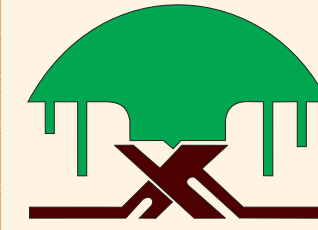


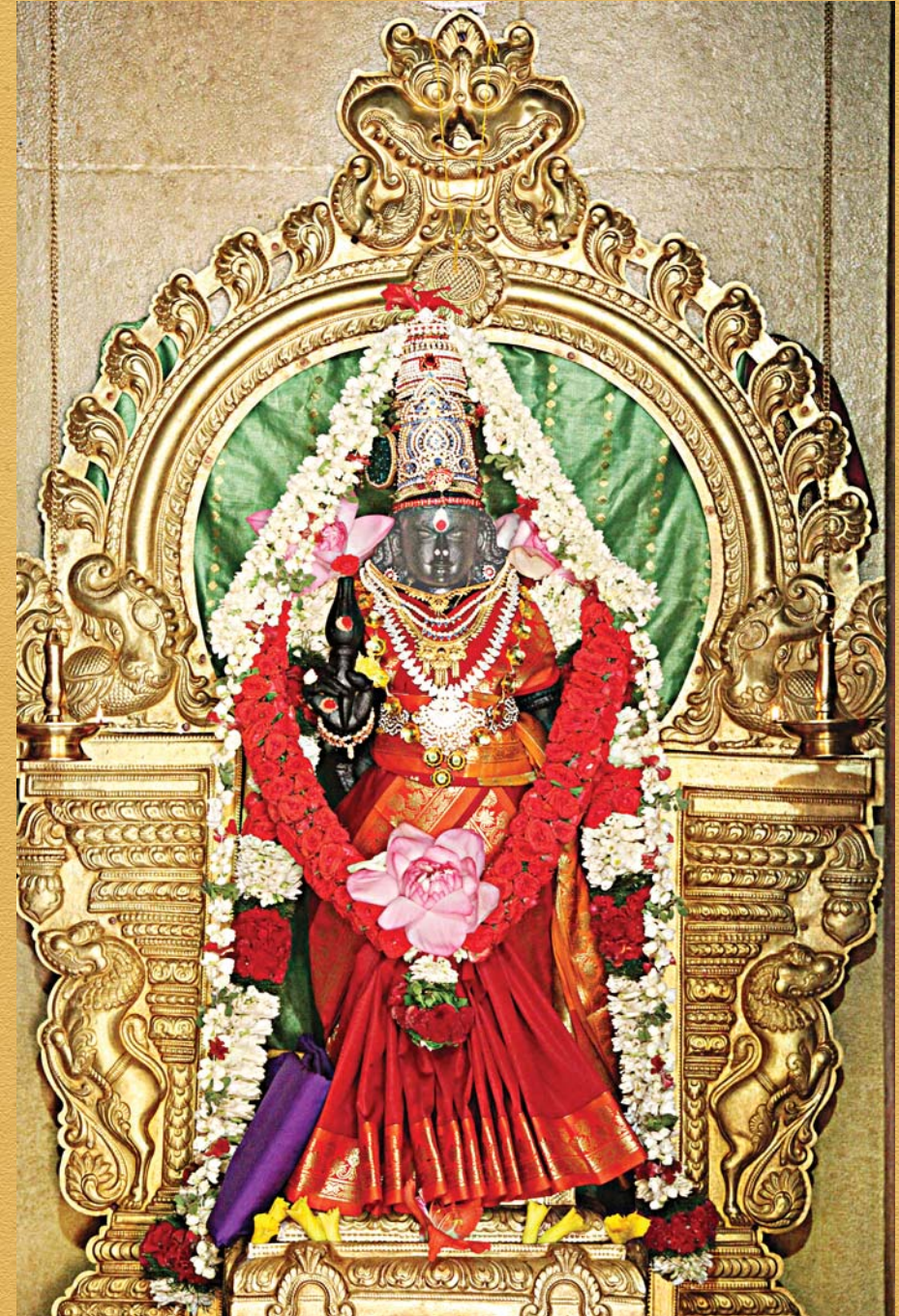
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*Arsha Vidya
Newsletter*

In fearless voice may
we proclaim

The Rishi's message
from all house-tops

And bring the men
of different claim

To a fold of Love
where oneness lasts!

Second Muṇḍaka Section 1

Mantra 6

The Vedas are a body of knowledge, not a body of Sanskrit words. Sanskrit words are purely words of the ṛṣis. It was their language which is finite like any other language. But through language alone this knowledge is given. For the knowledge of heaven, deities and so on, one requires all these words. So, the words were already there. In the manifest order of Īśvara, the human being is created and through the human beings the language is created. Language belongs to humanity alone, which is why that knowledge can be revealed in any language, including Sanskrit. Sanskrit has no script of its own, and so it can be written in the script of any language. Īśvara also does not have his own language because all language are his languages. From where does the knowledge come? That is being said now.

तस्मादृचः साम यजूंषि दीक्षाः
यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
संवत्सरश्च यजमानश्च लोकाः
सोमो यत्र पवते यत्र सूर्यः ॥२॥ १ ॥ ६ ॥
tasmād ṛcaḥ sāma yajūṃṣi dīkṣāḥ
yajñāśca sarve kratavo dakṣiṇāśca.
samvatsaraśca yajamānaśca lokāḥ
somo yatra pavate yatra sūryaḥ. (2.1.6)

tasmāt - from that Brahman; *ṛcaḥ* - ṛk mantras;
sāmaḥ - sāma mantras; *yajūṃṣi* - yajur mantras;
dīkṣā - a vow made ceremonially; *sarve* - all;
yajñāḥ - rituals (without the sacrificial pole); *ca* - and;
kratavaḥ - rituals (with sacrificial pole);
dakṣiṇāḥ - the knowledge of all types of *dakṣiṇā*;
ca - and; *samvatsaraḥ* - the year; *ca* - and;
yajamānaḥ - the knowledge about performer of ritual;
ca - and; *lokāḥ* - worlds; *yatra* - where;
somaḥ - the moon; *pavate* - moves;
yatra - where; *sūryaḥ* - the sun (moves)

From that Brahman are born the *ṛk mantras*, the *sāma mantras*, the *yajur mantras*, ceremonial vows, all rituals without sacrificial pole and with sacrificial pole, knowledge of all types of *dakṣiṇā*, the year, the knowledge about *yajamāna*, and the worlds which the moon and the sun bless (where the light of the moon or sun reaches).

Tasmāt ṛcaḥ sāma yajūṃṣi: all Vedic *mantras* came from that *puruṣa* alone. This *mantra* talks about the creation of things connected to the Veda. The Veda has two types of text. One text is the *mantra*, and the other text is called *brāhmaṇa*. The *mantras* are called *ṛks*, and these *ṛk mantras* follow the rules³⁴ Of metres like *gāyātrī*, *anuṣṭup*, *trīṣṭup* and so on. The number of syllables in every line as well as the kind of syllables are prescribed in *ṛk mantras*. Therefore, they are always in metric form. *Sāma* refers to *mantras* from the *Sāmaveda*. *Sāma* is mostly the same *ṛk mantras* with musical notes.³⁵ So *sāma-mantras* are sung. The *yajur mantras* are from Yajurveda. There are no regulations regarding the number of syllables etc., for them; they are in prose.³⁶

Before one performs a ritual, one is supposed to take *dīkṣā*, a religious vow.³⁷ When one performs a ritual, one wears *pavitra*, a kind of ring made out of *darbhā* grass, and which is worn on the ring finger. That indicates a vow committing oneself to the ritual one proposes to do. *Dīkṣā* also is a *saṅkalpa*, but it is not a mental *saṅkalpa*. *Saṅkalpa* implies knowledge of means and ends, and the *saṅkalpa* here is a ritual done ceremonially. So *dīkṣā* is a particular *karma*. It comes under *iti-kartavyatā*, how a ritual is to be done. The knowledge of *dīkṣā* also came from Parameśvara alone. Once the Vedas have come, it goes without saying, all that is said in the Vedas also has come from the Lord.

Sarve yajñāśca: all rituals also came from the Lord. In general all the rituals are called *yajña*. If the word '*yajña*' is used along with another word '*kratu*' which also refers to ritual, the one has to distinguish both of them. So *yajña* and *kratu* are two different types of rituals. One is with *yūpa*, pole, and the other is without *yūpa*. *Yūpa* is a kind of sacrificial pole, which is octagonal and is described in the *sāstra* as a part of certain rituals. Those rituals are called *kratus*. A ritual in which this pole is not a part is called *yajña*. All the simple daily rituals like *agnihotra* do not have a *yūpa*, and so they are *yajñas*. Big rituals like *aśvamedha* have a *yūpa*, and are called *kratus*.

³⁴ ऋचः नियताक्षरभपादावसानाः गायत्र्यादिच्छन्दोविशिष्टा मन्त्राः य मुण्डक श्राव्यम् फ

³⁵ साम पाञ्चध्न्रिकं च साप्तध्न्रिकं च स्तोत्रादिभि गीतिभविशिष्टम्। य मुण्डक श्राव्यम् फ

³⁶ यजूंषि अनियताक्षरभपादावसानानि वाक्यभरूपाणि। य मुण्डक श्राव्यम् फ

³⁷ दीक्षा मौज्यादिभलक्षणं कर्तृभनियमभविशेषाः य मुण्डक श्राव्यम् फ

Dakṣiṇāśca: and *dakṣiṇā*. *Dakṣiṇā* refers to anything given to the priests for the services they render in the performance of rituals. Here, it means the knowledge of what is to be given to the priests, how much is to be given, for how many priests it has to be given, the proportion in which it should be given to various priests and so on. There is a main priest who is expert in all the four Vedas, and who is supposed to be thoroughly informed than the others. He should be given more *dakṣiṇā*. One has to be given *dakṣiṇā* according to his scholarship, his honour, and so on. It is mentioned in the *śāstra*. The stipulated rules need to be followed to make the ritual efficacious.

Saṁvatsaraśca: and the year. *Saṁvatsara* is *kāla-viśeṣa*, a particular time. It is the time span of one year in which all the seasons occur. Rituals are to be performed at specific times. Some rituals are to be done on a full moon day, while some others on a new moon day and so on. When the spring comes, one has to perform special rituals. *Saṁvatsara* refers to the knowledge of the specific time when a ritual has to be performed, as well as the time itself. It also came from Parameśvara.

Yajamānaśca: and the performer of the ritual. This refers to the knowledge about the qualifications of the *yajamāna*, the one who performs a ritual. The *agnihotra* is to be done only by a person who has *patnī*, wife. One who is not married cannot perform it, nor can a person whose wife is no more. Again, only a *brahmacārī* whose hair is black, that has not turned grey, can perform some of the rituals. Thus, the age, the stage of life and so on has a bearing on the eligibility to perform rituals. This knowledge also has come from Parameśvara alone. *Yajamānaḥ* may also mean the *upādhi* of the *yajamāna*, his physical body, mind and senses.

Lokāḥ: the results of rituals. Here the word 'lokāḥ' refers to the knowledge of the *karma-phala* in the form of the worlds. One has to know which ritual will produce which *karma-phala*. There are two paths for the departed soul to reach a *loka*. They are the lunar path and the solar path. The *loka* is described by the path itself as, *soma yatra pavate yatra sūryaḥ*: where the moon shines or the sun shines. The two routes are told to point out the different ends that one accomplishes through rituals. These two paths are also from Parameśvara alone. The Veda is Īśvara.

श्री रुद्रम् Śrī Rudram

त्र्यम्बकं यजामहे, सुगन्धिं पुष्टिवर्धनम् ॥
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥
tryāmbakam yajāmahe sugandhim puṣṭivardhanam
uroārukam iva bandhanānmṛtyormukṣīya māmṛtāt.

tryambakam the one who has three eyes;
yajāmahe - we worship; *sugandhim* - who has fragrance;
puṣṭi-vardhanam who nourishes health;
uroārukam water-melon; *iva* like;
bandhanāt from the bondage; *mṛtyoḥ* from death;
mukṣīya I should get released;
mā not; *amṛtāt* from immortality

We worship the three-eyed Lord, the fragrant one who nourishes our health. Just like the water-melon (that gets released from the creeper), release me from death, but not from immortality.

This *mantra* occurs in certain other places of the *śruti Śuklayajur-veda*, *R̥g-veda* and *Atharva-deva*. So this is a popular *mantra* like *Gāyatrī*. All *mantras* cannot be used for *homa*; but this *mantra* can be used for *mṛtyuñjaya homa*. It is used for protection from death, or death like experience, or illness. Where *prārabdha* has a death like situation but with a possibility of further longevity, then by *puruṣārtha*, self-effort, the full course of life is achieved. It is also a *mantra* for a prayer to get *mokṣa*, since the words ‘*mukṣīya mā amṛtāt* I should not get released from immortality’ are there. We are invoking the grace of *Īśvara* for the purpose of crossing death and gaining immortality.

For the unborn there is no death. “*Jātasya hi dhruvo mṛtyuḥ dhruvam janma mṛtasya ca* ¹⁴² for the born, death is certain and for the dead, birth is certain.” Death is only from the standpoint of the physical body. There is no death for the *jīva* or for *ātmā*. The *jīva* is subject to the process of continuous becoming in the form of birth and death and the release is only by the knowledge that, ‘I am unborn.’ Here the Lord Rudra is prayed to for that *kid of amṛtatva* which releases one from *saṁsāra*.

*Tryambakam*¹⁴³ One who has three eyes. *Ambaka* means eye. Eye is called *ambaka* because it is always glistening. The Lord is visualised as one with three eyes *sūrya, candra, agni* because of which you are able to see. The one who is in the from of eyes of the eyes. And also one who is aware of past, present and future. Or *ambaka* is also father, therefore, *tryambaka* is one who is father of the three: Brahmā, Viṣṇu and Rudra who refers to only one aspect, *saṁhāra*. Or *tryambaka* is three *ambas*: *mahālakṣmī, mahākālī, mahāsarasvatī*. *Yajāmahe* we praise, salute him.

Sugandhim The one who has *sugandha*, fragrance. The word *sugandhi* is a *bahuvrīhi* compound, meaning, the one in whom there is always fragrance; the one who has no attributes of a mortal, who is unlike an active sweating mortal. The Lord has to do three jobs all at the same time; creation, sustenance and resolution. Even though he does all this, he is *niṣkarma*, actionless. He is *nitya nirvikāraḥ*, ever free from any change, any action.

Puṣṭivardhanam The one who nourishes health. *Puṣṭi* means the health, nourishment for the entire *jagat*. *Puṣṭi* is that which is the sustaining factor in a given thing. The Lord is the sustainer he sustains everything including my body. Also he is the one who nourishes the *buddhi* and all that can be nourished. Again he is the one who provides situations which help one get emotionally nourished. We praise and salute him.

Urvārukam bandhanāt iva- mṛtyoḥ (mān) mukṣīya Release me like the oval shaped water-melon that gets released from the creeper when it is ripe. The fruit of a creeper is on the ground. Without any external interference, the fruit becomes free from the creeper. This is *urvāruka* melon.

‘O Lord, may you nourish me in such a way that I will be mature and free from *saṁsāra* without any obstacles. *Mā mukṣīya āmṛtāt*, do not take away from the pursuit of freedom from death, *mokṣa*.

¹⁴² *Bhagavad Gītā* 2.27

¹⁴³ *trīṇi ambakāni yasya* - one who has three eyes.

‘Creation’ in Hinduism

H.H. Sri Swami Dayananda Saraswati

Edited with an introduction by Sri Swami Vagishananda

A Spiritual pursuit is that which is to be accomplished here and now, by gaining the vision that you are the whole. So a Vedic religious life culminates in Vedanta, in the discovery that you are the whole. Everything else in the Vedanta, is the discovery that you are the whole. Everything else in the Vedas is a preparation for that discovery. Your entire life is a part of that preparation. That is the vedic vision.

Again, the Vedic vision of creation is meant to help one discover the truth of one's identity with god. In the Vedic vision, creation does not mean that there is somebody sitting somewhere who has created this world. In the Vedic vision, this universe is looked upon as a manifestation, an intelligent, unfolding of the Lord's Omniscience. The lord is looked upon both as the efficient cause and the material cause of the Universe.

This Vision is what will be unfolded in the rest of this article in the words of my teacher H.H. Sri Swami Dayananda Saraswati.

Understanding the Lord as the Maker and the Material of the Universe

The Lord is the cause for whatever is here, known or unknown.

When I look at the world, I find a scheme of things enjoying a certain order. Whenever there is an assembly, made up of number of components put together intelligently, serving a certain purpose, we call that assembly a creation. When things are not put together Chaotically – like one's throwing things in a garbage can – but put together in a meaningful way, such that all things become

total, that single total entity is called a creation. A chair is an assembly, consisting of a number of components put together meaningfully and serving a certain purpose and therefore it is a creation. Similarly, a car is an intelligent assembly; it consists of a number of components such as engine, radiator, tires, gears and so on. A heap of these components would not make a car. When they are intelligently assembled such that the engine is where it should be and the wheels are where they should be, what should be moving moves and what should be moving moves and the wheels are where should be stationery is so, there you have an assembly to serve the purpose that it is designed for. Thus a car is a creation. A clock is a creation. Your shirt is a creation. A nucleus is a creation. A solar system is a creation. All the laws of nature are creation.

This physical body is a creation, a marvelous creation. You look at any part of the body and you will be Convince of this fact. These arms have the right number of joints, otherwise they would not be able to perform the functions they are performing now. Eyes ,ears, heart, legs – these are not ordinary designs. Look at the function of the heart. It is a simple pump that continuously performs its function for a number of years. It takes a great deal of money to make an artificial heart.

Thus the more we think the more we see the meaning order in the creation. I find that everything is a marvel when I look into it. Every cell is a marvel. Even the man made things such as rockets, computers etc. are marvels and I have been given an intellect to discover and enjoy the marvels.

The Creator Must be Omniscient and Omnipotent

Thus, this world is an intelligent assembly, serving a definite purpose and therefore it is a creation. It is an intelligent creation, which implies knowledge. The maker of a given thing must have the knowledge of the thing. Whether it turns out to be the way you wanted it depends upon your experience, skill, resources etc., but you must necessarily about it before you start making it.

The logic is that the creator of a given things has the knowledge of that thing. The creator of a pot has the knowledge of the pot. When we extend this logic to the creation of the universe, it can be said that the creator of everything. He must be Omniscient.

Over and above the knowledge, the creator must also have the skill and energy to create. So, the creator of the universe must have all the power and skill to create everything. In other words, the creator must be Omnipotent.

Once we accept that there is a creator for this universe, then it follows that the creator must be omniscient and omnipotent. And the knowledge and skill always rests in a conscious being and so the creator of the universe must be a conscious being and so the creator of the universe must be a conscious being who must be omniscient and omnipotent.

Where is God?

Now a question naturally arises with respect to the the creator. Where is this creator ? It is quite clear that the creator is not here nor anywhere around and therefore we assign him a place that is beyond our reach of our eyes, ears and thoughts. We call that place the heaven, where our sense perception, our inference, our presumption have no access. Some people call it *Vaikuntha*, some call it *kailasaa*. Let us call it heaven. And where is it? Up there. That is why people look up, throw their arms up when they pray to God. No one ever looks down while addressing god.

Now a question arises, if god in heaven created this world, who created Heaven? We have to say God. Since heaven is also a part of creation, it could not have been there before creation, so the next question is: Where was God before the creation of heaven?

The question remains unanswered and that is part of one's problem too because one is as good as one's understanding. If one is not at home with one's understanding, how is one going to be at home with one going to accept oneself?

The maker and the Material are One:

The question as to where god is does not get answered unless we look at the whole thing as the Vedas do. When we inquire into the creation and its cause we should not confirm ourselves to a part, but should look at the whole. We cannot get the right answers if we ask the wrong questions, because the answer is always in keeping with the question and so, if we ask the right question, there will be a right answer.

When we enquire into the nature of the cause for creation, we find there must be two causes for any creation: the maker and the material. The maker, the one who is responsible for creation, is called the efficient cause or *nimmita-karana*. And there also must be some material out of which any given things can be created. For creation of a pot for example, such as clay or copper or brass, out of which the pot is made. For creation of a pot for example, such as clay or copper or brass, out of which the bread can be baked. With reference to the creation of the universe if the Lord, God is the maker, the efficient cause, the question is: What is the material out of which God created this world? When we are inquiring into the nature of the cause of the creation, we must take into account the material too.

Tasmaadvaaetasmataakashasambhutam (Taittiriya Upanishad 2.1.1) – from the lord that is this self, *akasha* the space was born. From the space was born air, from air was born fire, water;

from water, earth was born. Vedas give us this model of the five elements for the creation of the world. The world is nothing but these five elements and their combinations.

While explaining how the maker and the material of this universe are one, the Vedas give us the illustration of a spider. *Yathornanaabhihsrhategrnhate ca* (*Mundaka Upanished 1.1.7*) just spider creates a (web) and withdraws it too. The spider is the efficient cause of the web because it has the intelligence and the skill to create the web. It chooses the right place for the web where it would not be swept away by the lady of the house and where it can get its prey. This shows the spider has intelligence. And the material for the web is the secretion of a gland which it finds within itself. So too, the Lord projects this creation and withdraws it unto Himself at the time of dissolution.

It is like your own dream. In the dream, you are the maker of the dream world, and you are also the material cause for the dream manifestation. Therefore we only use 'creation' in the sense of the knowledge that is involved, the vision that is involved. In that sense we can say the universe is a creation. But from the stand-point of the material cause, the universe which consists of both known and unknown, is a manifestation of the Lord.

In the dream you are the maker of the dream world. You are a knowledge person endowed with the capacity (*sakti*) to make that dream world. And being not separate from the material that is necessary for the dream world, you pervade the entire dream world. The dream space is you, because the effect is always sustained by the material. Your shirt, for instance, is sustained by the fabric; it cannot be independent of the fabric. You cannot not even imagine a shirt minus some fabric. That is an astounding fact. This is true with reference to any one thing. You can't think of a building without thinking of the materials that have gone into it. When you

see this kind of a situation, one thing becomes clear – no object can be independent of the material of which it is made. Even though the object is named differently from the material – shirt and cotton – spelled differently, and understood differently, at the same time, the two objects referred to by two different words really refer to one substance alone: cotton. We can go further and say that cotton is but fibers, the fibers are molecules, molecules are atoms, atoms are particles and so on. Everything is sustained by something else. At the particle level it becomes a concept.

Therefore we see that an effect is not separate from its material cause. In understanding the Lord we use the dream example to assimilate that fact that the Lord is not separate from all there is. In the dream, the world is sustained by me; I am the cause for the dream world, dream space, dream time, and so on. I pervade every one of them. It is only because I am the material cause that I pervade the dream world, otherwise I'll be like the pot-maker who is elsewhere. When you buy a pot and bring it home the pot-maker who is elsewhere. When you buy a pot and bring it home the pot-maker does not come home with you, because he has not made the pot out of himself. The material is separate from him. When you bring the pot you can't leave the maker behind. Between the maker and the material there is a separation.

When we are talking of the total, however, there is no separation. The material cause being yourself in the dream, you pervade the whole world there. Space, time, stars etc have come out of you. If that is understood, the Lord can be understood as the one who is manifest here in the form of space, time and everything that is empirically experienced by you. This empirical reality means 'this is a chair', 'this is microphone' etc for all of us. This entire universe which is empirically real, is a manifestation of the Lord who is *Bhagavaan*.

Lord is to be understood, not believed

The lord is not a matter for belief. He is a matter for understanding. This world is not a matter for belief because you perceive it. Therefore Lord is also not something to be believed, it is a challenge to understand him. If the Lord is in heaven, not within the range of your perception or inference, then He becomes a matter of belief. In that case you simply accept what you are told without asking questions. But the Lord of the Hindus is not a matter for belief. Hindus do not simply believe in God, they understand God. That is the reason why Hindus even worship space. There are temples in India that worship the five elements. You don't require a particular altar to invoke Him anywhere because what is it that is not the Lord? The Whole order is the Lord, all the Laws are the Lord. We are objective when we are alive to the reality. We are talking about what is and so there is no question of belief. We can see that gold is different from copper and that is different from lead because each metal has its own atomic weight, its own physical and other properties. But a physicist knows that all of them are nothing but energy, quanta of energy. That is not a belief. If someone says, 'I don't see that', then that person may have to believe, but that is not a belief that one has to live with and die with. What we have here is belief bending discovery. There is something to be understood. We understand the difference and at the same time, understand the non- difference, something more than meets the eye. That is the vision of the Veda that is whole universe is non-separate from the Lord because He is the efficient cause as well as the material cause.

Since the Lord is everything, he is all the names, all the forms and therefore we can invoke Him in any name, any form. This is the mature way of looking at worship of God. We can pray to Him in any language because He is Omniscient and therefore should know all languages. In fact He should respond even before we call Him. This is not tolerance are anything , this is only understanding. They say that Hindus tolerant of various forms of worship. We are tolerant no doubt, but in this

particular case, we are not just tolerant. **We have total acceptance as far as worship is concerned, prayer is concerned.** That is why very often we find many *devatas*, deities in a room of typical room of worship. Every aspect of Lord is represented there. We look upon the Sun as God, so we have *Surya devataa*. We look upon air as God, so we have *Vayudevataa*; we look upon the earth as God: so we have *Prthividevataa* and so on. **We worship the efficient cause, the intelligent cause and the material becomeas the symbol for that.** we worship the omniscient, omnipotent Lord through the sympl of the material. The sun, the moon, air etc become the symbol through which we worship the Lord. We have a variety of *devetas* (deities) through which we worship one God.

The Only God

We don't even say, 'one God'. We say 'only God'. When we say there is one God, that means you are different from Him and He is situated somewhere else. If God is different from you, He does not include you, which means His power does not include the power that you have, I have, that other gods and demi-gods have, that the mosquitoes and the bugs have. Then He can only be mighty but not Almighty. He is like my uncle who is also a very powerful man. But even a mighty person is subject to limitations.

Even the president of the U.S.A, a mighty person, is subject to mosquito bites and attacks from viruses! Similarly, the mighty God will also be subject to such limitations.

So, understand, it is not that there is one God. There is *only* God and so if someone invokes Him as Allah, that is fine; if someone invokes Him as Jesus, that is also fine. We have no problem at all. If someone cannot accept the fact of people invoking God in different names and forms, it is his/ her problem. We have no problem because we do not have many Gods, we do not even have one God, we have only God.

Om Tat Sat

To Handle an Argument¹

Swami Dayananda Saraswati

WHY DO WE ARGUE?

Different people have different perceptions and these different perceptions are the main cause of an argument. Dissimilar likes and dislikes are inevitable because two minds never think alike. This is the reason we have different perceptions for any given situation. One may perceive a situation objectively while another may be very subjective about the same. However, the person who is subjective is totally unaware of his or her own subjectivity. In an argument it is very fundamental to know that any issue is relative. For instance, there are arguments over which party is good, the Republican or the Democratic party? On this issue you can argue on both sides and the one who can argue tactfully will always win!

DISCUSSIONS ARE BETTER THAN ARGUMENTS

On the other hand, in a discussion there is no winner because the discussion is meant for revealing the facts. Discussion is helpful and it is also healthy. Moreover, through discussion you can look at a situation little differently so your perception of the situation can be widened. In an argument you may not notice any particular facts, but, in a discussion you can see the other side properly. In a discussion there is no victory, there is only an understanding. In Sanskrit an argument is called “jalpa”, where the attempt is only to win and never to accept the defeat. That is the reason arguments are

not healthy; discussions are healthy. An argument only creates problems, such as when you lose your temper and say undesirable things. When you are in a tight corner of an argument, it is easier to get angry and become defensive. Like they say, “The best defense is an offense”. It is called a pre-emptive strike; before an argument begins you launch an offensive attack on a person. You punch the fellow before he punches you because, if he punches you first, he may not stick around when it is your turn to punch him. Accordingly, one may adopt the same policy in an argument where, there is no dialogue or real discussion.

TO AVOID THE EXPLOSIONS, SMALL ARGUMENTS ARE BETTER

However, avoiding an argument is not always possible. Like in an earthquake if there are not any small tremors there will be a huge eruption. So only to avoid big outbursts small arguments are healthy. They remove the tension and, if one avoids these small arguments constantly, they will eventually blow up. Whenever you are confronted with an argument and you choose not to argue, it will be bottled up inside. With such a bottled up anger sooner or later an explosion will take place. The explosion may be on a very petty topic such as one may say, “There is no salt in here!” and that is enough to have an outburst. Then, the rest will have nothing to do with the salt and, whatever is piled up inside

¹ From a talk given in Saylorsburg, PA. Edited by Lata Pimplaskar. Published in the ninth anniversary souvenir of the Arsha Vidya Gurukulam, 1995.
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will come out. Thus, avoiding an argument is not advised in Vedanta. However, the very teaching of Vedanta is through discussions. A student raises an objection and an objection is clarified with an explanation. It is an excellent way of analyzing and understanding a piece of knowledge. This process of raising an objection and clarification leads to analysis of an issue. This analysis is through discussion, where you make sure all issues and questions are answered.

ARGUMENTS ARE INTRINSIC TO NEGATIVE EMOTIONS

Let us look at another point which deals with the emotional predicament. In all arguments intense emotions are involved and emotional

www.AVGsatsang.org 2 situations are mainly a personal attack. In these attacks the issue is gone and the person is attacked. When you cannot avoid an argument due to the differences in likes and dislikes you are setting yourself up for a no-win situation. For an example, when a couple goes for a shopping trip together, one does not like what the other one wants to buy. Soon it becomes a personal agenda. "You have this habit", one says; "not only you, you mother also has the same habit," he or she goes on. Thus the argument begins and, an issue is no longer an issue; it goes in the vacuum cleaner and it vanishes! Aside from the likes and dislikes, some situations are involved with differences in perceptions. It is impossible to make the other person see your point if there is no acceptance. All of this is due to the ignorance of our own emotions. We do not analyze our emotions properly which leads to confusion, and naturally the perceptions are all distorted. Each of us has loss of emotions making it difficult to have an objective mind.

THE FEELINGS BASED ON PERCEPTIONS ARE REAL

Perceptions may be wrong but the feelings are real. Perceptions are wrong because of our varied backgrounds. The background includes the parentage, your family, the culture you are born in, etc. You are the product of your background. You cannot be different from your background. Everyone should accept what his or her background is. This upbringing builds the core personality of a person, which may have lots of problems. From that alone you perceive all your emotions. So the perception comes from the background, and, no perception can be objective unless you analyze yourself and free yourself from the anger, anxieties, etc., which are part of your background. Very few people exist in the world who have achieved that perception. The people who have not analyzed themselves thoroughly are not going to have an objective perception. So accept what you are, accept your own subjectivity and when you can accept that, you are safe. You may succeed in turning an argument into a healthy discussion.

HOW TO SETTLE AN ARGUMENT BEFORE IT BEGINS

To settle an argument or even before you have an argument, don't say what you don't mean. It is important that you say only what you mean. Before you begin, you should say, "This is how I perceive, I may be right or wrong". First you learn to say this and, it will eliminate the defense in another person. Allow the other person to point out whether you are right or wrong. If he or she points out whether you are wrong, initially you may not accept it. If you didn't mean what you said, you can't say you meant it! Therefore, when you say, "This is how I perceive, I may be right or wrong," please, mean it and you will see it works, it will help you to avoid an argument!

Satsanga with Sri Swami Veditatmananda Saraswati Arsha Vidya Gurukulam

Attachment vs. Duty

Question

Swamiji, how can one reduce attachment and still be able to conduct one's duties?

Answer

There is nothing wrong with attachment. Having some attachment is okay. Actually, without attachment, nothing can be done. Nobody can perform their duty without attachment. For instance, one performs one's duty only towards one's child; one doesn't do the same thing for every other child. One does something special for one's child. A person does something for their own spouse or their own parents. Thus, there is that attachment towards one's own. A person has a special relationship with their spouse, their parents, their children, their siblings, and their friends, and these special relationships will remain. And where there is a relationship of affection, there is some attachment as well, which enables you to do special things for them. Therefore, some attachment is always there in life.

Generally speaking, there is no life without attachment unless we are wise persons. However, we have to draw the line somewhere so that the attachment does not become a burden. It is quite all right that I am attached to my child because it enables me, motivates me, or inspires me to do something for my child. But my attachment should not become a demanding attachment as in 'I did all this for you. What did you

do for me in return?' When I start demanding or controlling on account of my relationship, the attachment becomes binding. As long as the attachment makes me help them or take care of them, the attachment is okay. When the attachment becomes somewhat distorted and I start controlling them or equating them to me, the distance reduces. At that point, I do not look upon them as individuals in their own right; I look upon them as an extension of myself; I begin to see them in my own image. I think, therefore, that if I am a doctor, my child should also be a doctor. If I am a so and so, I want that they should also be a so and so. I begin to regard their success as my success and their failure as my failure. This is called attachment that is binding. It is an attachment in which the one related to me ceases to have a separate individuality and is as though a part of me or an extension of me. This kind of relationship causes unhappiness both to me as well as to the one to whom I am attached.

Understand that attachment in the form of care and concern must be there in our relationships. Detachment does not mean that I don't care what happens to my son or to the one closely related to me. We cannot be indifferent. We have to be concerned. At the same time, if we can give them the freedom to be what they are while doing what we want to do, what we need to do, or even what we would like to do, it would be an ideal relationship; we would

have the privilege of expressing our care and concern for them and they would have the privilege of receiving that from us while, at the same time, also having the freedom to grow in their own way. We facilitate, not control, their growth. We should be like the gardener, who only facilitates the growth of a plant. He does not control it because he cannot control it. If I try to control it, I would want to pull the plant out because it doesn't grow fast enough! The plant wants to grow where there is sunlight and I want it to grow where I would like it and try to twist it this way and that. Similarly, we come in the

way of the freedom and growth of those we love. Therefore, one must recognize boundaries and draw boundary lines. All of these things require a lot of experience and wisdom. It is difficult, but desirable. It is also easy to say and difficult to do, but then, this is what we have to learn to do. From all our experiences, we must recognize what attachment does and when we see that it hurts, we should pull back; we must recognize boundaries. We must learn from our own experiences. We must value having healthy relationships and keep watching and adjusting our expectations and behavior¹.

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Self-knowledge and Emotional Problems

Swami Paramarthananda

The journey of a sadhak or spiritual seeker consists of three stages : 1. Jnanam-yogyata-prapti 2. Jnanam-prapti and 3. Jnanam-nishtha-prapti.

1. *Jnanam-yogyata-prapti* : The first stage in the spiritual journey in jnana-yogyata-prapti or the attainment of the necessary qualification for acquiring spiritual knowledge. What are these qualifications? The basic requirements are knowing the importance and role of spiritual knowledge.

The scriptures talk of two sadhanas or practices for gaining the necessary fitness for acquiring spiritual knowledge : karma yoga meaning leading a religious way of life and following the values prescribed in the scriptures and saguna-ishta-devata-upasana wherein we meditate upon the Lord's from our choice.

2. *Jnana-prapti* : After equipping ourselves with the necessary qualifications. We acquire knowledge (jnana-prapti), specifically jivatma-Paramatma-aikya-jnanam meaning the knowledge of the oneness between the jivatma and paramatma. Again the scriptures prescribe a two-fold disciplines for acquiring spiritual knowledge : sravanam and mananam. Sravanam is the 'consistent and systemic study of the scriptures for a length of time under the guidance of competent acharya'. Every word in this definition is important. Sravanam is a very important stage in the spiritual journey. Mananam is the second discipline. Knowledge is meaningful only when it is free from the obstacle of doubt. Doubtful knowledge is as good as ignorance. Hence doubts should be

removed for knowledge to be useful. We can choose one or more methods for removing doubts including reflection (thinking over teaching or knowledge acquired), persuing texts specifically written to clear doubts (known as manana-granthas), participating in study groups, discussing with acharya, etc., By removing doubts, knowledge gets converted to conviction.

3. *Jnana-nishtha-prapti* : The final lap of the spiritual journey is jnana-nishta-prapti or the internalization of the spiritual knowledge acquired. We assimilate the knowledge to such an extent that there is no gap between what we know and what we are. The knowledge is so soaked in us that we need not invoke the knowledge and it is available when we need it. Jnana-nishtha-prapti brings about a transformation in our lives from a samsaari (one who is governed or greatly influenced by his emotions). Again the scriptures prescribe two practices for jnana-nishta-prapti : nididhyasana and anusaranam.

Nididhyasana is keeping the mind on the shastra or dwelling upon the teaching in one way or the other including reading, repeated listening, writing what we have learnt, interacting with other sadhaks and even teaching. Following the procedure described in great detail by Krishna in the sixth chapter of the Bhagavad Gita – choosing a calm and quiet place, fixing a comfortable seat, sitting erect, closing our eyes, meditating on our nature is also one of the methods of nididhyasana. It is important to note that there is a widespread misconception that this is the only method of nididhyasana. We can

choose any of the above methods to keep the mind focused on the scriptures. The essence of nididhyasana is that the mind must be in touch with sastra.

The second discipline in anusaranam meaning imitation. We imitate a jeevanmuktha (one who has fully understood and internalized the scriptures). How does a jeevanmuktha conduct himself in the world? In the Bhagavad Gita, Krishna describes a jeevanmuktha – ‘He hates no being, is friendly and compassionate to all, is free from the feeling of ‘I’ and ‘Mine’ (12.13-14). We imitate a jeevan-mukta because (initially) we do not have the necessary virtues in full measure. How will such imitation help? ‘We fake it and make it’. Imitation will lead to acquisition.

Attainment of jnana-nistha is indicated by a transformation in our personality. The ‘samsaari I’ is converted into asamsaari I’. How do we know we have become an asamsaari? Krishna discusses the behavior of a transformed person in the Bhagavad Gita. The primary definition given is freedom from all emotional disturbances and reactions – ‘free from attachment, fear and anger’, ‘free from intolerance, fear and anxiety’ (2.56, 12.15). Understanding this definition is important because we have to evaluate our spiritual progress on this basis.

How do we know we are progressing spiritually? And how can we measure our progress? We can evaluate ourselves by introspection and analysis. And in so doing we will invariably find that the spiritual journey is neither smooth nor steady. We go through ups and downs. During the day we go through numerous experiences interacting with family members, neighbours, colleagues, etc. Sometimes we are able to maintain our emotional balance in a very difficult situation. We feel we are making progress and are very pleased with ourselves.

‘Vedanta seems to be working’. But after a few days we may find ourselves in a situation wherein our emotions get the better of us. We may lose our temper and blow our top at our child or subordinate. After sometime we are back to normal but feel a sense of regret. ‘Perhaps I could have handled that situation better; there was no need to get angry’ we feel. In this situation, there is a two fold reaction. The first reaction is the primary reaction towards the world and people outside. The second reaction is the secondary reaction towards the primary reaction. We think this is not how a spiritual person will behave and feel dejected that perhaps we are not progressing at all. It is this secondary reaction that is unique and common to all spiritual aspirants.

Primary reaction is our reaction to the world and various situations therein. It is discussed in sastra. Krishna elaborates on primary reaction in Bhagavad Gita (2.55-72, 12.13-20, 14.22-25). The Lord points out that a jnani is free from primary reactions, i.e. reactions towards object, people and situations.

Secondary reaction is based on the judgement of our own mind and its progress with regards to primary reaction. It is based on our expectations from our mind. Secondary reaction does not find much mention in the scriptures. Handling secondary reaction requires another form of nididhyasana. This form of nididhyasana entails looking at our own mind in the light of Vedantic teaching. It is more of a meditation on the mind and its nature.

There are six important aspects of secondary reaction that we must be aware of. A knowledge of these aspects will enable us to evaluate our spiritual progress meaningfully.

1. The mind can never be totally free from emotional disturbances and reactions. Krishna emphasizes this truth in the fourteenth chapter of the Bhagavat Gita.

All the three gunas – sattva, rajas and tamas are present even in the mind of a jnani. No doubt sattva dominates but sometimes rajas or tamas can dominate and cause disturbances and reactions and not totally eliminate them.

2. The reaction of emotional disturbances and reaction can never be instantaneous: it is a gradual process. Disturbances and reactions manifest at three levels – mind, speech and body. mild disturbances express themselves at the mental and verbal level while strong disturbances influence the body – we become violent and use force. As we progress we will notice three phenomena : 1. The frequency of disturbances reduces (how often are we disturbed), 2. The intensity of the disturbances decreases (from strong to mild) and 3. The recovery period (getting back to normal) becomes lesser and lesser. Initially we may get disturbed many times a day, become very emotional and brood for days on end. As we progress, we will find that we rarely get disturbed and if so it is only mildly and further we are able to recover very quickly, perhaps in a matter of minutes or at the most an hour or so. The mind becomes resilient and we come back to normal quickly.
3. The reduction of the emotional disturbance is not a linear process meaning the reduction does not occur uniformly, at the same rate over time. If we think we have reduced our disturbances by 20 per cent in six months, it does not mean we will be able to reduce our disturbances by 40 percent in a year's time. Sometimes disturbances can go down and sometimes they can also go up. Thus reduction is a nonlinear process.
4. Just as our health is influenced by many factors some of which are unknown, emotional disturbances and reactions are caused by several factors many of which are unknowable. When did our 'life' begin? Our date of birth applies only to our physical body. The scriptures say our mind is anaadi – it is unborn meaning it

does not have a beginning at all. The mind stores experiences of all the past janmas. Further, among the factors that are known, many are uncontrollable and remain uncontrollable even after acquiring Self-knowledge. The cause for anger and provocation is an example. That is why we find that sorrow exists at the same time as Self-knowledge.

5. The reduction of disturbances, or stated positively, the refinement of the mind is only the secondary purpose of Self-knowledge. It is a by-product or incidental benefit.
6. What then is the primary purpose of Self-knowledge? The primary purpose of Self-knowledge is not refining the mind but informing us that we are not the mind. This is the most important lesson that the scriptures teach us. Hence there is no need to be obsessed with the conditions of the mind. No doubt we should give importance to the mind (to progress spiritually) but no more than it deserves. The conditions of our mind should not cause anxiety or tension. We improve our mind reach a stage where we enjoy our mind.

Thus we require two forms of nididhyasana – the first to minimize the primary reaction of the mind caused by the world and the second to handle the secondary reaction of the mind caused by the primary reaction. If we follow these two forms of nididhyasana, we will find the spiritual journey to be very enjoyable. And in the process we must not indulge in Self-judgement. More often than not, critical self-examination results in dejection and development of an inferiority complex. The scriptures say we are the poorna (full, complete) atma whether the mind progresses or not. On this auspicious Guru Poornima day, let us invoke the Guru Parampara – the Lord Himself who is the firstguru, all the acharyas and our own guru and more importantly, let us invoke the sastra for our spiritual progress.

NAASADIYA SUKTAM

Commentary by Swami Shuddhabodhananda Saraswati

The very famous Vedic hymn *Naasadiya Suktam* describes in brief the origin and nature of *srushti* – Creation (universe/ cosmos/*jagat*). It points indirectly to the ultimate reality, Brahman, which is the basis of the *jagat*. This brief commentary is based on Sayana *Bhasya* (*Rig Veda*, *Ashtaka* 8, *Mandala* 10, *Adhyaya* 11, *Sukta* 129).

न असत् आसीत् नो सत् आसीत् तदानीम् न आसीत्
रजः नो व्योमा परः यत् ।
किम् आवरीवः कुह कस्य शर्मन् अम्भः किम् आसीत्
गहनम् गभीरम् ॥ १ ॥

तदानीम् – then (when Creation was in a state of dissolution); असत् – non-existence (as the cause of this universe); न आसीत् – was not (there); सत् – existence; नो आसीत् – indeed was not (there); रजः – *loka* (fields of experience); न आसीत् – was not (there); व्योम – *antariksha* (intervening space) (and); यत् – whatever; परः – yonder (heavens up to *satyaloka*); नो – indeed were not (there); किम् – what to (speak of that); आवरीवः – the elemental (*bhautika*) coverings of the *Brahmanda* (cosmos)(were not there); कुह – where (was the place for these coverings to abide?); कस्य – (because) for whose; शर्मन् – joys and sorrows (can there be these coverings?); गहनम् – extremely dense; गभीरम् – deep and unfathomable; अम्भः – water; किम् आसीत् – was it there? (No).
.....1

1. When Creation was in a state of dissolution, there was neither non-existence nor existence. There were no *lokas*, or fields of experience. There was no intervening space and no

heavens yonder. What to speak of the elemental coverings of the *Brahmandas*, these too did not exist. Where was the place for these coverings to abide? (There was none). For whose joys and sorrows could there be these coverings (in the absence of *jivas* / individuals and *Brahmandas* themselves)? (In the state of dissolution) was there extremely dense, deep (unfathomable) water? (No).

As a prelude to the Creation to be described in *rik* or *mantra* three, the state of dissolution (*pralaya*) totally devoid of the cosmos to be created is described. Then (*tadaanim*), in that state of dissolution, there was no non-existence (*asat*), which has been alleged to be the root cause of the *jagat* (Creation) by some schools of thought. For how can an existent *jagat* be ever born from a totally non-existent entity such as the horn of a rabbit? Was there anything else? There was not even *sat*, the entity that is described as existent in nature.

A principle that cannot be defined as either existent (*sat*) or non-existent (*asat*) is *maya*, the Creative power. The existence of this principle, *maya*, in the state of dissolution is refuted by the denial of both *sat* and *asat*.

Question : The statement ‘There was no *sat* (existence principle)’ also refutes the possibility of the presence of Brahman, the

ever-existent principle, in the state of dissolution. How is that possible? Does it not mean that Brahman ceases to exist?

Ans.: No. The word *sat* referred to in this context is a term used in the relative sense and stands for that which is born and exists. It does not refer to Brahman, the unborn ever-existent principle. The continuance of Brahman during dissolution will be indicated by the phrase '*aanit avatam*' in the next *mantra*.

Q.: If the denial of both *sat* and *asat* points to the absence of *maya*, the phrase *tadanim* (i.e. in the state of dissolution) is redundant. Because *maya* does not exist in reality (*paramarthatah*) even during the period of the empirical existence of the cosmos.

Ans.: True. But the statement 'there was neither *sat* nor *asat*' serves to highlight the absence of *maya* along with its explicit projection, the manifest *jagat*.

A doubt may arise at this point: how was (the born and existent) *sat* not present during the dissolution when the great elements such as earth, space continued to exist? The *suktam* denies first that *sat* was present and now elaborately describes that the manifest empirical *jagat* too was absent.

There was no *raja* (*loka* – fields of experience). According to Vedic lexicographer Yaska, the word *raja* also means *loka*. The absence of *vyoma* (intervening space) is also specifically mentioned. Therefore, the absence of *raja* stands for the absence of all *lokas* from *patala* to earth and onwards. There was not even *vyoma* (*antariksha* – intervening space). All that (*yat*) exists beyond (*parah*) viz. heavens up to *satyaloka*, were absent. Thus the

presence of *Brahmanda* with its fourteen *lokas*, from *patala* up to *satyaloka*, is refuted. In the absence of the *Brahmandas* themselves, how could there be *avariva*, i.e. the elemental (*bhautika*) coverings of the *Brahmandas* described in the Puranas? That is, there were no coverings in the absence of the *Brahmandas* themselves. *Kuha* – where is the place for those coverings to abide? i.e. such a place itself did not exist.

These coverings would exist if the *Brahmandas* provided the *lokas* (fields of experience) for *jivas* (individual souls) to eke out the experiences of joys and sorrows based on their *karmaphalas* (results of actions). The seer of this *suktam* exclaims: for whose (*kasya*) joys and sorrows (*sharman*) could these coverings of *Brahmandas* exist, because the experiencer (*bhokta*) itself was absent. This shows that during dissolution, both the experiential world and its experiencers, the host of *jivas*, are absent.

The absence of water in the state of *pralaya* was already indicated by denying the presence of the *Brahmandas* with elemental coverings. Even so, there can be a doubt: perhaps there was water in the state of dissolution because a statement in the *Taittiriya sruti* declares the presence of water at the time of dissolution. This concept is refuted by asking a rhetorical question: "Was there extremely dense, deep (unfathomable) water?" That is to say, there was not. The *Taittiriya sruti* referred to speaks of an intermediary state of dissolution where water was still present and not the final state, totally devoid of everything.

.... to be continued

On Pujya Swamiji



Pujya Swamiji with Dr.Suresh

My highest admiration about Swamiji is that he is truly a teacher, through and through. His life is a complete dedication to teaching. When every part of his body cries out for attention due to illness, he can completely set it aside and teach. His teaching is beyond anything I have seen. I have travelled many parts of the world looking for knowledge. If there is a word anything above *uttama* teacher...only Swamiji deserves it. This clarity and ability to communicate is a gift from the God Himself to uplift humans, show the truth and release many from bondage.

He is Daya in personification. Someone, who can only see the goodness in everything and everyone. He seems incapable of reacting to the bad nature in humans. He gives, time after time, a chance to someone to rise, even if they have fallen many times.

Ah! What a memory. It is like an auto-machine. Once it starts it continues like a thread, even if sleepiness, due to medication robs few seconds here and there.

Mother Earth will feel his absence, if he is not around, as he takes so much load of her by listening, helping and giving a leaning shoulder to many. So many, are dependent

on him for support in every possible way. I have treated many with anxiety and ulcers in their stomach, when his health was failing, for the fear of who else is there for them.

My envy of those who were around Mahathma Gandhi, who could experience the "truth" personified, is negligible, when I see myself lucky to be around Swamiji and manage to live in a contemporary time with him and witness Dharma, Love, Truth and Daya.

I have close association with him to note the miracles he can do and the limitless kindness he showers on people. He is a tunnel through which one can get a glimpse of the true nature of the man-kind and universe.

He is very fond of children, a special affection and a special smile only for them. Swamiji wishes everyone happiness and he is willing to do what it takes to spread the happiness. He is a Mahatma, no doubt, and the rarest of human beings with "God-ness" completely expressed. He will be remembered as a visionary, Godly and Dharma-rakshaka by history.

When Hindu and Human Dharma needed an uplifting hand, Swamiji is born. From far and wide people come. A look, a touch and his presence have changed them. Their satvic element surfaces and they reform; I have witnessed this time after time. Those who love him know what love to Guru means.

Dr. M.R.K. Suresh

Dr. M. R. K. Suresh is a practicing physician in Calgary, Alberta, Canada for the last 30 years. He is the resident physician at AVG and attends Pujya Swamiji. He is also a student of 2014 three year course.

International Yoga Day Celebrations at AVG, Anaikatti



United Nations General Assembly has declared June 21 as International Yoga Day. This was done after the address of Indian Prime Minister Sri Narendra Modi to UN General Assembly on Sep 27, 2014 where he presented the greatness of yoga.

International Yoga Day was celebrated at AVG, Anaikatti on June 21, 2015. Swami Sadatmananda and Swami Sankarananda participated. Patanjali Yoga Sutra book was kept as the altar of worship. Smt Falguni Harikisandas taught Suryanamaskar. Sri Sujeet and Smt Devi taught yoga asanas. The students participated in the celebrations and did all the exercises with zeal and enthusiasm.

Report by N. Avinashilingam

Photos by ugal tomoko



AVT Jaipur Spiritual retreat at AVG

The real tradition of spiritual learning - 'Guru-Shishya' tradition of learning - gets completed only when 'Shishya' gets an opportunity to learn as 'Antevasi' disciple ie, learning by remaining in close proximity of Guru for a reasonable duration.

Swami Brahmaparananda Saraswatiji made it possible for a group of 25 devotees' of AVT Jaipur and 15 students of AIM For SEVA Chaatraalaya at Jaipur to be with His Holiness Param Pujya Sri Swami Dayananda Saraswatiji at Arsha Vidya Gurukulam (AVG) Anaikatti from 24th-31st

May 2015. The group also got an opportunity to attend Param Pujya Sri Swamiji's discourses. His Holiness laid a strong foundation of knowledge (Jnana), by giving intensive coverage on several topics

pertaining to the same. Pujya Sri Swamiji heard boys sing bhajans with lot of passion and appreciated their talent.

In addition, Swami Brahmaparananda Saraswatiji covered in detail the 16th Adhyayam (Daivasura-Sampad-Vibhaga Yoga) of Srimad Bhagwad Geeta.

The group integrated themselves with the daily routine of the Ashram and



AVT Devotees with Pujyaa Sri Swamiji



Blessed are the boys of AVT

participated in various activities like meditation, prayers, Rudrabhishekam at the temple, other vocational activities and evening Satsang.

Swami Brahmaparananda ji also organized a visit Sri Guruvayur temple and Kaladi - Birth place of Jagat Guru Adi Shankaracharya. They also visited several hospitals and self-help groups, being run in association with Arsha Vidya.

AVT boys got an amazing exposure seeing several places that included first stop at Mumbai with Satsang with large number of devotees' and experiencing the hustle-bustle life in one of the biggest metropolitan city. The last stop was in Pune where AVT devotees' took great care in showing them in and around Pune. Satsang was also organized. Boys also got an opportunity to visit AIM for Seva Chaatraalaya in Chikhali, Pune.

Such participation in one's life is really a great accomplishment which only comes with the blessings of the Lord and with compassion of a Guru. The boys are really fortunate to have been part of this Divine journey.

Address to the Paramedical Students



Br. Girija gave an orientation to the first year students of K.G college of health science. The Programme was organised by Dr Raji Principal of the college. There were about sixty students both boys and girls in the age group of seventeen. Br Girija gave the formula for success in achieving goal in one's life carrier.

उद्यमं साहसं धैर्यं बुद्धिः शक्तिः पराक्रमः ।
षडेते यत्र वर्तन्ते तत्र देवो सहायकृत् ॥



She gave six guide lines for success. The first one being Udyamam- effort is necessary to be successful. She cited a few examples to show how effort is important like weight lifting how you set the goal of increasing the Weight step by step. The second one she gave was Sahasam-enthusiasm or enterprise-like New Year vow of writing diary. The next one courage. Volume of a book frightens – which is common to everyone she quoted the volume of the anatomy book. Positive thinking of I can do it was well brought forth with a few Incidence. Courage has to be backed up by wisdom This is the fourth guideline. I can do it which must be Backed up by wisdom. Wisdom is the knowhow. Always Set a goal. Planning is necessary in one's life for success. This was backed by a few situations. Shakti is the man power is to seek outside help, which was taken by the speaker. Don't feel shy to seek help.

Ignorant is our original capital so seek help when you are not able to understand. Finally Parakrama she said that the students should be alert and creative and take care of the obstructions. Without challenges there is no fun. All these six are found in whom lord also helps that Person. There is always something which makes the difference between success and failure. That has to be taken care of and that factor is Ishwara's grace.

Br. Girija concluded her address as how one learns

आचार्यात् पादमादत्ते पादं शिष्यः स्वमेधया ।
सब्रह्मचारिभ्यः पादं पादं कालक्रमेण च ॥

as one fourth through teacher, one fourth by themselves, one fourth through their friends and one fourth in due course of time. Then there was a question and answer session which was well answered by the speaker. The session concluded by vote of thanks by the class co-ordinator Mrs. Gita.

Report by Br. Radha



ARSHA VIDYA GURUKULAM

(SRUTI SEVA TRUST)

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LAKSHARCANA

We cordially invite you for the **Laksharcana** to **Lord Medha Dakshinamurthi** at the Gurukulam on the occasion of the Birthday of **Pujoyasri Swami Dayananda Saraswati** on Saturday, August 15, 2015.

The Programme for the day will be as follows :

Laksharcana	8-45 AM
Maha-arati	12-15 PM
Maha Prasadam	12-30 PM

We welcome you to participate in the Laksharcana and receive the blessings of **Lord Medha Dakshinamurthi**.

P. S. Please send your Puja offering to reach us on or before 14-08-2015. Use the form given below. Please make your Cheque or DD payable to **Sruti Seva Trust, Coimbatore**.

You can be a sponsor for the day's Puja by offering Rs. 5000/-



PUJA OFFERING

Enclosed is my offering for Laksharcana on 15-08-2015

Name (IN BLOCK LETTERS)

Nakshatra

Gotra

- | | |
|---------|-------------|
| 1. | } Rs. 251/- |
| 2. | |
| 3. | } Rs. 251/- |
| 4. | |

My Address (IN BLOCK LETTERS).....

Phone.....Mobile.....E-mail.....

Cheque / DD No.....Bank.....Date.....

International Yoga Day at Argentina

On the 21st of June 2015, the first International Yoga Day was celebrated throughout Argentina, Uruguay and Paraguay under the auspices of the Indian Embassy in Argentina, Uruguay and Paraguay, with local government officials and many yoga associations participating.

In addition to the many demonstration of yoga and meditation practices, it was an opportunity for "person to person contact" as Ambassador Amarendra Khatua explained in his interview on Radio Niketan a few days earlier. I found resonance especially with the swamis of the Sivananda centre in Buenos Aires, who read Pujya Swamiji's books and teach Vedanta from

them to a group of their senior members. There are two swamis in the Sivananda center, located about six blocks from the head office of Fundación Arsha Vidya in the City of Buenos Aires, one is a woman with the name Swami Dayananda.

During the previous week, Gustavo Canzobre of Fundacion Hastinapura had interviewed Ambassador Amarendra Khatua on Radio Niketan, in which the organization and planning behind the International Yoga Day, globally and here in Argentina, were discussed.

Swamini Vilasananda

आर्ष वदिया पीठम्
स्मिमी दयानन्द आश्रम् , ऋवर्केश ।
पूज्य श्री स्मिमी दयानन्द सरस्ती जी के वशष्य-
स्वामी ऐश्वरानन्द सरस्वती द्वारा
श्रीमद्भगवद्गीता अष्टादशाह – हहन्दी मे
१८ वदसीय वशवरि का आयोजन करने जा रहे हैं-
वदनाङ्क ६ से २३ वदसम् २०१५
स्थान : स्मिमी दयानन्द आश्रम् , ऋवर्केश ।

(भाग लेने के इच्छुक सज्जन वसितृत जानकारी कृपया अङ्ग्रेजी मे छपे भाग से प्राप्त करे)
आचायष स्मिमी शान्तात्मानन्द सरस्ती

**ARSHA VIDYA PITHAM
Swami Dayananda Ashram**

is pleased to announce

a **18- day course/camp**
on
Srimad Bhagavadgita
in **HINDI**

from **06-12-2015 to 23-12-2015**

by **SWAMI AISHWARYANANDA SARASWATI**

Those who are interested in attending the camp are requested to apply
on or before **30 October 2015.**

**Kindly find the online application form at our website
www.dayananda.org**

**For further enquiries please send an email to
gitacamp2015@gmail.com
or call us at +91-135-2430769/2431769
between 08:00 to 12:00 & 15:00 -19:00 Hrs only.**

Instructions to fill the online form:

- **Go to www.dayananda.org/course/login.php -click signin if you don't have an account else login to your id.**
- **Fill all Mandatory fields and click next**
- **Select the appropriate course marked Srimad Bhagavadgita-Hindi**
- **Check your mail inbox/spam for registration confirmation**
- **Wait for confirmation of admission to the course**
- **All confirmations will be done on or before 01 Nov 2015.**

**Acharya
Swami Santatmananda**

Srigurubhyo namah



**Two-week Residential Camp in Vedanta and Sanskrit
14th to 26th September 2015**

**In Arsha Vidya Pitham, Rishikesh
by Swamini Atmaprajnananda Saraswati**

Swamini Atmaprajnananda Saraswati, student - disciple of
Pujya Swami Dayananda Saraswatiji will be holding a two-week camp
on Vedanta and Paninian Grammar
w.e.f. 14th to 26th September 2015
in Rishikesh Ashram.

The Vedanta text will be Mundakopanishad as per Sankarabhashyam

Place:

**Swami Dayananda Ashram
Arsha Vidya Pitham
Purani Jhadi, Muni ki Reti
Rishikesh - 249 201
UTTARAKHAND**

Those interested to attend may apply to Swamini Atmaprajnananda Saraswati
at atmaprajna@gmail.com providing requisite details.

One may also see the following for various activities of Swamini.

<http://www.speakingtree.in/public/atmaprajnanandasaraswati/profile>

You Tube - [atmaprajnananda saraswati](https://www.youtube.com/channel/UCatmaprajnanandasaraswati)

www.atmaprajnananda.blogspot.com

www.arshavidya.net

Pearls of Wisdom



What you cannot change, take it dispassionately. That is maturity. Take it objectively and deal with it. Objectivity keeps you in close proximity of what is. There is more of \$rwhen there is more objectivity.

Most of us are devotees at times of crisis and some at times of needs, but a Karma-yogi is always a devotee.



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