



Arsha Vidya Newsletter

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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!**

Mundaka

Introduction to the next mantra 2.2.3

If you find it difficult to understand *Brahman* in this manner, then there must be an *upāya*, a method, to make it easy. Like, for instance, if you cannot lift a heavy stone you use a lever. If you cannot do it one way, there is another way of helping you do it. It is called *upāya*. There is an *upāya* for knowing *Brahman*. We have a sound symbol Om that encompasses all the states of experience. We load on it all the worlds that are experienced, and not yet experienced, and understand *Brahman* through Om.

Om can be taken as mantra for simple chanting, invoking *Īśvara*'s grace. Like any other *japa*, this chanting also gives you the grace of *Īśvara*. The difference between the chanting of Om and any other mantra is this. In any other mantra like '*Om namaśśivāya*' a particular deity is invoked. Om also is the Lord's name, but it is general in nature. Through the chanting of Om you invoke the grace of *Īśvara* in all his aspects. Om itself is a mantra, or it can be part of a mantra.⁷² The difference will be clear with the following example.

The difference between the chanting of Om and any other mantra is this. In any other mantra like '*Om namaśśivāya*' a particular deity is invoked. Om also is the Lord's name, but it is general in nature. Through the chanting of Om you invoke the grace of *Īśvara* in all his aspects. Om itself is a mantra, or it can be part of a mantra.⁷²

Suppose, you want to use a programme in a computer, you click on a particular icon or a code word and the whole programme opens up. A particular function in the programme is then invoked by clicking a sub-menu. Chanting Om is like opening up a programme that invokes *Īśvara*, the ruler of everything, of every function. Hence Om is included in all the mantras, regardless of whether it is part of the mantra or not. If you are interested only in the *śakti*, the power of the Lord, you chant '*hrīm*'. It means, "I invoke the power in *Īśvara*." It is like the sub-menu in the main programme. Power also implies destruction. Since you want the power which is a blessing, '*śrīm*' is added to '*hrīm*'. '*Śrīm*' is Lord's blessing power called *Lakṣmī*, all that is good. It is another sub-menu. You address *Īśvara* in the form of a particular deity, depending upon what you are interested in. It is very similar to a computer programme.

If you continuously chant Om, you will get *virakti*, dispassion. In chanting Om you are invoking *Īśvara* as the giver of self-knowledge. As a result, you feel like dropping everything and running to the Himalayas. But if you are not ready for it, it is a problem, which is why *sannyāsins* alone are asked to chant Om the whole day, so that they will not run back! One requires a few other things before the 'running away' takes place. When others are not supposed to chant Om, the rule-makers will come and say that women should not chant Om. Previously, when *varṇāśrama-dharma*, a code of conduct based on birth and stages in life was prevalent, women were at home and men left home to become *sannyāsins*. Home became the *āśrama* for the women. It is how the whole thing was conceived.

Whenever you go, you need to understand Om. You can gain that understanding in your current situation itself. There is no need to run away. You can add '*namaśśivāya*' to Om. A renunciate has to keep chanting Om all the time. This is the *tātparya* of chanting Om. What is this Om? You can look at it in a three-fold way, linguistically, phonetically and scripturally.

The linguistic meaning of Om

One looks at Om as a word with a specific linguistic derivation. In Sanskrit, one traces the derivation of a word from its root. Om is a derived word. It comes from the root '*av, rakṣaṇe*, to protect, to bless.' *Avati, rakṣati* it Om, that which protects or sustains a person is Om.

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To get the meaning of Om in the sense of agency, one adds a suffix, 'man' to the root *av*.⁷³ There is a rule in grammar which says that both the 'a' and 'v', of the root 'av' will be substituted by 'ū' when 'man' is added.⁷⁴ Now we have '*ūman*'. When there is a 'man' suffix, 'ū' takes its *guṇa* form and becomes 'o'-man. Now, '*ṭi-lopa*,' dropping of the last syllable,⁷⁵ takes place. Here, the 'an' in the 'man' drops off. What remains is Om, the protector.

Om is the cause of everything. Om is, therefore, looked upon as *maṅgala-sūcaka*. The very chanting or hearing of Om itself implies *maṅgalam*. As a word, Om means the one which is a source of blessing. One always seeks blessing; the blessing of Om is that it helps one recognise the *vastu*.

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The phonetic meaning of Om

Since creation is non-separate from the Lord, all forms are his forms. Each form has a name; so all names are his names. Now, we have to have a name for the Lord that includes all names in all languages and in all dialects. Every word, consisting of one or more syllables, is only a group of sounds. If one has to transcend all the languages and still have a word that is a name for the Lord, it has to be a group of sounds, it has to be phonetic and, at the same time, meaningful.

Phonetically Om is the symbol to cover all names. It has three phonetic elements, 'a' 'u' and the nasal 'm.' When one opens one's mouth and makes an effortless sound what comes out first is only 'a' as long as one is a human being. It is how the acoustics of the human voice is set. Similarly, when one closes one's mouth and makes a sound, it is 'm'. One cannot make any other sound.

No wonder the first word that an infant discovers is a combination of these two sounds and that word becomes a name for the mother. Almost all languages in India refer to the mother as '*amma*.' 'Ma' is the phonetic name for mother in most of the world's languages. The child's world begins with the basic word '*amma*.'

Every other sound is in between 'a' and 'm' in all languages. Even though in Sanskrit, 'h' is the last letter, we are considering phonetics here, not linguistics. When one rounds one's lips and produces a sound, 'u' comes out. So 'u' stands for all sounds in between 'a' and 'm'. The sound 'a' + 'u' combined becomes phonetically 'o'. With 'm' at the end, we get the sound Om. That is the name for *Īśvara*.

The Vedic meaning of Om

Scriptures present Om as everything.⁷⁶ Everything comes out from Om, everything is sustained by Om and everything goes back to Om. Om is well-known in the *Vedas* as the name for *Brahman* because it covers all names. Once we utter Om, every name and form is covered, and whatever is left after chanting Om is also *Brahman*, that is *satya*.

Chanting of Om

Brahman is non-dually one, and Om is a monosyllable. The letters 'a', 'u' and 'm' are all within *Om*, and even as the three prevail, Om is still one. Therefore, it is incorrect to chant *Om* as and 'a-u-m' distorting and prolonging the sound. The tradition tells us that it is tantamount to coming between husband and wife, causing a separation. Grammarians and the orthodox say that it is wedging yourself between the *mātrās*, and they consider it a *pāpa*. There is an internal sandhi between the letters a and u and so one should not break the vowels and chant 'a-u-m'. *Pluta*, three *mātrās*, the time unit for chanting *Om*. It is chanted in this three-unit length of time with a short gap between chats.

The *śāstra* now gives a contemplative meditation upon Om.

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

67 Refer to the mantra 2.2.10.

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

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

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

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

72 In the chanting of '*om namaśśivāya*' where one offers salutation to Lord *Śiva*, om is not an integral part of the mantra. This mantra is called *pañcākṣarī*, because it adds up to five syllables without counting om. In the *gāyatrī-mantra*, which is of 24 syllables, *om* is an integral part of the mantra.

73 अवतेः टि लोपश्च । उणादि सूत्र १ ॥१४२ ॥ मन् इति अनुवर्तते ।

74 धातोरुपधा-वकारयोरूट् ।

75 The last vowel and what is associated with it is called 'ṭi', the tail.

76 ओमित्येतदक्षरम् इदं सर्वम् । (माण्डूक्योपनिषत् १)

To be continued....

Vedanta Dindimah With the Glossary Tattvaprahasika

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

न पुण्यकर्मणा वृद्धिः न हानिः पापकर्मणा ।
नित्यासङ्गात्मनिष्ठानां इति वेदान्तडिण्डिमः ॥२८॥
na puṇyakarmaṇā vṛddhiḥ na hāniḥ pāpakarmaṇā ।
nityāsaṅgātmaniṣṭhānām iti vedāntaḍiṇḍimahaḥ ॥28॥

नित्यासङ्गात्मनिष्ठानाम् nityāsaṅgātmaniṣṭhānām - for those who abide in the eternal unattached Atman, पुण्यकर्मणा puṇyakarmaṇā - by virtuous action, न वृद्धिः na vṛddhiḥ - neither embellishment, पापकर्मणा pāpakarmaṇā - by sinful action, न हानिः na hāniḥ - nor loss, ----

Vedanta proclaims that for the knowers of Brahman who abide in the eternal unattached Atman, there is neither embellishment by virtuous action, nor loss by sinful action. (28)

बुद्धिपूर्वाबुद्धिपूर्वकृतानां पापकर्मणाम् ।
प्रायश्चित्तमहो ज्ञानं इति वेदान्तडिण्डिमः ॥२९॥
buddhipūrvābuddhipūrvakṛtānām pāpakarmaṇām ।
prāyaścittamahō jñānam iti vedāntaḍiṇḍimahaḥ ॥29॥

अहो aho - what a wonder!, बुद्धिपूर्वाबुद्धिपूर्वकृतानाम् buddhipūrvābuddhipūrvakṛtānām – whether committed deliberately or unknowingly, पापकर्मणाम् pāpakarmaṇām - of sinful deeds, प्रायश्चित्तम् prāyaścittam – the atonement, ज्ञानम् jñānam – the Self-knowledge, ----

Vedanta proclaims thus : ‘What a wonder! Self-knowledge is the atonement for all the sinful deeds committed deliberately or unknowingly’. (29)

दृग्दृश्यौ द्वौ पदार्थौ स्तः परस्परविलक्षणौ ।
दृग् ब्रह्म दृश्यं माया स्यात् इति वेदान्तडिण्डिमः ॥३०॥
dṛgdr̥śyau dvau padārthau staḥ parasparavilakṣaṇau ।
dṛg brahma dr̥śyam māyā syāt iti vedāntaḍiṇḍimahaḥ ॥30॥

दृग्दृश्यौ dṛgdr̥śyau - the seer and the seen, परस्परविलक्षणौ parasparavilakṣaṇau - distinct from each other, द्वौ dvau- two, पदार्थौ padārthau - categories, स्तः staḥ - are, दृग् dṛg - the seer, ब्रह्म brahma - Brahman, दृश्यम् dr̥śyam - the seen, माया māyā - unreal, स्यात् syāt - is, ----
Vedanta proclaims that the seer and the seen are two distinct categories. Of these two, the seer is Brahman whereas the seen is unreal. (30)

Vedanta proclaims that the seer and the seen are two distinct categories. Of these two, the seer is Brahman whereas the seen is unreal. (30)

अविद्योपाधिको जीवो मायोपाधिक ईश्वरः ।
मायाऽविद्यागुणातीत इति वेदान्तडिण्डिमः ॥३१॥
avidyopādhiko jīvo māyopādhika īśvaraḥ ।
māyā'vidyāguṇātīta iti vedāntaḍiṇḍimaḥ ॥31॥

जीवः jīvaḥ – the individual, अविद्योपाधिकः avidyopādhikaḥ - has nescience as the limiting adjunct, ईश्वरः īśvaraḥ - īśvaraḥ (God), मायोपाधिकः māyopādhikaḥ - has the Universal Power as the adjunct, मायाऽविद्यागुणातीतः māyā'vidyāguṇātītaḥ - transcends the Universal Power the ignorance and the guṇā-s, ----

Vedanta proclaims that īśvaraḥ (God) is indeed the Supreme Reality manifesting in the adjunct of the Universal Power, whereas the individual is the same Supreme Reality Brahman reflecting in the limiting adjunct of nescience. Brahman Itself transcends the Universal Power, the nescience, and the guṇā-s of the Universal Power. (31)

साकारं च निराकारं निर्गुणं च गुणात्मकम् ।
तत्त्वं तत्परमं ब्रह्म इति वेदान्तडिण्डिमः ॥३२॥
sākāraṁ ca nirākāraṁ nirguṇaṁ ca guṇātmakam ।
tattvaṁ tatparamaṁ brahma iti vedāntaḍiṇḍimaḥ ॥32॥

निराकारं च nirākāraṁ ca - though not having a form, साकारम् sākāram - has a form, निर्गुणं च nirguṇaṁ ca - though not having attributes, गुणात्मकम् guṇātmakam - manifests as the guṇas, परमम् paramam - supreme, तत्त्वं tattvaṁ - reality, तत् tat - that, ब्रह्म brahma- Brahman, ----

Vedanta proclaims that that Supreme Reality Brahman, though formless, manifests as having a form; though without attributes, manifests as the three guṇā-s. (32)

द्विजत्वं विध्यनुष्ठानात् विप्रत्वं वेदपाठतः ।
ब्राह्मण्यं ब्रह्मविज्ञानात् इति वेदान्तडिण्डिमः ॥३३॥
dvijatvaṁ vidhyanuṣṭhānāt vipratvaṁ vedapāṭhataḥ ।
brāhmaṇyam brahmavijñānāt iti vedāntaḍiṇḍimaḥ ॥33॥

विध्यनुष्ठानात् vidhyanuṣṭhānāt - by performing the enjoined actions, द्विजत्वम् dvijatvam - the status of a twice-born, वेदपाठतः vedapāṭhataḥ - by the study of the Vedas, विप्रत्वम् vipratvam - the status of a vipra, ब्रह्मविज्ञानात् brahmavijñānāt - by the knowledge of Brahman, ब्राह्मण्यम् brāhmaṇyam - the status of a brāhmaṇ, ----

Vedanta proclaims that the one who performs the enjoined actions is dvija or twice-born, that the one who studies the Vedas is vipra, and the one who knows Brahman is brāhmaṇ. (33)

सर्वात्मना स्थितं ब्रह्म सर्वं ब्रह्मात्मना स्थितम् ।
न कार्यं कारणाद्भिन्नं इति वेदान्तडिण्डिमः ॥३४॥

sarvātmanā sthitam brahma sarvaṁ brahmātmanā sthitam ।
na kāryam kāraṇādbhinnaṁ iti vedāntaḍiṇḍimaḥ ॥34॥

ब्रह्म brahma - Brahman, सर्वात्मना sarvātmanā - in the form of everything, स्थितम् sthitam - abides, सर्वम् sarvam - everything, ब्रह्मात्मना brahmātmanā - as Brahman, स्थितम् sthitam - exists, कार्यम् kāryam - the effect, कारणात् kāraṇāt - from the cause, न भिन्नम् na bhinnam - not different, ----

Vedanta proclaims that Brahman alone manifests as everything and everything has its existence in Brahman alone. The effect is not different from the cause. (34)

सत्तास्फुरणसौख्यानि भासन्ते सर्ववस्तुषु ।
तस्माद् ब्रह्ममयं सर्वं इति वेदान्तडिण्डिमः ॥३५॥

sattāsphuraṇasaukhyāni bhāsante sarvavastuṣu ।
tasmād brahmapamayaṁ sarvaṁ iti vedāntaḍiṇḍimaḥ ॥35॥

सत्तास्फुरणसौख्यानि sattāsphuraṇasaukhyāni - existence shining and felicity, सर्ववस्तुषु sarvavastuṣu - in all objects, भासन्ते bhāsante - appear, तस्मात् tasmāt - therefore, सर्वम् sarvam - everything, ब्रह्ममयम् brahmapamayaṁ - pervaded by Brahman, ----

Existence, shining (self-evidence) and felicity manifest in all objects. Therefore, Vedanta proclaims that everything is pervaded by Brahman. (35)

To be continued....

Pearls of Wisdom

Nothing in the world can affect the 'I' or the Self in everyone and it is free from any sort of affliction. That is why in sleep the rich is no longer rich, the poor is no longer, poor, the blind is not blind.

Do not Grieve

-Swami Viditatmananda Saraswati1

aśocyānanvaśocastvam prajñāvādānśca bhāsase

gatāsūnagatāsūnśca nānuśocanti panitāh

tvam – you; aśocyān – those who should not be grieved for; ananvaśoca. – grieve; prajnvādān – words of wisdom; bhāsase – you speak; ca – and; panitā. – the wise; gatāsūn – those from whom the breath has left; agatāsūn – those from whom the breath has not yet left; ca – and; na anuśocanti – do not grieve.

You grieve for those who should not be grieved for. Yet you speak words of wisdom. The wise do not grieve for those who are living or for those who are no longer living. (Bhagavadgītā 2-11)

With these words Lord Krishna commences his discourse in the Bhagavadgītā. Reviewing the mighty armies poised for this great battle, Arjuna is overcome with deep sadness at the prospect of so many (beloved friends, relatives, respected elders, teachers and warriors) who must die before the battle is over. Arjuna's sadness was due to the grievous prospect of so many deaths. We rarely encounter a prospect of so many deaths in our life but we still experience this feeling of sadness. Sadness is experienced by all. If we understand why even death should not sadden us, then we will be able to face our life without any sorrow or pain.

Sorrow (śoka) is internal agony. No single event in itself is a cause for sorrow. How it is viewed and how one is connected to it, is what makes one grieve. We often consider ourselves either a victim of the event, or as a person who is responsible for causing that event. Our grief is caused by these perceptions. The same event, even a death, is viewed as a cause for sorrow, or indifference, or even celebration by different people, depending on their role and involvement. This indicates that the event in itself is not the cause for sorrow. What causes sorrow is the feeling that results solely from the thoughts associated with the event.

Since sorrow is caused by thoughts and not the event, we can stop grieving if we can alter our way of thinking. How can we accomplish that? This comes from recognizing that the root cause of such thinking is attachment (moha) or the lack of discrimination (aviveka). Discrimination (viveka) is the ability to evaluate an event (or an object, or a person, or a situation), for what it really is.

Sometimes we understand the reality, but do not accept the reality. Birth, death, honor, dishonor, heat, cold, profits, losses, are realities of life. When we do not accept the reality it causes us to grieve. The Bhagavadgītā teaches us how to remove our attachments and to accept the realities in our life.

Lord Krishna explains the phrase, *aśocyānanvaśocastvaū* (you are grieving for that which does not deserve grief) by elaborating that *paññitās*, or those who have understood the true knowledge of the self and who can distinguish between *ātmā* and *anātmā* do not grieve for death. Not because they are callous but because they are able to clearly see the underlying reality. They can see the true nature of the self through the changes of birth, youth, old age and death. They recognize these changes as analogous to a change of clothing. Just as a change of body does not change the indweller. The *ātmā* is neither born with a birth nor does it die with a death. Through all the changes from birth to death, the dehin, the indweller, the *ātmā*, remains the same observer (*sākhī*). The *ātmā* is free from all changes.

Though the *ātmā* is immortal, we grieve because we lose the love, compassion and the company of our loved ones. To us death is real. Knowing the immortality of *ātmā* feels useless compared to the loss of a loved one; the knowledge of *ātmā*'s immortality seems to be of little consequence in our daily life. Lord Krishna explains that even if you consider death as real, it still does not behoove us to grieve. Death is a reality for anyone who is born. One must accept what is inevitable. Grieving only weakens us. It does not alter the situation. On the other hand, what is called for at that time is for us to continue to actively work without any loss of energy. If we can accept the reality of death as the *ātmā* casting off a duty (like used clothing that it no longer needs) and adorning a new body appropriate for its future progress, we will be able to face the situation and assess the reality.

Prasāda buddhi

We cannot change the situation. It is our duty to accept the reality and to continue on the path of action to the fullest of our ability. In our daily life we feel buffeted by even small events. He who feels elated with a favorable turn of events is bound to feel sorrow when confronted with a situation that he deems adverse. With such an attitude (of elation and sorrow), we find happiness to be a fleeting emotion as the life is full of adversities. How do we keep equanimity? The Lord tells us to recognize that all situations are flowing from His will. It is our evaluation of a situation, as favorable or unfavorable, that causes us to feel elated or depressed. The Gītā intones that we are responsible only for actions and not for the fruits of the actions. The results are bestowed by *Īśvara*. He is also the cause of the situations themselves. We should, therefore, accept the situations as well as the results as His *prasāda*. This does not mean that we should have no reaction to any situation. On the contrary, every situation calls for a reaction. The reaction, however, must be born of discrimination and not based on our emotions. A mind swirling in the waves of likes-dislikes, hate-passion is not a mind that is likely to be equanimous, or likely to show any *viveka* (discrimination). Accepting the reality of a situation means freeing yourself from the sways of emotions. Emotions arise because we have our personal "agenda". We have preconceived expectations of results from a given situation. Sorrow results from this "agenda".

Taking this a step further, we can see that even the situations we face are the result of our past karma. Each situation is created by Him to allow us to progress in this journey to higher consciousness. Accepting every situation, without evaluating it as favorable or unfavorable, but as a situation sent to us for our spiritual progress, would teach us to accept the reality. Both favorable and unfavorable situations are created by Him and are realities of life. How can we favor one and hate the other? The material gains are not the goal of life. The spiritual progress should be understood as the real goal of life. If, on our path of spiritual progress, we encounter material gains, they are welcome. This attitude is called prasāda buddhi.

Dharma niṣṭhā

We should recognize His role even while performing our actions, just as we do in accepting the fruits of these actions and in facing the situations He sent us. For this to occur, it is essential that the action itself be based on dharma (dharma niṣṭhā). When the action is in harmony with the universal values (dharma), our mind is free of conflicts. When we act against those universal values, there is a gnawing feeling of guilt deep within us. On the other hand, when you intentionally decide to follow the dharmic path, to act in accordance with the universal values, you are naturally forced to curb your desires for material gains. This propels one to the road of self discipline and spiritual progress.

Viveka

Sorrow is caused by the ignorance of the true nature of the self. Taking the self as limited rather than immortal and limitless is the real cause of grief. We tend to feel that the people around us are responsible for our sorrow. Their actions cause us discomfort, pain, dishonor, loss of face, etc. In reality their actions can impact us only if our mind is not in equipoise. A jnāni (a person who knows the true nature of the self) does not feel sad or elated when he encounters any situation. We can change the external situation only minimally. When necessary, we should definitely try to change the circumstances, but we must recognize that to be forever free of grief, we need to develop the necessary attitude of viveka to evaluate a situation for what it really is,

The Gītā outlines three steps to free us from the bondage of sorrow:

1. Accept the reality without evaluating situations. Accept them as His prasāda.
2. Accept the rule as Īśvara while engaged in action. His rule is dharma, the universal values.
3. Cultivate discrimination. Displeasure is born of the lack of discrimination.

Each step requires you to forego something

In prasāda buddhi, you forswear your personal agenda of likes and dislikes to the Īśvara who is the giver of karmaphala (karmadhyeksha).

In viveka jnāna (discriminating knowledge about ātmā and anātmā), you let go of the ego born of aviveka to the Īśvara or Paramātmā.

There will be no room for remorse in a life of actions based on this attitude.

In the concluding chapter of the Gītā, Bhagavān promises to liberate you from bondage if you surrender to Him.

sarvadharmān parityajya māmekam śaraṁ vraja
aham tvā sarvāpārebhya mokṣayisyāmi mā śucah

sarva-dharmān – all pursuits; parityajya – giving up; mām – me; ekam – one; śaraṁ vraja – take refuge; aham – I; tvā – you; sarva-pārebhyaḥ – from all sins; mokṣayisyāmi – will free; mā – do not; śucah – grieve.

Giving up all pursuits take refuge in me alone. I will free you from all sins. Do not grieve. (Bhagavadgītā 18-66)

Renouncing all actions means renouncing your likes and dislikes of situations, renouncing actions based on adharma, and finally renouncing your ego. All these are replaced by embracing 'Ishvara'. The only desire left is to be free of personal based desires, Let His desires be my desire. When you accept as prasāda all situations, accept Him as the goal of your life, and serve with your mind always engaged in Him, He will liberate you from all sins (bondage). Bhagavān is always at your side. Faced with the situations which appear adverse, don't feel that He is punishing you. Those too are His blessings, His tools used for your spiritual progress. By renouncing your ego you are really renouncing doer-ship. Each renunciation brings you closer to Him. You will never regress once you accept the path of knowledge.

¹Translation and editing of Swami Veditatmanandji's booklet "Shoka na kar" by Kiran Desai. Published in the 9th Anniversary Souvenir of Arsha Vidya Gurukulam, 1995.

To the existing and new subscribers of Arsha Vidya News Letter

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This will enable us to act fast.
Editor.

Swami Paramarthananda's Yagna



Swamiji's talk

From April 24th to 30th April Swami Paramarthananda's yagna was conducted at BVB, Coimbatore organized jointly by Arsha Vidya Gurukulam and Bharatiya Vidya Bhavan as regular annual event. Evening session Swamiji continued with Uddhava Gita Chapter second chapter, having completed the first chapter last year. Vedanta Dindimah was the text for the morning session.

Nagasubramaniam, member BVB made the inaugural speech. Swami Sadatmananda Saraswati and Swami Shankarananda Saraswati were introduced to the audience, who are scheduled to speak on Bhagavata Sara and Teaching of Gita respectively in the ensuing months as regular feature. Sri Suri proposed vote of thanks.



Swamiji being garlanded by Sri Nagasubramaniam



Section of the audience

Talks on Uddhava Gita & Vedanta Dindimah

-by Swami Paramarthananda Sarasvati

Swami Paramarthananda Sarasvati's Yagna talk on Uddhava Gita and Vedanta Dindimah are transcribed and its condensed version is produced here.

Uddhava Gita

Vedas are our original scriptures. Puranas, Smrutis and Itihisas are only expansion of Vedic teaching. To study these puranas, one should keep in mind the background of Vedic teaching. Veda points out two stages of life. 1. Life style guided by the veda poorva bhaga 2. Life style governed by vedanta, veda uttara bhaga, final part of veda. Thus by living a religious way of life followed by spiritual way of life, one should attain moksha or fulfillment.

Religious way of life has these three main ingredients:

1. **Satkarmani**- noble activity - helps to grow inwardly. Contribution to society through pancha maha yagna (deva yagna, pitru yagna, manushya yagna, brahma yagna and bootha yagna) is of at most important.
2. **Satgunas** : all virtues talked in Veda, as mentioned in Bhagavt Gita and Uddhava Gita - sathyam, ahimsa, etc. Ethical values are an integral part of religious life. Pooja without ethical values, Bhagavan does not accept.
3. **Satbhavanas**: healthy attitude, the way we look at everything. Seeing everything as ishvara's manifestation, following the path of dharma and accepting results of all karmas as ishvara prasada constitute satbhavana.

These three together, is the religious way of life. Following this religious way of life sufficiently will bring in ishvara's grace, which will lead one to get a guru and eventually self-enquiry and jnanam.

Karma yoga to jnana yoga, religious life to spiritual life, pravriti to nivriti, grhastha to sannyasa is the total vision of Veda. Without religious life, spiritual life is impossible; Without spiritual life, religious life is incomplete. Everyone has to start with religious way of life and graduate to spirituality.

Both in Bhagavad Gita and Uddhava Gita the above idea is high-lighted. We have seen in the first chapter of Uddhava Gita the context in which the such teaching to take place.

Brahma, Shiva and all devas reminded Lord Krishna to return to vaikunda as the purpose of his avatar is completed. Lord Krishna told them that he is aware of the same and a last one more task is left out in the form of destruction of his own clan- Yadavas – who having become arrogant wrought the curse of rishis by which they will among themselves and get destroyed fully. And on the seventh day, after the death of all, the ocean will enter and submerge the land Dwarakapuri. Krishna advised the elders including Uddhava to move in to a holy place and do the rituals to the manes and prepare themselves for the sanyasa.

Krishna advised Uddhava to renounce the family and world and fixing his mind on Him only. Whatever is seen, heard experienced are all within this maya world and for the one who do not have controlled mind (as said above) would end up in actions of dharma and adharma and go through trans-migratory samsara. On the other hand for the one who has controlled senses and mind would soon realise that the whole world is resolved in to oneself and self itself in to me, the supreme reality. This is nothing but jiva-ishvara-aikyam and the one who cognized will not undergo the problems of this world while living –atmavit sokam tarati.

Uddhava pleaded that he is not in a position to get in to sanyasi leading to jnana. He rather preferred to be a devotee of Krishna and ever remain with him. He then surrendered to Krishna and requested him to instruct what he should do. This surrendering converted Uddhava in to sishya and Krishna proceeded further.

On enquiring – through perception, inference etc., in to the nature of one's experience of the world, one will know that there are enough lingas which point out the supreme reality. One's own self, thus, is guru to know the reality of atma.

Krishna then narrates the dialogue between of an avadoota (Dattatrya) and King Yadu. The avadoota proclaims that he became wiser after observing twenty four teachers like earth, air, sky etc.

With verse 37 of Chapter 2 Swamiji's discourse ended.

Vedanta Dindimah

Introduction

Vedanta Dindima, written by Acharya Nirusimha Saraswathi, having ninety four verses is primarily to assist the Vedanta students to study the original texts, namely, Upanishads, Bagavat Gita, and Brahma Sutra. Being a loud proclamation of Vedanta, it is titled Vedanta Dindima. Dindima's vaciyartha is a huge drum used those days to draw the attention of people, before making any declaration or announcement by the King. The lakshiyartha, implied meaning is 'loud announcement of 'Vedanta Sastra'.

Previous year's summary

The goal liberation can be obtained only through one method - 'Self knowledge'- Jnana prapti - self enquiry guided by a competent guru (strotia and brahma nishta). Jnana prapti's pre-requirement is jnana-yogyata-prapti or well prepared mind. "Reception, retention and assimilation of knowledge and the transformation of the personality" can happen only when the mind is well prepared.

Veda-poorva activities like vaidika rituals, physical discipline like pooja, pilgrimage, social service etc. and verbal discipline like japa, paaraayanam, kind words and so on accompanied by karma-yoga attitude helps to prepare the mind. Thus the well prepared mind ensures reduction in ahankara, mamakara and mind expansion happens through the understanding of viswaroopa Isvara (understanding that all that is here is Isvara). Such a ready mind can accomplish self-knowledge by studying vedanta, systematically and consistently under a competent guru for a length of time and attain Jnanam!. With this introduction, we continue from last year and now enter verse 22.

Jnani and Jnana-nishta

For such a jnani, the karma, upasana and veda, having done their part, has no more relevant. On the other hand, for the ajnani mere indulgence in karma and upasana has no consequence if it is not leading to jnana. By the fire of knowledge the sancita and agami karma are destroyed for the jnani and prarabhdha karma is exhausted by undergoing its experience.

Brahma or atma svaroopam

Of seer and seen, the absolute seer (caitanya vastu) is satyam brahman and whatever seen is mitya. Ishvara is with maya-upadhi and jiva is with avidya-upadhi. Brahman transcends both. Brahman itself being formless and nirgunam, with maya upadi, manifest with form and gunas. The karyams (effect) being not different from its karanam (cause), whatever manifested as universe is none other than brahman itself. Also whatever one experiences in waking, sleeping and deep-sleep is brahman alone. Thus there exists nothing other brahman.

VEDĀNTA LECTURES IN AUSTRIA

by Swami Svātmananda

(Aug 6th -20th, 2016)

Course 1:	Course 2:
A. INTRODUCTION TO VEDĀNTA B. KENA UPAṆIṢAD	A. TATTVABODHA
(7th - 8th) (9th - 12th)	(14th - 19th)

In addition, there will be daily yoga Asana and meditation practice.

LOCATION: Lectures will be held at the Kriya Yoga Centre (KYC), located in Tattendorf, which is near Baden, Austria.

REGISTRATION: Space is limited so please sign up by emailing any or both of the contacts provided below:

1. Judith at judithkassanits@yahoo.com
2. Swamiji at svatmananda@gmail.com

ABOUT SWAMI SVĀTMANANDA:

Swami Svātmananda Saraswati is a disciple of Pujya Swami Dayananda Saraswati since 2003 and completed an intense study of Vedānta in a traditional three-year course in 2007 in Nagpur, India. In addition to teaching Vedānta, he counsels individually and lectures to groups worldwide on Hatha yoga, Meditation, Jyotisha (Vedic astrology), Ayurveda (Vedic medicine), Vāstu (Vedic architecture), and Sanskrit.

SWAMI PARAMARTHANANDA'S VISIT TO AVG

Swami Paramarthananda visited AVG, Anaikatti on April 28, 2016 and blessed the long term course students with a talk.

Swamiji said that it was the first time he was visiting Anaikatti after Pujya Swamiji's Mahasamadhi and that we miss his physical form but he continues to bless us in the form of Lord Dakshinamurthy himself.

Swamiji's talk was based on the text 'Vakya Vritti' by Sri Adi Sankara.

Below is a summary of the talk:



Swamiji being received with Purnakumbham

Vakya Vritti is a brief commentary on the Mahavakya. It covers all important aspects of Vedantic teaching. We have to understand the meaning of the individual words and the sentence to grasp the teaching.

First 'tvam' pada is analysed. Tvam means you, the jivatma. It is analysed using drg drsya viveka, avastha traya viveka and pancha kosha viveka.

Secondly 'tat' pada is analysed. Tatpada may refer to saguna Isvara or nirguna Isvara according to the context. Tvam and tat are analysed in Upanisads through various avantara vakyas - secondary statements to understand the Mahavakya.

Finally 'asi' pada is analysed. The tatparya of all Upanisad mantras is to teach the great equation between Jiva and Isvara. If we take the primary meaning, it will not be meaningful to equate Jiva and Isvara. So we have to take the secondary meaning by the means of bhaga-tyaga-lakshana. We have to negate the upadi and arrive at chaitanyam to understand the equation.

The teaching of 'Aham Brahmasmi' is received and analysed until it becomes firm conviction. The knowledge is fruitful only when there is conviction.

Sravana is the primary means for knowledge. Sravana, manana and nididhyasana are the steps towards jnana. Travel from ajnana to jnana is quicker. But the arduous journey with full of pitfalls is from jnana to jnana-nishta (conviction) or from prajna to stithaprajna.

What obstructs conviction is the inadequacy of sadana chatustayam. When obstacles become lesser, the knowledge becomes brighter. Moon becomes brighter, late in the evening, when sunlight's intensity reduces. Although there is no increase in moon light, it appears brighter. Similarly when obstacles reduce, the knowledge becomes clearer.

There are two obstacles to knowledge- samsaya and viparyaya. Samsaya means doubt in the message of the Sastra. The doubts can be based on interpretation or logic. The student is not convinced in what the Guru and Sastra say. Doubtful knowledge is as good as ignorance. It can only perpetuate samsara. Studying the same Sastra, Sri Ramanuja and Sri Madhva came to different conclusions. On the basis of the sthanu nikhanana nyaya, the understanding is shaken with different interpretations of Sastra and finally the Student is convinced about the tatparya of the Sastra.



Swamiji at Pujya Swamiji's kutia

Viparyaya means habitual thought pattern called jiva-bhava. When the student is asked "What is satyam, jnanam and anatham", if he answers "Brahman", then it means he is not fully convinced. When he answers it is Me, then it means he is fully convinced. He will feel that Vedanta class is his auto-biography. Then the new perspective of myself becomes well entrenched in the conscious and sub-conscious mind. When one invokes brahma-bhava, jiva-bhava gets displaced.

When one practices niddidhyasana with sama, he will be able to master the mind. All the involuntary thoughts of fear, worry, anxiety and emotional disturbance will be greatly reduced. Mind will remain in its proper place as an instrument and will not be a doer. Everything can be seen as proper and as per Isvara's order.

Later a group of students had Satsang with Swamiji. He patiently answered and clarified many doubts raised by the students. Swamiji said that when he was a long term course student, Pujya Swamiji advised that during the course the students should not study any other text or book of any other author, other than what is taught in the course. Even after the course, the students should study only what is taught in the course for next five years. Then the knowledge will be set. Then if the student wishes, he can study from any other author or book, as his knowledge will be firm and cannot be disturbed. Swamiji summed up with the teaching that owning up infinitude (Brahman) is by disowning finitude (body, mind, sense complex).

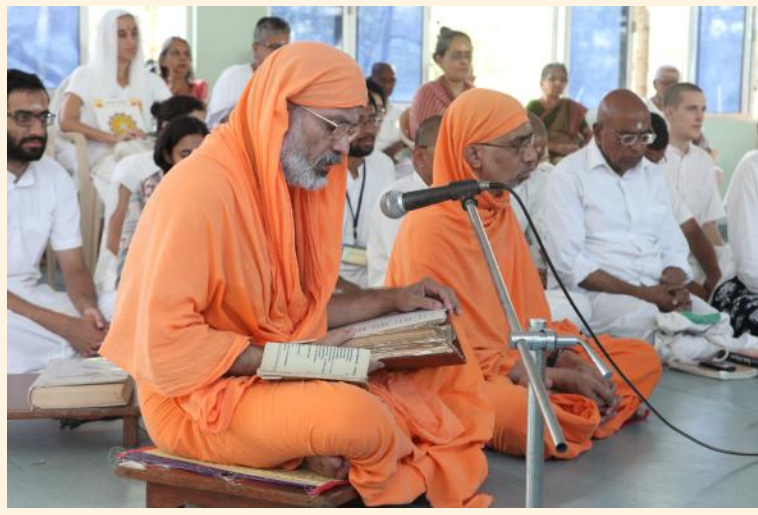
The students were inspired by the simplicity, depth of knowledge and communication skills of the Great Master Vedantin.



Swamiji addressing the students.

-Report by N. Avinashilingam

Ramanavami at AVG



Ashtotram



Flower offerings

Shankara Jayanti at AVG



SUMMER CAMP AT ANAIKATTI

Arsha Vidya Gurukulam along with Rotary Club of Coimbatore Ikons conducted a residential Summer Camp for Children in the name JYOTIRGAMAYA from May 1, 2016 to May 8, 2016. This programme was conducted under the aegis of Rotary Youth Leadership Awards 2016. 67 students from 6 different states of India and 6 Teachers from 6 different states of India participated in the summer camp.

INAUGURATION PROGRAMME: The camp was inaugurated on May 1, 2016. Dr. Savitri



Lightning of Lamp by Smt Sunita Shantaram

Ramaiah was the master of ceremony who welcomed the gathering. The meeting begun with prayer by Children and by lighting of lamp by Swami Sadatmananda and Smt. Sunitha Santharam.

Swami Sankarananda gave details of the facilities available at the Gurukulam. Rtn P. Thirumurthy, President, Rotary Club of Coimbatore Ikons spoke about his teenage days, where he spent in the village during summer holidays along with cousins and how they were

connected with nature and how they developed bonds with relatives.

Smt Lalitha Ramachandran gave an overview of the Camp and details of the proposed programme. Sri Pulluri Srinivas introduced the



Dignitaries and campers



Rotarian Moorti's address

Teachers and Guest faculties for the programme. Swami Sadatmananda blessed the children for successful completion of the programme. Sri S.N. Ramachandran proposed a vote of thanks.

CAMP PROGRAMME: The children were divided into two group- Seniors and Juniors. A few programmes were held separate for the two groups and a few were held combined for both the groups.

The children were taught meditation, yoga, prayer, puja, chanting, music, dance, spoken Sanskrit, arts and craft. They also had play time and talent show. The children were given guest lectures on Ornithology, Temple worship, Human relationship, Script writing and Creating thinking. The children were taught the rich Indian culture in a scenic atmosphere.

VALEDICTORY PROGRAMME:

On the final day May 8, 2016 there was a colourful valedictory programme where students displayed the skills they learnt. After prayers by children, Rtn Ramesh Kumar addressed on behalf of the Rotary. He expressed the happiness of Rotary to join AVG in this cultural education program. Swami Sadatmananda gave the benedictory address. He told that the message of the camp was to have love for knowledge, to have readiness to make effort and appreciate Isvara's grace for what has been received. Swami Sankarananda appreciated the enthusiasm of the children throughout the day for the entire week. Selected photos of the summer camp were shown. Children displayed their skills in yoga, music, dance in relate to what they learned during the camp. Swami Sadatmananda honored the Project Directors Smt & Sri S. N. Ramachandran and Smt & Sri Pulluri Srinivas. The program concluded with vote of thanks by Smt. Lalitha Ramachandran.



Rotarian Ramesh addressing



What was learned being displayed



Swami Sadatmanandaji's anugrahana Bhashanam

The children cherished the bonding with children from six different states of India. They enjoyed the activities and the divine atmosphere and expressed their intention to come back for future summer camps. The children learnt about Indian culture with lot of fun.

-Report by N. Avinashilingam

Summer Camp Jyotirgamaya

-a report

Long time ago, when I heard about this camp, I was put into thoughts...like, how exciting would it be to go to a new state, learn something new ,make new friends and spend time with them. It was like an explosion of thoughts. Same kind of situation was faced by my mom and dad but it had a difference. They felt like...she is going to be alone for 8 days in a socialized forest so called ashram, without any comforts and adjusting there and amidst people whom she has never met before, how is she going to be there? Maybe they had this thought because I was the only child and also because they were worried about my safety. But yet they decided to send me there to learn what is life and also for my happiness.

As time flied, my school gave a vacation and it was when I boarded the fast paced Shabari express which to me to the most beautiful place I've ever seen i.e. Arsha vidya gurukulam. It was a home for both flora and fauna which felt amazing encompassed by those steep hills and deeps valleys which was truly wonderful. Now it was my turn to explore the ashram. We were provided with rooms with two more buddies who accompanied us all the time. Our day started with a wakeup call by Mr. Peacock and his consorts screaming aloud to wake us up! Habitually all of the students felt lazy to wake up and practice dhyana and yoga but in a day or two we started feeling fresh and free from stress all warmed up with a new zeal. Our schedule in the camp was quiet different from a corporate school schedule in all ways.



Dr.Promod's Session on bird watching



Dr.Promod's trekking Session

It gave importance empowering the forgotten Indian traditions and cultures which I liked the most. It also had mouthwatering food which tasted divine. Our time table included meditation, yoga, puja, Jyotirgamaya program, guest talk, spoken Sanskrit, music and dance, art and crafts, play time and happy hours. Though each session had its own task to play, some of them like Jyotirgamaya, guest talk and happy hours were proved to be the most interactive and personal favorite of many of us.

Through this media we had a chance of learning many things. Through various guest talks like temple architecture by Mr. Gurumoorthy and bird watching by Mr. Pramod helped me in identifying when I visited perur Shiva temple which had wondrous architectural sights and when I went on a vacation to Cochin backwaters to view those pretty birds. And the fun part was Jyotirgamaya which was taken by swami shankarananda saraswati. He told us about the concept of the one and the only Eshwara who is the supreme god who is worshiped in variant forms. That was pretty interesting!

We also learnt about values and emotions from Mrs. Savitri and Prema paati who taught us how to deal with people and also our mind which is the naughtiest in the world. And by mid day we



Jyotirgamaya Class by Sw. Shankaranandaji

had to set our creative mind on work and start crafting which included some fun sessions like origami and abstract art. Well, after this we had to dance gracefully imagining the moonlit sky like the day of raasleela. We had to dance so energetically that we had to spend all our energy... then it was time for some cool and refreshing drinks for all thirsty crows! We also enjoyed our play time by skipping, playing cricket and a party game Uno.



Art&Craft Session



Dance session



Yoga&Meditation

Then we all gathered in Dakshinamoorthy kovil to listen to the blissful prayers by the priests and enjoyed listening to the religious hymns. And the fun part was some prasadam at the end! And then we ended our day with a good laugh in the happy hours. This was our daily routine at the camp which I consider to be the most disciplined way of life. Well, as time flew, the camp was all over with the valedictory function. The rollercoaster of emotions now took a new turn saying bye to all. Everyone felt sad to leave but they all left learning some new things to tell their friends at school. It is not important how many days did we stay there, what's important is what did we learn. Right! I would say I had a wonderful time in the ashram enjoying nature and making new friends rather than sitting at home like a couch potato accompanied by a phone.



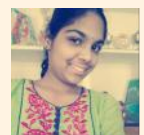
SpokenSanskrit



Happy Hour Session

I always liked to know about the puranas, the Vedas and I was passionate to learn all the Indian languages since my childhood. I fond of all the characters and way the authors illustrated their epics Ramayana and Mahabharata. I always liked to know more about this mythical stuff which created interest in me. I would say my dream had come true because it was a rare opportunity to know more about the Indian cultures and traditions and I also learnt little Tamil and Sanskrit! I enjoyed being a part of this camp and would look forward to visit such camps in the near future.

This report is prepared by one of the participants of the children camp Manaswini, Hydrabad



SWAMINI SATYAVRATANANDA'S GITA CAMP

Swamini Satyavratana conducted a Gita bhasyam camp at AVG, Anaikatti in Telugu from May 10, 2016 to May 19, 2016. This camp had 32 participants.

The students attended morning puja at Dakshinamurthy temple. Next, the students were taught the practice of yoga. Swamini taught Bhagavad Gita Bhasyam of Chapter II in four sessions daily. The students also had sessions of Gita chanting and Stotra mala chanting. In the evenings the students were taught deep relaxation technique. This was followed by a class on the theory of yoga. Later the students attended puja at Dakshinamurthy temple. The satsang session witnessed bhajans, jyoti trataka (concentration on the flame of a lamp) and cultural quiz.

The students enthusiastically participated in all the sessions of the ten days camp. The students enjoyed learning the profound message of the Gita in a wonderful spiritual setting.

Swamini Satyavratana is a disciple of Pujya Swami Dayananda Saraswati and Swami Paramarthananda. For over 18 years, she is conducting weekly classes in English and Telugu at Chennai on Vedantic texts in the name 'Akshara Vidya Trust'. She also conducts jnana yagnas at Guntur, Kavali and Nellore. She conducts annual 'Nadopasana' at Chennai, where she explains the implied meaning of Saint Tyagaraja's compositions. She has penned a few booklets on spiritual topics in Telugu and English. One can visit her website www.swaminisatyavratana.org to know more of her contribution to Hindu dharma.



-Report by N. Avinashilingam

With the blessings of our Pujya Swami Dayanandaji , Aarsha Vidya Foundation



Is happy to announce a Vedanta camp

By Swāmi Brahavidānanda and Swamīni Brahmaprajñānanda

From 14 th - 20 th Aug 2016

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

Brahmavidya will be unfolded through select sections of Upadeśa Sāhasri, a work by Bhagavan Ādī Śankarācarya. We will practise various meditations/ upāsanas also.

For further details of the camp and to download the online application form, please click on <http://vedicwisdom.in/vedanta-programs/vedanta-camps/>

SRI GURUBHO NAMA

ARSHA VIDYA PITHAM

Swami Dayananda Ashram, Rishikesh, is pleased to invite you to

THE KUMBHABHISHEKAM OF ADHISTHANAM

of PUJYA SWAMI DAYANANDA SARASWATI

On 10th & 11th September 2016 (Sat & Sun) and

First Anniversary & Inauguration of Adhistanam on 12th September 2016 at Swami Dayananda Ashram, Rishikesh

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

Please register yourself at www.dayananda.org/Anniversary for your stay here

PURNA VIDYA TEACHERS TRAINING CAMP

FOR TEACHERS' OF SWAMI DAYANANDA MATRIC SCHOOL MANJAKKUDI -2016

The nine-day-long Vedic teaching program for teachers took off with an auspicious start by lighting the 'kuthuvilakku' on 26-05-2016. In her welcome address the Academic Director, Smt Bhanumathy Gunasekaran introduced the two Teachers Br Radha and Br Girija from Arsha Vidya Gurukulam Anaikatti and welcomed them along with other dignitaries and functionaries of Swami Dayananda Educational Trust, Manjakkudi. Shri M.G. Srinivasan outlined the origin, need for and development of "Purna Vidya" in the light of the vision of Pujya Swamiji. He concluded by expressing his hope that the divine lessons will percolate to the generations that have missed out on inheriting the rich tradition, due to political compulsions, through their own children who will pick it up from the teachers by means of their instruction as well as exemplary behavior.



Swamji Blessings

Apart from introductory and concluding sessions Br.Radha and Br. Girija enriched the knowledge of the teachers with the Vedic Lore in around 25 sessions of duration ranging from half an hour to two hours in a fun-filled manner with embellishments of stories and anecdotes especially those drawn from the illustrious life of Pujya Swamiji. These sessions unfolded the fundamental concepts like *Ishvara*, Dharma, Itihasa, Puranas etc. comprehensively include key elements of the Vedic Traditions and their wide ranging influence on the life of any individual. Worksheets, interactive discussions and frequent feedbacks elicited from the participants fortified and deepened their grasp.



Pooja



Address by the Teacher

These instructional sessions invariably opened and ended with the chanting of suitable verses. Additionally, on a daily basis, separate chanting sessions were masterfully organized involving group chanting of selected slokas in praise of Lord Ganesa and Goddess Saraswati. These sessions provided a dimension of experiential learning to all the participants, as the teachers Br Radha Br Girija closely monitored the skill acquisition of the teachers, keenly noting the few errors that crop up from time to time and gently correcting them, to repeat as often as necessary, syllable-wise, line-wise and stanza-wise individually or in groups. The participants were thus helped to master the recitals with correct pronunciations, inflections and intonations. Bhajans on various deities were also sung with intense involvement by many participants as a regular part of the afternoon sessions. On the other end, a variety of cultural games were introduced to keep the participants engaged helping them to familiarize with the terminology, characters and important concepts learnt in "Purna Vidya"



Cultural Play



Dance

Puja demonstrations, with all the key components in their proper order accompanied by appropriate chanting were rendered by a choice of different sets of teachers every day, guided and supervised by the teachers extending the experiential learning while understanding the basis for all that have been followed down the ages.

The highlight of the valedictory session on 05-05-2016 was the grace and blessings bestowed by the dignitaries especially Shri. M.G. Srinivasan. The teachers shared their experience on these nine days. There was a cultural show by the participants which consisted of chanting, a dance and a skit titled "Human Body – Whom does it Belong?" a Sanskrit play often quoted by Pujya Swamiji.

BY

R.Vemanna

Resource Person (Swami Dayananda Matric School Manjakkudi)

Pearls of Wisdom

A child trusts its parent totally and feels fully secured. So too an adult must learn to trust Iswara totally.



Dr. R. Vijaya M.D., DGO., breathed her last on 4th May 2016, 11.45 pm at Thanjavur in Pillaiyarpatti near Vallam . She was a keen and devout educationist , disseminating knowledge among poor children of the place , evincing personal interest on them .

Dr.R.Vijaya M.D., DGO was running an old age home and a primary school SWAMI DAYANANDA SARASWATHI NURSERY & PRIMARY SCHOOL, at Thanjavur

Served in Tamil Nadu Medical Services for 31 years (1957 to 1988) and has won several awards in medical field as well as from public institutions .

She was very close to Pujya Swamiji . When Swami Dayanandaji was editing (when he was with Chinmaya Mission) the Thyagi magazine, Dr.Vijaya assisted him.

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Participating children in various expressions



AVG Summer Children Camp