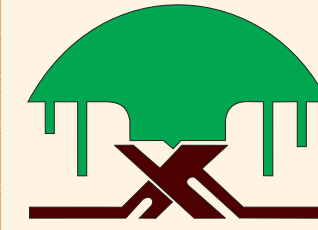


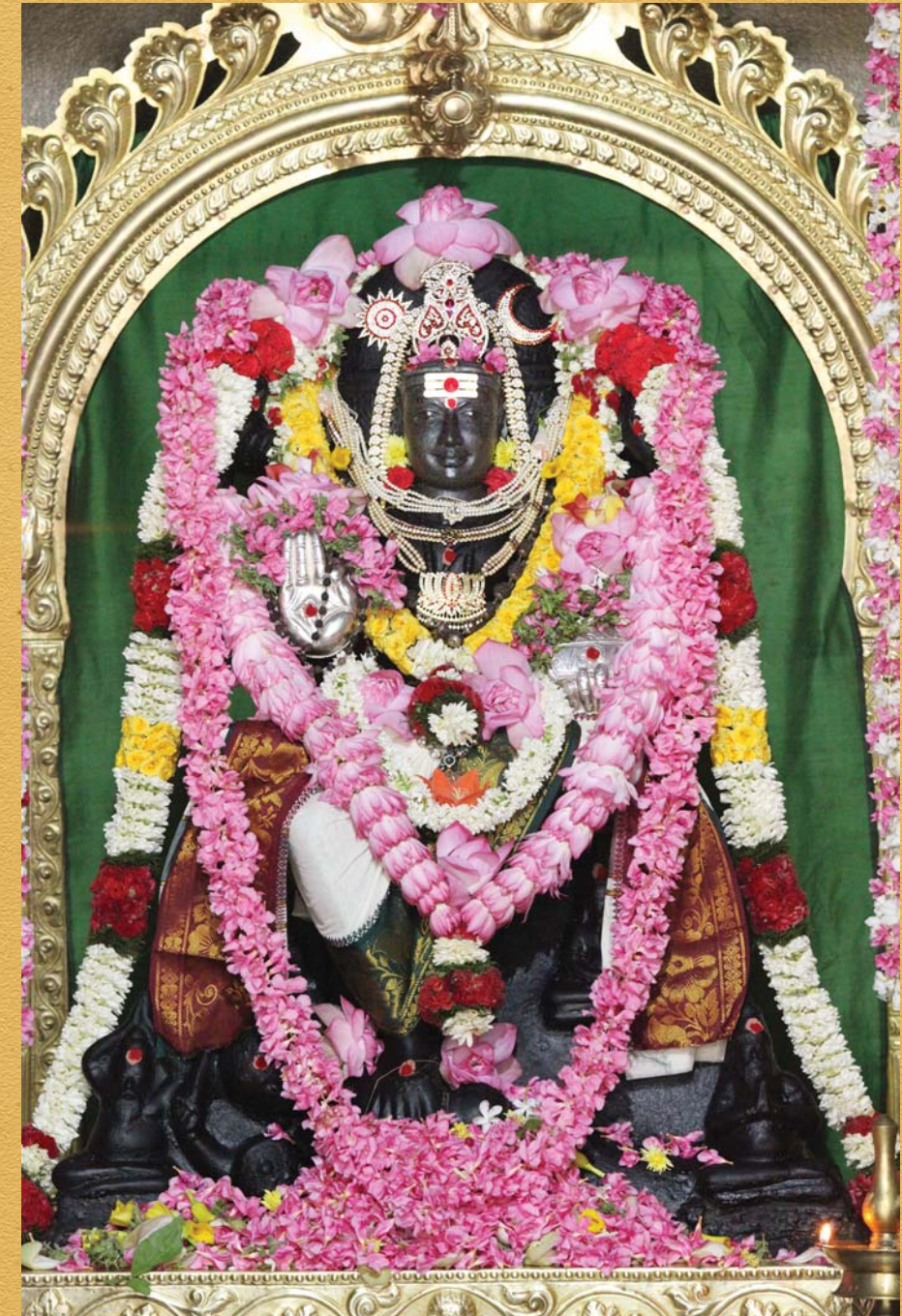
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*Arsha Vidya
Newsletter*

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 5

तस्मादग्निः समिधो यस्य सूर्यः
सोमात् पर्जन्य ओषधयः पृथिव्याम् ।
पुमान् रेतः सिञ्चति योषितायां
बह्वीः प्रजाः पुरुषात् सम्प्रसूताः ॥२ ॥१ ॥५ ॥

*tasmādagñiḥ samidho yasya sūryaḥ
somāt parjanya oṣadhayaḥ pṛthivyām.
pumān retaḥ siñcati yoṣitāyām
bahvīḥ prajāḥ puruṣāt samprasūtāḥ. (2.1.5)*

tasmāt - from that Brahman; *agniḥ* - the heavens;
yasya - whose; *samidhaḥ* - light; *sūryaḥ* - the sun;
somāt - from the moon; *parjanyaḥ* - clouds (are born);
oṣadhayaḥ - from the vegetation; *pṛthivyām* - on the earth (are
born);
pumān - the male; *siñcati* - places; *retaḥ* - the seed;
yoṣitāyām - into the female; *bahvīḥ* - (thus) varieties of;
prajāḥ - beings; *samprasūtāḥ* - are born; *puruṣāt* - out of Brahman

From that Brahman is born the heaven whose light is the sun (which is lighted by the sun). From the moon, which is born of the heaven , clouds are born. The male born of food places the seed into the female. Thus varieties of beings are born out of Brahman.

The *śāstra* talks about various rituals that one has to perform, and it also talks about meditation on the very rituals. A rituals is used as the basis for *upāsanā*, meditation. Sometimes the word '*vidyā*' is used in the place of *upāsanā*, and there are many types of *vidyās* mentioned in various *upaniṣads*. The *Cāndogyopaniṣad* mentions one *pañcāgni-vidyā* involving five fires. It is purely poetic for the purpose of *upāsanā*.

In *upāsanā* one has *atasmin tad buddhiḥ*, perception of a thing as different from what it is. It is a deliberate superimposition. There is another

type of superimposition where there is no deliberation, like seeing a snake on a rope; it is an error. Suppose one sees Lord Viṣṇu in a *śāligrāma* stone. It is a deliberate superimposition. The Lord is all-pervasive, whereas the stone occupies an insignificant space. When one worships the Lord in a particular form, there is deliberate superimposition.

When one offers a garland to a photograph of a deceased person, it is not offered to the frame. It is to the departed soul. The photograph helps one to remember the person one wants to respect. It can be anything including sandals or even hair. In Indonesia Buddha's tooth is worshipped. The whole country, the will of the people, the constitution, is superimposed on a piece of cloth called a flag. So too, in the *śāstra* there are various forms of meditation asking one to superimpose one thing upon the other. They are meant for gaining *citta-naiścalya*, steadiness of the mind, through repeated practice. Being worship, they also give rise to *citta-śuddhi*, purity of mind.

In *pañcāgni-vidyā*, *Īśvara* is looked upon as five fires. These fires have come from *Īśvara*, so they are non-separate from him. Whatever one superimposes on these fires are also from *Īśvara*. This is the *sarvātma-bhāva* that goes all the way. *Īśvara* alone in the form of clouds, rain, food and seed in male and female becomes finally this body. That is being told here.

When the *puṇya* is exhausted, the *jīva* in heaven comes down through rain by entering the clouds. Then it enters into the earth as the sap and converts itself in the form of the food. The food eaten becomes the seed in a male and is placed in the woman. Then the child is born. Each stage of this transformation is looked upon as a fire ritual and meditated upon. This is the *pañcāgni-vidyā*.

The context here in this *mantra* is not *upāsanā*. The creation is being talked about in the language of *upāsanā*. In the *upaniṣads* one has to know which is the *upāsanā* section, where one has to do something, and which is the knowledge section, where one has to just know. Otherwise, one will get into problems in arriving at the intended vision of the *śāstra*. The sentence, 'The mind is Brahman' is different from 'Look upon the mind as Brahman.' In the *Īśāvāsyopaniṣad* the later *mantras*³³ are for *upāsanā*. We have two *mantras* in that section where the word '*vidyā*' occurs: '*tato bhūya iva te tamaḥ ya u vidyāyām ratāḥ*, those who revel in *vidyā* enter into deeper darkness' (9) and '*vidyayā amṛtam aśnute*, one gains liberation by *vidyā*' (11).

³³ From the 9th *mantra* onwards.

Suppose one interprets *vidyā* in one *mantra* as knowledge, one will get into trouble in the other *mantra*. The context there is *upāsana*.

Tasmād agniḥ samidho yasya sūryaḥ: from that Brahman, fire came, for which the sun is the fuel. Here, fire means the effulgent heavenly world. Heaven includes all the *lokas* up to *brahma-loka*. All of them are from that *Īśvara* alone. Heaven is the first fire. The fuel for this fire is the sun. Then *somāt parjanyaḥ*: from the moon, the clouds are born. The moon can be taken as the water vapours formed by the sun. From that water vapour alone the clouds are formed. Clouds are the second fire.

Oṣadhayaḥ pṛthivyām: from the clouds, the plants are born on the earth. From the clouds the rains come and because of the rains, there are plants on the earth. All vegetation is from the earth alone. Food is always vegetarian. The earth is the third fire. The earth and the vegetation are from *Parameśvara* alone.

Then the food eaten is offered as oblations unto the fire of digestion in the person's body. The food that one eats is an oblation to all the five *prāṇas*, the physiological system. The *prāṇas* are kept in good humour so that they function properly. Before eating one offers oblation to them by saying *prāṇāya svāhā*, oblation to the fire responsible for respiration; *apānāya svāhā*, oblation to the fire responsible for evacuation; *vyānāya svāhā*, oblation to the fire responsible for circulation of blood; *udānāya svāhā*, oblation to the fire responsible for upward functions; *samānāya svāhā*, oblation to the fire responsible for digestion. Finally one says '*brahmaṇe svāhā* ', oblation to *hiraṇyagarbha*, who is present in every living organism as all these. The *pumān*, male, who consumes the food is, therefore, the fourth fire. The food eaten is converted into the *retas*, seed, which is the cause for the child. He places the seed in the womb of the female, that is the fifth fire, to get progeny. Thus all the beings are born. There is some connection in all these things.

Bahvīḥ prajāḥ puruṣāt samprasūtāḥ: varieties of people are born from the *puruṣa*. They are born according to their *karma* following certain order. The *devatās* are born first, and because of the *devatās*, activities take place leading to birth of people. So there is an order here.

श्री रुद्रम् Śrī Rudram

Mantras 8 to 9

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

Result for the chanting of the eighth, and ninth *mantras*: The repetition of these *mantras* give (good progeny). One gains *mantra-siddhi* by chanting this five thousand times after observing the fasting discipline of *kṛcchra*.

ये पथां पथिरक्षय ऐलवृदा यव्युधः ॥८॥

ये तीर्थानि प्रचरन्ति सृकावन्तो निषङ्गिणः ॥९॥

ye pāthāṁ pathirakṣaya ailavṛdā yavyudhaḥ ॥8॥

ye tīrthanī pracaranti sṛkāvantō niṣaṅgiṇaḥ ॥9॥

ye — those *devatās*; *pathām* — on different paths;
pathirakṣayaḥ —who protect people in their paths;
ailavṛdāḥ — who protect (them) by feeding;
yavyudhaḥ — who fight against great *pāpīs*;
ye — those; *tīrthanī* —places of pilgrimage;
pracaranti — abide; *sṛkāvantaḥ* — having sharp edged weapons;
niṣaṅgiṇaḥ —having swords

(We make the bow of) those *Rudra-devatās* who protect people on different paths, who protect us by feeding and who fight against great *pāpīs*, (as ones with untied bow-strings kept far away). (We make the bow of) those who abide in places of pilgrimage with sharp-edged weapons and swords (as ones with untied bow-strings kept far away).

Ye *pathām pathirakṣayaḥ* ¹³⁹ Those *devatās* who protect people on different paths. There are primarily two paths one is *laukika-mārga*, pursuits

¹³⁹ *pathirakṣayaḥ* = *pathi-rakṣayaḥ*, those who protect on the path.

of known ends through known means, the other is *vaidika-mārga*, pursuits of ends known through the Veda (otherwise unknown). Performing a fire ritual or studying the scriptures is *vaidika*, while shopping in a departmental store is *laukika*. Every day we use both the roads. May the *rudra-devatās* wait on both the roads to protect us.

Ailabṛdāḥ Those *devatās* who protect us by feeding. The word *ira* means food. Food consisting of a collection of different things is *aira*. *Aira* is the same as *aila*. Those who provide this food are *ailabṛdāḥ*¹⁴⁰. May Rudras nourish us with food in both *laukika* or *vaidika* paths.

Yavyudhaḥ Those *devatās* who fight against great people given to *pāpa-karma*¹⁴¹. One who is mixed with *pāpa* is called *yuh*. Rudras protect you from them. When you are walking on a path they are like *mārga-bandhus*, friends of security on your way. All these Rudras can take care of the difficulties and bless you with the result for which you are working.

Ye tīrthāni pracaranti śṛkāvantāḥ niṣaṅgiṇaḥ Those Rudras who abide in *tīrthas* with sharp-edged weapons and swords. A *tīrtha* is a place of pilgrimage. It has the association with temples, with *sādhus*, with *purāṇas* and astrology. Rudra, in the form of various *devatās*, obtains there in order to bless the people.

The Rudras are there with weapons either to bless or put obstructions. All of them are requested to bless and not create obstacles. *Teṣāṃ dhanvāni sahasrayojane avatanmasi* We make their bows as ones with untied bow-strings kept far away from us, through our salutation and praise.

¹⁴⁰ *irā-śabdo'nnavācī, irāṇāṃ samūhaḥ airam, airameva ailam, tadbibharati iti ailabṛtaḥ, ta eva ailabṛdāḥ, bhakārasya bakāraḥ takārasya datvam akārasya dīrghaḥ chāndasaḥ. annadātāraḥ ityarthāḥ.*

¹⁴¹ *yauti miśrībhavati pāpena iti yuh, pāpiṣṭhaḥ, yubhiḥ yudhyanti iti yavyudhaḥ. pūrvavadeva cchāndasī rūpaniṣpattiḥ. pāpiṣṭhānāṃ nirodhāraḥ ityarthāḥ.*

The Psychology In Vedanta

“An Interview with Swami Dayananda” 1

Note : This is the first part of the article which was supposed to have been published in April 2015 issue, but missed out. The second part of the article appeared in May 2015 issue. Now in this issue the first part is produced. Regret for the mistake.Editor

Q. What do you see as the relationship between Psychology and Vedanta?

Swamiji: In psychology, the therapist doesn't condemn a person. It is a very beautiful thing. He never condemns a person as evil. He tries to find out why a person is given to offenses, such as violence and crime. Without condemning the person, he tries to find in the person's background why there is such a pleasure in becoming a habitual offender. This is a benign approach because there is a total absence of condemnation. I was appalled at what I read in a book by Scott Peck, who wrote, *"The Road less Traveled"*. His book called *"People of the Lie"* is a book about people who lie. He calls them "evil people", and sets out to prove that there is evil. He is a born-again Christian who believes in evil and that there are people given to evil. He was a psychiatrist.

In psychology, there is total absence of condemnation; there is acknowledgement of habitual offence or crime, and then the effort to find the background. There is a similar approach in *Vedanta*. In the vision of *Vedanta*, a person, by virtue of his own essential nature is totally, absolutely, pure and free. Compassion, love, giving and sharing are all dynamic forms of this absolute happiness (*ānanda*). You are limitless fullness, complete, lacking nothing.

So too, in the vision of Vedanta, the person is never condemned. These are two different levels of approach. But the approach itself is very similar.

Suppose you want to help a person. What do you do? In therapy, you try to make the person understand that there is an order. When you say that in a given background, this behavior is expected, it means that you are accepting an order. *Vedanta* will go one step further by saying that the order is the Lord or God (*īśvara*). First you validate the person. Then the therapy becomes a process of helping the person see that he or she is all right. Being in order means that it was appropriate for him or her to have acted that way due to the background and circumstances. Relatively, the therapist will say that in the overall scheme of things, there is an order for the sadness, an order for the anger, etc. One has got a right for every emotion. The person is validated, including his background, emotions, etc.

Vedanta does the same thing. It points out that you are already free. That *you are already free* is not only a fact, it is a method of teaching. Just like in therapy, there is a method. In therapy, you make the person see. In Vedanta also, we try to help the person see. In therapy, you create situations to help the person see and let things out. You are allowing the person to talk the anguish out and talk the anger out. Thus things are appropriately ventilated.

In Vedanta, all these are considered to be a means of assimilating the knowledge of oneself or (*sādhana*). Finally, Vedanta, by constant exposure, helps to make the person

see. It's a process whereby, over a period of time, the clarity grows. In spite of situations, you come to find that you are okay with yourself. And we know that it is necessary to see that I am okay in spite of other situations, whatever the human situations are—emotions, needs, and so on. In spite of that, there is a possibility of seeing yourself free—I am free enough to have emotions. So in psychology, you validate emotions and in Vedanta, also, we do the same. We validate everything, including the basic person.

I find that there is a certain similarity between psychology and Vedanta at different levels. One is the emotional level. The other is the basic level. In psychology, when you try to point out the background, which one is not totally aware of, there is transference. The person in the therapy transfers the blame to the therapist. The therapist asks a question like, "At any time did you have this kind of experience when you were a child?" So it's very clear that one is unconscious; and until the discovery of the reality, the therapist will become the mother or father, etc. The therapist is blamed for no fault of his own. At this particular time, the therapist is able to point out things because he is informed. He is trained in how to handle that situation.

In therapy, two things are clear. There is a veil of ignorance. Something is as though covered in the unconscious. Then there is a projection onto a person, place, or thing born out of that ignorance. In Vedanta, the veil of ignorance is called (*āvaraṇa*). The projection is called (*vikṣepa*). There is a veil of ignorance in the sense of not knowing who I am. One does not question whether I am, but who I am and what I am. The vision of *Vedanta*: what I am is Brahman, that I am absolutely free is not known. In that place or locus of self-ignorance, there is a projection. Thus I feel that I am a limited being, a wanting person (*saṁsārin*).

Therefore, there is *vikṣepa* and *āvaraṇa* in *Vedanta*, and also, in psychology at a relative level. It is the same power that covers and projects in both psychology and *Vedanta*. It's like in the dream; there is a cover. At the time of the dream, whatever you are in waking life is covered over completely. Then something different is projected. This power of veiling and projection is there in everybody. I think it is necessary in the case of the child, to save the child from pain. Here, I think that the unconscious is a must. Therefore, *āvaraṇa* and *vikṣepa* are there at the psychological level. At the basic level, spoken of in *Vedanta*, they are there also. In this way, they are similar.

In Vedanta, there are places where there cannot be more emphasis regarding the psychological-emotional well being. It is talked about and elaborated so much—things like compassion, accommodation, values, and attitudes. Attitudes are all psychological. Values we can say are ethical, but attitudes are psychological. Erosion of the common ethical value structure is due to psychological pressure. Since it is so well recognized, the neutralizing of this kind of pressure is available in the society. In therapy, it is handled in a different way. It is said that in life one has to grow into that person who can handle all the psychological pressures of parenthood or whatever comes along in living one's life. That person becomes a candidate for *Vedanta*. That's why there are two things that we talk about. One level is the person's eligibility (*adhikāritvam*) which includes emotional stability and a general sense of security. In this way, Vedanta addresses the reality of the person's emotional life. How it helps solve the problem is by cognitive changes and a way of life.

Cumulative change works with the cognitive person because the value

structures must necessarily undergo change. Thereafter, the pressures become less. When one has a bigger picture, then what were once big things become small things. Suppose I have a big goal. I know that I am limitless, that I am infinite. That is very big. Then, all other things become relatively small. The various forms of lack, which create all those pressures, become less. That is what we call emotional well-being in Vedanta.

Q. Can you describe the relationship between the self and the mind and define these terms as they are understood in Vedanta?

Swamiji: In Vedanta, we have words like *indriyāṇi*, *manah*, *buddhiḥ*, *cittam*, and *ahaṅkāraḥ*. We have to understand it that way. From there, we come to what we mean by mind, etc. The five senses of perception (*indriyaḥ* or *indriyāṇi*) are hearing, seeing, smelling, tasting, and the sense of touch all over the body. Then, we have the faculty of thinking behind these five senses. This faculty is in the form of thought modifications. It is what we call *ṛtti*. *Ṛtti* means a thought, thoughts or thought-forms. We further define *ṛtti* by three main types, although there are so many of them. One type is *mana*, another is *buddhi*, and the third type is *citta*.

Thus, we are defining the *ṛtti*'s as a three-fold manifestation. *Mana* is generally referred to as the mind. Emotions, desires, doubt, and vacillations are all *mana*. Then we have another type of thinking where there is deliberate enquiry. When there is resolution, decision and will, we call it *buddhi*. The process of reasoning and inference, etc. all comes under that. Then recollection and memory, we call *citta*. So these three – *mana*, *buddhi*, and *citta* we call *antaḥkaraṇa* or, in general, mind. The one who owns the mind is the ego (*aham*). This is the individual—the 'I' thought or the one

who employs the mind. Therefore, the ego (*ahaṅkāra*) is the sense of "I-ness". Any ownership, knowership, enjoyership, doership—all "ships" belong to (*aham*).

We always look at the ego through the mind, the *buddhi*, the *citta* and the body, or the senses. Even with reference to the external world, you look at yourself as "I am a son; I am a daughter; I am a husband or I am a wife". When you look at yourself from an external standpoint, it is the ego. We are just giving a definition of this ego from different standpoints. The ego (*ahaṅkāra*) is the self for the time being. Vedanta questions whether this ego can really be the self, since in deep sleep you do not have the ego. But then, you find that you are there. It means you are able to relate to that sleep as 'my sleep' when you say, "I slept like a log", etc. You were there in sleep, correct? So, I was there before sleep, I am here after sleep and in sleep, also, I was there. This is one way of saying it. In a certain way, you can also say, "I was aware of my sleep." "I slept" is an experience. "I slept well" is an experience. That "I didn't see anything in particular" is also an experience. So, in deep sleep, I was there. In a moment of joy, I am there. The ego that I know—the individual 'I', the self that I am familiar with—is not there. Therefore, from various standpoints, when you look at what the self is, Vedanta says, "The ego is the self: the self is not the ego". The self is the invariable in all situations. Whether you have doubt or emotion, whether you are exploring or have deliberate thinking or decision making, whether you recollect or remember, it is the self that is invariable in all your experiences. In all situations, one thing is present, and that one thing is what you want to be present. "I am" is present because all these experiences are strung in the self. The self that is present in all these experiences is the eternal, timeless self.

Vedanta says that the self is simple consciousness as such. While the ego is consciousness, consciousness appears as though variable in the ego. What the ego is, and what the ego is aware of are both the same self. So the mind is the self. The mind is consciousness. Every thought is consciousness. The "I"-thought or ego-thought also is consciousness. The thought of any object is consciousness; when the mind thinks of a tree, the tree thought is consciousness. So consciousness is invariable and it is the self. Is that consciousness which is the very self alone, related to the mind? In what way is it related to the mind? Really speaking, it is not related to the mind. The mind is related to the self in the sense that the mind *is* the self, having no independent existence separate from the self. But the self is not the mind. Just like this table is purely wood and never apart from wood, while the wood itself is not merely the table. The wood will continue to be even when the table ceases to be. This is the relationship, the relationship between what is and what appears to be.

Q. How does Vedanta define 'ego', and how is the individual ego created or developed according to Vedanta?

Swamiji: Vedanta doesn't look at the ego as an independent entity devoid of identification with other relational things like the physical body, the breath (*prāṇa*) the five sense organs, the mind, the intellect (*buddhi*), and memory (*citta*). Without identifying with any of these, where is the ego? The ego has to lean on something or the other. The ego itself consists of the sum of past memories or experiences (*saṁskāras*), our own dispositions and predilections, etc. which, taken together, makes a person

different from all others. It is variable also; so it never stays the same. Now it's a happy ego, now it's a confused ego, now it has got some clarity. With reference to certain facts, the ego is clear. With certain other things, it is not very clear. And it is sometimes conditioned by one's own unconscious (*kaṣāya*). One's emotional life especially, and sometimes the ego's response to the world is dependent upon its' own *kaṣāya*. This includes its own knowledge, past memories; its own upbringing and also the culture, society, and so on. This ego includes all of these.

The response of the ego to an external situation or an internal situation depends upon a number of factors. Therefore, there is no big discussion in Vedanta about its development. Vedanta doesn't talk about psychology so much. It only deals with psychology to the extent that it has to for a sane, objective, and dispassionate life. It doesn't deal with it as a subject matter, but there is adequate discussion about the emotional life and how one can be more objective. There are complete discussions dealing with neutralizing likes and dislikes by understanding the values which help to promote healthy attitudes, and thus, emotional maturity. For all these, there is discussion. But there is not a very big discussion on the development of the ego. There is considerable discussion on how one obtains language skills and how a child picks up a language. There is a lot of linguistic or language based discussion in Vedanta because Vedanta is using the medium of language for unfolding the truth of the self, the world and God.

1 - Interview conducted by Payton Tontz at Arsha Vidya Gurukulam, September 15, 2005, transcribed and edited by John Lehosky.

Uddhva Gita

Swami Paramarthananda's annual yagna at Bharatiya Vidya Bhavan, Coimbatore was held between 26th April to 2nd May 2015. The following is the excerpts of the 7 days talk.

Uddhava Gita appears in 11th Skanda of *Bhagavatam*. The *Uddhava Gita* and *Bhagavad Gita* have a few things in common. Both of them are the essence of the Vedas वेदसारः, *vedasara*, which is the original source of our teaching. Both of them have been taught by Bhagavan Krishna, the *Uddhava Gita* to *Uddhava* (a minister and a friend of Krishna), and *Bhagavad Gita* to *Arjuna* respectively. In both works the तात्पर्यम् *taatparyam* or the intention is the gain of spiritual goal मोक्ष *moksham* or liberation. Both the works have been compiled by *vedavyasacharya*. The *Uddhava Gita* consists of 1077 verses while the *Bhagavad Gita* consists of 700 verses. *Bhagavad Gita* has become more popular because of its presence in प्रस्थानत्रयम् *prasthaanatryam* as *smrithiprasthaanam*.

Moksha मोक्ष is derived from the root 'मोक्ष' *Moksh* - to drop, or give up. In attaining *moksha*, we do not gain anything, but we drop our self-ignorance, and the ignorance caused problems. In fact any ignorance can be dropped only by knowledge. So by self knowledge one can remove ignorance and also the ignorance generated problems and perceived problems, both of which together is called संसार *samsara*. The generated problems being those caused by one's own raga and dwesha, and the perceived problems being the pain one endures in natural events in life, like death separation

etc. Only self knowledge eliminates these problems, which is said in the *shastram* as 'swaroopajnanena-ajanananaasaha, ajnananashena - samsara - nashaha'.

This self-knowledge is gained only when a person has a prepared mind and an intense desire for *Moksha*. With these, a *Mumukshu*, takes to the study of *Shastram* under the guidance of a competent *Guru*, known as *Jnana Yoga*. But, for the person to have the right preparation of the mind and the intense desire for *moksha*, he has to be a *karmayogi*. A *karmayogi* does his actions as an offering to *Ishwara* and the results of the actions he accepts as *prasada*, thereby reducing his anxiety and also getting focused to his goal. In *karmayoga*, understanding and accepting *Ishwara* in all activities is called *bhakthi*. In *Jnana yoga*, having reverence to the *Shastram*, which is considered as independent *pramanam* and which is given by *Ishwara* is called *bhakthi*. So in both *Karmayoga* and *Jnanayoga*, *Ishwarabhakthi* becomes an integral factor. There is no separate *bhakti yoga* apart from these. In fact without reverence to *Ishwara* (called *bhaktiyoga*) *karmayoga*, and *jnana yoga* are not relevant. In the words of *Shankaracharya* *bhakti* is the most powerful *samagri* (ingredient) for *jnanam*.

The *Uddhava Gita* is the quintessence of *Vedanta*. Krishna towards the end of his

avataara, gave this teachings to Uddhava, when he approached him and pleading him not to leave them.

Brahmaji along with his sons, Lord Shiva with his *bhuta-gana's*, Indra with his Maruth's, the Adityas, Vasus, the Ashwins, Ribhus, Rudras, Vishvedevas, the Saadhyas, Gandharvas, Apsaras, Nagas, Siddhas, Charanas, Guhyas, Rishis, Pitris, along with Vidyadharaas and Kinnaras, all of them came to Dwaraka to see Krishna. With great admiration and infinite devotion, they showed their reverence by offering him garlands and made a *stuthi* with poetic and decorative words as follows, praising Lord Krishna as both *saguna* and *nirguna Brahman*.

The Devas said, "We prostrate your feet, which is the liberator of the strong shackles of *samsara*, through words we sing your *stuthi* and in mind we meditate your form. You are the *srishti*, *sthithi* and *layakarta*, the *karanam Brahman*, by your *trigunatmikamayasaakhti* you created this *jagat* and you are not touched by any of these *karmas*. Meditating on your feet, a *sattwapradhanapurusha* (one who is committed to worship, scriptural study, charity and austerities) gains purity of mind, and becomes fit for the knowledge. The impurities in the form of *kama*, *krodha*, *lobha*, *moha*, *mada*, *mathsarya* are all destroyed and the person becomes *asamavibhutihi* (having qualities of Bhagavan).

You are the deities worshiped in all rituals in the *karma kanda*, you are the *Upasyaha* in the *upasanakanda* and you are the *Ishwara* in the *Jnanakanda* where *Jnanis* discover oneness with you, even while living in the body. Whether you are worshipped for worldly ends or for the sake of reaching *swarga* etc or for *jnanaprapthi*, you are

soulabhyaha (easy to be pleased and gained). Let the devotion to your feet remove all impurities of the mind.

Your foot alone reached the Brahmaloka, when you appeared as *vamana*, and as *trivikrama* measured all the *lokas* upto Brahmaloka. The water which is used to wash your feet by Brahmaji, is the Ganga flowing as Mandhakini in higher lokas, as Ganga in the *bhuloka* and as Bhogavathi in the lower worlds. To those who follow *dharma* you become the *abhaya-karanam* and to those who violate *dharma*, you become *bhaya-karanam*. You are the controller of the creation (from Brahmaji onwards up to all the *jivas*), like bullock being controlled by the string running through its nostrils. May your feet bless all with refinement.

You are in the form of *kaala* (*kalayathi*, *prerayathi*, *pravarthayati*, *sannidhimatrenasarovam*), and also the *mayasaakhti* and *mahattatvam*. The *dharma* to be followed for the *jagat* was given by you in the form of Vedas. Your praises are a stream in which one immerses to get purified."

Thus the Devas praised Lord Krishna. Brahmaji addressed Krishna, saying that the *avataara* purpose is over, signified by the removal of the burden that disturbed the harmony of the creation, also establishment of *dharma*, and the emergence of *satpurushas* and *jnanis*. He requested Krishna to give up his *mayika-sareeram* and return to vaikunda, his own abode. Lord Krishna replied there still remains few more of his *avatarakaryams*, in terms of wiping out of his own Yadava clan, necessitated by the fact that having gained lot of power and wealth and in the process grown to be very arrogant, Yadavas will turn out to destroy the whole world. Now that the time for their destruction has been set, in

the form of a curse from the learned Rishis, Krishna wanted to remain till the Yadava clan's complete annihilation.

With that assurance from Krishna Brahmaji, Shiva and all the devas and celestials returned. Krishna then gathered up all the elders in the Yadava clan and instructed them to be taken to Prabhasatheertam, where they can take a dip, complete their *deva-pitru-tarpanam*, and give away various types of *dhanam*, perform *karmas* that will help them to cross over this *samsara*.

On seeing the Lord giving instructions and making himself ready to leave, Uddhava, a very close associate of Krishna, called him aside, offered *namaskaras* and said the following :

"You are the Lord of all Yogasakthi and Mayasakthi, and your *namasravanam* and

keerthanam itself will bring *punyam*, and reduce attachment to all worldly things. You do not come under the curse of the yadava clan and with you around we will cross over *maya* and *samsara*. Only Yogis put forth great efforts, follow *brahmacharyam* and perform great *tapas* to gain Brahman, but for us we do not require that, remaining with you alone is *samsara-nasa*. I have been with you all along, using all things like *mala*, *ghandam*, dress, ornaments, etc used by you and by whatever has been left over by you, and now I cannot live even half a minute without you, so you should stay back". Overwhelmed by grief of parting Uddhava revealed thus, and to him Lord Krishna teaches the Uddhava Gita in the 23 chapters and teaches him *dwaita bhakti* and *adwaitajnanam*, and makes him understand that Uddhava is never away from *Ishwara*, and *Ishwarais* never away from anything.

**Classes by Swamini Brahmaleenananda under the auspices of
Bharatiya Vidya Bhavan & Arsha Vidya Gurukulam
at Purandaradasar Hall,
34 (Old No. 69), DB Road,
West Arogyaswami Street,
R.S.Puram, Coimbatore**

Started - Sunday, May 31, 2015

**Topic - Bhagavad Gita
Day - All Sundays
Time - 7:30 AM - 8:30 AM**

Also classes on
Topic - Viveka Chudamani by Adi Sankaracharya

**Day - All Mondays
Time - 10:30 AM - 12 Noon**



ARSHA VIDYA GURUKULAM

(SRUTI SEVA TRUST)

ANAIKATTI, COIMBATORE - 641 108

Phone : 0422 - 26 57 001, Mobile : 94426 46701

E-mail : office@arshavidya.in Website : www.arshavidya.in

GURU PEYARCHI PUJA

A special Abhisheka and puja will be performed at the Gurukulam on Monday, July 6, 2015 on the occasion of **Guru Peyarchi** to invoke the blessings of **Lord Medha Dakshinamurti** for the welfare of all.

We welcome you to participate in the Puja on this day and receive the blessings of **Lord Medha Dakshinamurti & Pujya Sri Swami Dayananda Saraswati**.

PROGRAMME

Abhisheka and Puja	-	10-00 AM
Diparadhana	-	12-15 Noon
Prasadam	-	12-30 Noon

P. S. Please send your offering of ₹ 251/- to reach us on or before 05-07-2015. Use the form given below. Please make your Cheque or DD payable to **Sruti Seva Trust, Coimbatore**.

You may also be one of the sponsors of the day by offering ₹ 2000/- or more.

PUJA OFFERING

Enclosed is my offering for the GURU PEYARCHI PUJA on 06-07-2015

Name (IN BLOCK LETTERS)	Nakshatra	Gotra
1.
2.
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4.
My Address (IN BLOCK LETTERS).....		
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Phone.....Mobile.....E-mail.....		
Cheque / DD No.....Bank.....Date.....		



ARSHA VIDYA GURUKULAM

(SRUTI SEVA TRUST),

ANAIKATTI, COIMBATORE - 641 108

Phone : 0422 - 26 57 001, Mobile : 94426 46701

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Gurupūrṇimā Pūjā

We cordially invite you to attend the **Gurupūrṇimā Pūjā** to be held at the Gurukulam on Friday, July 31, 2015.

We are blessed that **Pujya Sri Swami Dayananda Saraswati** is present at the Gurukulam on that day. We welcome you to participate in the Guru Pūjā and receive Guru's blessings.

The Programme for the day will be as follows:

Guru Pūjā	10-15 AM
Pujya Sri Swamiji's Anugraha Bhashanam	11-30 AM
Maha Prasadam	12-30 PM

P. S. Please send your Puja offering to reach us on or before 30-07-2015. Use the form given below. Please make your Cheque or DD payable to **Sruti Seva Trust**, Coimbatore.



PUJA OFFERING

Enclosed is my offering for the GURU PŪJĀ on 31-7-2015

Name (IN BLOCK LETTERS)

Nakshatra

Gotra

- | | |
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| 1. | } Rs. 251/- |
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| 3. | } Rs. 251/- |
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Inauguration of Aarsha Teertham & Aim for Seva Student Home at Palakkad

Pujya Swami Dayananda Saraswati inaugurated Swami Dayananda Ashram named 'AARSHA TEERTHAM' and AIM for Seva Student Home at Palakkad on May 31, 2015.



Swami Krishnatmananda welcomed the gathering. He told that with PujyaSwamiji's blessings and best wishes he had commenced the work. The facility is located in an area of 1.8 acres. For the last 18 months, the AIM for Seva Student Home for Boys, Palakkad was functioning in a small building within the existing campus. Now the building work for the new premises has been nearly completed and the Student Home will move there shortly. Around 60 students will be accommodated during this year.

He thanked Pujya Swamiji and other Swamijis who had attended the function in spite of their busy schedule. He thanked the Vedanta students who had attended the function in large numbers.

Swami Chidananda Puri, Head of Advaita Ashramam, Kolathur told that the Sannyasis, in addition to teaching Sastra, should undertake reaching out action.

Pujya Swamiji gave his inaugural address. He told that he was happy to inaugurate the new building which was very beautiful and very impressive. He told that he felt that we should have a seva wing in addition to teaching work. Hence AIM for Seva was born.



We accommodate students in the Student Home, who may not otherwise pursue their studies. We have a duty not only to serve human beings but also to serve trees and animals. All that is here is Isvara. Hence listening to Sastra, praying and meditation on Isvara are also seva. Mainly reaching out to people is considered seva.

Pujya Swamiji congratulated Swami Krishnatmananda for his commitment, enthusiasm and accomplishment in completing the AIM for Seva Student Home. He also congratulated the others who have worked with him.

Sri K R Sureshkumar, COO, AIM for Seva told that 3500 children are presently studying in 104 student homes. More than 95% of the students from our Student Homes have successfully passed 10th and 12th examinations. Many of them are School toppers.

Sri K A Chandran, Chairman, Malabar Devaswom Board and Sri Shafi Prambil MLA felicitated the activities of AIM for Seva Student Home.

Swami Amritakripananda Puri from Mata Amirtanandamayi Math and Swami Adhyatmananda from Sambodh Foundation gave benedictory address.

Sri K Vijayaraghavan Master proposed vote of thanks.

Report by N. Avinashilingam

PUJYA SWAMIJI LAUNCHES WEBSITE

www.dayanandam.org



Pujya Swami Dayananda Saraswati launched the website of Arsha Vidya Vanam, Kerala www.dayanandam.org on Sankara Jayanthi day, April 23, 2015 at AVG, Anaikatti. He said that this trust will be educating about Hindu dharma and various disciplines of traditional knowledge.

Arsha Vidya Vanam is an institute for traditional study of Vedanta, Sanskrit, yoga, ayurveda, astrology and other classical Indian disciplines. Pujya Swami Dayananda Saraswati is the Chief Patron. A trust has been formed at Kerala with Brahmachari Devatama Chaitanya (purva asrama name M.K.Rajeev) as its President.

Brahmachari Devatma Chaitanya told that the following features are available in the website:

1. **TEACHERS:** The details of Teachers available for teaching classical Indian disciplines all over the world are given.
2. **PROGRAMMES:** Various programmes on Vedanta, Sanskrit and yoga currently available are given.
3. **PROGRAMMES FOR CHILDREN:** Details of Camps for children imparting values, and Indian culture are given.
4. **READING ROOM:** Link is provided for reading books on Vedanta, Indian culture and Sanskrit from www.arshaavinash.in

Contact details phone: +91 9446793651 E mail address greatmkr@gmail.com

Report by N. Avinashilingam

Bhumi Puja for Clinic at AVG

On June 4, 2015 in the presence of **PUJYA SWAMI DAYANANDA SARASWATI**, bhumi puja for Allopathic clinic at Arsha Vidya Gurukulam, Anaikatti was done.

Dr. Rahul Dixit and Dr. Purnima Dixit represented the Gurukulam in the puja. Many Swamis, Swaminis and students were present during the puja.

BHUMI PUJA including *Ganapathy puja* and *Vaastu puja* were done with the blessings of Pujya Sri Swamiji.



*Report by N. Avinashilingam
Photos by ugal tomoko*



Completion of 6 month Vedanta & Sanskrit course



A 6 month intensive and fully residential course in Vedanta & Sanskrit concluded at Swami Chidbhavananda Ashram, Theni on May 23, 2015. Pujya Swamiji inaugurated the course in December 2014. The course concluded with the blessings and talks by Sri Swami Paramarthananda, Sri Swami Omkarananda and Sri Swami Satswarupananda. The medium of instruction was completely English. Male students, between 28 & 45 years of age, successfully completed the course. Students included 8 from around India, 2 Indian origin students from Sri Lanka & Malaysia and 1 from Romania.

Swami Sarvananda, disciple of Pujya Swamiji & Swamini Brahmaprakasananda, handled Vedanta, Sanskrit and Satsang sessions. The Vedanta classes, spread over 6 months, covered Bhaja Govindam, Sadhana Panchakam, Tattva bodha and the whole of the Bhagavad Gita verse by verse. In Sanskrit the aim was to mainly give the students a good grasp of the language. The topics covered were verbs & nouns, karakas, vowel & consonant sandhis, detailed overview of samasas, fundamentals of Panini (in the last one month) and recorded audio classes on Panini sutras for later self-study. Sanskrit classes were supplemented



by a lot of exercises as homework. Mahabharata sessions during Satsang covered stories and incidents from Adi parva, sabha parva, vana parva, relevant portions of moksha dharma parva, ashwamedhika parva and the last 4 chapters. Emphasis was on attitudes, life style, value structure, relationships, duties and priorities of people (especially rishis) in that society with regard to their relevance and benefit to today's individual and society.

Swami Prajnanananda, disciple of Swami Paramarthananda, handled sessions on character for excellence & inner transformation. The classes based on the Gita & teachings of mahatmas like Sri Chandrasekharendra Saraswati of Kanchi, Ramana Maharshi & Sri Ramakrishna, focussed on enquiry into mind, world and Ishvara. The classes were complemented by workshops and group discussions on achieving one's potential, understanding individual and universal laws, study of

teachings of mahatmas mentioned above, as a tool to gain emotional maturity. The vedanta text vakya vritti by Sankaracharya was also taught at the end.

Swami Adhyatmananda, disciple of Pujya Swamiji in the last Anaikatti course, handled the chanting classes, an additional Sanskrit class for a few students in the afternoon and Satsang sessions on a couple of days every week. The students were taught to chant some stotras, Bhagavad Gita and a few suktas. His Satsang sessions were used to explain the meaning of some stotras and some santi mantras.

Yoga classes were conducted by one of the students Sri. Sanjeet Prasad.

The feedback from the course participants was very encouraging and satisfying.

Congratulating the participants and the Acharyas, Sri Swami Paramarthananda in his anugraha bhashanam mentioned the importance of Bhagavad Gita as the first

text a seeker should be exposed to. Gita is an extract of teachings from the Upanishads. The next step, Swamiji said, is to start learning the Upanishads.

Swamiji gave a glimpse into the Upanishads, using a portion from the Kathopanishad. The Upanishad teaches important disciplines for a spiritual seeker, using the imagery of a chariot. Swamiji enumerated four important points brought out in this imagery.

The first point is that, the success of a traveller depends on the fitness of the vehicle used and its accessories. Citing the chariot as analogy, the Upanishad explains how Jivatma (the individual) is the traveller in the journey of life. The vehicle given by God for the travel is the human body; the horses are the five sense organs; mind that has to manage the sense organs, is the reins; the informed intellect, which has the clarity purpose, is the charioteer. To ensure that this vehicle is well equipped and good for use the following need to be taken care of. Physical health; health of sense organs – they should work in obedience to the mind; mental health – a mind that is obedient and can concentrate without any pre-occupation; intellectual health – an intellect that can think rationally and knows its limitations of reasoning, are all necessary. All this should work in co-ordination and be fit to reach the goal. Karma Yoga, Upasana Yoga and Ashtanga Yoga – all these make one fit and travel worthy.

The second point Sri Swamiji mentioned was about the variety of goals one can choose. The scriptures classify all the possible goals into two – one is perishable, finite goals which will be lost in time; and

the other is the permanent, infinite goal. The goals usually that one works for – name, fame, money, status, etc – are finite goals, that have no end, are called Anatma. The infinite goal, is called Paramatma which itself is an end.

The third point is that, when Anatma (finite) is chosen as the goal, the person is materialistic, and is on an outward journey. When Paramatma (infinite) is chosen as the goal, the person is a spiritual seeker and is on an inward journey. This journey is not a physical but a figurative one, from a wrong understanding to a right understanding about oneself. One needs to keep asking “Who am I?” to correct the wrong understanding. It will make one understand that the body, mind, sense organs and intellect are only instruments I use but not me. I need them and only use them, but I am not them. The Jivatma learns to dis-identify from the body-mind-sense complex, by understanding oneself as the Paramatma. The destination or goal is not away from me but it IS Me. This is the liberating knowledge.

The fourth point is the importance of a Guru. Just as one needs a guide for an outward journey, a guide is needed for the internal journey also. Scriptures cannot be understood correctly without a Guru. When one keeps praying to God for a good guide he will bless a Guru, at the right time.

Sri Swamiji also mentioned how blessed the participants were in learning the scriptures the traditional way. They have to continue the shravanam (listen to the scriptures), proceed with mananam (removal of doubts) and nididhyasanam (contemplate and assimilate), due to which the spiritual journey will be successful.



Dear Bhaktas,

Mahapradosha Pooja was performed today with Rudrabhishekam to Bhagavan Chaleshwara.

The next is Soma-pradosham occurring on the 29th June, 2015, Monday.

We are also pleased to announce our Monsoon Camp at Rishikesh Ashrama, the details of which are here-under:

ARSHA VIDYA TIRTHA

*R - 17, Yudhishtir Marg, C - Scheme, JAIPUR - 302 005.
Ph.0141-2228766*

Vedanta in the winter 1

2014 winter was considered a severe one with record snow fall and low temperatures across many states in the North Eastern USA. Swami Pratyagbodhananda, 'Swami P' as he is fondly called, was the resident *acharya* at the Arsha Vidya Gurukulam (AVG), Saylorsburg, Pennsylvania during the winter months from Dec 2014 to April 2015. Notwithstanding the weather, *Swamiji* conducted the weekend Bhagavad Gita classes, two successful weekend courses, extensive outreach programs and many *satsangs* in and around Pennsylvania and New Jersey. *Swamiji* makes himself easily accessible and combined with his engaging personality, his *satsangs* make learning even the subtlest of the *Vedantic* tenets enjoyable.

Weekend classes: *Swamiji* started teaching the Bhagavad Gita weekend classes on the 1st and 3rd Sundays of the month at AVG from Dec 21, 2014 till he left for India on April 21, 2015. *Swamiji* started with verse 46 in Chapter 18 and covered 9 verses up to verse 55. The content of the verses were thoroughly discussed with appropriate and frequent references to Pujya Swamiji's Gita Home Study, the *Sankara bhasyam* and *Anandagiri tika*.

Pujya Swamiji often points out that verse 46 is one of the important verses in the

Bhagavad Gita. Accordingly, Swami P's teaching of the verse was extensive with nearly three classes devoted to it.

यतः प्रवृत्तिभूतानां येन सर्वमिदम् ततम्।
स्वकर्मणा तमभ्यर्च्य सिद्धिम् विन्दति मानवः॥

Yatah pravrttibhutanam yena sarvamidam
tatam

Svakarmana tamabhyarcya siddhim vindati
manavah

Swamiji made an insightful observation to the fact that v.46 while drawing attention to *karma yoga* by the use of the word '*siddhim*,' brings in the connection between *Ishvara* and *karma yoga* explicitly (via the 1st line of the verse). The word, *abhyarcya*, meaning *pujayitva* or *araadhya*, is given a totally fresh outlook in this verse. *Swamiji* pointed out that we restrain the word *puja* to simply worshipping a form, albeit traditionally handed down according to *upacara vidhi*. We make the division as 'secular' and 'religious.' This division is not acceptable to the Lord! The viewpoint expressed in the verse is to let every act, which is done in the spirit of duty, right and appropriate to the occasion, be looked upon as worship of the Lord - *yat yat karma karoti tat tat tava aradhanam* . Doing a *puja* in one's home, in a room dedicated for the purpose, may be easy. However, if one's

interactions with the world are as per the norm, 'right and appropriate' as dictated by the occasion, then they also become a *puja*. The world becomes the *puja* room and performance of the acts in this fashion, without getting one's buttons pushed and without pushing the buttons of others, one gains success, *siddhi*, in the form of mastery over one's binding desires. Once this is accomplished, then it is only a matter of time, with consistent *sravana*, one gains the second *siddhi*, namely *naiskarmya* which is the nature of *atma*.

Swamiji's simple definition of *karma yoga* is, 'be ready for surprises.' One should be ready to change one's plans since what actions fructify in what form and in which time are largely unknown. Since there are so many slips between the cup and the lip, one should be ready for surprises and be prepared to change one's plans as dictated by the occasion. Surprises come at three levels – *adhyatmika*, *adhibhautika* and *adhidaivika*. Albeit the surprises, one has to act appropriately to mature. A *karma yogi* matures in this manner and the metric of maturity is cheerfulness. *Swamiji* further stressed that life unfolds choices constantly. One has to choose and the choice has to be governed by what is appropriate and right for the situation, place and time.

Swamiji's talks are interspersed with relevant anecdotes and stories from the

puranas to drive home the point. This makes it easy for the aspirant to assimilate the subtle and complex ideas. *Swamiji* brings out close connections between Bhagavan's *charitra* (*Srimadhbhagavatam*) and Bhagavan's teachings (*Bhagavatgita*). For instance, relating the story of Gajendra, *Swamiji* points out as an example of "*para dharmo bhayavahaa*" the king who did not follow his *svadharma* in offering respectful worship and who was cursed by sage Agastya to be born as Gajendra. He remembers his prior birth and offers a lotus flower upon seeing the Lord. The *gajah* (*gacchati jayati iti gajah*), the elephant, represents the *jivah* who is happily moving around attached to the family. Entering, drinking and enjoying the water which represents *rasa*, *vishaya-asakti*, he gets caught by the crocodile (*grahah* is nothing but *mohah*, delusion). Friends and relatives cannot help one to get out of it. Upon praying, the Veda comes to help, Bhagavan comes to help mounted on the Garuda (representing the Vedas). With the *sudarsanam* (*sustu darsanam yasmat*), a clear vision about oneself and *Ishvara*, the Lord cuts asunder the *mohah* and *jivatvam* (individuality), and gives *mukti*. Inspiring the audience to pursue the study of the Gita, *Swamiji* emphasizes that this knowledge in the Bhagavad Gita comes in the form of *garudaroodah* Bhagavan.

1 Written by Drs. V. Swaminathan and Shankar Sundaresan of New Jersey, USA.

25th anniversary of the first visit of Pujya Swami Dayananda Saraswati to Argentina

On Sunday the 3rd of May of 2015 the celebration of the 25th Anniversary of Arsha Vidya Argentina took place in the city of Buenos Aires. Hundreds of participants came to know about our association and of the knowledge of Vedanta through the wonderful words of Sri Swami Svaratmananda Saraswati, who touched the hearts and minds of hundreds of people during his stay in Buenos Aires.

Another essential ingredient of the day was provided by our talented Argentine musicians of classical Indian music: the SaRGaM group, Rasikananda Das on tabla with Francisco Ali Brouchoud on bansuri and afterwards with Pablo Camaño on sitar, who delighted us. Marcelo de Aquino Vicente presented a beautiful and relaxing closing concert on the rudra vina. Our Chief Guest, Ignacio Vera visionary IT expert, joined us with a fascinating talk about India.

Pujya Swamiji also sent us a written message for our anniversary souvenir:

I am happy to know that the Argentina Arsha Vidya is celebrating its 25th anniversary. I can't believe 25 years have gone by since my (first) visit to Buenos Aires. It was a discovery for me to see such a huge and lovely city, one to be recognized as one of the largest cities in the world.

The people are warm with open minds even though they were brought up to believe about God and religion differently. I enjoyed talking to them and I thank every one of them for supporting Arsha Vidya by studying our Shastra.



The first issue of *Boletín Arsha Vidya*, which is a Spanish Arsha Vidya newsletter published by Fundación Arsha Vidya in Argentina and sent to people in Spanish-speaking areas of the world.

The cover page of the first issue is shown in the next page.

Editor



Boletín Arsha Vidya

*25th anniversary of the first visit of
Pujya Swami Dayananda Saraswati to Argentina*



YEAR N° 1

JUNE 2015

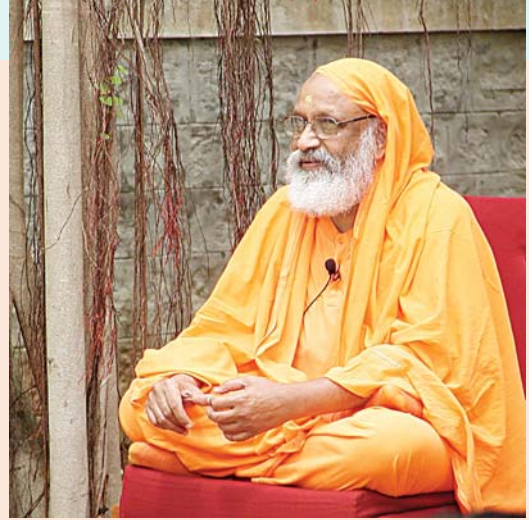
N° 1

Pearls of Wisdom



There is nothing wrong in seeking wealth for security, luxury for comforts through proper means. But seeking Happiness or Fullness through wealth, luxury etc is due to ignorance of one's Self being already Full, Complete and Happiness

Karma-Yoga and Sannyasa are the only two means leading to anthakarana-suddhi (purification of mind) and preparing the mind for the knowledge of the Self. This knowledge alone is Moksha or liberation.



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