



Arsha Vidya Newsletter

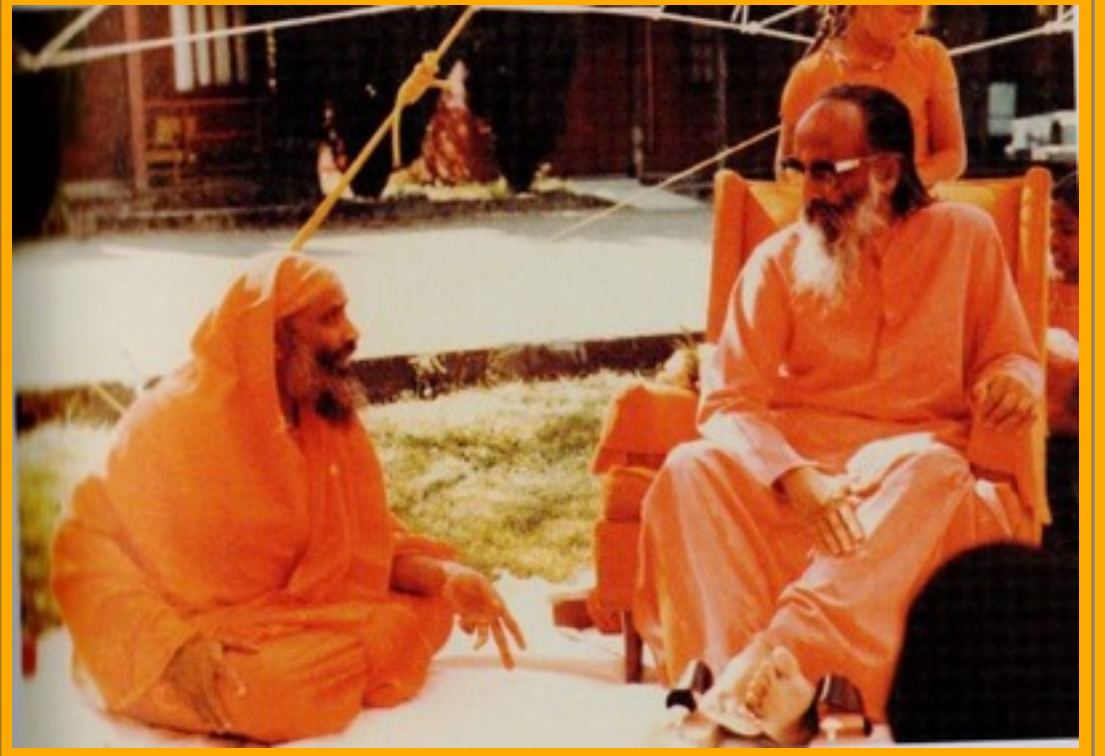
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Mundaka

Mantra 2

यदर्चिमद्यदणुभ्योऽणु च यस्मिँल्लोका निहिता लोकिनश्च
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः ।
तदेतत् सत्यं तदमृतं तद्वेद्व्यं सोम्य विद्धि ॥ २ ॥ २ ॥ २ ॥

yadarcimadyadaṇubhyo'ṇu ca yasmiṁllokā nihitā lokinaśca.
tadetadakṣaraṁ brahma sa prāṇastadu vāṇmanaḥ.
tadetat satyaṁ tadamṛtaṁ tadveddhavyaṁ somya viddhi. (2.2.2)

tad - that; etad - this; akṣaraṁ-brahma - is Brahman;
yad - which; arcimat - is shining;
yad - which; aṇubhyaḥ aṇuḥ - subtler than the subtlest;
ca - and; yasmin - in which; lokāḥ - the worlds;
ca - and; lokinaḥ - the indwellers of the worlds;
nihitāḥ - have their being; saḥ - that;
prāṇaḥ - is prāṇa; tad - that; u - indeed; vāṇmanaḥ - is speech and mind;
tad etat - that Brahman; satyam - is truth; tad - that;
amṛtam - is immortal; tad - that; veddhavyam - has to be understood by you; somya - O pleasing one;
viddhi - may you know it

That Brahman is shining, is subtler than the subtlest, and all the worlds and their indwellers have their being in it. That is prāṇa. That is speech and mind. That Brahman alone is the truth. That is immortal. That has to be understood. O pleasing one! May you know that.

Yad arcimat : that which has consciousness. It is the self-revealing consciousness because of which everything else shines.⁶⁶ It is not substantive having the quality of consciousness. There are people who think that consciousness is a quality of ātman. It means ātman, as a substantive, is inert. If it is inert, then it presupposes a conscious being to be aware of it. That conscious being is ātman which is aware of everything. Consciousness is the nature of ātman.

When one shows dīpārādhana, offering of a lamp or camphor light at the shrine, one chants a mantra ⁶⁷ 'na tatra...' It is beautiful mantra. Here one says, in effect, 'How can this insignificant light reveal you when great luminaries like the sun and the moon cannot illumine you? All of them including the mind and senses reveal themselves in your light.

The light that one holds in one's hand is to illumine one's buddhi which is in darkness. To remove that cloud of ignorance alone one shows dīpārādhana. The Lord is an arcimat, the only source of light, the consciousness.

Anything that shines should reveal itself to me. The sun shines, and one sees the sun very clearly. The moon shines; one also sees the moon. Anything that shines becomes an object of one's sight without requiring any other light to reveal itself. One is able to see even a glow-worm in pitch darkness without a flashlight. Similarly, if Brahman is shining, why is it not revealing itself to all? That is answered now.

It is *aṇubhyaḥ aṇuḥ*: subtler than the subtlest. *Aṇu* means an atom. It is not available for sight, but can be appreciated through inference. Sitting under a tree, the *vaiśeṣika* philosophers figured out that *paramāṇus*, formless particles are the constituent factors of all solid objects. They talk about how the particles become atoms, how the atoms become these various forms by a system of combination and how the whole world can be reduced to particles. It is conceptually very close to nuclear physics.

The consciousness because of which one is aware of particles, electrons and protons, is *aṇubho aṇuḥ*. There is no comparative degree here really. Brahman does not come under the same category as objects. If it were an object, then comparison would be possible. But Brahman is consciousness. *Aṇu* is an object of consciousness. Nuclear physics and other sciences shine in this consciousness. The particles can never be separate from consciousness, for the particle 'is' which means the particle consciousness is; and consciousness is the truth of the particle. *Sat*, existence is of the nature of consciousness. It is self-shining and obtains in anything that one knows. This existence-consciousness is the basis of everything.

The word 'ca' in the mantra also brings in the opposite of *aṇubhyaḥ aṇuḥ*.⁶⁸ So, Brahman is *mahato mahīyān*, bigger than the biggest. 'Smaller than the smallest' means it has no form. 'Bigger than the biggest' means it has no form. There is nothing smaller than Brahman and there is nothing bigger than Brahman. How can one say both, bigger than the biggest and also smaller than the smallest? It is because the smallest and the biggest exist in Brahman. Brahman has no size; it is infinite and limitless. It is the truth of what one considers big and small.

Nuclear physics and other sciences shine in this consciousness. The particles can never be separate from consciousness, for the particle 'is' which means the particle consciousness is; and consciousness is the truth of the particle. Sat, existence is of the nature of consciousness. It is self-shining and obtains in anything that one knows. This existence-consciousness is the basis of everything.

Yasmim lokāḥ nihitāḥ lokinaśca: all the worlds and the indwellers of the worlds have their being in that Brahman. The indwellers are gods, manes, human beings and so on. The earth is in Brahman, and on the earth whatever beings are there, is also in this Brahman. If there is a mosquito somewhere in one of the gutters, that also has its being in Brahman alone. So, nothing is away from it.

The teacher tells the student, *tad etat akṣaram brahma*: that which you asked about is this imperishable Brahman.

Knowing Brahman everything is known, because all the lokas and lokins, worlds of experience and their inhabitants have their being in it.

Knowing Brahman everything is known, because all the lokas and lokins, worlds of experience and their inhabitants have their being in it. Sa prāṇaḥ: that Brahman alone is prāṇa. Prāṇaḥ is non-separate from Brahman. As any assemblage is inert, it cannot be active by itself. It has to depend on a conscious being, like a car that needs a driver. Even if one were to say that today an inert rocket can be sent up and brought back without a human being on board, yet the rocket is dependent on a conscious being. One need not sit in and command it; one can be out here and command it. Any motion or activity depends upon caitanya. The activities of prāṇa like digestion are not for the sake of the body. They are meant for the conscious being, who eats and talks. So, prāṇa also is dependent on caitanya. Hence, caitanya is prāṇasya prāṇaḥ

Spoken words are nothing but Brahman alone. The word being not separate from its meaning, the object, all the objects are Brahman.

Tad u vāk: that indeed is speech. Spoken words are nothing but Brahman alone. The word being not separate from its meaning, the object, all the objects are Brahman. The spoken words are nothing but the manifestation of the same Brahman in the form of thought. A word 'is' and that 'is' is Brahman. All the letters that constitute a word are Brahman. For instance, in the word 'rat,' 'r' is Brahman, 'a' is Brahman, 't' is Brahman and 'rat' is Brahman. The word is heard-- the hearing is Brahman. It is understood--- the understanding is Brahman. The organ of speech itself is Brahman. It is all Īśvara's order in the form of Brahman.

For instance, in the word 'rat,' 'r' is Brahman, 'a' is Brahman, 't' is Brahman and 'rat' is Brahman. The word is heard-- the hearing is Brahman. It is understood--- the understanding is Brahman. The organ of speech itself is Brahman. It is all Isvara's order in the form of Brahman.

Tat manaḥ: mind also is that Brahman. Speech is external, the mind is internal and both of them are Brahman.⁶⁸ In Kenopaniṣad it is said, "That which is the speech of the speech and mind of the mind."⁷⁰ It means that speech and mind have their existence in Brahman. They depend on Brahman, the conscious being.⁷¹

Tat etat satyam: that which you asked for is this Brahman that is not subject to negation. It is the only thing which is satyam. Everything else is mithyā.

When the mantra says, 'all these --- speech, mind and so on ---are Brahman,' the separateness between Brahman and 'all these' is negated. The differences among them, however, are accepted because each one is mentioned separately as Brahman. But these differences do not create any separateness from Brahman.

One need not put all the names and forms into a melting pot and make an advitīya, a non-dual, stew to understand Brahman. The subject is Brahman, the object also Brahman, the relationship between them is Brahman and the order that brings the relationship into existence is also Brahman. This is what we call non-dual. It is cognitive. One knows the differences, one sees them, and yet makes them disappear.

The subject is Brahman, the object also Brahman, the relationship between them is Brahman and the order that brings the relationship into existence is also Brahman. This is what we call non-dual. It is cognitive. One knows the differences, one sees them, and yet makes them disappear.

The pot and the clay are two different things to begin with. On analysis you find that there is no pot separate from the clay, really. All that is there is clay. You cannot say that the pot is on the clay, like the lid is on the pot. If the lid is on the pot, you can take it off at any time. But you cannot take the pot off the clay because it is not on the clay; it is just clay. The weight of the pot is the weight of the clay, which means that the pot, in fact, is weightless. The real magic is that you hold the pot in view and swallow it at the same time.

Tad amṛtam tad veddhavyam: that is free from death, and has to be targeted by one. That should be the lakṣya, the goal for everyone. When you send an arrow, it is meant to hit the target. Similarly, any meditation or ritual that you do is indirectly for gaining Brahman alone. For a karma-yogin as well as a sannyāsin the end is Brahman. If you do not understand the teaching, you can meditate in order to get the mind ready. Somya viddhi: O pleasing one, may you know it.

66 अर्चिमद् दीप्तमत् तद्दीप्त्या ह्यादित्यादि दीप्यते इति दीप्तिमद् ब्रह्म । (मुण्डक भाष्यम्)

67 Refer to the mantra 2.2.10.

68 च-शब्दात् स्थूलेभ्योऽपि अतिशयेन स्थूलं पृथिव्यादिभ्यः । (मुण्डक भाष्यम्)

69 वाक् च मनश्च सर्वाणि च करणानि तदन्तश्चैतन्यम् । (मुण्डक भाष्यम्)

70 मनसो मनो यद् वचो ह वाचम् : । (केनोपनिषत् १ ॥२)

71 चैतन्याश्रयो हि प्राणेन्द्रियादि-सर्व-सङ्घातः । (मुण्डक भाष्यम्)

to be continued...

Vedanta Dindimah With the Glossary Tattvaparakasika

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

परोक्षासत्फलं कर्म ज्ञानं प्रत्यक्षासत्फलम् ।
ज्ञानमेवाभ्यसेत्तस्मात् इति वेदान्तदिण्डिमः ॥२१॥

parokṣāsatphalaṁ karma jñānaṁ pratyakṣasatphalam ।
jñānamevābhyasettasmāt iti vedāntaḍiṇḍimahaḥ ॥21॥

कर्म karma - ritual, परोक्षासत्फलम् parokṣāsatphalam - has mediate and unreal result, ज्ञानम् jñānam - knowledge, प्रत्यक्षासत्फलम् pratyakṣasatphalam - immediate and real result, तस्मात् tasmāt - therefore, ज्ञानमेव jñānameva - knowledge alone, अभ्यसेत् abhyaset - one has to cultivate, ----

The results of the rituals are mediate and unreal, whereas those of the knowledge of Self are immediate and real. Therefore, Vedanta proclaims that one should engage in the knowledge of Self alone. (21)

वृथा श्रमोऽयं विदुषां वृथाऽयं कर्मिणां श्रमः ।
यदि न ब्रह्मविज्ञानं इति वेदान्तदिण्डिमः ॥२२॥

vṛthā śramo'yaṁ viduṣāṁ vṛthā'yaṁ karmināṁ śramah ।
yadi na brahmavijñānaṁ iti vedāntaḍiṇḍimahaḥ ॥22॥

विदुषाम् viduṣāṁ - of the scholars (or meditators), अयम् ayam - this, श्रमः śramah - exertion, वृथा vṛthā - a waste, कर्मिणाम् karmināṁ - of the performers of rituals, अयम् ayam - this, श्रमः śramah - exertion, वृथा vṛthā - a waste, यदि यादृ - if, ब्रह्मविज्ञानम् brahmavijñānam - the knowledge of Brahman, न na - is not there, ----

Vedanta proclaims that all this exertion of the scholars (or meditators) and performers of rituals is a waste, if the knowledge of Brahman is not gained. (22)

अलं यागैरलं योगैरलं भुक्तैरलं धनैः ।
परस्मिन् ब्रह्मणि ज्ञाते इति वेदान्तदिण्डिमः ॥२३॥

alam yāgairalam yogairalam bhuktairalam dhanaiḥ ।
parasmin brahmaṇi jñāte iti vedāntaḍiṇḍimahaḥ ॥23॥

परस्मिन् ब्रह्मणि parasmin brahmaṇi - the supreme Brahman, ज्ञाते jñāte - being known, योगैः yogaiḥ - with rituals, अलम् alam - enough, यागैः yāgaiḥ - with yogic practices, अलम् alam - enough, भुक्तैः bhuktaiḥ - with sense pleasures, अलम् alam - enough, धनैः dhanaiḥ - with various kinds of wealth, अलम् alam - enough, ----

Vedanta proclaims that once the supreme Brahman is known, no purpose is served by rituals or yogic practices, or by sense pleasures or various kinds of wealth. (23)

अलं वेदैरलं शास्त्रैरलं स्मृतिपुराणकैः ।

परमात्मनि विज्ञाते इति वेदान्तडिण्डिमः ॥२४॥

alam vedairalam śāstrairalam smṛtipurāṇakaiḥ ।

paramātmāni vijñāte iti vedāntaḍiṇḍimāḥ ॥24॥

वेदैः vedaiḥ – with the Vedas, अलम् alam - enough, शास्त्रैः śāstraiḥ - with (of) various branches of knowledge, अलम् alam - enough, स्मृतिपुराणकैः smṛtipurāṇakaiḥ - with canon texts and the puranas, अलम् alam - enough, परमात्मनि paramātmāni - the supreme Atman, विज्ञाते vijñāte - being known, ----

Vedanta proclaims that once the seeker realises his innermost Reality, no more purpose is served by the Vedas, or by various branches of knowledge, or by canon texts and the puranas. (24)

नर्चा न यजुषाऽर्थोऽस्ति न साम्नार्थोऽस्ति कश्चन ।

जाते ब्रह्मात्मविज्ञाने इति वेदान्तडिण्डिमः ॥२५॥

narcā na yajuṣā'rtho'sti na sāmñārtho'sti kaścana ।

jāte brahmātmavijñāne iti vedāntaḍiṇḍimāḥ ॥25॥

ब्रह्मात्मविज्ञाने brahmātmavijñāne - as the knowledge of the unity of Brahman and Atman, जाते jāte - takes place, ऋचा ṛcā - with the Ṛgveda, कश्चन kaścana - whatsoever, अर्थः arthaḥ - purpose, न अस्ति na asti – is not there, यजुषा yajuṣā - with the Yajurveda, न na - no, साम्ना sāmñā - with the Sāmaveda, अर्थः arthaḥ - purpose, न अस्ति na asti – is not there, -

Vedanta proclaims that for the one who understood the unity of Brahman and Atman, there is no purpose whatsoever served by the Ṛgveda, the Yajurveda, or the Sāmaveda. (25)

कर्माणि चित्तशुद्ध्यर्थं ऐकाग्र्यार्थमुपासना ।

मोक्षार्थं ब्रह्मविज्ञानं इति वेदान्तडिण्डिमः ॥२६॥

karmāṇi cittaśud dhyartham aikāgryārthamupāsana ।

mokṣārtham brahmavijñānam iti vedāntaḍiṇḍimāḥ ॥26॥

कर्माणि karmāṇi - actions, चित्तशुद्ध्यर्थम् cittaśuddhyartham - for the purification of the heart, उपासना upāsana - meditation, ऐकाग्र्यार्थम् aikāgryārtham - for one-pointedness of the mind, ब्रह्मविज्ञानम् brahmavijñānam - knowledge of Brahman, मोक्षार्थम् mokṣārtham - for liberation,

Vedanta proclaims that actions are meant for the purification of the heart, meditation for the one-pointedness of the mind, whereas the knowledge of Brahman is for the sake of liberation of the person. (26)

सञ्चितागामिकर्मणि दह्यन्ते ज्ञानवह्निना ।

प्रारब्धानुभवान्मोक्षः इति वेदान्तडिण्डिमः ॥२७॥

sañcitāgāmikarmaṇi dahyante jñānavahninā ।

prārabdhānubhavānmokṣaḥ iti vedāntaḍiṇḍimaḥ ॥27॥

सञ्चितागामिकर्मणि sañcitāgāmikarmaṇi - accumulated and future actions, ज्ञानवह्निना jñānavahninā - by the fire of knowledge, दह्यन्ते dahyante - get destroyed, प्रारब्धानुभवात् prārabdhānubhavāt - by enjoying the actions already fructified, मोक्षः mokṣaḥ - liberation, ----

Vedanta proclaims that the accumulated actions and future actions of the knower of Brahman get destroyed by the fire of knowledge. By enjoying the results of the actions that are already fructified, he gains liberation. (27)

to be continued . . .

Dealing with Obstacles

Satsang with Swami Veditatmanada Saraswati Arsha Vidya Gurukulam:

Question

What do obstacles tell us? Should we stop pursuing something that we set out to do, or should we continue?

Answer

What you do depends on the purpose for which you are performing the action. If the motivation is noble, we should do as best as we can and not stop just because obstacles come. However, there may be a limit as to how long we can go on. If we find that obstacles keep coming despite our best efforts, then we may perhaps let it go.

We should not drop something just because obstacles come in our way; obstacles are also a reality of life. There is a verse in Sanskrit, which says 'prārabyatena khalu vighna-bhayena nichaiḥ'. Those who do not commence an undertaking for fear of obstacles are of the lowest order. 'Prārabya vighnavihata viramanti madhyah'. The middling ones are those who start something, but abandon it when they meet with obstacles. 'Vignaiḥ punaḥ punarapi pratihanya-mānāḥ prārabdhamuttamajanā na parityajanti'. The most exalted are those who do not give up what they have started even when they are repeatedly attacked by obstacles

It is the nature of obstacles to come. As it is said, 'śreyāmsi bahu vighnāni', whenever you undertake anything auspicious or good, there are bound to be many obstacles. Generally, we should continue to pursue what we set out to do and try to overcome the obstacles. We may say that they come to make us stronger or make our resolve stronger. We should be determined like a river that is determined to meet the ocean, despite whatever obstacles it faces. If the obstacles are small, the river will override them, and if the obstacles are big, it will skirt around them.

However, there is a limit to how long we should go on. If obstacles keep coming, we may have to review the whole situation again. Maybe these obstacles are trying to tell us something. Is there a different way of doing what we set out to do? You have to assess this and decide your strategy depending upon the situation.

Question

How do we know when to stop pursuing our activities?

Answer

Sometimes, circumstances tell us that perhaps what we are doing does not seem to be alright, because obstacles keep coming repeatedly. Still, if we think that our purpose is noble, and we are fighting for some important cause, we might want to go ahead with it despite the obstacles. This decision also depends upon the nobility of the cause. If it is not a big deal, we just let it go. If it is very important, we may want to persist longer. If it is extremely important, we should never give up. As Mahatma Gandhi said during the struggle for freedom, 'Do or die'. The freedom movement went on for many years. Thus, the decision whether to stop pursuing our activity or to keep persevering with it depends upon the worthiness of the cause.

¹ Transcribed and edited by Chaya Raj, KK Davey, Jayshree Ramakrishnan.

FIVE FEATURES OF BHAKTI

Swami Paramarthananda's Shivratri Talk-2016

One of the words which is very widely used in all religious and spiritual circles is the word *bhaktih*. It is used by various spiritual groups and has several shades of meanings. Different groups understand the word *bhakti* in its own way. Unfortunately, the meaning of the word *bhakti* has changed so much, nowadays that the popular meaning of the word has deviated from the traditional meaning of the word *bhakti*. Nowadays it is popularly used in the sense of blind, thoughtless, obsessive, emotional involvement - with a particular form of any deity. These kinds of *bhaktas* often look for occasions and opportunities to get into an emotional frenzy, in the name of *bhakti*. Therefore, *bhakti* has been misunderstood nowadays as some kind of an emotional frenzy. Since this meaning has come away from the original concept of *bhakti* found in the scriptures, it is worth knowing the important features of *bhakti*, as visualised by our scriptures.

Reverential appreciation of Isvara or Bhagavan

Only because of reverential appreciation of Isvara as the cosmic intelligence behind the universe, there is order and harmony and natural functioning of the whole universe of things and beings. This cosmic intelligence is defined by our vedas as the eternal, all pervading and inherent intelligence or consciousness principle. Since Isvara is eternal and all pervading, there is no specific form for Isvara. Hence, Isvara should not be mistaken as a person, residing somewhere, with limbs like a human being. Such a specific form is not there for Isvara.

Therefore, reverential appreciation of this intelligence not in one place, but, considered inherent in the entire universe. This is the first feature of *bhakti*. And even though *Bhagavan* in His original form, original nature, is formless, for the sake of worship and meditation, scriptures themselves provide provisional forms like, *abhisekam*, *puja* etc.

The scriptures warn that we should never be emotionally hooked to a particular form and make it an obstacle to discovery of the original God. We start with a provisional form and later *bhagavan* should be recognized as the invisible, inherent, intelligence that is pervading everywhere.

Reverential appreciation of the very universe itself as the very body of Isvara

If *bhagavan* is inherent in the entire universe, pervading the entire universe, the universe must be the physical body of the lord. Just as, 'I' am the conscious principle inherent in my entire body, *bhagavan* is the cosmic intelligence inherent in the universe. Therefore, the universe must be appreciated as the body of *Isvara*. This is appreciating the universe as *visvarupa Isvara*. This reverential appreciation of the world is very, very important; because, as even our appreciation of the whole universe - consisting of a mixture of good and bad - when I learn to reverentially appreciate, then gradually, both my attachment and aversion will get diluted.

Visvarupa bhakti will help us in reducing our attachment and aversion. And this is very important for emotional balance and peace of mind. Lesser the appreciation, greater will be my *raga* and *dvesa*.

Rudram is description of *siva* as the universe. *Purusa suktam* is the description is *Vishnu* as the universe. And if the universe is called *siva*; and the universe is called *Vishnu*; what is the difference between *Vishnu* and *Siva*? So, the one who has got real *bhakti*, will never, never differentiate different forms as different gods. We do not have different gods at all; we have only different forms, representing one *Ishvara*. Whether you call it *Vishnu* or *Siva*, there is no question of comparison.

Reverential appreciation of *Ishvara* as the source of the *vedas*, our primary scriptures.

Without the scriptures, we have no way of knowing god himself. All our instruments of knowledge, including modern scientific equipments and any amount of search or research they do, are not able to come across or discover *Ishvara*, indicating that, *bhagavan* is not accessible for the human beings and the human instruments. Therefore, the only source of knowing *bhagavan* is scriptures. In the absence of scriptures, the very existence of *bhagavan* is unknowable. And in the absence of *bhagavan*, there is no question of *bhakti*? The very survival of *bhakta* is because of the scriptures only. Therefore, *bhagavan* should be appreciated as the source of scriptures

Reverential appreciation of the scriptures themselves, as a gift from the lord.

Scriptures are the guide map for a *bhakta*. He uses *bhagavan's* scriptures as a guide map for his life and has full faith and trust in the validity of scriptures.

For developing this reverence, we have *brahma yajna* which means the worship of the scriptures themselves. A *bhakta* should not confine to the worship of *bhagavan* only; but, he should worship the scriptures themselves as a gift from the lord.

Even *Vyakaranam* [grammar] which we use to study the scriptures is reverentially appreciated. Nowadays, the importance of scriptures is coming down. Traditional *bhakti* includes worship of scriptures and using the scriptures as a guide map.

Study the scriptures systematically

Every *bhakta* who wants to be a *bhakta* - in the traditional sense of the term - will have to go through two fold educational systems. One educational system is the formal education system that does not need any introduction or explanation. If we want to practise *bhakti* and if we want to be a *bhakta*, the fifth and most important feature is, systematic study of the scriptures so that the lifestyle as well as the code of conduct given by *bhagavan* in the scriptures is followed. *Bhagavan* addresses the *bhakta* through the scriptures, prescribing a lifestyle as well as the code of conduct.

Challenge in studying the scriptures systematically

But, if I have to study the scriptures, we do face a difficulty; because, our scriptural literature is very vast. *Vedas* themselves are very big. Later *smṛti* granthas have come, which expound and elaborate the vedic teaching. Therefore, *bhagavan* in *kṛṣṇa avatara* - through arjuna - condensed all the scriptures in the form of *bhagavad gita*.

Scriptures talk about *sat karmani* (appropriate actions), in the form of *panca maha yajna*. In the 16th chapter of the *gita*, right values to be followed, the wrong habits to be given-up - *daivi sampatti* & *asuri sampatti* - are all described. A *bhaktha* has to know and attempt to follow *sat karmani*, *sat gunah*, *sat bhavanah*, healthy attitudes. Merely doing *nama sankirtanam*, in the name of *bhakti*, is not traditional.

Reverential study of the scriptures will not only help in becoming a true *bhakta* but will also remove several misconceptions regarding *bhakti* and *bhakta*, which are prevalent now.

Misconceptions in bhakthi

One of the widely prevalent misconceptions is that, *bhakta* will never have problems in life. The scriptures never make such promise. Whether one is *bhakta* or non-*bhakta*, the *prarabdha karma* will have to be experienced, by everyone. Promise for *bhakti* is, inner peace and strength to confront the problem with courage, confidence. *Bhakti* will give inner balance and inner strength, which will help in confronting the *karma* with courage and confidence.

Second widely prevalent misconception is that a *bhakta* can get anything just by sending an application to *bhagavan*. He is exempt from all effort. Traditional *bhakti* or traditional scriptures, never say that. Whether you are *bhakta* or *abhakta*, goals can be accomplished only by following the appropriate effort in the appropriate direction. All goals can be achieved by hard work only.

For a *bhakta*, two types of *karmas* are available. He can do worldly activities also, and parallelly, he can do *vaidika karma* also - *laukika karma* and *vaidika karma*. But, he only have to put forth the effort. *Bhakti* is not a replacement for *karma* or hard work. *Bhakta* must do *karma* with *bhakti*, for fulfilling the goals of life, whether it is *dharma*, *artha* or *kama*.

So, when you expect miracles, and miracles do not happen, many uninformed *bhaktas* begin to question the efficacy of *bhakti*. They question the fairness of god. Such *bhakti* becomes so fragile and shaky and is a mere emotional obsession. *Bhakti*, with appropriate *karma* alone, will achieve the goals of *dharma*, *artha* and *kama*.

For *moksa* also, an appropriate effort is required. The appropriate effort is spiritual knowledge alone. That means, knowing the real nature of god, real nature of world and real nature of myself. make it very clear. *Bhakta* must do *karma* for worldly benefit. *bhakta* must gain *jnanam* for *moksa*.

Spiritual knowledge also requires a systematic study in the form of *guru sastra upadesa*. It is a spiritual education program.

This is traditional *bhakti*. It is not an emotional attachment to a finite *bhagavan* in the form of a person. It is not an emotional obsession; but, it is a proper approach, with the help of the scriptures. Only when a *bhakta* fulfills these five features, he can be called so in the traditional sense of the term.

With these words, I conclude and today we have done *sivaratri puja* wherein we see *siva* as the source of the scriptures and *bhakti*.

'Swamiji's talk transcribed by Smt Vinodhini'

YOGAVAASISHTHA TEACHING

-By Swami Shuddhabodhananda

Swami Shuddhabodhananda Saraswati (Mumbai) has taught selected verses from the Yogavaasishtha. The teaching began on the Vidyaranya-punya-tithi, March 5th, 2006, and concluded on March 20th, 2016. The teaching was spread over regular classes and yearly spiritual retreats. About 4200 verses were selected from this magnum opus, said to contain 32,000 verses. These verses were selected in two ways. The first set consists of separate, individual verses centered on a certain topic. The second set consists of all the verses in one or more chapters devoted to a



Swamiji Giving lecture

single topic. Sections containing voluminous supplementary stories were excluded. These selected verses and chapters contain about 85% of the highest teaching of the Yogavaasishtha. The text unfolds many sublime topics not commonly found in the principal Vedantic texts generally studied. The Yogavaasishtha was written by Valmiki at the behest of Brahmaji for the good of humanity.

Pre-eminent among the chapters selected are the topics of Devaarchana-vidhaana (Ni.Pu.Ch. 29 to 42) taught by Lord Shiva to sage Vasishtha and Arjuna-upaakhyaana, the teaching of Lord Krishna to Arjuna narrated to Rama in anticipation by Vasishtha in the Tretayuga (Ni.Pu. Ch. 52 to 58). Devaarchana-vidhaana is the highest mode of worshipping the Divinity principle through nididhyasana. The teaching of Yogavaasishtha is very highly rated and deemed unparalleled by none other than Lord Brahmaji, Lord Rama, the Siddhas (a group of rishis), sages Vishwamitra, Vamadeva, Nimi, Krutu, Bharadvaja, Pulastya, Atri, Dhruv, Narada, Shandili, Bhaasa, Bhrgu, Bharanda etc..

The teaching of the Yogavaasishtha was further complemented by a detailed word-by-word teaching of the entire Brahmasutra bhashya from November 2006 to January 2012. Taking into account the highly analytical nature of the sutrabhashya, Swami Shuddhabodhanandaji restricted these classes to very regular students alone.

The Chatussutri, the first four sutras, along with their bhashya was attended by 62 students whereas the rest of the text was attended by 32 students. The Ratnaprabha gloss with Poornanandiya was followed during the teaching of the Chatussutri. For the rest of the bhashya, the Nyayanirnaya gloss by Ananandagiri was very closely adopted. The entire bhashya was organized under around a thousand topic-wise captions. This facilitated an easy grasp of the subject matter, especially where the bhashya is too lengthy. By and large, books on the Brahmasutra in various languages do not present the bhashya topic-wise, except for a general table of contents in some editions.

The learning of the complete sutrabhashya was a golden opportunity for students of Sri Swamiji, since such teaching through the medium of the English language is very rare.



Talk session under progress

-Report by Sudhakara Shanbhag (sssbvt@gmail.com)

MAHAMAHOPADHYAYA SWAMI TATTVAVIDANANDA SARASWATI

It is a matter of great joy for all those associated with Arsha Vidya Gurukulam to learn that Swami Tattvavidananda Saraswati has been conferred with the honour of MAHAMAHOPADHYAYA title by Rashtriya Sanskrit Vidyapeeth, Tirupathi, a deemed University, for his profound scholarship in Shankara's Advaita philosophy and for his prolific authorship of several books in Sanskrit, English and Telugu in the field of Vedas, Indian Philosophy and Sanskrit literature. This title was presented to Swami Tattvavidananda Saraswati, a distinguished scholar of Shankaradvaita, Vedavedangatattva and Modern Science by Rashitriya Sanskrit Vidyapeetha, Tirupathi, at its 19th Convocation held on 1st February, 2016 at Tirupati.



Confirmion of title

Sri Swami Tattvavidananda Saraswati began his Vedanta studies in childhood under the tutelage of his father, late Brahmasri Mahamaopadhyaya and President Award recipient, Rani Narasimha Sastry, a well known scholar, and later in traditional pathasala. He is a true pandita in both classical and modern sense. He excelled in his Vedic studies and at the age of 11 was encouraged to begin modern academic studies. He learned Sanskrit from late Brahmasri Kompella Subbaraya Sastry garu. Even in the modern education as a brilliant student, he received his M.Sc. degree from Andhra University in distinction, earned Ph.D from the University of Baroda and enjoyed a successful career as a Scientist. Swamiji continued to retain his connection to his Vedic roots and encouraged by colleagues presented some of his thoughts on the Veda as a formal Ph.D. Dissertation. This won him a Gold Medal and a second Doctorate in Sanskrit from Osmania University. After his fulfilled lead in the Grihastha Ashrama and successful career in the scientific field, he embraced Sannyasa under Srimat Swami Dayananda Saraswati of Arsha Vidya Gurukulam and acquired greater heights in Hindu Philosophy and specialized in Upanishads, Brahmasutra Bhashyam, Bhagavadgita with Shankara Bhashyam and other Prakaranas of Sri Adi Sankara.

Sri Gurubyo Namah
ARSHA VIDYA PITHAM
Swami Dayananda Ashram, Rishikesh
is pleased to invite you
to
THE KUMBHABHISHEKAM OF ADHISTHANAM
of PUJYA SWAMI DAYANANDA SARASWATI
On 10th & 11th September 2016 (Sat & Sun)
&
First Anniversary & Inauguration of Adhistanam
on
12th September 2016 (Monday)
at Swami Dayananda Ashram, Rishikesh

SRI RAMASUBRAHMANEYA RAJAH, Chairman Ramco Group has consented to be the Guest of Honor and inaugurate the Adhistanam.

You are requested to register yourself at www.dayananda.org/Anniversary for us to make arrangements for your comfortable stay here.

SPOKEN SANSKRIT CLASS AT AVG

Pujya Swami Dayananda Saraswati had awarded the title Arsha Kala Ratnam to Samskrita Bharati during his Satabhishekam celebrations in July 2011, for the service it rendered. Samskrita Bharati has trained over 10 million people to speak Sanskrit and has trained over one lakh Sanskrit teachers to teach spoken Sanskrit.

Samskrita Bharati conducted 10 day spoken Sanskrit class from March 17, 2016 to March 27, 2016 at AVG, Anaikatti for the long term course students. Sri Ananta Kalyana Krishnan an enthusiastic teacher, assisted by Sri Dilip Kumar and coordinated by student Sri S. Jayakumar held two hour classes every day.

Starting to speak simple sentences on day one, students progressed to render very fast complex sentences as day pass by. From day two, the students started narrating stories and presenting small skit in Sanskrit at the end of the class.

The valedictory function was held on March 27, 2016. The entire proceedings were held in Sanskrit. Sri Rajagopalan and Smt. Ai sang prayer. Smt. Ai. Bramacharini Arthi exhibited her spoken Sanskrit skills by being an effective master of ceremony.

While Brahmachari C. Venkatesh gave the welcome address, Sri Venkatraman, Brahmachari Guruprakash, Brahmachari C. Venkatesh and Brahmachari Praveen presented stories in Sanskrit.

Four Sanskrit skits were presented by students in varying topics.

A song and dance was presented by Brahmacharini Vani, Smt Tomoko and Brahmacharini Arthi.

Acarya, Swami Sadatmananda explained in Sanskrit the necessity of learning Sanskrit and the need for the 10 day classes on spoken Sanskrit. Swami Sankarananda appreciated the enthusiasm and missionary zeal of the Teacher of the 10 day classes.

Sri S. Muralidharan, Trustee of Sanskrit Bharathi, Southern Tamil Nadu wished the students well. The Teacher of the camp, Sri Anantha Kalayana Krishnan appreciated the progress made by the students. He recommended that the student practice their inner dialogue in Sanskrit. The students offered flowers to the altar of Bharata mata.

This 10 day workshop created so much enthusiasm that students were heard actively conversing with each other, in the lecture hall, dining hall and Student quarters in Sanskrit.

-Report by N. Avinashilingam

गुरुकुले संस्कृत-संभाषणम्।

मार्च-मासे तृतीये सप्ताहे आर्ष-विद्या-गुरुकुले संस्कृत-संभाषण-शिविरमभवत्। त्रि-वर्ष-वेदान्त-सत्रे पठद्भ्यः छात्रेभ्यः एव सम्भाषण-सामर्थ्य-वर्धनार्थं गुरुकुलस्य आचार्याः स्वामिनः सदात्मानन्द सरस्वती महाभागाः शिविरविषये बहुकालं चिन्तयन्तः आसन्। उचितमवसरं लब्ध्वा शिविरमायोजितवन्तः। एतादृशं शिविरं गुरुकुले प्रथमवारमभवदिति मन्यामहे।

दशदिवसीय-शिविरं रुचिकरं प्रयोगकरं च आसीत्। संस्कृत-भारत्याः दक्षिण-तमिल्-नाडु-राज्यस्य अध्यक्षः श्री अनन्त-कल्याण-कृष्णन् महोदयः अस्माकं शिविरस्य मुख्य-शिक्षकः। तस्य उत्साहः द्रष्टव्यः एव। संस्कृत-भाषा-प्रचारं प्रति तस्य सन्निष्ठा अपूर्वा। सः विमानस्थले Assistant Commissioner of Customs रूपेण रात्रौ दशवादनेतः प्रातः षड्वादनेपर्यन्तं कार्यं कुर्वन् मध्याह्ने गुरुकुलं पाठनार्थमागच्छति स्म। तस्य सहाय्यार्थं संस्थायाः पूर्ण-समय-कार्यकर्ता श्री दिलीप-महोदयः प्रतिदिनं चत्वारिंशत्-किलोमीटर् दूरादागतः।

“भवतः नाम किम्? मम नाम अर्जुनः। कः समयः? सपाद-पञ्चवादने। अहमद्य आरभ्य दूरदर्शनं न पश्यामि। अहं प्रातःकाले पञ्चवादने उत्थाय, मुखं प्रक्षाल्य, चायं पीत्वा, स्नानं कृत्वा, मन्दिरं गत्वा, भोजनं खादित्वा, उपनिषदं पठामि” इति नूतनान् शब्दान् उपयुज्य शिष्याः व्यवहारे प्रयुक्तैः सरलैः वाक्यैः संभाषणं कृतवन्तः। मध्ये मध्ये लघुकथाः, लघुनाटकानि, हास्यकणिकाः अपि छात्रैः रचिताः।

दशमे दिने समापन-कार्यक्रमः। आदौ छात्राः “अभ्यासं कर्तुं समयः एव नास्ति!” इति भीताः अभवन्। किन्तु नवम-दिने रात्रौ सर्वे छात्राः नाटकानि वा कथाः वा अभ्यासं कुर्वन्तः दृष्टाः।

दक्षिण-तमिल्नाडु-राज्य-संस्कृत-भारत्याः न्यासी श्री मुरलीधरन् महोदयः कार्यक्रमस्य मुख्यातिथिः आसीत्। आरती महोदया सूत्रकारि-रूपेण प्रार्थनामारभ्य भारतदेशनमनं पर्यन्तं सर्वानंशान् कौशल्येन नियोजितवती। गणपति-महोदयः शिक्षकस्य परिचयं कुर्वन् “यथा विष्णुः अलङ्कारप्रियः, यथा गणेशः मोदकप्रियः, तथा भवान् संस्कृतप्रियः। संस्कृत-प्रचाराय भवतः उत्साहशक्ति एव प्रतिबद्धता च श्लाघनीया अस्ति। भवान् अस्मान् प्रेरणां ददाति” इति उक्तवान्। पौर्चुगल् देशात् आगता काट्या भगिनी शिक्षकमुद्दिश्य “उत्साहेन प्रतिदिनमस्माकं शिक्षकः सेवाभावेन आगत्य अस्मान् पाठयित्वा संस्कृत-भाषां प्रति प्रेरणां जनयित्वा अस्मान् प्रभावितवन्तः। तदर्थं वयं कृतज्ञाः स्मः”। वेदान्तपठनार्थम् इस्रायेल्-देशादागता विजया भगिनी उक्तवती “मह्यम् शिविरमतीव रोचते। तत्र प्रथमं कारणं पुस्तकानि नावश्यकानि एव! द्वितीयं च अस्माकं व्याकरण-ज्ञानस्य उपयोगं कर्तुं अवकाशः प्राप्तः। अपि च तृतीयम् संस्कृत-भाषायाम् अन्तःस्थिता सनातन-धर्म-संस्कृतिरपि प्रदर्शिता”। गुरुप्रकाशः महोदयः “गुरुर्ब्रह्मा” इति श्लोकस्य सामान्यार्थं तथा विशेषार्थम् कथितवान्।

आचार्याः सम्भाषणस्य आवश्यकता-विषये बोधितवन्तः। काऽपि भाषा प्रथमं संभाषणार्थमेव, खलु? यः धनिकः सर्वं धनं वित्तकोशे स्थापयित्वा वस्तूनि विक्रीणातुम् किञ्चिदपि धनं आधारयित्वा समान्यजीवनं नेतुं यथा न शक्नोति, तथैव व्याकरणशूराः भूत्वापि सम्भाषणं कर्तुमशक्नुवन्तः कदाचित् वेदान्तग्रहणे क्लेशमनुभवन्तः दृश्यन्ते।

अनेकानि गीतानि, हास्यनाटकानि, अनुभवकथनानि च प्रदर्शितानि। जनानामुत्साहः यावदासीत् यत् कार्यक्रमस्य समयः अतीतः। भारतदेशपूजया कार्यक्रमः समाप्तः।

अपि च वेदान्त-छात्राणामुत्साहं दृष्ट्वा अस्माकमाचार्याणां अनुज्ञया साप्ताहिक-अनुवर्गः आरब्धः। एतत् सर्वं श्री दक्षिणामूर्तेः अनुग्रहेण सरस्वतीकृपया पूज्य स्वामिनः चरणानाम् आशीर्वादेन च संभवमभवत्।

-Report in Sanskrit by Jaykumar.



bhoge rugNaH



Excuse Me. Where is the Office. kaam bhaaShaaM



mukhyaathithiH, shikShakaH, aacaaryaaH ca



shikShakaH



sootrakaaree

-Photos by uga/ tomoko

PADMA BHUSHAN TO PUJYA SWAMIJI

Pujya Swamiji has been awarded Padma Bhushan for his exemplary service to the nation in the field of spiritualism on Jan 25, 2016.



Swami Suddhanandaji receiving the award from President

Swami Suddhananda Saraswati, Chairman & Managing Trustee, Sri Gangadhareswar Trust, Rishikesh received the award on behalf of Pujya Swamiji from the President, Shri Pranab Mukherjee at a Civil Investiture Ceremony, at Rashtrapati Bhavan, in New Delhi on April 12, 2016.

The award



Swamiji with other awardees



-Report by N. Avinashilingam

Tamil New Year and Vishu Kani at AVG



Swamiji's kutia



Vishu kani

Deities of Gurukulam on the Tamil New Year Day



Lord Jnana Ganapati



Lord Medha Dakshinamurti



Lord Narmadheshvarar



Jnaneshvari

Sixth Hindu Acarya Sabha

19th to 21st February 2016 –GOA.

The 6th convention of Hindu Dharma Acharya Sabha, was held from 19th thru 21st February 2016, at Shri Kshetra Tapobhoomi Goa. Param Pujya Swamiji's Sankalpa and Blessings were evident. It was a fruitful outcome of the tireless efforts with devotion to Pujya Swamiji and Dharma, done by Pujya Swami Parmatmananda Saraswatiji.



All Acharyas were given traditional welcome with Ved Mantras and Mangal vadyam, at the entrance. The 6th meet was inaugurated by H.H. Swami Brahmeshanandaji (Acharya, Sri Kshetra Tapobhumi), H.H. Baba Ramadevji and Rev. Sri. Dr. Pranav Pandya.

At the outset, Pujya Swami Parmatmanandaji with choked voice, remembered Pujya Swamiji. Many Acharyas paid very emotional tribute to Pujya Swamiji with deep appreciation about Pujya Swamiji's Wisdom, Vision and Work. Arsha Sanyasis, Swami Sri Sadatmanandaji, Swami Sarvabhootatmanandaji, Swami Chidrupanandaji, Swamini Sadvidyananda Saraswatiji, Swamini Gurupriyananda Saraswatiji. etc Swamiji's/ Swaminijis also paid rich tribute to Pujya Swamiji. The Sabha Unanimously passed first resolution offering their tributes to Pujya Swamiji.

The copy of the same is printed/attached.

Here is further report about the Proceedings.-:



1.) Swami Parmatmananda Saraswatiji as the next Convener of HDAS. H.H. Acharya Shri Mahamandaleshwar Swami Avdheshanand Giriji proposed Swami Parmatmanandaji to be the next "Convener" of HDAS. The proposal was unanimously accepted/adopted. Few Acharyas came down and Garlanded Pujya Swami Parmatmanandaji, they put "Kiriti" on his head and declared him as Convener.

They all expressed confidence in him and promised their total support to Acharya Sabha work. One could feel Paramatmananda Pujya Swami DAYANANDA SARASWATIJI's presence/ blessings, when a message from Mr. Suresh was unclosed, saying, Pujya SWAMIJI confided once to him, that it was only Swami Paramatmananda who could actualise his vision for Hindu Dharma Acharya Sabha. It was also unanimously agreed that, Acharya Mahamandaleshwar Gurusharanagati will be the Patron of the Acharya Sabha and Mahamandaleshwar Shri Avdheshanand Giriji will be the Chairman of the sabha.

2.) It was the first time that **Baba Ramdevji and Dr. Pranav Pandyaji** attended the HDAS. Baba Ramdevji shared his idea of having a HDAS office in Delhi and promised financial and other support. Dr. Pranav Pandya, head of Gayatri Parivar-Haridwar, also gave a presentation on "Ganga Yamuna Ki Swachchhta Ka Abhiyan" and promised all kinds of help to Swami Paramatmanandaji in all projects of Acharya Sabha. Sri. Gurumurthy was one of the invitees. In spite of his busy schedule, he attended the meet for one day. He informed Sabha that "statement of Acharya Sabha on climate change, submitted to Paris convention was referred by P.M. Sri Modiji in his address at Paris.



3.) **Ram Madhavji – representative of the Prime Minister.** Shri Ram Madhavji attended the HDAS as a representative of the Prime Minister. He shared the vision of Modiji to be - "Sarve bhavantu sukhinah". He narrated few schemes/ projects implemented by the Government. He gave assurance for the protection of our country, both Geographically and culturally. He said that the Govt Is Not working with attitude of Ownership/ arrogance But with attitude of Sewa.



Adding, that Parliament is a temple for Modiji and hence he bowed down before entering.

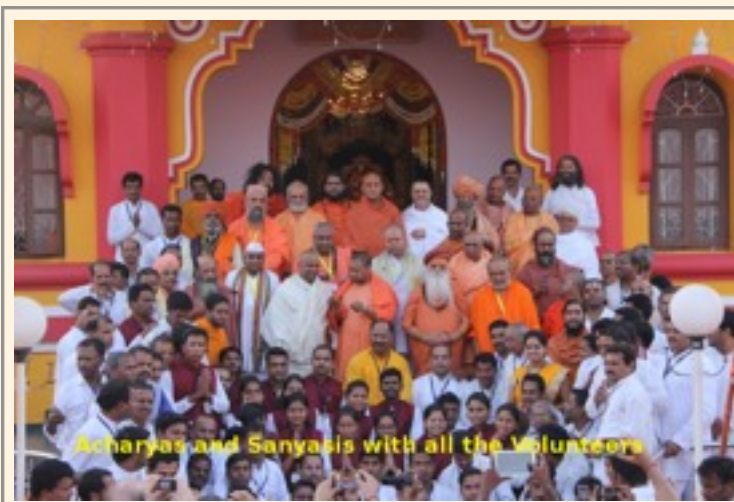
4.) **Venkat Narayana Nagrajan** Shri Venkat Narayana Nagrajan gave a presentation and a report on the case going on in the Supreme Court regarding the release of the hindu temples and Matths which comes under the government. Also the report includes the further planning and management of those government-free temples and matths.

5.) **Abhinav Gupta Shashtraavadhi.** On the celebration of 1000 year of polymath Abhinavgupta, Swami Paramatmananda Saraswatiji gave a presentation which highlighted Abhinavgupta's work, teaching tradition of Shaiva Siddhanta (Shaivism/Saivism), how to create a living tradition of traditional teaching of his work. Also the plan is to be presented at the court and further forwarded to the government for ASAP execution.

6.) Few more points :

Balbir Punj, member of the Rajya Sabha, thinker, writer and journalist too marked his presence by giving a well documented talk full of in depth study of laws and present situation on "Samajik Samrasta".

A half day session was taken on protection our indigenous cow-Gou Mata. Few Acharyas have been doing excellent work in their area. Sabha passes resolution seeking modified milk pricing policy. Acharya Sri Brahmeshanandaji-Brahmideviji and all devotees/volunteers of Sri Kshetra Tapobhumi were extremely courteous. Their devotion to their Guruji and thereby to All saints was unparelled.





With the blessings of our Pujya Swami Dayananda ji

Aarsha Vidya Foundation

Is happy to announce a

Vedanta camp

By Swāmi Brahmadevānanda and Swamīni Brahmaprajñānanda

From 14 th - 20 th Aug 2016

**At Swami Dayananda Ashram
Purani Jhadi, Muni ki Reti,
Rishikesh-249137**

Brahmavidya will be unfolded through select sections of Upadeśa Sāhasri. Upadeśa Sāhasri (teaching in a thousand verses) is an independent work by Bhagavan Ādi Śankarācarya. We will practise various meditations/ upāsanas as in the Taittirīya Upaniṣad, Mahābhārata and other śāstras. Mastery of the mind as revealed in the Yoga sūtrās and Gita will be done.

Eligibility: Adults keen on self knowledge and committed to participate in the entire program.

Note:

- 1.Participants are cautioned that this is an intense camp with intensive meditative practices, awareness exercises and energy work as preparation for understanding Vedanta. (Please see Medical note on the website)
- 2.Participants should arrange to arrive preferably by Saturday evening. The first session will begin on 14th Aug at 8.30 am on Sunday and the last session is expected to end on 20th Aug, Saturday at 4 pm
- 3.Since Yajur Veda Upakarma is on 18th Aug, arrangements will be made as required.
- 4.Accommodation is available only on twin sharing basis

Suggested donation – Rs 4000 (per adult participant), Rs 2000 (per child less than 15 years)

For further details of the camp and to download the online application form, please click on

<http://vedicwisdom.in/vedanta-programs/vedanta-camps/>

About the Acharyas:

Swami Brahmadevananda has been teaching Vedanta for over three decades and did the 1976 course with Pujya Swami Dayananda ji. He also studied with Swami Tarananada Giri ji and Swami Harihar Tirtha ji in Rishikesh.

Swamini Brahmaprajnananda teaches Vedanta in Mumbai and online. She did the 2010 course in Arsha Vidya Gurukulam, Anaikatti with Pujya Swami Dayananda ji and studied earlier with Swami Brahmadevananda for about twelve years in Mumbai.

Valedictory Ceremony at Dr. Shrikant Jichkar Memorial Arsha Vijnana Gurukulam

The valedictory function of the 3rd long term course held at Dr. Shrikant Jichkar Memorial Arsha Vijnana Gurukulam, Nagpur was held on April 15, 2016.



Acaryas and students

Sri Swamiji Siddhananda of Ramtek and Sri Swamini Brahmaleenananda of Salem graced the occasion and blessed the students. Smt. Rajashri Shrikant Jichkar, president welcomed the gathering and expressed her gratitude to Sri Swami Siddhananda and Sri Swamini Brahmaleenananda for gracing the occasion. The Chief Acharya Sri Swamini Brahmaprakashananda delivered the valedictory address and the certificates were distributed.



Smt. Rajashri Shrikant Jichkar



Sri Swamiji Siddhananda

-REPORTED BY
Swapnil Jatkar
Secretary to President
Arsha Vijnana Gurukulam




ARSHA VIDYA GURUKULAM
ANAIKATTI




BHARATIYA VIDYA BHAVAN
COIMBATORE KENDRA

SERIES OF TALKS FROM MAY 2016 ONWARDS

DISCOURSE IN HINDI
SWAMI SADATMANANDA SARASWATI
CHIEF ACHARYA, ARSHA VIDYA GURUKULAM, ANAIKATTI
ON
BHAGAVATHA SARA
(Three days in every month)



DISCOURSE IN ENGLISH
SWAMI SHANKARANANDA SARASWATI
ACHARYA, ARSHA VIDYA GURUKULAM, ANAIKATTI
ON
TEACHING OF THE GITA
(Every Saturday between 6.00 pm and 7.30 pm)



Venue - Bharatiya Vidya bhavan
R.S.Puram, Coimbatore, Phone-2542481

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Sanskrita Shibhiram AVG

PadmaBhushan Award recitation

