our hearts. The strength of all the gurus is with us and we enjoy this love, with more intensity in the camps. (Alina Miranda, Professor of Philosophy, Jonas's student since September 2016)



Vedanta camp in Brazil

“The camp really transformed me. I was surprised by the clear and deep understanding given through the classes. Also with how the people naturally connected with the rhythm of the activities. Everyday, the feeling of union, cooperation, truth and love just got bigger among the group. The camp is a real opportunity to go further on the study, on the self-knowledge and to have a real connection with the colleagues and the teacher.” (Larissa von Hartenthal, Yoga teacher, Jonas’ student since April/2017)

These are just some of the happy voices of the students who attended the two Vedanta camps held in a farm at the country side of Brazil at the Atlantic Woods Forest, 2 hours from Rio de Janeiro, from August 26th to 2nd September and 3rd to 9th September, conducted by Swamini Brahmaprajnananda and Acharya Jonas Masetti (also known as Vishvanatha). Attended by 75 students whose age ranged from 22 to 65 years, the texts unfolded were Dhanyashtakam, Narada Bhakti sutras (select verses) and Nirvana shatakam. The daily schedule was action packed which included yoga, meditation, puja, Vedanta classes, physical exercises, Sanskrit classes, emotional processing work, seva and satsang.

This was the sixth Vedanta camp conducted under the aegis of Vishvavidya institute. The institute was founded in 2014 in Petropolis in the mountains close to Rio de Janeiro after Vishvanatha returned from the Anaikatti course with Pujya Swamiji. In the inaugural ceremony, Ganapati homa and puja was conducted by our priest Ravi Chandra from Saylorburg Ashram, also accompanied by his wife Shubha ji. Gloria Arieira ji who has been teaching Vedanta in Brazil for more than 40 years, blessed Vishvanatha and the numerous students from across the country with the anugraha bhashanam. Mr Raju Sharma, First Secretary, Indian embassy of Brazil said, “ Vishvavidya institute is an example of spreading Indian culture. We are very pleased that hundreds of people are benefitting from the teachings and what the Indian culture has to offer. We sincerely thank you and recognise you for your effort, energy, time given to the Indian culture.”

The institute teaches Vedanta, Sanskrit, mantras and Vedic culture (www.vedanta.life). Currently the institute has more than 400 regular students, who are learning prakarana granthas and Gita as an introduction to Vedanta. Retaining the elements of traditional learning, the institute has pioneered the model of online learning. The model is very interesting because it takes the advantage of the internet where people from all over the country listen to Vedanta on a weekly basis. This is complemented by 2 residential camps of 15 days annually and weekend workshops where students can have an experience of living in a gurukulam with the teacher. The number and variety of people that study under this program, from different ages, culture and social class is noteworthy. There are business men, householders, waiters and even a tractor driver from the countryside. Recognising that Brazil does not have a culture of dakshina nor an appreciation of the Indian culture, still the knowledge is available to everyone. There are regular classes where students pay a monthly fee. For people who cannot afford a regular fee, 30% of contributions from the regular classes is used for scholarships. Additionally the institute conducts yearly open classes to spread Vedanta and meditation which have 30,000 students primarily from Brazil. The institute itself has the energy of an ashram, and of course adapted to the local culture. Pujya Swamiji had once said that if another country was there to preserve Vedanta, he thought it would be Brazil. We see his words and blessings manifesting in abundance.

Om tat sat.

-Report by Swamini Brahmaprajnanada



MahaKumbabishekam of Sri MedhaDakshinamurthy Temple

at Arsha Vidya Gurukulam, Anaikatti will be celebrated on June 17, 2018.

In this connection

**ARSHA VIDYA GURUKULAM, ANAIKATTI &
BHARATIYA VIDYA BHAVAN, COIMBATORE KENDRA**

Are Organising a Jnana Yajna by

Pujyasri Swami Omkarananda

18.11.2017 to 24.11.2017

ARIVE, ANBE, ARAME INBAM
(அறிவே, அன்பே, அறமே இன்பம்)
Evening (6.30p.m. to 8.00 p.m.)

19.11.2017 to 24.11.2017

SRI DAKSHINAMURTHY TATVAM
Morning (7.00 a.m. to 8.00 a.m.)

Talks will be in Tamil

Venue: Bharatiya Vidya Bhavan, RS Puram, Coimbatore
office@arshavidya.in or + 91 9442624486

All are welcome!

Get Isvara's grace!

Dayaananda sloka

॥ श्रीदयानन्दाष्टकम् ॥

सरस्वतीकृपापात्रं दयानन्दसरस्वतीम् । यतिश्रेष्ठगुरुं वन्दे दयार्द्राक्षं स्मिताननम् ॥	१
वेदान्तसारसद्बोधं लोकसेवनसुव्रतम् । दयानन्दगुरुं वन्दे दयार्द्राक्षकृपाकरम् ॥	२
गीतासारोपदेशं च गीतसत्कविताप्रियम् । दयानन्दगुरुं वन्दे दयाङ्कितसुभाषितम् ॥	३
अद्वैतबोधकं वन्दे विशिष्टाद्वैतबोधकम् । दयानन्दगुरुं वन्दे दयार्द्राननसान्त्वनम् ॥	४
दयाकूटं तपस्कूटं विद्याकूटविराजकम् । दयानन्दगुरुं वन्दे दयादिसुगुणाश्रयम् ॥	५
गङ्गातीरप्रबोधं च गङ्गापारतपस्थलम् । दयानन्दगुरुं वन्दे दयागङ्गास्रवास्रवम् ॥	६
परमार्थगुरुं वन्दे तत्त्वबोधनतल्लजम् । श्रीदयानन्दशिष्यार्यं शान्तसत्त्वगुणास्पदम् ॥	७
भारतश्रेष्ठरत्नं च सर्वलोकसुकीर्तितम् । दयानन्दगुरुं वन्दे अष्टकश्लोककीर्तितम् ॥	८
गीतस्तोत्रप्रमोदाय ज्ञानाचार्याय मङ्गलम् । वेदशास्त्रप्रवीणाय दयानन्दाय मङ्गलम् ॥	
त्यागराजगुरुस्वामिशिष्यापुष्याभिलेखनम् । दयानन्दगुरुस्तोत्रं पठनीयं शुभप्रदम् ॥	

– Smt. Pushpa Srivatsan

From Maatar to Mother: Seeing Sanskrit

Jayakumar S. Ammangudi

“How are your Sanskrit studies going?” asked Indira, a dear friend.

Over the years, attending Sanskrit classes, I used to be fascinated as I began sensing similarities between many English words and Sanskrit words. I would sit in Sanskrit classes trying to come up with similar sounding English words, just for fun!

So, I replied, “Well, the sentence you spoke connects with Sanskrit in two ways. The word ‘Sanskrit’ itself is an anglicised form of the Sanskrit word ‘*Samskr̥tam*’, which means “that which is done well, complete”. Then, the verb ‘go’ likely derives from Sanskrit root ‘*ga*’ “to go”. For example, that which ‘goes (moves) in the sky’ is called *Khaga* (Kha stands for space or sky). Hence a bird or an airplane is called Khaga. A reptile or snake is called *Uraga* because it ‘goes/moves on its chest (“*ura*”)’. And durga means “one whose presence makes sadness go - dukham gacchati!” That is how my Sanskrit is going!”

“That is fascinating.”

There are many words in English such as Guru, Mantra, Pundit, Swami and Avatar that are direct copies of the original Sanskrit terms. For example, since there is no concept equivalent to Karma in the western worldview, the word “Karma” has been copied into the English lexicon as is. There are other words in English which are believed to belong to English, but on deeper analysis seems to originate from other languages such as Latin, or, in the case of my interest, Sanskrit.

“I have heard that Sanskrit is the mother of all languages”

“You may be correct. But I do not know enough to prove that. What attracts me is the word ‘mother’, and words representing the closest kith and kin. Take a look:

Sanskrit	English
Pithar पितृ	Father
Maathar मातृ	Mother
Bhraathar भ्रातृ	Brother
Svasar स्वसृ	Sister
Duhitar दुहितृ	Daughter

“Stop! These words look almost identical in both languages!”

“Isn't it? Mere coincidence? I wish somebody researches into this. By the way, ‘Stop’ is not an ordinary word either. It likely derives from the root ‘*sthaa*’ which is firmly entrenched in Sanskrit and English. ‘*sthaa*’ refers to “cessation of motion”. Take a look at these words in Sanskrit:

Sanskrit	English
Sthiram स्थिरम्	Steady, stable, steadfast, static
Sthaanam स्थानम् , Sthalam स्थलम्	State (Place), Station, Seat
Sthiti स्थितिः	Status, Stay
Sthaapanam स्थापनम्	Establish, Stabilize

“Wow! You seem to be building a new vocabulary.”

I am just trying to connect. Talking about ‘vocabulary’, do you find anything common in these words - vocal, voice, vocative, vociferous, vocabulary, invoke and revoke”? “Something related to speech!”

Yes, and the Sanskrit root we are looking for is “*vaach*” in the sense of ‘speaking’. For example:

Sanskrit	Meaning
Vaak वाक्	speech
Vaachaa वाचा	By speech
Vaakyam वाक्यम्	That which is spoken
Vaachaspati वाचस्पतिः	Master of one’s speech = scholar
VaaNi वाणी	What emanates from the vocal apparatus - Speech, song, etc.
Uvaacha उवाच	“(He, She) Said”. As in “Shree Bhagavaan uvaacha” in the Bhagavad Gita.
Vaktaa वक्ता	Speaker

“This is looking marvellous”.

I told you. Wait, you just introduced another Sanskrit word. Let us take a look at 'look', it looks curiously close to 'Lok'.

Sanskrit	Meaning
Lok लोक्	to see, look, perceive

We can now see why 'world' is called "Loka" in Sanskrit - "that which is perceived (by a conscious being)". Thus "Bhu Loka" (The earth), "Indra Loka" (the world belonging to Lord Indra), etc. Also, notice that "Locate" has the meaning "to see or spot".

"You are driving me crazy."

On the contrary, "you" has always been driving me crazy! In Sanskrit "you" is 'tvam'. There seems to be no connection between "you" and "tvam"! Let me explain this dilemma.

If we look at Personal Pronouns in general, this is what we find:

English	Sanskrit
They	Té ते
My, Me	Mé मे
She	Saa सा
That	Tat तत्
It	Idam इदम्

"The words seem to be almost identical!"

That is correct. That is why, I have been wondering about the apparent disconnect between the words "you" and "tvam". To unravel this, we need to investigate. In Sanskrit, a noun has a native form, such as "krishna". Then, it undergoes transformations before it can be used as a word in a sentence. The various relationships of a noun, such as "Krishna (the subject)", "by Krishna" (Krishna, the agent), "to Krishna" (recipient), "from Krishna" (giver), "Krishna's" (possession), etc. appear in Sanskrit as single words, as in "krishnah", "krishnena", "kriShNaaya", "krishnaat", and "krishnasya" respectively.

Let us tabulate all these forms:

	Example	Singular	Dual	Plural
Nominative	<u>You</u> went to school	Tvam त्वम्	<u>Yu</u> vaam युवाम्	<u>Yoo</u> yam यूयम्
Instrumental	I went <u>with you</u>	Tvayaa त्वया	<u>Yu</u> vaabhyaam युवाभ्याम्	<u>Yush</u> maabhiH युष्माभिः
Ablative	I got a gift <u>from you</u>	Tvat त्वत्	<u>Yu</u> vaabhyaam युवाभ्याम्	<u>Yush</u> mabhyam युष्मभ्यम्
Dative	My salutations <u>to you</u>	Tubhyam तुभ्यम्	<u>Yu</u> vaabhyaam युवाभ्याम्	<u>Yush</u> mabhyam युष्मभ्यम्
Possessive	This is <u>your</u> book	Tava तव	<u>Yu</u> vayoH युवयोः	<u>Yush</u> maakam युष्माकम्

Pay attention to the numerous “**Yu**”s. It must have been easier to adapt this simpler abbreviation “**Yu**” for second person singular “you” into English!

“Oh my God! It is cruel of the British to have made us believe that English is superior to the **divine** Sanskrit...”

Hmm. The British. That deserves a whole new chapter. You mentioned ‘cruel’. Could “cruel” derive from the Sanskrit word **kroora**? And Cruelty from **kroorataa**? Wouldn’t it be nice to know how **kroora** morphed into cruel? Or, how the word “divine” which you invoked, may have derived from “**daivam**”? Perhaps a research topic for somebody?

“Are you suggesting that English is a cut-and-paste of Sanskrit?”

Not at all. You are the one insisting on bringing Sanskrit into our discussion, not me. Paste is **piShTa**, and cut is **kRitta** in Sanskrit.

Sanskrit	Meaning	English
PiShTa पिष्ट	Kneaded, squeezed, ground	Paste
Pesha पेष	Paste	Paste
Kartanam कर्तनम्, Krtta कृत	Cut off, cut	Cut
Kartari कर्तरी	Cutter, Scissors	Cutter

“You are making me feel that English is same as Sanskrit.”

English is definitely not the same as Sanskrit, but “same” seems to be the same as “sama” just as “name” could be derived from “naama” ! “You’ve licked Sanskrit clean.”

Sanskrit is an ocean where one can dip oneself for a lifetime. “Lick” appears to be derived from “lih”. For example, the “Chyaavanpraash” that many indians are familiar with or the chocolate candy that you lovingly stroke in your mouth is called “lehyam”; literally, “that which is to be licked”.

“Are you suggesting a new method to navigate Sanskrit?”

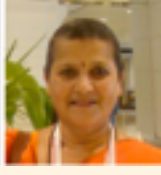
I think there is an opportunity. The purpose of this article is to stoke a deep interest in Sanskrit. Too often, we are told that Sanskrit is dead, or Sanskrit is an “Indo-European Language”. Who decides? Can Sanskrit not stand on itself? Isn’t it an Indian Language first and foremost? After William Jones exclaimed the sophistication of Sanskrit (“more perfect than the Greek and more copious than the Latin”) and its relationship to German, Greek, Latin and other languages, it was quickly proposed that they were part of an “Indo-European Language family”, whose root would be a “Proto-Indo-European” (PIE) language. To date, a PIE has not yet been found. This leads me to believe Sanskrit to be a unique and an independent language originating solely in India.

Back to your question of navigating Sanskrit, “navigate” is a combination of two Sanskrit words:

Sanskrit	Meaning	English
Naavah	Ship, boat	Navy, Naval, etc.
Gatih	Movement	
Navagatih	Movement of ships	Navigation

A google search reveals numerous references with countless examples of english words with Sanskrit origins: ignite ← agni; Know ← jnaa; bandana, band ← bandana, bandha; orange ← naaranga; punch (drink) ← pancha (five - ingredients). I want to caution you that I have not researched the origins discussed in this article. I am merely surmising based on apparent similarities. I would not be surprised if many of my observations are proved to be correct. I welcome insights from readers. The purpose of this imaginary dialogue is to spur interest in Sanskrit, or “Devabhaasha”, the “Language of the Gods”.

“Vande maataram!”, said Indira.



Om
Three-month Residential Course in Vedanta and Sanskrit- 2017
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Arsha Vidya Vikas Kendra, Bhubaneswar, announces a Short Three-month Residential Course (leading to a long-term course) on Vedanta, and Sanskrit commencing from 23rd October, 2017 (post-Diwali).

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Annual Subscription: Rs.180/-

Published by V. Sivaprasad

Trustee, Sruti Seva Trust, Anaikatti, Coimbatore 641108

Edited by

S. Srinivasan - 0422-2657001

Printed by B. Rajkumar,
Rasi Graphics Pvt. Ltd.,

40 Peters Road, Madras 600014. Ph. 28132790, 28131232



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