



Arsha Vidhya Newsletter

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Mundaka

Second Muṇḍaka

Section 2

In the previous section, the nature of akṣara-puruṣa, the subject matter of parā-vidyā, was unfolded. The akṣara-puruṣa is not an object of one's perception; it is the self-effulgent subject. Yet, the status of the world of names and forms including the body, mind and senses has not been explicitly mentioned. All of them are form that akṣara-puruṣa alone, and hence, non-separate from it. When the caitanya manifests in the mind, it becomes the subject due to its identification with the mind and the physical body. From the standpoint of caitanya ātman, all that is here, the knower-known-knowledge, is myself alone. Therefore, anything that 'exists' and anything that becomes 'known,' is not separate from the caitanya ātman.

Everything has its being in caitanya ātman alone. This was well brought out in the previous section through the adhyāropa-apavāda-prakriyā, methodology of attributing and negating. First, the nature of puruṣa was revealed. Then, it was shown that from that puruṣa alone everything came, and finally it was negated by revealing that everything is puruṣa. It is the teaching method of Vedānta.

We understand the puruṣa in a two-fold way---- one is the puruṣa in its essential nature, and the other is puruṣa in various forms of expression. Unless one recognises the puruṣa as free from any form, one cannot appreciate the fact that everything is from puruṣa, and therefore, everything is puruṣa. If that puruṣa has a form, then it becomes one of the things in the world. It is formless and at the same time, all forms.

This revelation is a very important part of the teaching. It is formless not because it gives up its form, but because it is vivarta-upādāna-kāraṇa, the unchanging material cause. This formless puruṣa has to be recognised in all situations. The subject matter being very subtle and difficult to appreciate, we have one more section here unfolding the above vision through different words.

Mantra 1

आविः सन्निहितं गुहाचरं नाम
महत्पदमत्रैतत् समर्पितम् ।
एजत्प्राणन्निमिषच्च यदेतज्जानथ सदसद्वरेण्यं
परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ २ ॥ २ ॥ १ ॥

āviḥ sannihitaṁ guhācaram nāma
mahatpadamatraitat samarpitam.
ejatprāṇannimiṣacca yadetajjānatha sadasadvareṇyam
param vijñānādyadvariṣṭhaṁ prajānām. (2.2.1)

āviḥ - self-shining; sannihitaṁ - very near;
guhācaram - manifests always in the buddhi;
nāma - well known; mahatpadam - the most exalted;
ejat - moves; prāṇat - is alive; ca - and;
nimiṣat - that closes (and opens) the eyes;
yad etat - all these; atra - here; samarpitam - are placed;
sad-asat - with form and without form;
variṣṭham - free from all limitations;
vareṇyam - the most worshipful; yat - which;
vijñānāt - from perception and inference; param - beyond;
prajānām - of all beings; jānatha - may you know;
etat - this

Brahman is self-shining, very near and always manifests in the buddhi. It is the most exalted goal. (Anything) which moves, is alive, that closes and opens eyes--- all these here are placed in this Brahman. It is with and without form, free from any limitation and most worshipful. It is beyond the perception and inference of all beings. May you know this Brahman.

Āviḥ ⁵⁵ - self-shining. The word 'āviḥ' is an avyaya, an indeclinable word, derived from the root 'av' which is used in the sense of blessing, protecting or sustaining everything. Generally, it joins the roots such as 'as, to be' and 'kṛ to do'. Then, one gets words such as āvirbhūta, manifest, and āviṣkṛta, unfolded. The teaching of the first Muṇḍaka begins with the word 'adreśyam,' the second one with 'divyaḥ' and here with 'āviḥ.' All the three words talk about the same caitanya ātman. The teaching is for revealing that ātman as Brahman alone.

Sannihitam: very near. It is not away from one, it is very close. In fact, Brahman is to be gained as ātman. Brahman is the invariable consciousness that shines in the form of the experiencer⁵⁶ of sound, form, colour, taste, thought and so on. Anything one hears, sees, tastes or experiences is this ātman. It is closely present as the 'I-thought' and 'this-thought.' The caitanya is manifest as 'is' in the cognition, 'this is a tree.' In the cognition, 'I see the tree,' caitanya is manifest as 'I' and as the form of a tree. In the absence of any perception, it remains as pure caitanya.

Guhācaram : ⁵⁷ that which always manifests in one's buddhi. Guhā literally means cave, but here it does not have that meaning. Here guhā refers to the buddhi.

Atman 'as though' moves in the buddhi in keeping with the changing thoughts. It manifests itself in and through all experiences such as seeing, hearing, and so on. It is the invariable consciousness in all the variable experiences. Without this invariable consciousness, no perception or thinking of any kind is possible. The word 'nāma' means that which is very well known, as the self-evident Brahman.

Mahat-padam: limitless abode of everything. Mahat generally means that which is big, but here it means that which is the most exalted. Anything, big or small, is a concept of awareness. The biggest and the smallest also are within awareness, so there is nothing bigger than this. It has no particular size. It is padam, the abode of everything.⁵⁸ It is the basis, the truth of all things, like even the clay which is the being of all the pots. All three states of experience- waking, dream, and deep sleep--- have their being in this; so too, the knower, known and knowledge.

How do you say this is mahatpadam? Because, atra etat samarpitam: all that is here is placed in this Brahman. Being born of Brahman, naturally everything is supported by it, like pots born of clay are supported by the clay. The word 'atra' refers to Brahman, the cause equated to 'āvih sannihitam' that refers to the self-evident self. Brahman is directly identified here as the ātman, and therefore, it is a mahā-vākya.

⁵⁵ आविः (आ अच् इस्) प्राकाश्ये(स्वरादिः)।

⁵⁶ वागाद्युपाधिभिः शब्दादीन् उपलभमानवदवभासते । दर्शन-श्रवण-मनन- विज्ञानाद्युपाधि-धर्मैः आविर्भूतं संलक्ष्यते हृदि सर्व-प्राणिनाम् । (मुण्डक भाष्यम्)

⁵⁷ गुहाचरं नाम गुहायां (हृदि) चरतीति दर्शन-श्रवणादि-प्रकारैः गुहाचरमिति प्रख्यातम् । (मुण्डक भाष्यम्)

⁵⁸ पदं पद्यते सर्वेण इति सर्वपदार्थास्पदत्वात् । (मुण्डक भाष्यम्)

to be continued.....

Vedanta Dindimah

With the Glossary tattvaprakāśikā

..... Continued 3rd part

योगिनो भोगिनो वाऽपि त्यागिनो रागिणोऽपि च ।
ज्ञानान्मोक्षो न सन्देह इति वेदान्तडिण्डिमः ॥११॥

yogino bhogino vā'pi tyāgino rāgiṇo'pi ca ।
jñānānmokṣo na sandeha iti vedāntaṇḍiṇḍimahaḥ ॥11॥

योगिनः -yoginaḥ - to a seeker, भोगिनः वा अपि bhoginaḥ vā api - or even to a person given to pleasures, त्यागिनः tyāginaḥ - to a renunciate, रागिणः अपि च rāgiṇaḥ api ca - or even to a world-centric person, मोक्षः mokṣaḥ - liberation, ज्ञानात् jñānāt - from knowledge, न सन्देहा na sandeha - no doubt, ----

Whether a person is a seeker of liberation or is given to pleasures, whether a person is a renunciate or world-centric, there is no doubt that liberation comes by knowledge alone. This is the proclamation of Vedanta. (11)

न वर्णाश्रमसङ्केतैर्न कर्मोपासनादिभिः ।
ब्रह्मज्ञानं विना मोक्ष इति वेदान्तडिण्डिमः ॥१२॥

na varṇāśramasaṅketairna karmopāsanādibhiḥ ।
brahmajñānaṁ vinā mokṣa iti vedāntaṇḍiṇḍimahaḥ ॥12॥

ब्रह्मज्ञानं विना brahmajñānaṁ vinā - without the knowledge of Brahman, मोक्षः mokṣaḥ – liberation, न वर्णाश्रमसङ्केतैः na varṇāśramasaṅketaiḥ – neither by the marks of the social class or stage of life, - not, न कर्मोपासनादिभिः na karmopāsanādibhiḥ – nor by rituals meditations etc., ----

Liberation cannot be gained by anything except the knowledge of Brahman. The marks of the social class or stage of life, the rituals, meditations, etc., cannot give liberation. This is the proclamation of Vedanta. (12)

असत्यस्सर्वसंसारो रसाभासादिदूषितः ।
उपेक्ष्यो ब्रह्म विज्ञेयं इति वेदान्तडिण्डिमः ॥१३॥

asatyassarvasaṁsāro rasābhāsādidūṣitaḥ ।
upekṣyo brahma vijñeyam iti vedāntaṇḍiṇḍimahaḥ ॥13॥

सर्वसंसारः sarvasaṁsārah - the entire life of becoming, असत्यः asatyaḥ - untrue, रसाभासादिदूषितः rasābhāsādīdūṣitaḥ - sullied by the delusion of the beatitude etc., उपेक्ष्यः upekṣyaḥ - worth ignoring, ब्रह्म brahma - Brahman, विज्ञेयम् vijñeyam - worth knowing, ----

It is a delusion to suppose that beatitude obtains in the life of becoming. It is so full of blemishes. Hence one has to know Brahman by remaining indifferent to the life of becoming. This is the proclamation of Vedanta. (13)

वृथा क्रिया वृथाऽलापान् वृथा वादान् मनोरथान् ।
त्यक्त्वैकं ब्रह्म विज्ञेयं इति वेदान्तडिण्डिमः ॥१४॥

vṛthā kriyā vṛthā'ālāpān vṛthā vādān manorathān ।
tyaktvaikam brahma vijñeyam iti vedāntaḍiṇḍimahaḥ ॥14॥

वृथा vṛthā - wasteful, क्रियाः kriyāḥ- actions, वृथा vṛthā- meaningless, आलापान् ālāpān - gossips, वृथा vṛthā - meaningless, वादान् vādān - disputations, मनोरथान् manorathān - desires, त्यक्त्वा tyaktvā - having relinquished, एकम् ekam - One, ब्रह्म brahma - Brahman, विज्ञेयम् vijñeyam - has to be known, ----

The seeker should relinquish wasteful actions, garrulity, disputations and desires, and strive to know the non-dual Brahman. This is the proclamation of Vedanta. (14)

स्थितो ब्रह्मात्मना जीवो ब्रह्म जीवात्मना स्थितम् ।
इति सम्पश्यतां मुक्तिरिति वेदान्तडिण्डीमः ॥१५॥

sthito brahmātmanā jīvo brahma jīvātmanā sthitam ।
iti sampaśyatāṁ muktirīti vedāntaḍiṇḍimahaḥ ॥15॥

जिवः jivaḥ - the individual, ब्रह्मात्मना brahmātmanā - as Brahman, स्थितः sthitaḥ - obtains, ब्रह्म brahma - Brahman, जीवात्मना jīvātmanā - as the individual, स्थितम् sthitam - obtains, इति iti - thus, सम्पश्यताम् Sampaśyatām - to those who have a clear vision, मुक्तिः muktiḥ - liberation, ----

The individual obtains as Brahman and Brahman as the individual. The drum (beat) of Vedanta proclaims that there is liberation for those who have this clear vision. (15)

to be continued.....

Nassadiya Suktam

Swami Shuddhabodhananda Saraswati

Continued from January 2016.....

इयं विसृष्टिः यतः आबभूव यदि वा दधे यदि वा न दधे ।
यः अस्य अध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ॥ ७ ॥

यतः – from which (Paramatma/Ishwara as the material cause); इयं – this; विसृष्टिः – variegated jagat; आबभूव – came into existence; (सः – that Ishwara); यदि वा दधे – does HE sustain it? यदि वा न दधे – or does not. (Certainly Ishwara sustains it).

Or

इयं – this; विसृष्टिः – variegated jagat; यतः – from what material cause or from Paramatma as its material cause; आबभूव – came into existence; (इति को वेद – who does know so? No one); यदि वा दधे – did the same Paramatma who is the material cause create this jagat as its efficient cause?; यदि वा न दधे – or did HE not (certainly Paramatma alone created it).

अस्य – of this (Creation); यः – the one who; अध्यक्षः – presides over viz. Ishwara; परमे – (abides) in the most exalted Truth (that is); व्योमन् – self-luminous knowledge principle and (itself the absolute happiness); अङ्ग – it is well known (that); सः – HE (Ishwara); वेद – does (HE) know the Creation?; यदि वा न वेद – or does not know i.e. certainly Ishwara alone knows, no one else(7)

7. Does the Paramatma/Ishwara from whom this variegated jagat came into existence sustain it or not? (Certainly Ishwara sustains it). Or who knows from what material cause or from Paramatma as its material cause that this variegated jagat came into existence? (No one). Did the same Paramatma who is the material cause create this jagat as its efficient cause or not? (Certainly Paramatma alone created it). Ishwara who presides over the Creation/jagat abides in the most exalted Truth that is the self-luminous knowledge principle and in itself the absolute happiness. Does Ishwara know the Creation or not? It is well known (that omniscient Ishwara alone knows and none else).

Who indeed can or cannot sustain (yadi vaa dadhe yadi vaa na) this (iyam) variegated visrushti (jagat) in the form of mountains, valleys, rivers, oceans etc. born (aababhuva) from (yatah) Paramatma (Brahman) as its material cause? If at all any one can sustain the jagat, it can be only Ishwara/Parameshwara (Brahman as the Creator) and none else. An effect can be sustained only by its cause. Thus Parameshwar as the sustainer proves Brahman to be the material cause of this universe. The Brahmasutra (1-4-23) ascertains that Brahman is both the material and efficient cause of this jagat.

Or the unknowability of the Creation described in the earlier rik (mantra) is further confirmed by the first half of this rik. In this case, the phrase ko veda (who knows) follows from the earlier rik. Who can know the cause from which this jagat is born? No one. Most people are deluded and have the notion that this universe is always the way it is and is never born. Again, who knows with certainty that the universe is born from Paramatma (Brahman) as its material cause? The followers of Sankhya say that it is born from inert prakruti. Others argue that the jagat is born from paramanus (subtle atoms).

Actually the Paramatma who is the material (upadana) cause of this cosmos with himself as its efficient (nimitta) cause created the jagat. This is implied in the two questions of uncertainty asked in the suktam. Did (Paramatma) create on his own or he did not create on his own? Such usage of a fact that is certain presented as something to be doubted is found in literature. An example is 'If Vedas are pramanam (means of knowledge)'. It is often found in the sense that the Vedas are definitely the pramana. Who can know the Paramatma – the Creator? Not knowing this, many wrongly conceive that this jagat is born on its own from inert pradhana without any Creator. No one knows Paramatma himself as both the material and efficient cause of this universe. Some claim that an Ishwara distinct from the material cause created this cosmos. When the all-knowing devas (presiding deities) themselves do not know the cause, where is the question of lesser beings born later knowing it.

Does this not therefore mean that the knowledge of the Creator is beyond the scope of all pramanas – means of knowledge? No. Now this suktam, as part of the Veda, the final means of knowledge, reveals Parameshwara as the Creator who projects the universe from himself.

The Creator Ishwara is the one who (yah) is the presiding principle (adhyakshah) of this (asya) jagat made up of the five great elements and elementals. He abides in his own self in the sense HE is self-existent. His nature is parama (most exalted ever-existent principle) vyoman. The word vyoman generally means space. But it has the following meanings in this context:

1. Pure like space, the self-luminous knowledge principle awareness called **chidakasha**.
2. Ever contented (**nitya trupta**) ananda (**happiness**), that is, infinite in nature.
3. That which is free from all limitations of space (**desha**), time (kala) and object (**vastu**).
4. The omniscient principle which knows everything in general as well as in particular.

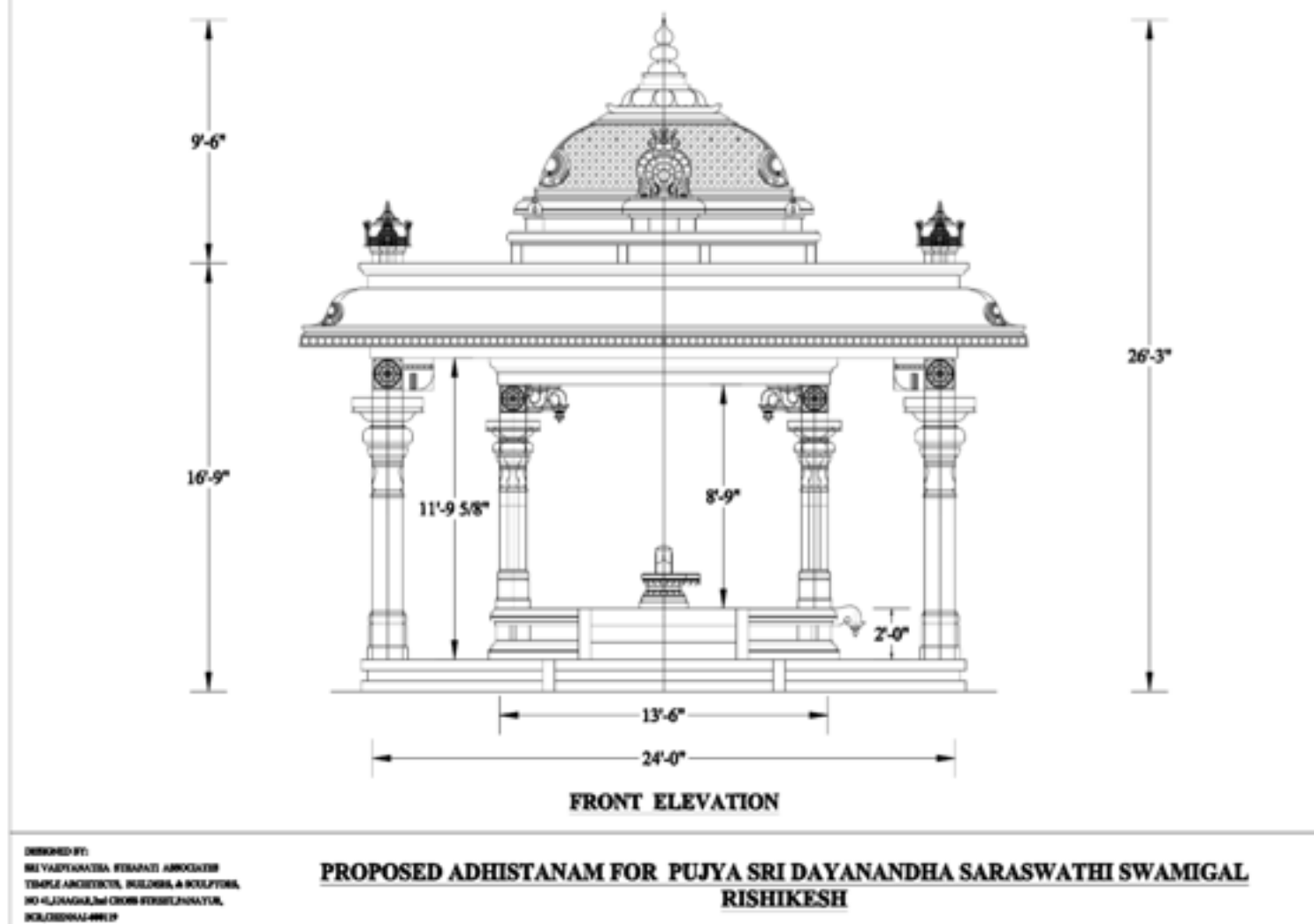
Such a principle abiding in itself (svatmani pratishtitah) as the self-existing entity is the Creator. The nature of Parameshwara as a self-existing entity is highlighted in the Chhandogya Upanishad (7-24-1). The great devotee Narada asks sage Sanatkumara: in whom does the Paramatma principle abide? The sage replies that it abides in its own glory (sve mahimni).

Such a Creation created by Ishwara can be known in its entirety only by Ishwara HIMSELF, and none else. Thus the Creator, the Paramatma (Brahman) which is the Ishwara principle, can be known directly through the Vedas/Upanishads, but the knowledge of Creation is beyond the ken of everyone except Ishwara. Science with all its boastings and tall claims is not an exception. Science depends on sense-perception and reasoning which are products from Creation. The highest goal of life – moksha – is gaining the direct knowledge of Paramatma (Brahman) and not dabbling in the created cosmos. Therefore directly know the Creator principle and do not get entangled in the created.

...Concluded.

Pongal Puja at AVG, Anaikatti , January 2016





DEAR DEVOTEES/STUDENTS,

DONATIONS ARE INVITED TO CONSTRUCT THE ADHISTHANA OF PUJYA SWAMIJI.

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SWAMI SUDDHANANDA

Rishikesh Three Year Course

Three year Vedanta and Sanskrit course at Rishikesh Ashram was recently concluded. Feedback from some of the participants are given below;



Acaryas and students of three year course

What is the nature of the universe seen in front of us? What is the nature of “me” who is seeing this Jagat? By asking whom, can we know the nature of these two? Whose words can we believe? When I was in this confusion, fortunately, I came to know that a one year course is beginning at Arsha Vidya Pitam at Rishikesh. To my fortune it turned out in to a 3 year course with the blessings of Pujya Swamiji who is the bridge of knowledge between Sanatana Dharma and the modern times. Having joined the institution in Rishikesh I have gained clarity of knowledge through proper Sravana of Prastana traiya bhasya through Sri Santatmananda Saraswati . I offer my pranams through vaca, manasa, sirasa.

Through Sastra vakyas I understood that, kartrtva and bhoktrtva are only superimpositions (adhyasa) and not real. “ I am ” the only reality sustaining this whole creation.

-Vasudeva Rao

ओं नमो ब्रह्मादिभ्यो ब्रह्मविद्या-संप्रदाय-कर्तुभ्यो वंश ऋषिभ्यो नमो गुरुभ्यः।

I would like to start by thanking Pujya Swamiji for starting this institution, without which, I would never had the opportunity to learn what I have learned in last three years. Also heartfelt thanks to Santatmanandaji and Brahmavidyandaji for allocating significant amount of time for teaching despite the competing priorities. Prostrations to all aacaryas who have contributed to my learning in the last three years.

I joined the course with a very limited goal of understanding one upanishad and after three short years, I can comfortably say that this limited goal has been achieved. This could not have been possible without the patient teaching of my aacarya Swami Santatmananda & Swami Brahmavidyananda. Every teacher, by their unique teaching style and emphasising different aspects of vedanta, have helped me to understand sastra better.

It is really amazing that it took such long time to understand one simple sentence, that too an obvious fact about myself. Even more amazed at the teachers patience in trying (day after day after day) to make the student understand such an obvious fact.

I do realise that this understanding is not the end but just beginning. This understanding is like initial steps of a child who has just learned to walk independently. With great effort, it gets up, takes couple of steps and falls off and reverts to crawling. In time the child grows up to be a boy and then a man to whom walking becomes so natural that he does not pay any attention to the walk but just pays attention to job at hand. Only time will tell if this understanding becomes as natural as walking whereby there is only enjoyment of scenery (as my own self). If that day ever comes (by the grace of Ishwara) that would be the proper accomplishment of goal and the real offer of gratitude to Pujya Swamiji and all other aacaryas.

As for the Sanskrit and chanting was concerned I was quite sceptical in the beginning, as my goal was to understand just one upanishad (and also my chanting skills and language skills are very limited). But luckily, I kept up with both the classes with the encouragement of aacharya, which helped me with the pronunciation (of tongue twisting words) and familiarity with the script and the words. This greatly helped towards the end of the course where the Sanskrit content increased significantly in the teaching. I now understand the importance of chanting and Sanskrit in a course like this.

Thanks to all my chanting teachers including Swami Paravidyananda, Swamini Vedarthananda and Swamini Saradananda of Annaikatti Ashram.

- Madhoo

"Four years ago, by Isvara's grace, I had the chance to have an exposition to Vedanta during the 3 months course given by Swami Santatmananda in Rishikesh. For me it has been a revelation I found the nights too long, so eager I was to listening the next class. It seemed that I had been waiting for this teaching since a long time and now it was coming as if each piece of the puzzle found their own place.

Besides the listening of Upanishads and other prakaranas, the vedic chantings, learning of sanskrit, for which I find a particular interest and daily abhishekam at the temple was a rejuvenating. I was impressed by the words of the sastras and the way Swamiji was conveying them with such a style that they entered very deeply. During this period, all notions about myself and time and space were gone. This is the most exalted teaching I have ever had. During the 2nd and 3rd year the teaching went more intense with the study of Upanishads and the Bhagavad Gita with the commentary of Sankaracarya. Satsangs were there to answer questions that could come during the classes but very often the answers came by themselves if we give the time to the unfoldment of the teaching. I find that it is one of the wonders of this vedantic knowledge that the understanding is getting more and more clear along the way. It is also amazing as how each Upanishad has its own manner of describing the vision of oneness without any contradiction.

We salute the commitment of our Acarya Swami Santatmananda and Swami Bhramavidyananda to deliver this teaching during these 3 years. Class after class with generosity, patience and compassion they gave their best to unfold the vision of Vedanta. It has helped me to grow spiritually, to be more alert in my responses and overall to appreciate the presence of Isvara in every moment of our life and surrender unto him ; it is the most important thing for which I keep a profound gratitude.

My salutations and prostrations to Pujya Swamiji for having granted us, foreigners, the opportunity to learn this knowledge in English and for having perpetuated this advaita parampara with so many competent teachers. And through him I thank our acaryas for their guidance on this path and for having given us this vision.

The course is over and I know that this vision of Vedanta is deeply rooted in me (snake is dead definitely). Knowing that the source is there at any time is the best life insurance. It will not quit me and will continue to accompany me. It gave very firm foundations for my future home study and may be for its transmission. For all this and deep from my heart, Ishvaraya Namah !..."

-Marie and Pierre called as Meera and Atmaram.

It must have been some मङ्गल arrangement of forces in 'the order' that I happened to listen to a lecture, that was being rendered by Pujya Swamiji, during one of the camps. Topic was- ChandogyaUpanishad chapter 6- selected verses. I was not new to spirituality. In fact I was at an Ashram in Rishikesh, in search of 'some organised and proper teaching of vedanta. Dominant thought in mind, during Swamijis lecture was, "will it happen- that I get a chance to learn from this wonderful teacher!"

Thanks to Pujya Swamijis compassion, foresight and dedication that extremely well designed courses are successfully being run by competent and committed teachers. I have been able to make good use of the support system set up by Swamiji.

The texts taught during the first year gave very good foundation for what followed. Course design and the coverage are effective and sufficiently comprehensive; lot of freedom was also available to the students. If one does not focus on what is intended to be learnt here, and instead gets drifted due to immaturity, then it is like 'missing out on the vital which was possible to have been gained'.

Three year course has helped me understand 'life situations' objectively, given confidence, शास्त्रनिष्ठा and enthusiasm to live happily and contribute to society better than what I may have. I express gratitude to my Acharya Swami Santatmanandaji, Swami Brahmanidyanandaji, Swami Parabrahmanandaji, Swamini sisters who taught chanting, and in fact everyone who helped me learn.

वन्दे गुरु परम्पराम्।

- Nandagopal

I would like to express my deepest and heart felt gratitude to Pujya Swami Dayananda Saraswati, the founder Arsha Vidya Pitham , the resident acarya Swami Santatmananda Saraswati and other venerable teachers of the tradition for initiating me into the teachings of Advaita Vedanta. This study would not have been made possible by their generous support and guidance.

During the course of the study, the students were led through most major Upanishads along with Shankara Bhashya, the Bhagavad Gita and portions of the Brahmasutras and several supporting texts. A highly systematic effort was made to acquaint the students with technicalities of Sanskrit with a special focus on the Paninian sutras. In addition, the students were also taught the fine nuances of highly technical Vedic chanting. The explanations of the textual material was richly worded, poetic, interspersed with anecdotal humour. The traditional scholarship and the command of the Advaitic texts and its unequivocal assertion of

Jiva-Brahma Aikyam was truly inspiring and indeed had a life altering impact on me as a person. The numerous satsangs and personal conversations with the teachers put to rest doubts that I had, moulding my thought process towards a newer and a more harmonious understanding.

-Nitin Dutt

Swami Dayananda College of Arts&Science Manjakkudi Twelfth Graduation Day

Twelfth Graduation Day was held at GR Auditorium on Sunday. Ms. Sheela Balaji, Chairperson and Managing Trustee of the Trust has welcomed the gathering and expressed her happiness and her confidence in the young graduates. Prof. Kavitha, Principal of the college presented the achievements of the college.

Sri Venkataraman Mahadevan, Global Head – CBS, Wipro BPS, Chennai has delivered the Graduation Day address which was inspiring and highly motivating. While addressed the gathering, he said certain interesting things and experiences of college day life. He further said, “College is the place where one could understand the difference between child world and real world. Everyone should cherish his/her moments and sweet memories in college. Real learning happens in colleges. Real growth of anything depends upon deep roots. Students are nurtured, watered and fertilized by the teachers in colleges. Patience and perseverance are two great pillars of success. Everyone should have a big dream and only failures in life could teach remarkable lessons. One should not worry about criticism and other insignificant comments made by others. One should be unmindful of all those silly things. One should believe in himself and should be prepared to face the challenges ahead of oneself. When he talked about internet, he said that 40% of interactions take place through internet and it makes life very easy. he further clarified that because everything is getting automated, 10 crore vacancies are required to be filled all over the world. But, India alone has 4.5 crores vacancies. Talented young brains are not in the cities of India, they are hidden in the outside of India particularly in the rural areas like Manjakkudi. At his concluding part of his address, he said that trend is getting changed every now and then one should learn to unlearn and relearn to make himself / herself updated to stay fit for all occasions.

As many as 552 young graduates received their degree certificates. Swami Suddhananda Saraswati, Chair Person and Managing Trustee, Swami Dayananda Ashram, Rishikesh presided over the function and gave away certificates to the graduates with his blessings.

Sri. Balaram, Corporate Director and guest of honor spoke about management and six major key-points mentioned in the vedanta. Good planning, attention to details and shraddha are some of the important aspects which really make everything perfect. He said that what had already happened in life cannot be changed but one could make things better in the future with his / her well-chalked out planning and understanding. While he talked about today's India he said that India has huge potential in the world arena and India has smart phone generation that could achieve more in the field of science and technology. Everyone is destined to grow. Nature has a definite purpose. It is the duty of each and everyone to fulfill his/her purpose in life and should be able to make big difference in life. Each must have different kind of trainings at different stages to make one's life a meaningful, eventful and adventurous one. He has advised the students to startup their own business and prosper. Everyone should have the problem-solving skills to tackle problems in life. Failure is a common phenomenon in human life. It is the duty of educated youths to have great clarity, determination and unmindful of insignificant criticisms. Finally, he said that be focussed and steadfast.

Dr. Ayyavu, Member Senate, of Bharathidasan University has urged the students to improve their leadership qualities and communication skills. He further said that learning is a continuous process and it is a never-ending activity. He said that Swami Dayananda College has good infrastructure, quality teachers and quality education. It is one of the best colleges in the Tiruvarur District. Several spiritual Gurus and Acharyas visited this college and all the students of this college are fortunate and blessed ones.

As many as 10 University rank holders were given certificates. Ms. Kamali of BCA., secured 3rd rank at the University level. Mr. Bhaskar, Correspondent delivered vote of thanks.



Ms. Sheela Balaji, Chairperson and Managing Trustee of the Trust welcoming the gathering



Swamini Brahmaleenanada



Mr. Balaraman



Mr. Venkataraman Mahadevan

Swami Suddhananda distributing degree certificates



S. Kamali, BCA
3rd Rank holder receiving degree certificate



S. Umamaheswari, BBA.
5th Rank holder receiving degree certificate



S. Priyanga, B.Sc., CS
5th Rank holder receiving degree certificate

महालिङ्ग विभो

Thiruvidaïmarudur Ratham (Ther) Project details in Pujya Swamiji's own words reproduced.

Another project that I have recently launched is the Thiruvidaïmarudur Ther (Chariot) Project. I have recently founded a trust consisting of eminent persons of Tamilnadu with the main objective of preserving the various forms of declining fine arts of our country. These fine arts include wooden and granite sculptures, traditional painting, folk music and dance, puppetry etc. This trust, registered as Sri Mahalingaswami Seva Trust, has taken up as its first project the construction of five wooden rathas (chariots) for Sri Mahalingaswami Temple situated at Thiruvidaïmarudur near the famous temple town of Kumbakonam in Thanjavur District of Tamilnadu.

Thiruvidaïmarudur, a great sivasthalam, is known as madhyarjunam and is said to be on par with Benares. The Sri Mahalingaswami Temple's sprawling campus is bejeweled with lofty towers and ornate mandapams. The colossal Nandi is a distinct and inspiring feature at the temple. This temple is associated with Kulottunga Chola I, Varaguna Pandyan etc. Tiruvidaïmarudur is one of the Thevaara Paadal Petra Sthalams and is considered to be the 30th in the series of Tevara fame temples in the Chola kingdom. Among the temple rathas of Tamilnadu, the Thiruvidaïmarudur temple rathas are very famous. The main ratha of Sri Mahalingaswami is one of the biggest rathas like Thiruvarur temple ratha. Due to various reasons, all the five rathas disintegrated over time and there has been no rathotswa at the Thiruvidaïmarudur temple for the past 74 years.

With the gracious consent of the Gurumahasannidhanam of Thiruvavaduthurai Adheenam, the Mutt, which manages this Temple, I have taken up the mammoth task of building the five rathas through this newly formed Trust. The five rathas are, respectively, for Lord Mahalingaswami, Goddess Brahadsundarakucambika, Lord Ganesa, Lord Subrahmanya and Lord Chandikeswara. The total cost of renovation, which includes building the rathas, ratha-stations and establishing a corpus for the annual running of the rathas, is estimated to be about \$1.2 million. Rathotsawa in our country is not only a religious celebration but it is also a social function, which brings together people from all walks of the society. It not only invokes the grace of the Lord but also generates mutual love, respect, and goodwill among different communities of our ancient land.

Luckily there are still a handful of artisans who are well versed in the art of ratha construction, living near this ancient town. The construction of the five rathas generates job opportunities for these artisans and also accomplishes the significant feat of preserving this art culture by providing a great opportunity for the artistically talented youth in the town to get trained in the fine art of wooden sculptures.

Sri Mahalingashwara Swami Chariot



SriAmbal Chariot



SriVigneswara Chariot



SriSubrahmanya Chariot



SriChandikeswara Chariot



Three Chariots in the night



Rathotsavam

With the blessings of ParamaPujyaSri Swamiji, and the kind consent of Sri GuruMahasan-nidhanam of the Thiruvavaduthurai Adheenam, under whose management comes The Mahalingeswami Temple and also with the valuable suggestions and unstinted support of Amara, Arutselvar Dr.N Mahalingam, the Trust had completed the construction of five wooden chariots for SriMahalingaswami, SriBrihadsundarakuchambal, SriSubrahmanya, SriVinayaka and Sri Chandikeswara

By the Grace of Iswara and our Gurus, the Chariot Festival at Thiruvidadaimaruthur was conducted in an auspicious manner on 23rd January, 2016.

After a gap of about 170 years, this Holy Kshetra saw the movement of five decorated chariots with the deities seated on them, moving one by one, around the four car streets. After the customary pujas, the five chariots started their journey around 11.00 A.M. and all the five chariots safely returned to their Mantapams around 8.00 P.M. Thousands of people and many dignitaries enthusiastically participated in this holy festival.

This sacred Pancha-Ratha-Project was completed not only with our Guru's Grace, but also with the unstinting support extended to the Trust by innumerable devotees. We heartily thank one and all.



Portraits of our Gurus at the venue



Pancha-Ratha Yatra inauguration



Anugraha Bhashanam



Honoring the Artists



Pujyasri Omkarananda Swamiji & GuruMahaSannidhanam arriving.



A view of the gathering



PujyaSri Swamiji with 24th Sri GuruMaha Sannidhanam on 2nd Feb. 2015

Announcement for a 3 year course in Vedanta and Sanskrit at Arsha Vidya Gurukulam, Rishikesh- 249 137, India, beginning August 15, 2016.

Applications are invited in a prescribed form on the Gurukulam website (www.dayananda.org). These may please be submitted on or before April 30, 2016.

Acaryas: Swami Santatmananda Saraswati, Swami Brahmavidyananda Saraswati, Swami Parabrahmananda, under the guidance of **Pujya Sri Swami Dayananda Saraswati**.

Course content:

- **Vedanta:** Important Upanisads and Bhagavad Gita, Brahmasutra with Shankara Bhasyam, and many other supporting texts.
- **Sanskrit :** Sanskrit language and grammar with Panini-Sutras
- Chanting, Meditation, Satsanga.

Eligibility: Preferably a graduate with good knowledge of English and aged between 23 and 60 years with interest and commitment to study a long term course in Vedanta and Sanskrit.

Teaching is offered free. Donations expected for Room & Board.

For any query regarding the courses, please send email to santatmananda@gmail.com or ng.gupta@rediffmail.com

Swamini Vilasananda

Thu 2/11/2016 5:11 PM

Namaste.

I am happy to announce that Fundación Arsha Vidya has published a new quarterly newsletter in Spanish and in English. Now the Arsha Vidya news will be available to most of the Vishwa Arsha Vidya. English is spoken by a huge number of people in the world. Spanish has the next largest number of speakers and Spanish is close to Portuguese, Italian and other Latin-based languages.

We are publishing a separate Spanish Boletín Arsha Vidya and a separate English Boletín Arsha Vdya. This first quarterly issue has several articles taken from the Oct., Nov., and Dec., issues of Asha Vidya Newsletter with details of Pujya Swamiji's Maha Samadhi. The sources are duly identified. It also has news about Argentina, where we are considering purchasing a property for a fifth Arsha Vidya Gurukulam. Pujya Swamiji had blessed us with nine years of visits to Argentina and had given us the by-laws of our Fundación Arsha Vidya that permits this. He gave us by-laws based on the by-laws of the Arsha Vidya Pitham plus some additions.

Boletín Arsha Vidya is not meant to compete with the Arsha Vidya Newsletter. It is meant to bring more and more people into contact with all of the Arsha Vidya institutions and offerings. It is also meant to give the main gurukulams in India and in Saylorsburg a better window into the activities going on in the Vishwa Arsha Vidya. There is a very big expansion going on throughout the world. This will help connect all of us, not only to each other, but all of us to the authentic source, India.

Here is the link to the download page on our Vishwa Arsha Vidya website: <http://www.arshavidya.es/articulos.html#Boletín>

Om Sri Gurubhyo Namah.

Harih Om

With best wishes and love,

Swamini Vilasananda Saraswati.

A Grand Classical Carnival (Music and Dance)

(At Swami Dayananda College of arts & Science, Manjakkudi held on January 22 to 31, 2016)

Swami Dayananda Educational Trust, Manjakkudi hosted its 15th musical and dancing carnival from 22nd January to entertain and enthrall the audience from various walks of life.

Ms. Sheela Balaji, Chairperson and Managing Trustee and Mr.K. Bhaskar, Trustee and Correspondent of the Trust inaugurated and presided over the grand function respectively.

Sri Maharajapuram Ramachandran , Smt.Bombay Jayashree Ramnath , Sri Embar Kannan ,Kumari. Sriranjani Santhanagopalan, Sri. Suryaprakash Sri Ramakrishnan Moorthy all rendered Carnatic music.

“Sundarakandam” Bharatanatyam by Smt. Anitha Guha’s troupe, Kathak by Smt. Madhu Natraj and her troupe , Manipuri by Smt. Preethi Patel’s troupe, dance drama (Ramadasarin Kathai) by Smt. Ananda Shankar Jayanth’s troupe, musical dance programme Sri Srujan and Sri Vishal Krishna’s troupe were various dance program conducted.



Story of Ramadoss by Dr. Ananda Shankar Jayant



Kathak performance by Ms. Madhu Natraj group

Nadopasana

'Dayananda Sisters ' -- Kumari S. Darshana and Smt. Sowmya Jaya Ganesh -- as they are known popularly have to their musical experience with Pujya Swamiji, which they are sharing here.

By sheer grace, we got the exclusive opportunity to learn/share music from the Yuga Prusha PujyaSri Swami Dayananda Saraswati. We have learnt not only how to sing but also how to love music. Swamiji has shows us how to live a life of commitment to music as an upasana.



Without hesitation Pujya Swamiji can be termed as ' vaghyakara' – a technical name applicable exclusively only to those who not only know all the nuances of music but also can compose kriti effortlessly. His compositions have all the elements of best lyrics – language, in depth knowledge of subject matter of Sastra and Upanishad, raga bhavana, tala structure (in terms of varied kala-pramanam) but at the same giving abundance scope for musician's imagination. In-grained are the essence of Advaita philosophy from Kenopanishad, Mandookyopanishad as in 'Bhavaye Paramatmaanam' --just to name one. These days ragam 'Revati' has become famous by the kriti 'Bho Shambo' which is invariably used in Music as well as in dance performance. The essence of raga Sivaranjani bubbles-forth in the first phrase 'Mahalinga Vibho' itself. Unless one is endowed with Ishwara's grace in full measure it is not possible to bring out such phrases – nay, it is Ishwara himself composes!! In Swamiji's own words - " The song just came to me".

There have been hundreds of satsangs with Swamiji in the past 15 years when we have learnt many compositions directly from Him and revelled in the euphoria of having learnt it from this unassuming and effortless Musician and a loving parent that He was.

Once Swamiji made us sing a particular kriti in Anaikatti's Arsha Vidya gurukulam during a satsang. He enjoyed the lyric so much that he made us sing it about 7 times repeatedly each time showing us a beautiful dimension in the lyric and the tune. That incident induced us to consider every other kriti more seriously. We began looking into the lyric only after witnessing Swamiji revel in the tune, lyric & the rhythm together.

His latest composition on Devi Gnyaneshwari melts the heart of the listener almost instantaneously. Swamiji taught us this song line by line, word by word, over and over again. We go into a blessed musical loop each time we get into this song.

An unforgettable music class of ours happened in one of the satsangs in Anaikatti AVG when Swamiji chose to teach us the kriti 'Someshwaram bhajema' in the raga hindolam in praise of Lord Someshwara of Rajkot Ashram Temple. Swamiji showed us how to learn and teach music by fixing His eyes upon us and with absolute trust and freedom He taught us this kriti. We broke out of our fear and insecurities and let go and sang. We celebrated singing. Swamiji handheld us through the kriti and demystified us to ourselves. It was a red letter day since, along with the music lesson we also learnt to look within. Our journey inward began that day with the blessings of Lord Someshwara in the form of Swamiji and the kriti. We realized that music was our pramana to Vedanta.

Swamiji mentioned many a time with a glint in His eye and a shining smile, that "our connection is musical- pun intended" Swamiji once told that "Vedanta reaches one in a million. Music reaches one plus one million. "

Swamiji magnanimously blessed us with the precious title "**DAYANANDA SISTERS**" in Rishikesh during MahaShivaratri and encouraged us with many concert opportunities in the past decade. Swamiji once wrote in our music notebook in the first page "You are a gift to all of us and yourself" and said "read this each time you open this book and sing with the joy of knowing this fact." Swamiji never missed a chance to encourage us with his kind and motivating words. The title and the vision blessed by Swamiji has given us our path and purpose in life. To deserve the magnanimous blessing of Swamiji, we vow to work each day with gratitude, utmost sincerity and reverence.

"Thank you Swamiji for all the musical moments. We seek your grace to help us work hard to deserve the title and become worthy to fulfill your vision. "

We continue learning music from the world's best musician (as vouched by Swamiji) Arsha Kala Bhushanam Dr. Sriram Parasuram.

We seek all your blessings to continue our musical journey through music classes, concerts, workshops and musical meditation sessions.

Musically yours,
Dayananda Sisters.

SUMEDHA-2015



Pulluri Srinivas, who completed 3 year residential course at Arsha Vidya Gurukulam, Anikatti in 2013 has initiated the Sumedha movement to inspire children to enhance study skills and to make them aware of practical methods for developing their thinking ability. He along with the help of four volunteers 1. Smt. Kumuda Srinivas (Hyderabad), 2.Sri Balakrishna (Ranga Reddy Dist), 3. Sri R.Srinivas and 4.Sri M.Prabhakar Reddy (Medak Dist) has successfully completed The SUMEDHA-2015.

Number of Districts covered 3 of Telangana State

Number of students wrote the self development contest 5800 +

Interacted with more than 25,000 students

Number of Schools participated are 65.

Supported by **ARSHA DHARMA SEVA TRUST, BANGALURU**

Tailoring Class at Nagpur Ashram

To empower the rural women, Arsha Vijnana Gurukulam at Nagpur started a tailoring class. The class session is depicted in these photos.



Swamini Brahmaprakasananda Tailoring



Cutting Class



Tailoring practice



Class is in progress



Tailored materials

Pearls of Wisdom



In life one keeps going after luxuries and then converting into necessities. Vedanta teaches you to convert the necessities into luxuries.

What one seeks in life changes from person to person and from time to time, but that one seeks is constant and never changes. Vedanta address the seeking.



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RAJIV MEHRISHI



गृह सचिव
HOME SECRETARY
भारत सरकार
GOVERNMENT OF INDIA

Dated the January 25, 2016.

Dear Suddhanandji,

I have pleasure in informing you that the President of India has pleased to confer to Late Swami Dayanand Saraswati **Padma Bhushan** in recognition of his distinguished service of a high order in the field of **Spiritualism**.

2. Please accept my heartiest congratulations.
3. The award will be presented by the President at Rashtrapati Bhawan, New Delhi, sometime around March-April, 2016. The exact date and time of the ceremony will be communicated in due course.

With regards,

Yours/sincerely,

(RAJIV MEHRISHI)

Swami Suddhanand Saraswati,
Swami Dayanand Saraswati Ashram,
Purani Jhadi Muni-ki-Reti, Rishikesh,
Uttarakhand-249137.



Pongal Puja