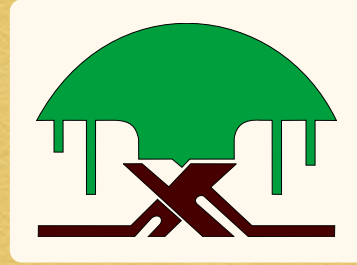


Date of Publication : 28th of every month

REGISTERED REGN. NO. CB/122/2015-17



Arsha Vidya Newsletter

Rs. 15/-



Arsha Vidya Pitham
Swami Dayananda Ashram
Sri Gangadhareswar Trust
Purani Jhadi, Rishikesh
Pin 249 201, Uttarakhand
Ph.0135-2431769
Fax: 0135 2430769
Website: www.dayananda.org
Email: dayas1088@hotmail.com

Board of Trustees:

Chairman:

**Swami Dayananda
Saraswati**

Managing Trustee:

Swami Suddhananda

Trustees:

Swami Santatmananda

Swami Jnanananda

Sri Rajni Kant

Sri M.G. Srinivasan

Sri M. Rajalingam

Arsha Vijnana Gurukulam

72, Bharat Nagar
Amaravathi Road, Nagpur
Maharashtra 410 033
Phone: 91-0712-2523768
Email: brahmapra@gmail.com

Board of Trustees

Paramount Trustee:

Swami Dayananda Saraswati

President

Rajashree Shrikant Jichkar,

Secretary

Madhav Babasaheb Solao,

Trustees:

Ramesh Bhaurao Girde

Avinash Narayanprasad Pande

Madhav Chintaman Kinkhede

Ramesh alias Nana Pandurang
Gawande

Rajendra Wamanrao Korde

Arsha Vidya Gurukulam
Institute of Vedanta and
Sanskrit
P.O. Box No.1059
Saylorsburg, PA, 18353, USA
Tel: 570-992-2339
Fax: 570-992-7150
570-992-9617
Web Site : "<http://www.arshavidya.org>"
Books Dept. : "<http://books.arshavidya.org>"

Board of Directors:

President:

Swami Dayananda Saraswati

Vice Presidents:

Swami Vidadatmananda Saraswati

Swami Tattvavidananda Saraswati

Secretary:

Anand Gupta

Treasurer:

Piyush and Avantika Shah

Asst. Secretary:

Dr. Carol Whitfield

Directors:

Drs.N.Balasubramaniam (Bala) &
Arul

Ajay & Bharati Chanchani

Dr.Urmila Gujarathi

Sharad & Lata Pimplaskar

Dr.V.B. Prathikanti & Sakubai

Dr.Sundar Ramaswamy(Dhira) & Usha

Dr.L.Mohan & Vinita Rao

V.B.Somasundaram and Dr.Anasuya

Bhagubhai and Janaki Tailor

Dr.Ashok Chhabra & Martha Doherty

Vijay and Pammi Kapoor

Associate Board of Directors:

Dr.Soma & Nagaveni Avva

Dr.Ravindra Bathina

Dr.Mahesh & Maheswari Desai

Dr.Pramod & Lata Deshmukh

Dr.T.A.Gopal & Lata

Dr.Kamlesh & Smita Gosai

Dr.Haren Joshi & Pratima Tolat

Dr.Arun & Mangala Puranik

G.S. Raman & Gita

Dr.Bhagabat & Pushpalakshmi Sahu

Rakesh Sharma

Arsha Vidya Gurukulam
Institute of Vedanta and Sanskrit
Sruti Seva Trust
Anaikatti P.O.
Coimbatore 641 108
Tel. 0422-2657001,
Fax 91-0422-2657002
Web Site : "<http://www.arshavidya.in>"
Email: office@arshavidya.in

Board of Trustees:

Paramount Trustee:

Swami Dayananda Saraswati

Chairman:

R. Santharam

Trustees:

C. Soundar Raj

P.R.Ramasubrahmaneya Rajhah

Ravi Sam

N.K. Kejriwal

T.A. Kandasamy Pillai

Ravi Gupta

M. Krishnan

Secretary:

V. Sivaprasad

*Arsha Vidya
Newsletter*

In fearless voice may
we proclaim

The Rishi's message
from all house-tops

And bring the men
of different claim

To a fold of Love
where oneness lasts!

Second Muṇḍaka Section 1

Mantra 3

एतस्माज्जायते प्राणः मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥२॥१॥३॥
etasmajjāyate prāṇaḥ manaḥ sarvendriyāṇi ca.
kham vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī. (2.1.3)

etasmāt- from this (Brahman) ; *jāyate* - are born ;
prāṇaḥ - the *prāṇa* ; *manaḥ* - mind;
sarvendriyāṇi - all senses and organs of actions;
kham - space; *vāyuḥ* -air; *rjyotiḥ* - fire;
āpaḥ - water; *ca* - and; *pṛthivī* - the earth;
viśvasya - of the entire world of life;
dhāriṇī - that which is the sustainer

From this Brahman are born *prāṇa*, the mind, all senses and organs of action, space, air, fire, water and the earth that sustains the entire world of life.

Etasmād jāyate prāṇaḥ manaḥ sarvendriyāṇi ca: from this is born the *prāṇa*, which consists of five-fold activities, the mind, the senses and the organs of action. In other words, all factors that constitute the subtle body are born from this *puruṣa* alone. For the earth an adjective '*viśvasya dhāriṇī*' is used which means 'that which sustains the entire life here.' The *prāṇa*, mind and senses here include the total also.

There is a particular order here in the enumeration of the five elements. If one analyses it, one can observe the order to be from the subtlest to the grossest. First to come out is the space, which has the least attributes. It cannot be touched and seen. From alone is available for sight and touch, and the space has no form. The eyes cannot see it. Space cannot be tasted and smelt. When every other attribute is negated, what is left out is sound, and therefore, sound is said to be the attribute of space.

The next element to manifest is air. Air is defined as that which blows. Air has sound which one can hear clearly when there is a cyclone etc. Air has the attribute of touch which can be felt. However, one cannot

see or taste or smell it. The smell in the air is nothing but molecules from the earth. One smells these suspended molecules in the air. One can objectify air through two sense organs, ear and skin.

Fire is the third element to come. It has sound which one can hear when there is a big conflagration. One can also touch fire. Its exclusive attribute is form. One can see fire. Fire is the first element in the order that has a form, and hence, one uses fire as a medium to invoke the Lord with a form. In Kerala, people invoke a deity in a simple flame of a lamp and offer worship. In some of the temples in Kerala, the lamp is the deity. Fire is closer to Īśvara, which is why the sun is worshipped as Īśvara.

Next to come out is water. Water is that which flows. There is sound in the flow of water. Water can be touched. It has form that can be seen. Its exclusive attribute is taste. Part of the definition of water is that it is odourless and tasteless, but it is a tasteless taste. It is the standard taste. The taste of the water is the original taste from which all other tastes are made. But water has no smell. Any smell in the water is because of the molecules from the earth it carries.

The earth is the last element to come out, and it is the grossest. It has all the five attributes. It has sound through which one gets to know what is there down below the earth's surface. Underneath there is lava. Whenever there is a crack on the earth, it comes out in the form of a volcano. When there is an earthquake, one can hear the sound. The earth is available for touch, sight and taste. Smell is the exclusive attribute of the earth.

The physical bodies made of the five gross elements are also born of the same *puruṣa*. The subtle bodies come out of subtle elements, and when the subtle bodies are born, the *jīvas* come into manifestation. *Jīvas* are recognised because of the presence of the subtle body. The subtle bodies are not independent of the *puruṣa*; they are also born of the same *puruṣa*.

It is very interesting to note that this physical body also is called *puruṣa* in the *Taittirīyopaniṣad* when it says, "The body is born of food."²⁷ One does not have the sense of 'I' in the food that one eats. This is true with reference to all other elements also. All these are not 'I'.

²⁷ अन्नात् पुरुषः । तैत्तिरीयोपनिषत् 2.1)

श्री रुद्रम् Śrī Rudram Mantra 11

Anuvāka11

The following four mantras are looked upon as one mantra.

Mantras 1 to 4

Ṛṣi - Durvāsā; Chandas - Anuṣṭubh; Devatā - Śrī Rudraḥ

Dhyāna- śloka (for mantras one to eleven)

दंष्ट्राकरालवदनं शीषणं रक्त्रमूर्धजम् ।
त्रिनेत्रं त्रिशिखं दीप्तं ध्यायेत् भुजगभूषणम् ॥
daṁṣṭrākārālavadanam bhīṣaṇam
raktamūrdhajam,
trinetraṁ trīśikhaṁ dīptaṁ dhyāyet
bhujagabhūṣaṇam.

May one meditate upon the Lord of fearsome form with protruding teeth, hair (shining) red, with three eyes and his trident, effulgent, adorning snakes as his ornaments.

The Lord being time itself is indicated by protruding teeth because everyone is being devoured by time. He has three eyes: past, present, future. He has the trident to destroy the three-fold time. He is one who is *dīpta*, effulgent with shining hair. The snakes he wears represent *śakti*, power.

Result for the chanting of the first four *mantras*: These four mantras take away the inner enemies. One gains *puraścaraṇa-siddhi* by chanting these mantras five thousand times after observing the fasting discipline of *cāndrāyana*.

सहस्राणि सहस्रशो ये रुद्रा अधि भूम्याम् ।
तेषां सहस्रयोजनेऽवधन्वानि तन्मासि ॥१॥
अस्मिन्महत्यणविऽन्तरिक्षे भवा अधि ॥२॥
नीलग्रीवाशिशतिकण्ठाष्वावा अधः क्षमाचराः ॥३॥
नीलग्रीवाशिशतिकण्ठा दिवः रुद्रा उपश्रिताः ॥४॥

sahasraṇi sahasraśo ye rudrā adhi bhūmyām
teṣāṁ sahasrayojane'vadhānvāni tanmaśi (1)
asmīnmahatyarṇave'ntarikṣe bhavā adhi (2)
nilagrīvāśīṭikaṇṭhāṣṣārvā adhaḥ kṣamācarāḥ (3)
nilagrīvāśīṭikaṇṭhā divaḥ rudrā upaśritāḥ (4)

sahasrāṇi - the thousands; *sahasraśaḥ* - who exist in thousands of forms; *ye* - who; *rudrāḥ* - Rudras; *adhi bhūmyām* - on the earth; *teṣāṃ* - of them; *sahasrayojane* - (kept) thousands of miles away *dhanvāni* - the bows; *avatanmasi* - we make (them) as ones with untied bow-strings (through our salutation and praise); *asmin* - in this; *mahati* - vast; *arṇave* - in the ocean; *antarikṣe* - in the intermediary space; *bhavāḥ* - who exist; *adhi* - as presiding deities; *nīlagrīvāḥ* - who have blue neck; *śitikanṭhāḥ* - who have white neck too; *śārvāḥ* - the Rudras; *adhaḥ kṣamācarāḥ* - who are moving around under the earth; *nīlagrīvāḥ* - who have blue neck; *śitikanṭhāḥ* - who have white neck too; *divam upasrītāḥ* - who abide in heaven (in their own glory); *rudrāḥ* - Rudras

There are bows of thousands of Rudras that exist in thousands of forms on the earth; we make them as ones with untied bow-strings kept away (through our salutation and praise). We make the bows of those Rudras who function as presiding deities in this vast ocean and in the intermediary space, as ones with untied bow-strings kept far away. We make the bows of those Rudras who have blue and white neck and who are moving around under the earth, as ones with untied bow-strings kept far away. We make the bows of those Rudras who are presiding deities of heaven and who have blue and white neck, as ones with untied bow-strings kept far away.

The first few *mantras* talk about the various forms of Rudras, that is, the *devatās*. One Rudra, as Īśvara, has manifold forms as *devatās* and they act as sources of blessing and also causes of chastising. They are called *lokādhipatis*, presiding deities of various *lokas*. They are in the food, air, intermediary space, earth, trees and so on. None of them is Īśvara, unless each one understands ‘*aham īśvaraḥ*, I am the Lord.’ Indra, Varuṇa and others should know ‘I am the Īśvara.’ Here Lord Rudra is prayed to in the form of or through these various *devatās*.

Sahasrāṇi sahasraśaḥ ye rudrāḥ - There are thousands of places such as *bhūḥ*, *bhuvaḥ* and so on. In each place there are thousands of aspects or functions or laws. There are different laws, different forces functioning on the earth. Looking at the Lord through these various forces and manifestations, the Lord is known as *devatās*, presiding deities. There are three powers in all of us, namely, the power to know, the power to desire and the power to act. *Devatās* have these powers in a bigger measure. They are all *amśas*, part of Lord Rudra. All that is here is one conscious being alone. Therefore we have *devatās* for everything such as *grāma-devatā*, village deity, *kula-devatā*, family deity and so on. Any tribal god is also acceptable for us. Even worship of ancestors is included here.

*Teṣāṃ dhanvāni sahasrayojane avatanmasi*¹³⁷ - We keep their bows untied hundreds of miles away. All their bows are there to strike us which they have to withdraw. We untie the bow-strings. How? By our praises and salutations.

When the *nārāyaṇāstra* was sent by Aśvatthāmā, Kṛṣṇa came to know about it. He told all the Pāṇḍavas and their army to fall flat, offering *namaskāra* to *astra*. No one had an answer for the *astra* and therefore the only answer was to do salutation. Lord Nārāyaṇa cannot do anything, once there is prostration. *Nārāyaṇāstra* was thus made powerless. Similarly, when we chant Rudra and do salutation, these *devatās* cannot get us. Therefore here *Rudram* is called *Namakam*. *Namakam* is *stuti* and *namaskāra*.

Where do we untie the bow-string? *Sahasra-yojane*, thousands of miles away. We do not want to have even the sight of the bow. *Yojana* is a length of distance measuring about eight miles. *Sahasra-yojane* here means far away. The intention is not in measuring the distance, as wherever they are they can still strike us down. So let the *Rudram devatās* come to us; leaving the bows. Let them not string the bow to hurt us in any manner. Now the various *Rudram devatās* are described.

Asmin mahati arṇave antarikṣe - (the *devatās* existing) in this vast ocean and intermediary space. The vast ocean is directly perceived; the space also is object of witness perception. Therefore the word '*asmin*, in this' is used. There is a presiding deity, *devatā* for the ocean because of whom the ocean does not cross its *maryādā*, boundary. Furthermore, the aquatic life is also governed by a *devatā*. Thus there are *devatās* for different things.

All these *devatās* have come from Rudra who exists in the form of earth, middle space, time and everything else. *Teṣāṃ dhanvāni sahasrayojane avatanmasi* — we make their bows as ones with bow-stings untied, kept away through our *namaskāra* and *stuti*. In this manner they will not strike us.

Nīlagrīvāḥ śitikaṇṭhāḥ śarvāḥ adhaḥ kṣamācarāḥ — Those who have blue neck and white neck and who are moving around under the earth. Their necks are blue at night white during the day. They are *devatās* of day and night and they exist down below the earth, like the *agni devatā*. If there are *lokas* below the earth they are also presided over by *devatās*. In fact all that is here is Rudra.

Similarly, there are *devatās* in the heavens functioning as the presiding deities. They do their jobs because of the same Rudra. Rudra is making Indra function as Indra. All these *devatās* follow his order. *Teṣāṃ dhanvāni sahasrayojane avatanmasi* — We make their bows as ones with untied bow-stings remaining far away, through our *namaskāra* and *stuti*.

¹³⁷ *Idanto masi* (Pāṇini 7.1.46) - The first person plural termination of present tense '*mas*' takes '*i*' in the Veda, making *masi*.

Understanding the Unconscious

Swami Dayananda Saraswati

Edited excerpt from Intelligent Living, ArshaVidya Research and Publications, Chennai, 2006

Continued from previous issue....

The unconscious controls one's life

Everyone has an unconscious. That is why a lot of things happen to us, like *krodha*, anger. It is not that we are consciously getting angry. Anger is considered to be a *mahāpāpmā*, the greatest enemy, sitting inside us. Anger is born of the unconscious. With reference to desire, there is a certain choice involved. With anger, the choice is surrendered. That is the reason why one cannot decide to be angry. You cannot consciously be angry even if I plead to you. I can ask you to clap, "Please clap." You can either clap, or you need not clap, because freedom is literally in your hands. When I said, "Clap, come on, clap", some of you clapped, some of you did not clap and perhaps thought, like typical Indians, "Others will clap, why should I clap?" In this clapping, there is complete freedom. It is centred on your will. You can either do it or you need not do it. Yet, when I tell you, "Be angry for half a minute", it is different. Not being angry is one thing, but being incapable of being angry is quite another. Not doing *adharmas* is one thing, but being incapable of doing *adharmas* quite another. It is entirely a different level of one's growth. Are you incapable of being angry just for half a minute? Well, one does get angry but not consciously, which amounts to saying that one gets angry unconsciously.

"Swamiji, it is not that unconsciously I get angry. There is always somebody that

makes me angry." No, it is the unconscious. If somebody can make you angry, it is due to the unconscious. Nobody is capable of making you angry. You have given yourself to somebody for him or her to make you angry; this is the unconscious. It means that you live in a world of your own projection. There is no person or anything in the world that can make you angry. Anger is a symptom. It is an outcome and an expression of the pain that is there in the unconscious. Therefore, the unconscious is a child frozen in time. Everyone has a child in himself or herself. The child has something beautiful; it has innocence, it has freshness. It gives you those curious looks, asks curious questions, the what, why, how and so on. They always have the same freshness whether they come from the child outside, the child within or from the adult. If the adult ego and the child are one and the same, integrated, then one always looks at things afresh, always questions, always wants to know. We need that child, its freshness. Even now you have that. Yet, when anger takes over, jealousy takes over, hatred takes over, one feels possessed.

Processing the unconscious

Arjuna asked the question, "Why does one do things even when one does not want to?"

It is an old question, nothing new. I have told you that the reason for this is the unconscious, the inner child. One's life is controlled by the unconscious, so it has to

be ventilated, to be brought out, to be expressed. In life it is expressing itself anyway, without your knowledge. If you do not have an insight into this, it will continue to express throughout your life. If you have knowledge, you can process the whole matter. You can welcome your fears; you can welcome your anxieties. Since you have the knowledge of what is going on, you can understand; you have the space provided by that knowledge. Knowledge is the only saving grace.

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." Recently 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.

Is Vedanta Scientific (Pujya Swamiji's talk)

We often hear that *Veda* is scientific. Is this true?

The *Veda* as a whole is looked upon as a means of knowledge in the Vedic tradition of learning. Being an independent means of knowledge, the subject matter of *Veda* has got to be one which is beyond the scope of other means of knowledge and it has to be meaningful as well. It talks about a heaven, *punya*, *papa*, duties, rituals with their results to be experienced here or in the hereafter. This subject matter is certainly beyond the scope of the means of knowledge like perception, inference and so on which a human being commands. It does not expect any corroboration from other sources of knowledge, much less the subject matter revealed by the *Veda* is subject to contention on the basis of other means of knowledge. Any contention is only with reference to a subject matter within the domain of perception, inference etc.

Science is a body of knowledge gained by one's perception and inference. Any scientific theory is therefore subject to contention. An error is committed when one makes a statement that the '*Veda*' is scientific. Neither a scientist can accept the declaration nor one who knows the tradition can stand it. Proper it would be to say that the *Veda* is not illogical inasmuch as its area is independent of perception and inference.

When the last portion of the *Veda*, that is, *Vedanta* talks about the truth of oneself, does it reveal totally an unknown Self? If it does, the Self would be like heaven, which exists without any possibility of immediate knowledge in this life. If it talks about a Self which is self-evident, then the Self cannot be the subject matter of the *Veda*, it being already evident. *Vedanta*, therefore, cannot be a part of the *Veda* since it reverses its status of being an independent means of knowledge. It will have no subject-matter to be looked upon as one solely revealed by the *Veda*.

A human being employs various means of knowledge including the *Veda* to know. Every

piece of knowledge becomes evident to the person through a relevant means of knowing. This person does not come to be evident through any means of knowing. Employing a means of knowledge presupposes the presence of the person who employs. Naturally the person is self-evident. So, existence of oneself does not depend upon any evidence born of any employed means of knowing. Self-evident existence of oneself is revealed when one says: "I am". So the *Veda* does not need to reveal the existence of the Self. If this Self is Brahman, the cause of the entire world, which is non-dually one, then there is no way of knowing that Reality by the individual, whose existence is no doubt self-evident but is taken to be the knower other than the known and who is subject all forms of limitation. *Vedanta*, in this area, is a means of knowledge to free oneself from the error. So it has a subject matter to be included in the *Veda*.

Here, in *Vedanta*, the subject-matter being myself, the knowledge unfolded by its sentences has got to be immediate. If any intellect raises any objection to the way in which the *advaita-sampradaya* presents the meaning of the sentences like "*tat tvamasi*"—that you are, we employ reason along with the texts of the *sruti* and *smṛti* to see the fallacy in the arguments raised by the one who objects or differs. If the non-dual vision is contented on the grounds of a given form of reasoning and experience, again the fallacy is shown in the arguments advanced. Thus reason and experience are meaningfully employed by the teaching tradition.

When the doubts and errors are cleared, the vision of *Vedanta* that "I am Brahman", the whole stays without any blemish, proving that *Vedanta* is a means of knowledge, independent of perception and inference. So the subject-matter of the whole *Veda* is not within the domain of science. Of course there are a lot of statements about things empirically true. They can be scrutinised by the scientists to find out how far they are true.

Pujya Swamiji's New Year Anugrahana Bhashanam 14.04.2015



Vishu-Kani at AVG

'Happy New Year' to every one.

It is considered as new because the cycle of *kaalais* looked at from *brahman* stand point of view. In our *samkalpa* we say **लआद्यब्रह्मणः द्वितीयपरार्धे भस्वेतवराहकल्पे भवैवस्वत मन्वन्तरेह** (*aadyabrahmaNaH dvitiiyaparaardhe-svetavaraahakalpe-vaivasvata manvantare*). Time is looked at from different stand point of view.

When we say 'a new year', we have to call it 'new' from a stand point. January 1st is considered as new year, but we do not

know from what stand point. May be there is some arbitrariness or there could be some other stand point. For us the stand point is Sun comes to the Zodiac Aries on every 14th of April. It takes one year for the Sun to go around 360 degree in Zodiac. It comes to (*mesha*) मेष on this day of 14th April.

We have completed the year *Jaya* जय and entering *manmatha* मन्मथ. Today we read *panchangam* पञ्चाङ्गम्. We also drink *panakam* – a sweetened water and *neer-mor* a very finely diluted buttermilk. One is sweet and the other sour – pleasant and unpleasant we welcome. This afternoon, for lunch, they will prepare a sause out of the flower of neem tree – a bitter one. We relish that too.

We also celebrate another new year *yugadi* युगादि. The *kaliyuga* began on this day. They reckon this as new year. That is also a stand point.

We can in any case say "Happy New Year" three times an year as long as one is happy.

We have seen *vishu-kaniat* the *kutia* – an arrangement of all fruits and vegetables – bounties of the earth, which is the blessing of Bhagavan through plants. We put the 'blessings' as an altar and at the top of it a mirror is kept. You are expected to see the bhagavan in the mirror. It is a Kerala custom and a meaningfull one too. The head of the household – abig family is called *taravad* – will give a coin to every member of the family. We follow that custom here in AVG.

Ramanavami Celebration at AVG





Photos by ugal tomoko

SANNYASA DIKSHA

at Rishikesh Swami Dayananda Ashram.

18th MARCH



- 1) Standing left to Pujya Sri Swamiji.
 1. Mahadevanji now **Mahadevatmananda**
- 2) Sitting left to Pujya Sri Swamiji from front -
 1. Pramod Chaitanya now **Swami Pranavatmananda**
 2. Brn. Jyoti (Gujarat) now **Swamini Jyotiswarupananda**
 3. Brn. Mahalakshmi (Tamil Nadu) now **Swamini Mahatmananda.**
- 3) Sitting Right to Pujya Sri Swamiji from front -
 1. Sri Ganesan, AVG Manager now **Swami Purnatmananda.**
 2. Sri Radhika from Hyderabad now **Swamini Aaptananda**
 3. Swar Chaitanya now **Swami Swatmananda.**

23rd MARCH



From Left

1. Brahmacharini. Sumathi now **Swamini Pranavapriyananda.**
2. Dhaksha Chaitanya now **Swami Advayatmananda**
3. NijaTrupta Chaitanya now **Swami Nijatruptananda**
4. Rudramani- Mauritius now **Swami Rudratmananda**

25th MARCH



From right to left

- | | | | |
|----|--------------------------------------|-----|-------------------------------|
| 1. | Br. Kalpesh | now | Swami Nirbhayananda |
| 2. | Sri Sonal Pandit-Siddhatma Chaitanya | now | Swamini Siddhatmananda |
| 3. | Brn. Manasvini - Vimuktha Chaitanya | now | Swamini Vimuktananda |

30th MARCH



Standing from Left

- | | | | |
|----|-----------------------------------|-----|--------------------------------------|
| 1. | Swami Nitya Nishtananda | | |
| 2. | Swami Atma Siddhananda | | |
| 3. | Prakash Chaitanya | now | Swami Prakashananda Saraswati |
| 4. | Ananda Chaitanya | now | Swami Ananda Atmananda |
| 5. | Brn. Sreeti - Sri Prada Chaitanya | now | Swamini Tattva Priyananda |

Doing pranam to all sadhus is Swamini Siddhavidyananda

Long Term Course at AVG During March - April 2015

A summary of the Vedanta classes held during March- April 2015 is presented below:

CLASSES ON GENERAL TOPICS BY PUJYA SWAMI DAYANANDA SARASWATI

Pujya Swami Dayananda Saraswati gave insightful talks on various topics requested by the students:

ON DODGING EMPIRICAL PROBLEMS BY SWITCHING THE ARGUMENT TO ABSOLUTE LEVEL: At the empirical level, problems can never be fully solved. When one problem is solved, another problem crops up. They have a chain reality. Empirical problems are to be solved only at empirical level. If one brings absolute level while dealing with empirical problems then there is dissociation. **It is important not to switch from empirical level to absolute level and vice versa. However, Vedanta students can use them to contemplate.**

VAIRAGYA & ABHYASA: Mind does not stay in a given subject. It seems to be shifting always. This is because of binding desires and excessive craving for insecure objects. What is required is dispassion. **Dispassion is seeing the absence of connection between what one needs and what one does.** The mind of a person with dispassion will stay. **Practice is required to keep the mind focused in one thing.** Repetition of *Ishvara's* name and Meditation are helpful.

ISHVARA: In Hindu dharma, *Ishvara* is all pervasive. All our dance, music and *bhajans* convey this message. In Maharastra, Lord Ganesa is invoked in an areca nut. In Tamil Nadu, Lord Ganesa is invoked in a lump of turmeric. Lord can be invoked in a stone or a piece of wood. In the vision of the Veda, all that is here is *Ishvara*. Based on this vision, **Ishvara can be invoked in anything and can be worshipped in any form.**

UNDERSTANDING THE VALUE OF VALUES VS. HAVING IDEALS: We imbibe values from parents, teachers and the society. Having no money is impractical. We should earn money through *dharmic* means. One becomes whatever his predominant beliefs, commitments and convictions are. *Ahimsa* is a universally applicable value which is ingrained in a human being through the *dharmic* order of *Ishvara*. No one needs to be taught that anyone doesn't wish to get hurt. **When one understands what one loses when a value is compromised, the person understands the value of the value.** When one lies, it creates a split in the personality of the person. The value of being 'a together' person versus a split is the choice one needs to make. Ideals on the other hand, are usually not fully understood and are always away from the actual.

CLASSES ON GITA BHASYAM BY SWAMI SADATMANANDA

Swamiji has taught this text in full detail in the classes. A brief summary of the classes is presented below.

CHAPTER 2: The one who thinks that the self is the killer or the one who thinks that the self is killed, both of them do not know the true nature of the self. The self does not kill nor is it killed, because the self is changeless. (BG 2-19).

The self is never born, nor dies. The self having been existent, does not become non-existent. Unlike the body, the self is ever new, birth-less, decay-less and deathless. Even when the body is destroyed, the self is not destroyed. (BG 2-20).

The above two verses are based on Kathopanisad mantras.

The one who knows the self to be indestructible, not transformable, unborn and decay less, how and whom does that person kill or instigate to kill? (BG 2-21)

This verse is not in interrogative sense but in the sense to convey the idea of negation of all actions by a knower of the self. Negation of killing is mentioned for the purpose of illustration.

Objection: Due to what specific reason actions are ruled out by the knower of the self ?

Reply: Changelessness of the self is the reason for impossibility of action by the knower of the self.

Objection: We cannot say that action is not possible by the one who knows the post to be changeless.

Reply: The knower of the post is not the post. But the knower of the self is the self. Action is prescribed in the Sastra only for an ignorant person.

Objection: Knowledge is also prescribed for an ignorant person. Knowledge is useless for a wise person like grinding of

corn that is already ground. Hence action is prescribed only for an ignorant person is not reasonable.

Reply: An ignorant person thinks that he should perform actions like fire rituals. He is eligible for doing action. A wise person and a seeker of freedom are eligible for renunciation of all actions. Two distinctive life styles, one committed to jnana yoga and another to karma yoga are prescribed by Gita 3.3 and Mahabharata 241.6. The Lord shows these two different life styles again in the Gita verses 3.27, 3.28 and 5.13.

Objection: Self being inaccessible to the sense organs, self-knowledge is not possible

Reply: Brhadaranyaka Upanisad 4.4.19 declares that the self is to be appreciated through the mind alone. The mind which is purified by the teachings of teacher and scriptures and by discipline of mind and sense organs, is fit for self-knowledge. The Lord will say in Gita 5.13 that a wise person renouncing actions in the mind sits in this body.

Objection: Only mental actions should be renounced. Not physical and oral actions.

Reply: No renunciation of all actions prescribed

Objection: Only all actions of the mind prescribed

Reply: Physical and oral actions have to be preceded by mental action

Objection: Renunciation of all actions prescribed for a dying person

Reply: Self is said to comfortably sit in the body of nine gates which is not possible for a dead person.

Therefore according to Gita sastra, the one having self knowledge has fitness for

renunciation alone and not for action. This idea we will show in all such relevant places later on in the context/ topic of self-knowledge.

Just as a person remaining changeless, discards old clothes and puts on new clothes, the embodied self remaining changeless discards old bodies and takes up new bodies. (BG 2-22)

Self is partless. Weapons do not cut this self. Fire does not burn it. Water does not wet it. And wind does not dry it. (BG 2-23)

The Self cannot be cut, burnt, drowned or dried. Self is changeless, all-pervasive, stable, motionless and everlasting. (BG 2-24).

The Self is said to be un-manifest, inconceivable and unchangeable. Knowing this one need not grieve. (BG 2-25).

Even if one takes the atma to have constant birth and death, even then one need not grieve. (BG 2-26)

For that which is born, death is certain. For that which is dead, birth is certain. Therefore one should not grieve for what is inevitable. (BG 2-27)

All beings are unmanifest in the beginning, manifest in the middle and again unmanifest at the end. Hence there is no reason for grief. (BG 2-28)

One sees the self as a wonder. Another speaks of it as a wonder. Another hears it as a wonder. Still another even after hearing about it, does not understand it. (BG 2-29)

The embodied self present in all bodies is ever indestructible. One ought not to grieve regarding all living beings. (BG 2-30)

Lord Krishna explains why there is no reason for sorrow for Arjuna from the absolute level.

CLASSES ON KATHOPANISAD
BHASYAM BY SWAMI
SADATMANANDA

CHAPTER I VALLI I

Vajasravas while performing Visavajit *yagna*, inadvertently uttered that **he would offer his son Naciketas to Lord Yama**. Naciketas contemplated on his father's words: "Among many students and sons his conduct was the best and medium sometimes but never inferior. Lord Yama does not require his service." His father should have uttered these words due to anger. Even then he was determined that his father's words should not go false.

Naciketas advised his father that the word **uttered in the *yagna sala* should be kept** and he should be sent to Lord Yama. Their forefathers and contemporary noble people kept up their word. Human beings like the crop grains die and later emerge again. Vajasravas reluctantly sent his son Naciketas to Lord Yama.

When Naciketas went to Lord Yama's palace, Lord Yama had gone out. Hence he waited outside for three nights without food. When Lord Yama returned, his ministers and wives reminded him about honouring Naciketas because a Brahmin guest was like Fire entering the house. It can either bless or burn the house down. Noble **people propitiate the guest** by offering water and honouring him. Otherwise the householder would incur *pratyavaya dosha*.

If a Brahmin guest is not duly respected and provided food by the host, the *papa* incurred from this *dosha* can destroy the person's hopes, expectations, *punya* gained through *satsangh*, noble speech, vedic rituals and

social service, progeny and cattle. This is to be understood as *artha vada* to emphasise proper treatment of the guest.

Lord Yama offered for his well being salutations to Naciketas and **granted him three boons as compensation for three nights he stayed in his house without food.**

Naciketas told Lord Yama, that when he is sent back to his father, his father should be free from anxiety, have a calm mind, free from anger, recognize him and talk to him. **His choice of first boon was for his father's benefit.** Lord Yama granted the boon completely, without any reservation.

Naciketas told that in *svarga* there is no fear of death, no old age, no hunger or thirst, no grief and one can rejoice. He asked Lord Yama to teach him the **fire ritual, the performance of which leads one to *svarga* and attain relative immortality.** **His choice of second boon was for the society's benefit.** Lord Yama taught in detail the fire ritual along with all its accessories. Naciketas understood the teaching and repeated in detail as taught. Lord Yama was pleased. He announced that the fire ritual will be known in Naciketas's name. He also offered a *snrkam* which means a necklace made of precious gems. Alternate meaning for *srnkam* is a vedic ritual for material prosperity. **Naciketas did not accept the *srnkam*.**

Lord Yama said that the one who invokes **Naciketa fire thrice** and the one who has received proper instructions from mother, father and teacher **attains *svarga*.** If he also does *upasana on Virat* **attains *brahmaloka*.**

Through the first boon Naciketas asked for *ihaloka phala* for his father. Through the second boon he asked for *paraloka phala* for the society. Both fall in *anatma prapanca*. **Through the third boon he asked for**

knowledge of *atma*. He asked Lord Yama, "There is a doubt about a person who is dead. Some say that the surviving self is there. Others say that there is no surviving self. Instructed by you I want to understand about this self. This is the third boon."

Lord Yama wanted to test whether Naciketas was qualified to receive self knowledge. He told that self is subtle. It cannot be easily understood. Even *Devas* had doubt about that in the past. He told Naciketas to choose another boon. Naciketas told that **as even *Devas* had doubt about that in the past and he cannot find a better teacher than Lord Yama, he wanted only self knowledge** as his third boon.

Lord Yama tried to tempt Naciketas with material wealth. He offered instead of self knowledge, sons, grandsons with hundred years of life, many animals, elephants, gold, horses, vast kingdom and as many years life as he wished. Lord Yama further told that **Naciketas can choose in addition to that any other material wealth he desired, be emperor of this great earth and enjoyer of all the pleasures.** He further offered pleasures not available to human beings. He offered celestial women with chariots and musical instruments who will serve him.

Naciketas did not yield to the temptation. Naciketas reasoned that the enjoyments are temporary; They only weaken the sense organs; Every form of life is short. **Let all the vehicles, dance and music stay with Lord Yama himself.** Man cannot be satisfied with wealth. As he had already seen Lord Yama he will anyhow get wealth and long life. **He knew the limitations of *preyas* and he desired only *sreyas*.** He declared that Naciketas cannot choose anything else other than self knowledge as the third boon.

Report by N. Avinashilingam

ईशावास्यम् इदम् सर्वम्

(Based on a talk by Pujya Swamiji to students of the longterm course at Anaikatti)

There are many sentences in the उपनिषद् s on सन्न्यास. If you look at the words in such sentences, they not only talk about सन्न्यास, they also talk about your attitude towards everything and your lifestyle. In this sentence (which we will be discussing) a कर्मयोगी is also addressed through very intelligently placed words .

There are two well known recensions of the शुक्ल-यजुर्वेद today. The माध्यन्दिन-शाखा of the शुक्ल-यजुर्वेद is popular and is taught and used for all rituals in North India. In South India there is another recension of शुक्ल-यजुर्वेद called कण्व-शाखा. The style of chanting in these two शाखाs (recensions) is very different. The शुक्ल-यजुर्वेद contains two important उपनिषद् s – बृहदारण्यक उपनिषद् and ईशावास्य उपनिषद् . ईशावास्य is one उपनिषद् which is in the संहिता portion (also called the मन्त्र-भाग) of the Vedas. This उपनिषद् is at end of the संहिता and is therefore called वेदान्त.

The ईशावास्य उपनिषद् opens with the sentence – ईशावास्यम् इदम् सर्वम् . This sentence looks like a विधि-वाक्य (because of the word वास्यम् ending in a कृत्य-प्रत्यय), but it is more a plea than a mandate. In matters dealing

with statement of facts, i.e. the knowledge of realities, you cannot give a विधि- a विधि is a mandate. The उपनिषद् asks you to understand and recognize a reality – “Be one who sees everything in this world including your body mind complex as ईश्वर”, “May this entire world be recognized , be seen as ईश्वर”. ईशा वास्यम् = आच्छादनीयम् – May you cover the entire जगत् – both known and unknown with the vision of ईश्वर.

जगत् चतुर्दशसु भुवनेषु यत्किञ्चित् कर्यकारणात्मकं जगत् चराचरलक्षणम् ईश्वररूपमेवेति बुद्धिः करणीयेत्यर्थः fourteen भुवन s i.e. spheres of experience among which the earth is one. Whatever you perceive on this earth, and whatever you hear about *bhuvanas* and different types of beings, may they all be covered by your बुद्धि , in your vision, as one reality as ईश्वर. “Cover” means you have to see in your vision the entire जगत् , which includes whatever you see (objectify) – whether it is one object, a 100 objects, or a segment of the जगत् – ईश्वर बुद्ध्या आच्छादनीयम् – it should be covered with vision that all this is ईश्वर . This statement of the उपनिषद् is addressed to all because ईश्वर being everything, one has to know this to be totally objective.

With this vision, every object and every situation is ईश्वर. Every situation is त्यक्त , given, by the lord, the कर्मफलदाता, and is given to you according to your प्रारब्धकर्म and all other relevant factors. Therefore it is ईश्वरप्रसाद. For a सन्न्यासी it is said - यदृच्छालाभ सन्तुष्टः meaning he is contented, pleased, with whatever comes on its own accord. But then whatever comes is a result of कर्म done either now or in the past, in this life or in past lives. You have brought कर्मफल with you and it is getting unfolded every moment. You are listening to class and suddenly come a series of sneezes – this is कर्मफल – this disturbs the person and his or her neighbours too! There must be some connection – past, present, everything is included in the order of कर्म. कर्म is very difficult to define but it is (surely) there and getting unfolded. कर्म getting unfolded is life. Your own कर्म being done now also unfolds as your experiences. Current कर्म is also involved, as is past कर्म, all are mingled in a complex network.

तेन ईश्वरेण (or तेन कारणेन) त्यक्तेन भुञ्जीथाः - ईश्वर being everything, you do not create anything. Accept what is given to you by ईश्वर, the lord (manifest as the order of कर्म) gracefully, as भगवत्-प्रसाद. You take care of your self , protect your environment, protect your family – because everything is ईश्वर. The उपनिषद् has told you to visualize , to see the whole thing as ईश्वर – because the whole thing is ईश्वर.

When you say “Everything is ईश्वर”, who is ईश्वर? You keep mentioning जीव and ईश्वर. Is ईश्वर another person? Are there two

entities - one called ईश्वरात्मा and another one called जीवात्मा ? No, there is only one आत्मा. Then, what do you mean by आत्मा इदम् सर्वम् - इदम् = “this world which I perceive” is there and I (आत्मा) am there too – how do you account for this world if you say there is only one? This is where भाष्यम् comes alive, comes to help. आत्मनि on this आत्मा, this नाम-रूपात्मकम् जगत् - is superimposed – like a pot is superimposed upon the clay. Therefore you have to say ईश्वरः इदम् सर्वम् , ईश्वर being the जगत्कारणम्. That is at one level - ईश्वरः इदम् सर्वम् , we need that. What is given by ईश्वर, please take it as प्रसाद . It is an attitude which is very good, for one’s growth. This is the प्रसाद-बुद्धि I have been talking about. The second level is अहम् इदम् सर्वम् . therefore त्यक्तेन = त्यागेन , तद् ज्ञानम् पाल्येथाः - न कर्मणा न प्रजया त्यागेनैके अमृतत्वम् आनशुः - by clean renunciation, can mean सन्न्यास or सन्न्यास-बुद्धि. त्यागेन भुञ्जीथाः - प्रसादबुद्ध्या live our life – because next line is मा गृध कस्यस्विद् धनम् - covet not anybody’s wealth. Why? because you can covet only when you can keep something as yours. This coveting, this greed, is the worst thing to happen to a person. Desire is ok, ambition is ok. But to fulfil ambition one is willing to do anything – that is greed. A begging person has a desire for a new begging bowl. A corporate person desires another corporation – he wants to buy it out. What is the difference in desire? Desire is common. There is no greed. He has one bowl already – and steals the bowl of another beggar – both of them were sleeping on the railway platform. The other person’s bowl, was a better bowl, a steel bowl and this fellow stole it – I will say that

is greed. This corporate head has to more than a hundred people working for him, manipulates the market to buy another corporation and makes people sell all the shares – the price of that share drops and he buys the shares and brings the corporation under his control. This manipulation is really greed. Greed can manifest in the form of getting an extra bowl or an extra corporation, but greed is the same. This is coveting. The upanishad says मा गृध कस्यस्विद् धनम् - Covet not anyone's wealth.

Or the sentence “मा गृध कस्यस्विद् धनम्” can be understood differently - After all wealth belongs to ईश्वर, the धातु ईश = ऐश्वर्ये – the one who lords over. Therefore, if all that is here ईश्वर, कस्यस्विद् धनम्, to whom does the wealth belong for you to covet from another? because the other person also does not own it.

The entire culture of this country is based on this sentence – “ईशावास्यम् इदम् सर्वम्”. This is the vision of our culture. In keeping with this vision in this culture is your day-to-day life – the worship, the prayer – all based on this vision. The dance, music – all based upon this. How did this person, living in a remote location, uneducated living in the mountains and forests - say “सब भगवान् है” meaning everything is ईश्वर? They may not know the profundity of it but they know that ‘All that is here is ईश्वर’. They can do पूजा (worship) to the earth, to

a tree, to a river, to a mountain, to a stone, to a cow, and a mouse associated with lord गणेश. Animals are associated with देवताs – associated with lord गणेश is a mouse. Really funny – गणेश figure is big, mouse is small – but in the lord there is nothing big or small. Peacock is associated with सुब्रमण्यस्वामी. Tiger, lion, elephant - associated – many animals are associated with one deity or another. ईशावास्यम् इदम् सर्वम् . – everything is ईश्वर - This statement is made by a villager who has not had any formal education. How did this vision (that everything is ईश्वर) reach that person? By वृद्ध-व्यवहार - that is through elders in society, it has been communicated from generation to generation.

भाष्यकार says त्यागेन भुञ्जीथाः - everything being ईश्वर – by ईश्वर बुद्धि you have to give up your “मम बुद्धि”. You cannot have ईश्वर बुद्धि along with मम बुद्धि, मम शरीर, मम गेहम् - My body, My mind, My house. Therefore मा गृध – do not covet and सन्न्यासेन भुञ्जीथाः – protect this by a life style of सन्न्यास. In fact लोकेस्मिन् द्विविधा निष्ठा - one lifestyle is engaging in activities and role playing with an attitude of कर्मयोग and the other is a lifestyle of सन्न्यास a life committed exclusively to the pursuit of knowledge. The lifestyle of कर्मयोग is pointed out in the next verse (the 2nd verse) in the ईशावास्योपनिषद्-कुर्वन्नेव इह कर्माणि जिजीविशेत् शतं समाः . भाष्यकार points out the द्विविधा निष्ठा. This mantra helps see what is प्रसाद-बुद्धि, कर्मफल as प्रसाद and that helps a lot in understanding sastra.

Kumbhabhishekam Lord Vidya Dakshinamurthy

at Sat Darshana Kutil, Dindigul on 25th March 2015



The morning of March 24 witnessed the performing of *Anugai*, Sri Ganapati Homam, Navagraha Homam and Vaastu Shanti while the evening session included a *Poorvanga Puja* and first phase of *Yaaga Puja*, followed by *Poornahati* and *Deeparadhana* to the *Kumbha*. The day's finale came in the form of a c a p t i v a t i n g Bharatanatyam dance performance by Sow. Ishwarya Chaitanya.

Dindigul town, which in the past has bordered Chola, Chera and Pandiya kingdoms, it even today serves as a home for many siddhas who are believed to meditate in the Agastiyapuram area in Sirumalai hills. It is in this *punya sthalam* that Lord Vidya Dakshinamoorthy was invoked during March this year.

The Kumbhabhishekam of two deities - Vidya Dakshinamurthy and Jnana Ganapati – along with other *pujas* was performed on March 24 & 25, 2015, under the guidance and efforts of H. H. Swami Buddhatmananda Saraswati, Acharya - Sat Darshana Kutil. Sri Swami Tattwananda Memorial Trustees and nearly 900 devotees were also present during the two-day function.

On March 25, the second phase of *Yaaga puja*, Tattvarchana, Subarsaahuti, Poornahati, Deeparadhana, Kalasam Procession, Vimana Maha Kumbhabhishekam and Maha Kumbhabhishekam for Sri Jnana Ganapathy and Sri Vidya Dakshinamurthy (Moolavar), were carried out.

The Maha Kumbhabhishekam was carried out under the auspices of Sivaagama Shiromani and Kalanidhi Siva Sri K. Raja Bhattar who is the Sthanigar, Sri Subramanya Swami Thiru Kovil, Thiruparankundram; Archagar, Sri Meenakshi Sundareswarar Thiru Kovil, Madurai; and Mudalvar, Sri Skanda Guru Vidyalayam, Thiruparankundram. H.H. Swami Prashanthananda, H.H. Swamini Vedarthananda, H.H. Swamini



Sharadananda, H.H. Swamini Vidyananda, H.H. Swamini Atmatattwananda, H.H. Swami Aniruddhamananda, H.H. Swami Chinmayananda and H.H. Swami Samananda among others graced the occasion.

With the blessings of Pujya Swami Dayananda Saraswati, Arsha Vidya Gurukulam and Pujya Swami Omkarananda Saraswati, Head - Theni Vedapuri Sri Swami Chitbhavenanda Ashram, the Kumbhabhisekham

was a solemn function. Swami Buddhatmananda gave a talk to the devotees after the Kumbhabhisekham was completed.

Report by Aishwarya Kannan

Vedanta and Sanskrit Classes in Japan



Cetanananda's Class Bhagavadgita by Skype

AVG, Anaikatti are teaching by helping each other. Swami Cetananandaji has taught for 8 years. Kiran, Mukti, Michika and Yuri who graduated from the last long term course in AVG also have begun to teach.

Swami Cetananandaji teaches in Tokyo, Osaka, Hiroshima and

Pujya Swami Dayananda Saraswati himself taught twice in Japan. His first visit was in 2009 for Tattva Bodha 7-day-camp in Tokyo, and next visit was in 2010 for Bhagavad Gita 2nd chapter 8-day-camp in Hiroshima and Tokyo. Thus, Pujya Swamiji sowed the seeds of Vedanta in the mind of Japanese people. Now those seeds are growing.

Pujya Swamiji gave the name of Paravidya Kendram for a center in Japan. There several graduates of long term course in

Kyoto. He regularly teaches Bhagavad Gita by using Gita Home Study as a class text. Twice a year, he teaches Tattva-Bodha 7 day-course in Tokyo and Osaka. Students can attend his classes through internet too. In the classroom of one yoga studio, there is a big video screen on which students and the text book are projected. Students who attend through internet can see Cetananandaji and students who attend in the class room. Internet is one useful tool for communication.



Cetanananda's Class in Tokyo (Sivananda Tokyo Center)

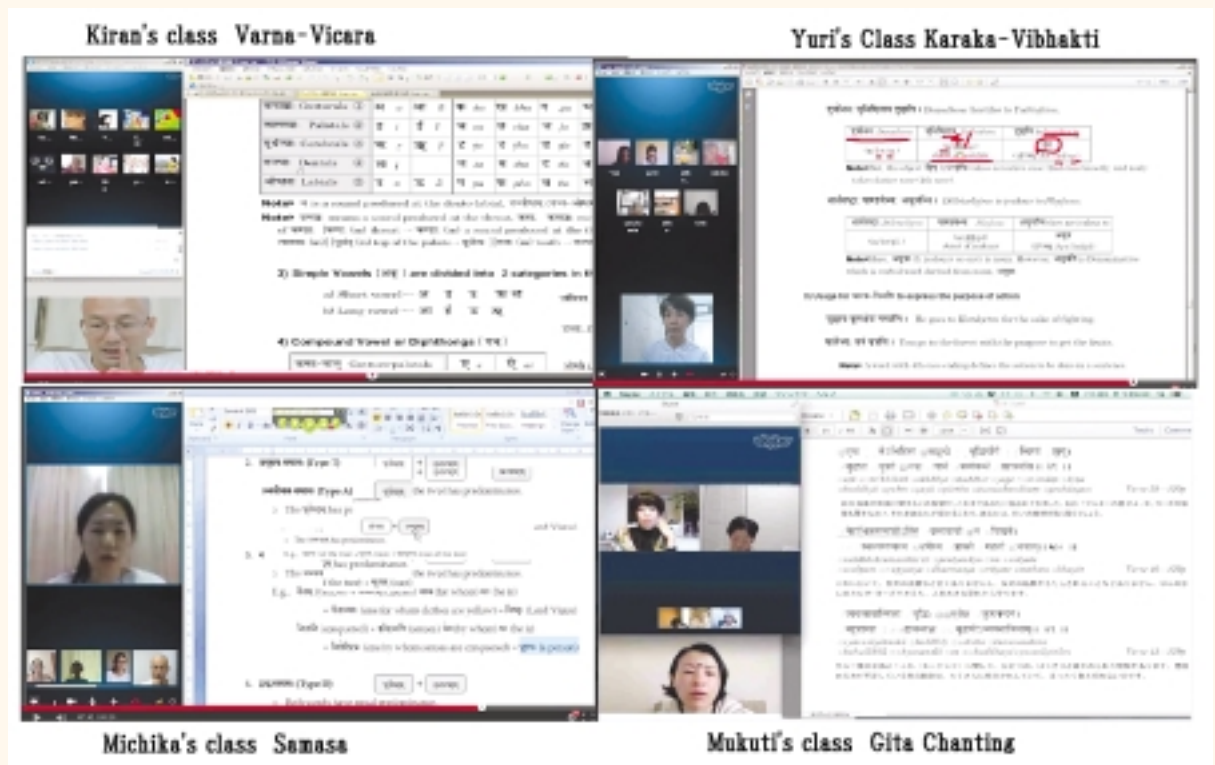


Pujya Swamiji taught Bhagavadgita 2nd Chapter in Hiroshima 2010

Swami Cetananandaji says, “Vedanta is 100 percent communication between teacher and students. Therefore, the actual class in which students can sit in front of a teacher is very important. But many students who live in remote places could not attend our classes regularly. Some serious students wanted to attend every class in every weekend. So, we allowed them to attend through Skype. Naturally, we found some effective ways of using internet for our

classes. We often have discussion time in which students in the class room and students on Skype can come together on the screen and discuss the same topic. And it is very exciting time in which students can assimilate, from which good questions arise.”

“Every class is video-recorded. These videos are kept on internet (in Google drive), and our students can open video folder of Paravidya Kendram and see any class at



any time.”

“I am also teaching Gita using Bhagavad Gita Home Study daily from 6 am to 7 am in early morning. More than 20 of regular students are studying there. Students who are living in society and home can keep studying only in the early morning. I give a guided meditation too in the morning class relating to the topic from Gita. Having listened to Gita, students can begin the day and it is very wonderful. Some of students have been attending this class for five years.”

Kiran, Mukti and Yuri are also teaching several classes in the yoga studios and also through internet. We teach Gita, Gita chanting, Introduction to Vedanta, etc. Recently, Kiran, Mukti, Midori, Hiro and Yuri made a team and begun to teach Sanskrit very systematically by three semester system in a year. Kiran divided a Sanskrit text into five steps and gave each teacher responsibility for one step during one semester. So each teacher teaches a step at the same time from 6 am to 7 am in every weekend. This is wonderful because those who want to begin Sanskrit learning can start in any semester which re-starts in every 4 months. And each student also can choose any step according to his or her level of understanding. Moreover, through Skype from India, we have two wonderful teachers. In every Thursday morning, Michika, who is a regular Sanskrit teacher of the current long team course in AVG, also teaches Panini Sutra to Japanese students who completed the five steps. 5

teachers also have a meeting every week which is very helpful for maintaining and developing their own knowledge. Venkateshji who is also a graduate from AVG is also helping Japanese students by teaching the chanting, Vishnu Sahasranama.

Swami Cetananandaji says, “I have been moving around in Japan for the last 8 years and I see serious students but Paravidya Kendram did not have a place where teachers and students can come together and stay for studying. By the grace of Pujya Swamiji, some of serious students for this knowledge may be allowed to stay for the long team course in India. But there are students who cannot have chance to go to India. They want to study with nearby teacher doing daily prayer and puja. So recently Paravidya Kendram had a place where students and teachers can stay, study, and do puja together. It is not big place, so it may allow only 10 people to stay in two halls, separately for ladies and gentlemen. Yuri is taking care of this place.”

By the grace of Pujya Swamiji, may Paravidya Kendram be auspicious without obstacles. May it grow following Dharma and be a center for the Japanese spiritual seekers. May the teaching tradition which starts from Dakshinamurti flow in Japan with the effort of all students and teachers helping each other. We do daily prayer to Dakshinamurti and our Guru parampara.

*Reported by Yuri from Japan
<http://www.para-vidya.com>*

Page sponsored by:

Sri Ramachandra Trust, N.Ramachandran,
5, Devadi Steet, Mylapore, Chennai 400004

Pearls of Wisdom



Your degree of aananda आनन्द is directly proportional to your capacity to resolve your likes and dislikes.

अनिर्वचनीय is writ large on every object. Only from a stand point is an object describable. Frankly speaking everything in the world is अनिरुद्ध just wait for one more question!



Arsha Vidya Newsletter

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



Panguni Uttram