



Arsha Vidya Newsletter

Rs. 15/-





कठोपनिषद् Kāthopanīṣad

अङ्गुष्ठमात्रः पुरुषो मध्ये आत्मनि तिष्ठति ।

ईशानो भूतभव्यस्य न ततो विजुगुप्सते ॥ एतत् वै तत् ॥ २।१।१२

aṅguṣṭhamātraḥ puruṣo madhye ātmani tiṣṭhati ।

īśāno bhūtabhavyasya na tato vijugupsate ॥ etat vai tat ॥ 2.1.12

The Puruṣaḥ, of the nature of the thumb, resides in the body. Knowing Him as the ruler of past and future, one does not want, by virtue of that knowledge to save the Self. This indeed is that.

Aṅguṣṭhamātraḥ That which is the most predominant among the fingers in the hand, without which there is no strength, and that which is away from the other four fingers is the thumb. Thumb gives strength to all the four fingers and still it is *asanga*. Puruṣaḥ is said to be of the nature of the thumb—*aṅguṣṭhaṁmātraḥ*, meaning *aṅguṣṭa tulya puruṣaḥ*. He stands away and at the same time lends his own *satta* and *spurti* to the body-mind-sense complex. At the same time he is unconnected, unaffected by what happens in the body-mind-sense complex. He is called Puruṣaḥ because he fills up everything—the whole creation and pervades everything—*pūrṇam anena sarvam iti puruṣaḥ*.

Madhye ātmani tiṣṭhati: *Aṅguṣṭa tulya Puruṣaḥ* abides within the *śarīra*. He abides in the *buddi*. The *caitanya ātma* is recognized in the *buddi* alone. The whole *jagat* is recognized in the *buddi* and the *aṅguṣṭhaṁmātraḥ Puruṣaḥ* is also recognized in the *buddi*.

The word *mātraḥ* can have another meaning. It could indicate *mānaṁ* which means *parimāṇam* or size. In order to turn the mind inward, *upasana*—meditation— is advised in the scriptures. The *upasaka* is asked to meditate on the space obtaining in the heart

īśāno bhūtabhavyasya: The One who is the Lord of Time, of past, present and future, the One who is in the form of time and the one who is not affected by time, will be collapsible in Him. He is not affected by time. *Aṅguṣṭhamātraḥ puruṣo*

madhye ātmani tiṣṭhati means He indeed is You! Tat tvam asi! After gaining this knowledge, the scripture says, na tato vijugupsate. As said earlier, such an individual does not attempt to protect the Ātmā— gopāyiturṃ na icchati—from any source. It is because no other source is available besides it. There is no desire for protecting the Ātmā from time or from anything. He is vimuktaḥ—liberated from fear of saṃsāra. Etat vai tat. This is what you have asked for Oh Nachiketa.

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।

ईशानो भूतभ्रव्यस्य स एवाद्य स उ श्वः । एतत् वै तत् ॥ २।१।१३

aṅguṣṭhamātraḥ puruṣo jyotirivādhūmakah |

īśāno bhūtabhavyasya sa evādy sa u śvah | etat vai tat || 2|1|13

The Puruṣaḥ, who is of the nature of a thumb, is like a light without smoke. He is the ruler of the past and future. He exists today, and He will exist tomorrow. This indeed is that.

The same aṅguṣṭhamātraḥ puruṣaḥ is like the flame without smoke—jyotirivādhūmakah. A jyoti which is free from a cloud of smoke is always bright, clean and steady. This Puruṣaḥ is śuddhacaitanya svarupaḥ, bereft of clouds of thoughts. Ātmā is always śuddha caitnya svarupaḥ. It is of the nature of pure awareness obtaining in the buddi. As said earlier, this Puruṣaḥ is īśāno bhūtabhavyasya—the one who is the Lord of past, present and future meaning the One who is in the form of kāla and desa and at the same time not really bound by them.

Ī īśāno bhūtabhavyasya : The Lord of time—the past, present and future—is Parameswara and who, like the smokeless flame, is devoid of the dharmas of the antaḥkaraṇa. It is to be noted here that antaḥkaraṇa viśiṣṭa ātmā is not equated to Īśvarā. What is equated to Īśvarā is adhūmakam jyotiḥ iva puruṣaḥ. Puruṣaḥ is compared to smokeless flame or light. It indicates śuddhacaitanyam without the antaḥkaraṇa dharmāḥ. He is the one who abides in all beings not only now—sa evādy sa u śvah—tomorrow. He will be the same tomorrow, meaning the Lord abides in all beings for all times to come. Etat vai tat. This is what you, Nachiketas, wanted to know. Seeing this Ātmā that is Brahman as something separate from everything else is to be negated, and this negation is again pointed out in the next mantra.

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।

एवं धर्मान्प्रथक्पश्यंस्तानेवानुविधावति ॥ २।१।१४

yathodakam durge vr̥ṣṭam parvateṣu vidhāvati |

evam dharmānpr̥thakpaśyamstānevānuvidhāvati || 2|1|14

As even rain water from inaccessible height dispersed on lower hilly regions, the one who sees the selves differently runs after them only.

The rain water that lashes on the top of the mountains gets itself splattered totally. They get into many streams. Afterwards they get evaporated by the sun and absorbed by the ground and the plants. Similarly one who sees Ātmā—mentioned here as dharma—and the Jagat as separate—pr̥thakpaśyan—from himself has only the lot of taking different types of śarīrās again and again like even the various streams that come down from the mountain top. Pr̥thak darśanam is the cause for the whole problem. There is only One swarupa without a second which is Sat Chit Ananda and what is generally perceived is not true. If that is so, how then is it to be seen and known? Yama says:

यथोदकं शुद्धे शुद्धमासिक्तं तद्वगेव भवति ।

एवं मुनेर्विजानत आत्मा भवति गौतम ॥ २।१।१५

yathodakam śuddhe śuddhamāsiktaṁ tadṛgeva bhavati |

evam munervijānata ātmā bhavati gautama || 2|1|15

Hey Gautama, as even pure water poured on pure water becomes verily the same, so also does become the Self of the man of knowledge who is given to deliberation on the Self.

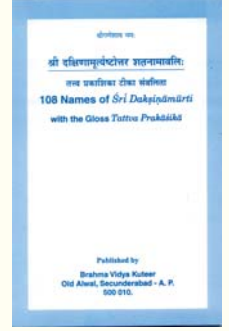
Yathodakam śuddhe śuddhamāsiktaṁ tadṛgeva bhavati : Just as clean waters coming from the clouds fall into the pond of pure water becomes the same, muni, meaning manana śīlavān comes to appreciate the oneness of Jiv and Isvara. Bhashyakara, therefore, says rejecting all distorted logics that only confirm the bheda dr̥ṣṭi that is already known and also the kudr̥ṣṭi which is kutsitadr̥ṣṭi of the nāstikās, one should give heed to Veda which is comparable to the intensity of desire of thousands of parents for the goodness and wellbeing of their children—mātā pitṛ sahasrebhyo'pi hitaiṣiṇā. One should take recourse to Mother Sruti, which is interested in the wellbeing of all tells people who are adhikaris meaning those who had given up their vanity of understanding—śānta darpaiḥ—to realize the unity of the Self.

108 Names of Śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā



By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.

108 Names of śrī Dakṣiṇāmūrti
With the Gloss Tattva Prakāśikā



४०। ओं दरिद्रधनशेवधये नमः।

धनस्य शेवधिः निधिः। दरिद्रस्य धनशेवधिः। तस्मै नमः।

दरिद्रस्य सम्पत् भगवत्भक्तिरेव। लौकिकसंपद्विहीनोऽपि पुरुषः परमार्थेन हीन इति न कोऽपि नियमः। प्रत्युत दरिद्र्यं पुरुषस्य तपसि सहायकमपि भवितुमर्हति। धनी दानेन दरिद्रः तपसा च कृतार्था भवेतामिति महाभरते विदुरः अवादीत् - द्वावम्भसि निवेष्टव्यौ गले बद्ध्वा दृढां शिलाम् धनवन्तमदातारं दरिद्रं चातपस्विनम्। उद्योगपर्व ३३-६५ इति। तपस्सम्पन्नस्य दरिद्रस्य अचिरमेव श्रीरपि वशमाप्नोति। परं तु तस्य अमृता श्रीः भगवद्भक्तिः भगवदनुग्रहसम्प्राप्तज्ञानसम्पदेव।

Salutations to the One who is a treasure house of wealth to the devout put poor.

The wealth of a destitute is indeed his/her devotion to the Lord. There is no such restriction that one who lacks material wealth also lacks spiritual wealth. On the contrary, poverty can be helpful in practising penance or in spiritualpursuit. Vidura said in the Mahābhārata: 'The rich should gain fulfilment by giving in charity and the poor through penance. The rich who does not give in charity and the poor who does not practise penance, both of them, should be tied with a massive stone in the neck and drowned in the ocean (Udyoga parva, 33-60)'. The poor endowed with spiritual discipline acquires wealth very soon. But his indestructible wealth is his devotion to the Lord and the Self-Knowledge gained through the grace of the Lord.

४१। ओं क्षीरेन्दुस्फटिकाकाराय नमः।

क्षीरस्य इन्दोः स्पटिकस्य आकार इव आकारो यस्य सः। तस्मै नमः।

स्वच्छकृतेः उपमेयानि क्षीरेन्दुस्फटिकादीनि भगवतो दक्षिणामूर्तेः शुद्धसत्त्वोपाधेः आकारः अतीव धवल इति भक्ता ध्यायन्ति।

Salutations to the One whose form is (white and pure) like the Moon, milk and the crystal.

Pure forms are compared to milk, Moon, crystal etc. Lord Dakṣiṇāmūrti is the incarnation of the Parabrahman by reflection in the pure sattvic adjunct. Hence, the devotees contemplate the Lord's form as exceedingly white.

४२। ओं क्षीरेन्दुमुकुटोज्ज्वलाय नमः।

क्षीरमेव धवलः इन्दुः क्षीरेन्दुः। तेन युक्तः मुकुटः। तेन उज्ज्वलः। तस्मै नमः।

भक्तहृदयेष्वर्चितो भगवान् अतिधवलचन्द्रकलाप्रकाशमुकुटेन विराजते।

Salutations to the One who is resplendent with a crown (adorned) with the milky white Moon.

The Lord is worshipped in the heart by the devotees as shining with the Moon on the crown, radiating exceedingly white rays.

४३। ओं क्षीरोपहाररसिकाय नमः।

क्षीरमेव उपहारः नैवेद्यम्। तस्मिन् रसिकः प्रीतियुक्तः। तस्मै नमः।

यद्यदन्नं भगवते निवेद्यते तदेव भक्तेन भक्ष्यते। अतः इदं स्थाने यत् सात्त्विकान्येव भक्ष्यादीनि निवेद्यन्ते।

Salutations to the One who relishes milk offered in the worship.

The devotee partakes only that food which is offered to the Lord. Therefore, it is only proper that only sattvika food is offered to the Lord.

४४। ओं क्षिप्रैश्वर्यफलप्रदाय नमः।

क्षिप्रं शीघ्रम् ऐश्वर्यं ईश्वरभावः तदेव फलम् प्रकृष्टं अतिशयेन ददातीति प्रदः। फलस्य प्रदः। तस्मै नमः।

यदा भक्तः कञ्चित्काममुद्दिश्य भगवन्तमाराधयति तमेवास्मा अनुगृह्णाति भगवान्। यदा तु जिज्ञासुर्भक्तो फलाभिसन्धिरहितस्सन् आराधयति तस्मै भगवान् शीघ्रमेव आत्मानम् ददाति अर्थात् अज्ञानकृतं जीवेश्वर भेदं विनाशयति। भक्तः ज्ञानेन यदा जीवरूपपरिच्छेदं नदी आत्मानं समुद्र इव सर्वात्मनि ईश्वरे विलीनं करोति तदा अशेषनिषेधावधित्वेन स्वस्य सतत्त्व ईश्वरभावो नित्यसिद्धमेवेति तत्काल एव लभत इव।

Salutations to the One who grants wealth (of Self-knowledge) instantly.

When the devotee worships the Lord with some desire, the Lord grants him the same. But, when a seeker devotee worships Him without expectation of any limited reward, the Lord grants him Self-knowledge immediately. In other words, He destroys the separation between the individual and the Lord, which is caused by ignorance. The river merges its separate identity in the ocean; in the same way, the devotee resolves his sense of limitation as an individual in the Lord, who is the Self of all; that is, he realises his own essential nature as the ever accomplished Brahman, which is the ultimate end of total negation of the unreal. Thus, the seeker, who is already Brahman, as though, gains Brahman by knowledge.

४५। नानाभरणमुग्धाङ्गाय नमः।

नाना अनेकैः आभरणैः मुग्धानि अलंकृतानि अङ्गानि यस्य सः। तस्मै नमः।

भक्तः ध्याने भगवतो मूर्तिं समग्रां यथासम्भवं विस्तरेण ध्यायेत्। तथा हि - ध्यायेद्देवं समग्राङ्गं यावन्न च्यवते मनः। तस्मिन् लब्धपदं चित्तं सर्वावयवसंस्थितम्। इत्यादि श्रीमद्भागवते च३-२८-१८ २०फ

Salutations to the One who is adorned with a variety of ornaments.

The devotee should meditate upon all aspects of the Lord's form in detail to the extent possible and should meditate on all the limbs of the Lord, until one is able to gain (by practice) an unswerving mind. The mind that is accomplished abides in the Lord's form fully. (Śrīmadbhāgavatam 3-28-18 20).

Page sponsored by:

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ARSHA VIDYA PITHAM

Swami Dayananda Ashram
Purani Jhadi, Rishikesh-249201 (Uttarakhanda), India
Phone : 0135-2430769/ 2431769
E-mail Id: dayanandacamps2010@gmail.com
Website : www.dayananda.org

PUJYA SRI SWAMI DAYANANDA SARASWATI

**Will be conducting THREE CAMPS
at Dayananda Ashram, Rishikesh**

During February - March - April 2010

As per details given below:

CAMP NO.	FROM	TO	TOPICS
CAMP NO. 1	24-02-2010	05-03-2010 (10 DAYS)	PANCADASI, CHAP-1
CAMP NO.2	08-03-2010	17-03-2010 (10 DAYS)	PANCADASI, CHAP-2
CAMP NO.3	20-03-2010	03-04-2010 (15 DAYS)	UPADESA SAHASRI- PROSE SEC.

Those who are interested in attending the camp are requested to apply
in the prescribed application form
before 15 DECEMBER 2009

The application form could be down loaded from our
Website- www.dayananda.org and is separately attached in AVNL
Or it could be obtained by sending e-mail or by post from our Ashram

ADDRESS FOR COMMUNICATION

Swami Aparokshananda Saraswati
Swami Dayananda ashram, Purani Jhadi, Post Box No.30
Rishikesh-249201 (Uttarakhanda), India

CONTACT PHONE NUMBERS

Ashram General Number : 0135-2430769/ 2431769
Swami Aparokshananda : 0135-2433769 (only between 7-30 to 9-30 P.M.)
E-mail ID for the 2010 camps: dayanandacamps2010@gmail.com

Arsha Vidya Pitham

(Swami Dayananda Ashram)

Purani Jhadi, Rishikesh - 249201 (Uttaranchal), India

Phone: 0135-2430769/2431769/2433769

E-mail: dayanandacamps2010@gmail.com

Website: www.dayananda.org

Photo/stamp
size
(or)
2"X2"
Photo here

Application Form for Camps on Vedanta

Last Date for completed applications: 15th December, 2009.

NOTE: Attach a separate sheet if the space is inadequate to give details in any item or you may want to say more

Please apply for one camp only so that more persons can listen to Pujya Swamijee.

Applying for: (Please tick)

Camp-1	(Feb 24 th to March 5 th 2010)	10 days	<input type="checkbox"/>
Camp-2	(March 8 th to March 17 th 2010)	10 days	<input type="checkbox"/>
Camp-3	(March 20 th to April 3 rd 2010)	15 days	<input type="checkbox"/>

1. Full Legal Name Mr. / Mrs. /Ms.....

2. Gender (M / F) 3. Age.....

5. Citizenship.....

6. Address for Communication:

.....
.....

E-mail ID

Phone (O)..... (R)

Cell

7. If you have attended a previous camps conducted by Pujya Swamiji here or at Anaikatti Ashram please gives details year wise & any other information you may like to give about yourself.

I here by apply for admission to the **Camp-1/Camp-2/Camp-3** on Vedanta at Arsha Vidya Pitham – Swami Dayananda Ashram and declare that to the best of my knowledge all of the above statements are correct and complete.

Date :

.....
Signature

NOTE TO THE APPLICANTS

(To be retained by the applicants)

1. **Important Note:** Since we have limited accommodation and we want to give an opportunity to be in the presence of Pujya Swamiji to maximum number of persons possible, we can only offer shared accommodation in the room during the program. The participant will have to share the room with 1 or 2 more persons.

WE CANNOT OFFER SINGLE ROOM ACCOMMODATION.

Please bear with us.

2. Please make do with stay arrangements we offer.
3. The participants will have to vacate the rooms before noon on the next day after the last day of the program.
4. Please make arrangements for your onward & return journey, in advance, if you will be traveling by train in India. We suggest that you book your tickets – and if you are not selected / not attending the program, then you can cancel the booking.
5. Submission of Application does not mean confirmation of admission to the program.

We will send intimation to all the participants separately around the 1st week of Jan, 2010 whether they are selected or not.

6. Last date for receipt of completed applications is **15th Dec, 2009**
7. Please bring with you any medicines etc that you need during the camp.

Programmes in AVG Coimbatore



2009

September 30 to October 5	- Sandhya Gurukulam Camp
October 3 to 10	- Swami Pratyagbodhananda's Camp
October 10 and 11	- TTK Hospital's Deaddiction Camp
October 24 and 25	- Naturopathy Camp
October 31 to November 7	- Pujya Swamiji's Camp
October 31 to November 4	- Public Talks of Pujya Swamiji at Coimbatore
November 1	- Nineteenth Anniversary of AVG Coimbatore
November 5 to November 7	- Music Festival of Arsha Kalarangam
November 25 to December 5	- Swami Brahmaparananda's Camp
December 25 to December 28	- Swami Paramatmananda's Camp
December 31 to January 3	- Swami Brahmayogananda's Camp

2010

January 4 to 11	- Neema & Surya's French Camp
January 16 to 24	- Neema & Surya's English Camp

श्रीगुरुं भावये

राग-बिम्प्लास्

तालम्-आदि

पल्लवी

भावये श्रीगुरुं श्री दयानन्द यतिं
श्रितजन मानस वासिनं सन्ततम् ।

भावये

अनुपल्लवी

अमितमहिमान्वित आनन्द रूपिणम्
अखिल जगद्गुरुम् आश्रितकल्पतरुम्

भावये

चरणम्

वरमृदुभाषिणं परहित तोषिणं
बुधजनभूषणं भवभयदूषिणम् ।
एकान्त वेदान्त सारदिदृक्षूणां
प्रकटित सदानन्द स्वात्मरूपं गुरुं भावये ॥ भावये



rāga — bimplās

tālam - ādi

pallavi

bhāvaye śrīgurum śrī dayānanda yatiṃ
śritajana mānasa vāsinam santatam (bhāvaye)

anupallavi

amitamahimānvita ānanda rūpiṇam
akhila jagadgurum āśritakalpatarum (bhāvaye)

caranam

varamṛdubhāṣiṇam parahita toṣiṇam
budhajanabhūṣaṇam bhavabhayadūṣiṇam
ekānta vedānta sārādīdṛkṣūṇām
prakaṭita sadānanda svātmarūpaṃ gurum (bhāvaye)

Meaning

1. I contemplate on Sri Guru Dayananda Yati, who dwells always in the heart of his devotees.
2. I contemplate on Him who is ānanda endowed with limitless glories, who is the guru of the entire humanity, also who is a celestial kalpaka tree for those who surrender to him.
3. I contemplate on him who is always soft in his talks, who (enjoys) cares in the welfare of (for) others, who is a priceless adore to the enlightened souls, who dispels the fear of saṃsāra, who revels in one's own nature which is Sadananda (sat+ānanda) to those who are desirous of knowing the only truth of Vedānta.

Composed by Swami Sadananda Saraswati

PUJYA SWAMIJ'S SCHEDULE OF EVENTS *

1976

August 11 - 16 Berkeley: Morning: Kenopanishad in St. John's Presbyterian Church
Evening: A Teaching in the Tradition of the Upanishads at University of California, Alumni House

1980

August 21 - 22 Stanford University: What is Self Knowledge

August 26 -

September 4 University of California: Gita XV

August 27 -

September 4 Berkeley: Kaivalya Upanishad

1981

February 12 - 15 San Francisco: Gita

July 17 - 19 Weekend seminar in Piercy

1982

August 22 - 26 University of Utah: Gita II

October 14 -

August 17 Palo Alto High School: Finding Security, a Talk Series on Self Knowledge

1983

March 11 - 21 Hyderabad

March 22 -

April 2 New Delhi

April 3 - 5 Rishikesh

April 6 - 18 Bombay

April 19 - 29 Poona

May 1 - 10 Shimoga

May 11 Malagi

May 12 - 21 Hubli

May 27 - 31 Rishikesh

June 3 - 13 Bellary

June 16 - 26 Coimbatore

June 27 -

July 2 Rajapalayam

July 5 - 6 Rishikesh

July 7 Leave for Sydney

July 21 - 24 Hawai

July 25 Arr. San Francisco



** Left out in the last issue and now taken from certain available records and also from the detailed furnished by Swamini Vilasananda and Mr. Horacio Vajosky of Buenosaires.*

July	30 -	
August	9	East Coast Camp, Peterborough, Ontario
August	8 - 9	Hamilton, Ontario
August	10 - 13	Calgary
August	14 - 18	Seattle
August	19 - 21	Vancouver
August	25 - 28	Salt Lake City
August	29 -	
September	5	West Coast Camp, Montecito, CA
September	6 - 8	Denver
September	9 - 18	Flint
September	19 - 28	Thunder Bay
September	29	Ithaca
September	30 -	
October	4	New Jersey
October	5 - 6	Poughkeepsie
October	7 - 11	Philadelphia
October	12 - 16	New York
October	17 - 21	Wilmington
October	22 - 25	Florida
October	26 - 30	Nashville
October	31 -	
November	4	Louisiana
November	5 - 8	Santa Fe
November	9 - 13	Sacramento
November	14 - 18	Palo Alto, San Francisco, Marin County
November	19	San Francisco
November	20 - 23	Marin
November	24	Berkeley
November	25 - 27	Diamond Bar
November	28 -	
December	2	Denver
December	3 - 4	Walnut Creek, San Jose
December	5 - 14	San Fernando Valley, West wood
December	15 - 20	Santa Barbara
December	21 - 31	Edmonton—Winnipeg—Calgary (Canada)

1984

January	1	Freemont
January	2 - 4	Berkeley
January	5 - 16	Rio de Janiero, Brazil
January	17 - 23	London
January	24 - 30	Zurich, Switzerland
January	31	India
February	29	Rishikesh - Sivarathri
March	5	
April	12	Camps in Rishikesh
March	5 - 15	First Camp
March	19 - 29	Second Camp
April	2 - 12	Third Camp
May	11 - 20	Australian Camp
May	22	Arrives in Madras
May	23 - 30	Bhavan's Teachers'Camp at Kodaikanal
June	22 - 28	Toronto : Inaugural Function of Temple
June	29 -	
July	1	Philadelphia
July	2 - 5	Dayton
July	6 - 8	Fort Wayne
July	9 - 13	Lansing
July	14 - 19	Chicago
July	21 - 28	Allentown Camp
July	28	
August	2	Thunderbay
August	3 - 12	Peterborough Camp
August	13 - 17	Edmonton
August	18 - 26	West Coast Camp
August	27 -	
September	2	Hawai
September	3 - 8	Palo Alto
September	9	Sacramento
September	10 - 15	Santa Fe
September	17 - 22	Berkeley
September	23	San Francisco Seminar

September 24 - 26 Los Angeles
 September 27 -
 October 1 Wilmington
 October 2 - 7 Nashville
 October 8 - 11 Ithaca
 October 12 - 15 Staten Island
 October 25 - 31 Geneva

1985

June 11 Arrives in USA
 July 6 - 14 Humboldt National Camp, Arcata, California
 August 15 - 18 East Coast Weekend Camp, Staten Island, NY
 August 19 - 21 Bethlehem, PA
 August 22 - 25 Staten Island, NY
 August 26 - 30 Regina, Sask. (CANADA)
 September 4 - 8 Hawaii
 September 9 - 14 Vancouver, BC (CANADA)
 September 15 - 16 Seattle
 September 17 - 21 Sacramento
 September 24 - 25 Santa Barbara
 September 26 - 29 San Jose State University, San Jose, California

September 30 - 2 Fresno
 October 3 - 7 Los Angeles Retreat
 October 8 - 13 Santa Fe
 October 14 - 20 Palo Alto
 October 21 - 27 Diamond Bar
 October 29 -
 November 3 Dayton
 November 4 - 10 Lansing
 November 11 - 14 Staten Island

1986

May 9 - 12 AVG Saylorsburg
 May 16 - 19 Livingston, NJ
 May 23 - 25 East Brunswick
 May 28 -
 June 2 Bethlehem
 June 6 - 8 Nashville

June	9 - 16	Cherry Hill, NJ
June	17 - 20	Atlanta, GA
June	21 - 23	Flint, MI
June	24 - 27	Dayton, OH
June	28 - 30	Chicago, IL
July	1 - 5	S.F. Bay Area
July	5 - 13	West Coast Camp, Arcata, California
July	13 - 17	Fresno
July	18 - 24	Los Angeles
July	29 -	
August	2	Milwaukee, WI
August	3 - 9	Toronto, ONT
August	10 - 13	Ottawa, ONT
August	14 - 17	East Coast Camp at Bloomsburg, Pa.
August	20 - 25	Thunderbay
November	8	Inauguration of AV Retreat Centre
November	15	Seminar at Syracuse University
November	16	Weekend Students Program
November	21 - 22	Seminar at University of Wisconsin, Madison
November	23	Seminar at Albert Einstein Inst. New York
December	13 - 14	Seminar at Ottawa, Canada

1987

January	19	Three-Year Vedanta Course Inauguration
May	25 - 29	Arsha Vidya Pitham, Saylorsburg
May	30 - 31	New Mexico
June	1 - 5	Arsha Vidya Pitham, Saylorsburg
June	6	Tom River, NJ
June	7 - 12	Arsha Vidya Pitham, Saylorsburg
June	13 - 14	Children's Camp, Chicago
June	15 - 17	Arsha Vidya Pitham, Saylorsburg
June	18	Honesdale, PA
June	19	Arsha Vidya Pitham, Saylorsburg
June	20	Jersey city, NJ
June	21 - 25	Arsha Vidya Pitham, Saylorsburg
June	26 - 27	Needham, MA

दयानन्द गुरुं भजे
Dayānanda guruṃ bhaje

शिक्षकाणां शिरोरत्नं ज्ञेयाभिन्नं निरञ्जनम्। *śikṣakāṇāṃ śīroratnaṃ jñeyābhinnam nirañjanam*
अपारकरुणासिन्धुं दयानन्दं गुरुं भजे॥१॥ *apāraharaṇāsindhuṃ dayānandaṃ guruṃ bhaje (1)*

I worship Guru Dayānanda who is the crest jewel among teachers, who is non-different from what is to be known (Brahman), who is free from blemish, and who is the shoreless ocean of mercy.

वाणीविलाससम्पन्नं धीरं भक्तहितैषिणम्। *vāṇīvilāsasampannaṃ dhīraṃ bhaktahitaiṣiṇam*
जगत्सञ्चारिणं श्रेष्ठं दयानन्दं गुरुं भजे॥२॥ *jagatsañcāriṇaṃ śreṣṭhaṃ dayānandaṃ guruṃ bhaje (2)*

I worship Guru Dayānanda who is rich in the play of words, who is courageous, who wishes for the welfare of the devotees and who moves about the world.

भारतीयकलाचारोज्जीवकं सुधियं परम्। *bhāratīyakalācārojjīvakam sudhiyaṃ param*
स्थापकमार्षविद्यायाः दयानन्दं गुरुं भजे॥३॥ *sthāpakamārṣavidyāyāḥ dayānandaṃ guruṃ bhaje (3)*

I worship Guru Dayānanda who revives the Indian culture, who is wise, who is great, and who has established āṛṣavidyā.

शिष्योद्धारणनिष्णातम् अज्ञातकूरभाषणम्। *śiṣyoddhāraṇaṇiṣṇātam ajñātakūrabhāṣaṇam*
यतिवरमुदासीनं दयानन्दं गुरुं भजे॥४॥ *yativarāmuḍāsīnaṃ dayānandaṃ guruṃ bhaje (4)*

I worship Guru Dayānanda who is an expert in the upliftment of students, who does not know to utter cruel words, who is the best among *sannyāsīs*, and who is dispassionate.

Brni. Rukmini Ramamurthy
Disciple of Swami Paramarthananda

June	28 - 3	Arsha Vidya Pitham, Saylorsburg
July	4 - 5	Charlotte, N.C.
July	6 - 8	Arsha Vidya Pitham, Saylorsburg
July	9	Toronto
July	10 - 11	Garberville, CA
July	12 - 17	California Camp
July	18 - 24	Arsha Vidya Pitham, Saylorsburg
July	25 -	
August	2	Arsha Vidya Pitham, Saylorsburg, Camp I
August	3 - 6	Arsha Vidya Pitham, Saylorsburg
August	7 - 9	Pittsburg
August	10 - 14	Arsha Vidya Pitham, Saylorsburg
August	15 - 23	Arsha Vidya Pitham, Saylorsburg, Camp II
August	24 - 27	Arsha Vidya Pitham, Saylorsburg
August	28 - 30	Newfoundland, Canada
August	31	Arsha Vidya Pitham, Saylorsburg
November	1	1st Anniversary of AVG Saylorsburg

1988

First Sunday		Weekend Students' Program
Third Sunday		Weekend Students' Program
May	21 - 22	Seattle, Washington
May	28 - 30	Santa Fe, New Mexico
June	5	Ground Brkg Ceremony of Temple
June	25 - 26	New Orleans, Louisiana
June	28 - 30	Relatives Camp at AVG
July	3 - 10	West Coast Family Camp, San Rafael, Cal.
July	16 - 24	Teenagers' Vedic Heritage Camp
July	29	Gurupurnima
July	30 -	
August	7	Natya Sastra Siksa Camp at AVP
August	13 - 21	Adult & Family Camp
August	27 - 29	Boston, Massachusetts
September	3	Janmashtami at AVG
October	16	2nd Anniversary of AVG Saylorsburg
October	29 - 30	Minneapolis, Minnesota

1989

March	25 - 26	Washington, DC
April	8 - 9	New Orleans, Louisiana
April	15	Moorestown, New Jersey
April	22 - 23	Fort Worth/Dallas, Texas
April	29 - 30	Seattle, Washington
May	6	Easton, Pennsylvania
May	13 - 14	Palo Alto, California
May	26 - 29	Nat'l Committee Members' Convention, AVG, Saylorsburg
June	4	Staten Island Class Picnic, AVG, Saylorsburg
June	10 - 11	Ottawa, CANADA
June	18 -	
July	1	Dance Camp, AVG, Saylorsburg
July	1 - 9	West Coast Camp, Dominican College, San Rafael, California
July	15 - 23	Adult and Family Camps, AVG, Saylorsburg
July	23 - 25	Paris, FRANCE
July	29 -	
August	6	Adult and Family Camps, AVG, Saylorsburg
August	10 - 14	Toronto Children's Camp, Toronto, CANADA
August	26	Janmastami, AVG, Saylorsburg
September	29 - 30	Lansdale, Pennsylvania
October	7 - 8	Grand Rapids, Michigan
October	10	Ottawa Temple Consecration, Ottawa, CANADA
October	15	Third Anniversary Celebration, AVG, Saylorsburg
October	20 - 23	Parent's Camp, AVG, Saylorsburg
November	11 - 12	Albuquerque, New Mexico

1990

April	19 - 23	Rio de Janeiro, BRAZIL
April	23 - 29	Buenos Aires, ARGENTINA
May	25 - 27	Second annual National Committee Convention, AVG, Saylorsburg
May	28	Sri Dakshinamurti and Ganesa Temple consecration, AVG, Saylorsburg
June	2 - 29	one month Vedanta resident course for adults at AVB, Saylorsburg
July	1 - 8	West Coast Family Camp, Dominican College, San Rafael, California
July	14 - 21	Summer Family Camps, AVG, Saylorsburg
July	21 - 30	Paris, FRANCE
August	4 - 12	Summer Family Camps, AVG, Saylorsburg
August	11	Pujya Swamiji's 60 th Birthday celebrated at AVG, Saylorsburg



August	18 -	
September	2	Buenos Aires and Neuquén
September	9	Buenos Aires, Teatro San Martin:
September	10 - 14	TRINIDAD
September	15 - 16	Yellow Springs, Ohio
October	14	Fourth Anniversary Celebration, AVG, Saylorsburg
October	31 -	
7-Apr		Conducted a six-month resident course at AVG, Anaikatti

1991

May	1 - 19	Conclusion of three-month resident course, AVG, Saylorsburg
May	25 - 27	Third annual National Committee Convention, AVG, Saylorsburg
June	1	The three-and-a-half year resident course was started at AVG, Anaikatti
June	4 - 13	Vedanta and Stress Management Camp, AVG, Saylorsburg
June	8 - 30	Three-week Vedanta Camp, AVG, Saylorsburg
July	1	Consecration of the Sri Daksinamurti temple and the Sri Subramaniam temple
July	20 - 28	Family Camp I, AVG, Saylorsburg
July	28	Gurupurnima, pada puja to Pujya Swamiji, AVG, Saylorsburg
August	3 - 11	Family Camp II, AVG, Saylorsburg
September	28 - 29	Seminar in Buenos Aires, Argentina
October	13	Fifth Anniversary Celebration, AVG, Saylorsburg
December	22	Pujya Swamiji arrives in U.S.
December	24	
January	1	Christmas Family Camp, AVG, Saylorsburg

1992

January	5 - 19	Weekend Students' Program, AVG, Saylorsburg
January	6 - 13	Programs outside gurukula.
January	14 - 20	Winter Vedanta Retreat
January	20	Pujya Swamiji returns to INDIA.
May	22 - 25	National Committee Members' Convention, AVG, Saylorsburg
May	30 - 31	Boston seminar
June	7	Weekend Students' Program, AVG, Saylorsburg
June	21	Two-week Resident Course, AVG, Saylorsburg
June	27	Family Camp I, AVG, Saylorsburg



July	5	Weekend Students' Program, AVG Saylorsburg
July	11	V.H.P. Conference, Lehigh Valley, Pennsylvania
July	11 - 19	Family Camp II, AVG, Saylorsburg
July	19	Weekend Students' Program, AVG, Saylorsburg
July	20 - 26	First Gurubhai Reunion with Pujya Swamiji, AVG, Saylorsburg
July	26 -	
August	1	Paris, FRANCE
August	2	Weekend Students' Program, AVG, Saylorsburg
August	8	Open Center Seminar, New York
August	8 - 16	Family Camp III, AVG, Saylorsburg
August	15	Swamiji's Birthday/Aksarabhyasa, AVG, Saylorsburg
August	16	Weekend Students' Program, AVG, Saylorsburg
August	20 - 25	Santa Fe, New Mexico
August	26 - 27	Vancouver, B.C., CANADA
August	28	August 29 Portland, Oregon
August	30 -	
September	3	Seattle, Washington
September	5	Labor Day Weekend Seminar, AVG, Saylorsburg
September	6	Weekend Students' Program, AVG, Saylorsburg
September	11 - 15	Berkeley, California
September	17	Petersborough, New Hampshire
September	18 - 19	Cambridge, MA
September	20	Sixth Anniversary Celebration, AVG, Saylorsburg
September	21 - 30	AUSTRALIA
September	30	Returns to India
November	8	2nd Anniversary of AVG Coimbatore
December	25 -	
January	3	Christmas Family Camp
1993		
January	1	New Year Celebration
January	8 - 10	Stress Management Camp
January	16	Fundraising Dinner in Staten Island
February	20 -	
March	30	Rishikesh-Ashram
March	31 -	
April	8	Mauritius

April	8 -	
May	20	AVG Coimbatore
May	23 - 26	Buenos Aires, Argentina- Mandukya Upanishad
May	28 - 31	5th Annual National Committee Members' Convention Camp
June	5 - 19	Two-week Resident Course in Saylorsburg
June	21 -	
July	16	AVG Coimbatore
July	16	Returns to United States
July	17 - 23	Gurubhai Reunion with Sri Swamiji
July	24 -	
August	1	Family Summer Camp: Gita Chapter 7
August	1	Weekend Students' Program, AVG Saylorsburg
August	3	California: Sees Pujya Sri Swami Chinmayanandaji at the hospital before he attained mahasamadhi
August	15	Birthday celebrations at Saylorsburg
August	7 - 15	Family Summer Camp: Gita Chapter 9
August	21 - 29	Family Summer Camp: Gita Chapter 15
September	3 - 6	Labour Day Camp
September	10 - 17	California
September	18 - 19	Stress Management Camp
September	26	7th Anniversary of AVG Saylorsburg
October	4	Returns to India

1995

January	7 - 8	Buenos Aires, Argentina-2-day Seminar
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1996

January		
February	23	Buenos Aires, Argentina

1997

January	3 - 5	Buenos Aires: Talk on You are the problem; you are the solution
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1998

January	9 - 11	Buenos Aires: Talk on Sadhana & Sadhya
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Only 1999

March	13 - 17	Buenos Aires
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॥ आर्ष विद्या गुरुकुल पञ्चकम् ॥

(वृत्तम् ' उपदेशसार ' वत्)

गुरुकुलं न्विदं सुप्रतिष्ठितं पश्चिमे गिरौ घनवनान्तरे ।
सांख्यिकेश्वर प्रथित सद्गुरु स्वामिसन्निधौ संप्रकाशते ॥

This Gurukulam , well established amongst dense forests of the Western ghats, shines forth in the august presence of the Guru (Dakshinamurthy) who is co-located with (Narmada) Iswara and (Jnana) Ambika.

ज्ञानभास्करो यतिरुदारधीः दयानन्दन श्री सरस्वती ।
संप्रदायगां आर्षबोधनां शिक्षयन् बहून् विशदया गिरा ॥
उपनिषद्भस्मयुद्धतो गुरुः भीसते शरच्चन्द्रमा इव ।
शिष्यतारकैरावृतः सदा ज्ञानचातकैश्छिन्न संशयैः ॥

A veritable Sun in Learning, the exalted Sage Pujyashri Dayananda Saraswathy, rising in the firmament of Upanishads, glitters like the autumn moon, encircled by star-like disciples. He teaches traditional vedic knowledge in lucid language to many (disciples), freed from any doubts due to their keenness to acquire knowledge like the (proverbial) chataka birds (awaiting droplets of rain water)

पूज्यगुरुवरैः साधुबोधितो गुरुगणः पटुश्चात्रसज्जतान् ।
मोक्षसाधनं पारमार्थिकं ज्ञानसाधनं शिक्षयत्यथ ॥

Trained well by respected Masters, a proficient group of instructors, in turn imparts spiritual knowledge, which enables Liberation to those who assemble here.

लोकमङ्गले निरतचेतसा मार्गदर्शिना हिततमे पथि ।
भाति निर्मिताऽत्र लोकस्थापना वारयज्जनान् मतविपर्ययात् ॥

Instituted by Pujyashri Swamiji, committed to universal welfare and guiding in the proper direction, is established herein, an AIM FOR SEVA Movement, guarding against people's conversion into other religion.

ओम् वर्धतामत्र ज्ञानयज्ञः । विजयतां श्रीमेधादक्षिणामूर्तिः ।
चिरंजीवतु गुरुसार्वभौमः । रक्षतु नो धर्मः शरदश्शतम् ॥

May the Learning programmes here be ever on the increase. May Lord Dakshinamurthy ever preside here: Long live the Emperor amongst preceptors. May Dharma protect us eternally.

अहो भाग्यमहो भाग्यं सहपत्न्याऽत्र शिक्षितः ।
अतुल्यानुभवं प्राप्तं भावयेऽहं मुदा हृदि ॥

It is indeed very fortunate that I have been trained here along with my wife. I am happily revelling at the incomparable experience I gained.

जो. जयशमचन्द्रः

Hindu Mandir Executives Conference (HMEC) - 2009

19/09/2009 VHPA Press Release

Hindu Mandir (Temple) Executives representing 111 Temples and Hindu Organizations from more than 25 states of US and Canada converged in Lithicum, MD, a suburb of Washington, DC, to attend the Fourth annual Hindu Mandir Executives Conference (HMEC), from September 11, 2009 through September 13, 2009.

The temples and Hindu organizations were represented from British Columbia-Canada, Hawaii, and California on the West Coast to Florida, Carolina, and New-England-States on the East Coast including many states in the heartland of America.

This extremely successful fourth annual HMEC-2009 was another step in the development of network and relationships between Mandir executives to meet the goal of creating a cohesive and focused Hindu-American community with Mandirs as its nucleus. The participants were focused on developing programs to provide leadership to nourish, protect and sustain Hindu Dharma in North America.

Participation by several large Hindu organizations like Art of Living, Arsha Vidya Gurukulam, Arya Samaj, BAPS Swaminarayan Sanstha, Chinmaya Mission, Gayatri Pariwar, ISKON, Yogi Divine Society, Kauai's Hindu Monastery, JKP and JK Yog, Bharat Sevashram Sangha, Sikh Center of Virginia, Devotees of Narayani Peetam and Sadhu Vaswani, and Hindu temples all over North America made HMEC an inspiring experience for the attendees.

The Mandir executives represented a wide cross-section of the Hindu community. These attendees, who numbered over 250, were physicians, scientists, businesspersons, homemakers, engineers, etc., by profession besides being temple executives. They displayed a deep commitment in fulfilling the spiritual and social needs of Hindu-American community and an urge to create a legacy for the next generations that they can be proud of.

The group was diverse in terms of age, race, generation, as well as national origin. HMEC 2009 had a strong participation from the youth. Conference had some parallel sessions for the youth representing temples from across the nation. Pooja, Shaily and Jemin representing 'Shri Mangal Mandir' in Silver Springs, MD, were happy to have met youth just like them and said, "We gained new perspective within our own religion, we learned things that we can implement in our Mandirs and help our community"

Addressing the temple executives from across the country, Swami Dayananda Saraswati of the 'Arsha Vidya Gurukulam', who was the keynote speaker, emphasized that the Hindu Mandirs are "forms or manifestations" of tradition that can be handed over to the next generations. These 'forms' are very important and the next generations should be made aware of these to preserve ancient traditions. Swami Mukundananda of JK Yog talked about the Application of Management Science in

Mandir development in his inaugural address.

Hindu Mandir executives collectively deliberated on the evolving social, religious, cultural, spiritual, and next-generational needs of 2.5 million strong, confident, diverse and vibrant Hindu-American community. Dr. Michael Busch of the Bramhananda Saraswati Trust mentioned, "It is very inspiring to see the depth of understanding and devotion to the Vedic tradition of India. The cohesion and cooperation among all the temples to strengthen the enlightenment of Vedic knowledge in North America is encouraging."

Hindu perspective of SERVICE was discussed through ideas shared by Anju Bhargava of the 'Hindu American Seva charities' and Divya Selvakumar of Hindu NGO, 'American Hindu World Service (AHWS)'. Hindu-Jewish dialogue was continued through presentation by AJC.

This conference was striking in its use of Multimedia presentations. A multimedia video presentation by Dr. Michael Busch of 'Brahmananda Saraswati Trust', IA, on 'Maharishi Vedic City' was awe inspiring for its effort, ideals and objectives. Another moving presentation was made by Mrs. Cathy Wenuk a devotee of 'Narayani Peetam' of Sripuram Golden Temple and its beautiful soul-nourishing environment and surroundings.

Houston, TX ran away with the honor to hold the 2010-Hindu Mandir Executives' Conference(HMEC), after a tough competition between many cities which were interested in replicating this years' success and grandeur of 2009-HMEC. Dr. Sharma Tadepalli, of Meenakshi Temple, Pearland, TX, while accepting the honor of holding the next conference in Houston said, "HMEC is uniting Mandirs while

resolving issues and challenges facing the Hindu community. We want to unite temples in Texas and create a united front of all temples in Texas".

In the concluding session of the Conference, the delegates agreed on a series of Action items which emerged as a consequence of the deliberations and presentations:

- Hindu Seva Diwas: Conduct Seva(service) activities in large number of Mandirs on a single chosen day.
- Develop software and e-services for Mandirs. Apply readily available state of the art software technology to streamline routine Mandir operations.
- Develop Training Camps for Hindu Ambassadors in Mandirs, training Mandir adults & youths on essentials of Hindu Dharma and Hindu society, so that they can effectively articulate the richness of our traditions to larger public.
- Distribute Hindu Text Book Supplements to US School Districts on the history of India prepared by Hinduism Today.
- Develop Samskar Manual for Young Couples. Write a clear, simple and attractive book on Vivah Samskar.
- Establish Hindu Mandir Youth Network in USA.
- Establish Hindu Mandir communication channel, through Hindu Mandir News Letter. The delegates also agreed, and unanimously passed the following resolution for consideration of their temple's boards, in the concluding session of the Conference

Resolution:

We the delegates of the Hindu-American Mandirs at HMEC will help in all material ways possible to accelerate the restoration process of Hindu heritage sites world over. In particular, we appreciate and whole heartedly support Dr. Animesh Sinha efforts in preserving and restoring the sites of Braj.

Viṣṇu Sahasranāma Stotram¹

INTRODUCTION

Swami Dayananda Saraswati

Who is a normal person? Who is to decide that this is a normal or abnormal human being? Human beings have to decide what it takes to be a normal person. It is relative. Assume that in a given society all are abnormal from the standpoint of a different society. People in that society would never know that they are not normal. Therefore it is normal to be abnormal. So if it is normal to be abnormal then you are normal. Who is to decide?

Suppose from another planet where people are, let us say, aware of what Vedanta talks about, one fellow comes here. What will he think about us? This normal person will say we are all crazy. Let us look at what the Vedic *Rishis* think about us. Different people think about us differently. Someone thinks we are born of sin and some think of us as a bunch of particles. But the Vedic seers don't say that we are normal or abnormal. They don't make any judgment. They tell us, acknowledging a certain self-identity confusion as a universal fact, that the self as it is construed is not true. What you think about your self is not true and what is true about you is exactly what you would like to be – universally. Self-confusion is universal on this planet.

The *Rishis* have a drastically opposite vision of what one thinks about one's self. What they say is something I have no choice to know or not know. Because what I want to be is exactly what I am. I want to be free from being small, to be without any form of limitation, unhappiness, fear and so on. If I

had a choice before knowing what they said, I now lose all my choices. In fact the more you come to know, the fewer are the choices. The ignorant have more choices. So we lose choice now. I need to know.

What the *Rishis* say about you is just the opposite of what you think you are. It seems to be sane to think that you are as good as your body, mind, and senses. There is nothing abnormal about it. This body and mind have their limitations, therefore your emotions are not going to be very positive. There will be fear, disappointment, a sense of failure, rejection, etc. All this will be your lot and what you are not will be vast. Even if you have not seen the world, it is vast for you. So what you are not is always more than what you are. It is humbling to know that you have no say over a lot of things. In the universe this earth is not even a pinhead. A pinhead is a size that you can see, but in the map of the universe the earth will not be visible. So that you are small and insignificant is not any strange abnormal feeling. It is sane and objective. It is normal to feel insecure, frightened, unhappy, etc. Everything is normal. It is normal until you come across a *Rishi*.

The *Rishi* has a version of you that is just the opposite. He doesn't say that your body is limitless or the mind and senses that you talk about as small and insignificant. The *Rishi* doesn't alter that at all; he confirms that. He says that the body is time-bound,

¹ Excerpt from talks on Viṣṇu Sahasranāma in Saylorsburg, PA 2004, transcribed and edited by Swamini Srividyananda and June Rosenthal.

insignificant, never the same the next moment and is subject to time. Everything is in a flux. Your body, senses, and mind are limited; knowledge, powers, pervasiveness and strength are limited. But the *Rishi* says that in spite of your body-mind-sense complex being limited, as you know it, and even though it becomes more limited as you come to know more about it, as you come to know about what is all there in the scheme of things, still, you are free from limitation.

When you come to see your position with a proper background, more objectively, the limitation only grows. It doesn't shrink. Confirming this, the *Rishi* says that in spite of this body-mind-sense complex being limited, you are free from limitation. You can only ask, "How?" He seems to have a vision because he doesn't contradict the limitations at all. But he negates your thinking, "Therefore I am limited." Instead of 'therefore' he says that in spite of the body-mind-sense complex being limited you are free from limitation. What choice do you have? There is nothing to contend with. You can only ask for further discussion about it like Śvetaketu did in the Chāndogya Upaniṣad.

After twelve years of brilliant study when Śvetaketu returns home his father Uddālaka stuns him by asking, "Did you ask your teacher for that knowledge gaining which everything is known?" Śvetaketu replied "If my teacher had known he would have taught me. Is there such a thing?" His father tells him, "There is such a thing. What 'is', is one thing and that is you-*tattvamasi*."

The first statement what 'is', is one thing is upheld, is proven, by saying that there is a material cause out of which a lot of things are made like from gold different ornaments are made. They have different names and forms and differently uses, but all of them are gold. A chain has no being without the gold. The weight of the chain is weight of gold. The quality, *dharma* is gold. All that is there is

only gold—before, now, later. Knowing that gold, everything made of gold is known.

Similarly all that is here is one conscious being whose knowledge alone is this world including your body-mind-sense complex. The being of this conscious being is not different from consciousness because consciousness is being. There is no being without being consciousness. Consciousness is the being. Being consciousness is called in the Upaniṣad *sat* and *cit*. Everything 'else' is *sat cit* so it is *sat cit ananta*. That consciousness is you and that is truth of not only your mind and senses, but also, every mind and sense organ and everything that is there—all have their being in this one conscious alone. That which is limitless, whole, that you are, *tvamasi*. Śvetaketu's father went on telling him this nine times from different standpoints "*tat satyam sa ātmā tattvamasi śvetaketo*", that is *satyam* that is the whole, the truth, and the self.

Uddālaka says that all that is here is one thing. That one thing was there before this entire *jagat* came. To say that there was a being before the entire *jagat* and that being created the *jagat* is one way of looking at it. But Śvetaketu's father presented the whole thing in a way that cannot be presented better. He said, *viditam aviditam idam sarvam*, all that you see and know—sun, moon, earth, stars, life forms, means and ends, causes and effects—and all that you don't know, *agre*, before it came in to being, it was. How can you say the *jagat* was there before it came in to being? Where was it? Where was space for space to be? Everything came together. How can it be? It can be.

Uddālaka said, "This is a Banyan tree. What do you think of it? It is a vast tree. Where did it come from? It came from the seed. Pick up a fruit and open it. What do you see?"

"I see seeds and seeds and seeds."

"Did this tree come from one of those seeds?"

"Yes."

"Open the seed. What do you see?"

"Nothing."

"You can't say 'nothing' because you said that the tree came from the seed. So it must be in the seed. Do you believe it was there?"

"It must be there."

"How? You don't see but it is there?"

"Yes, it must be there."

Everything is the same in seed form. Everything is *sat cit ananta*; that limitless consciousness alone is that limitless knowledge. That limitless knowledge is this entire *jagat*, known and unknown, non-separate from consciousness. In the beginning there was word, knowledge, and the word was with God. In fact it is not that word was with God, the word was God. Word was not separate from that God.

We don't say that God created this world; the world was and is God. In this form or that form all that is there is only God. It is not one God but only God. One has no meaning. It is a member of a set and subject to fraction. There is only God. If this is the truth how can you be normal without knowing this? When a doctor visits a residential institution all the fellows join together and call him abnormal! So we pass ourselves as normal thanks to good company. Until the *Rishi* comes and disturbs, everything is okay. Then only we begin to look at the whole thing. There is no way of anyone being normal without this confused self-identity. Understanding the facts about all that is here is pure pragmatism. You have to be alive to what is then you are real whatever reality it has got.

The discussion that we are going to have is to look into what is. What is, is *Īśvara*. What is, this God, we are going to see through words, by unfolding the words and understanding the words.

When one wants to recognize what is, whatever that exists, then it is imperative we understand the reality of what is. What is, is the question and the answer is only what

exists. Whatever exists is there. What is it that exists? Is it one thing? 'Knowing which everything is known' talks of one thing. When everything is known, then that everything is reduced to one thing without resorting to reductionism.

Just for the sake of understanding we can say that there are two orders of reality. In that example of gold and chain, if you say that what exists is gold, the various ornaments are counted in numbers. If you reckon the substance as one, the manifold forms need not be counted at all. If you don't have a commitment to forms and you want to count only what is, then you end up counting one, one, one. What is there is a chain that is gold and the next one also is gold and so on. So one one one means gold gold gold. It is non-dually one. It is only one. Here your way of looking at it reduces the number of forms into one substance—what is one thing. This is not reductionism, reducing everything into one thing. What is, is one thing.

But what creates the necessity to look at all of them as one thing? The occasion is because there are so many forms. Here the chain itself has a count. If it has a human mind and thinks, "I am only a chain," then it has a sense of limitation and inadequacy. In the *Chāndogya Upaniṣad* it is said, "*tat satyam sa ātmā tattvamasī*." The chain is addressed; in this world of ornaments the adjective golden is not an adjective. It is *satyam*, truth and it happens to be *ātma* of the chain. Therefore there is no difference between *satyam* and *ātma*. The chain, bangle and ring have a being and it is *satyam*, *ātma*. When you use the word 'I' it means *ātma*. Therefore *tat satyam tvamasī*. That *satyam* being non-separate from *ātma*, being *ātma*, what you refer by the word 'I', is *satyam*. "O chain you are the shining gold. So there is no question of you not being a ring or a bangle, because the ring and bangle are also you." This is not a transcendental reality. It is just reality. Whatever you see is gold, so what do you transcend? Neither you can

transcend gold when you recognize chain nor when you recognize gold do you need to transcend chain. You don't need to transcend anything. When you say, "Touch wood," you don't transcend the chair.

The occasion for discussion is because of the confusion "I am a chain". That is abnormal. There is a confused self-identity. If there is confusion with reference to one object, that confusion may not cost you much. Sometimes it may. Suppose, having listened to Vedanta, you take a rattle snake as a rope, then it could become very costly! The mistakes are not very costly usually, so we get away with it—but it is costly.

Whatever is yourself, whether small or big, if you have confused self-identity it is a loss. This is the argument they give. When Vedanta says that you are the

whole, limitless,, the fellow wants to prove that he is small and not limitless. He spends all his time and his capacity to argue, all his logic and language to prove the point. The argument is, "If I am small, I don't want to be confused and deluded into thinking that I am not small." In fact you don't require any delusion because that you are small is very clear, and that you don't like it also clear. Even arguing with me is not to be small.

Suppose the self is mistaken for something else, then it is not an ordinary mistake. It is a loss. It is self-confusion. There is so much subjectivity that one can't be objective. If one has to be objective then one has to know the self. If the self is limitless and the only thing that exists, then the loss is infinite. If you are the limitless, then the loss is limitless to think that you are subject to limitation. Limitless cannot be separate from you. You plus limitless doesn't exist; limitless plus you doesn't exist. If it does, then there is limitless confusion with reference to the limitless. The confusion is limited because now and then you do forget your confusion. That is the time you are happy.

The whole issue is that the 'I' is limitless. If it is limitless then it has to be recognized as such, and then alone you are normal. Till then we accept each other and suffer each other. There is nothing else we can do so we need a support system. When the confusion is more, then the requirement of a support system becomes very important.

Tat satyam sa ātmā implies two things—what is and what we encounter. There is somebody who encounters, the subject, and something that is encountered, the object. Subject/object, knower/known is accepted as a reality. Not as a second reality but as a reality drawing its existence from the reality that we are talking about. The subject/object division doesn't really bring about a second thing. Object becomes whatever you know through various means of knowledge; objects recognized through the senses, and whatever we are able to infer based upon the data. What you believe to exist out there because of some basis is also an object. You the knower, and all the means of knowledge, and all the objects of knowledge—all three are the same one limitless alone. One plus three is equal to one.

What is, is only one. It is not a melting pot one. To say that the entire bunch of ornaments with different shapes and names and values are gold you don't need to melt them. If one has to melt them to make someone understand, then both will need to be melted. A lot of melting has to place. The concept is too crystallized. You don't need to do anything to understand. That all that is there is one is to understand this subject/object.

Subject is that which is centered on your body-mind-sense complex, the knower/known and the location, that is *adhyātma*. What you come across by the means of knowledge is *adhibhūta*. Light travelling at 180,000 and odd miles per second is *adhibhūta* reality. Related to that is the calculation of motion, time and distance that you study in different disciplines of

knowledge. But when you study all these you find that there is so much knowledge involved. There is a pair of eyes in me, in an owl, and a crow, to see. The owls' eye sees and the crow and your eyes also see. Wherever there are eyes they see. From its own standpoint it is *adhyātma*. An ophthalmologist, an optometrist and a retinologist deal with *adhyātma*, but what they study is not your eyes alone. Suppose in the creation every pair of eyes is made differently, then there will be no ophthalmology. But that is not so, which means there is total knowledge, an order. Eyes, ears and other senses imply a certain knowledge. You see different orders. When you recognize the total order it is not just *adhibhūta* alone. You see *adhidaiva* also. In terms of eyes, ears and any gland also, there is *adhidaiva*. You need to have a *devata* for a gland because it will come under *vaiśvānara*. Digestion is included in that. *aham vaiśvānaro bhūtvā prāṇinām dehamāśritaḥ prāṇāpānasamāyuktaḥ paccāmyannam cathurvidam* (Bhagavadgita:15.14)

Having become the digestive fire obtaining in the bodies of living beings, endowed with *prāṇa* and *apāna*, I cook the four-fold food. This is the speciality that we see in the Vedic discussion of *Īśvara*. When you include this *adhidaiva* *adhibhūta* and *adhyātma* then you have *Īśvara* the Lord. Understanding of *adhidaiva* makes you feel connected.

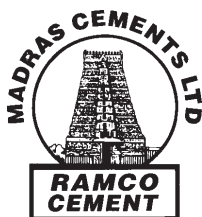
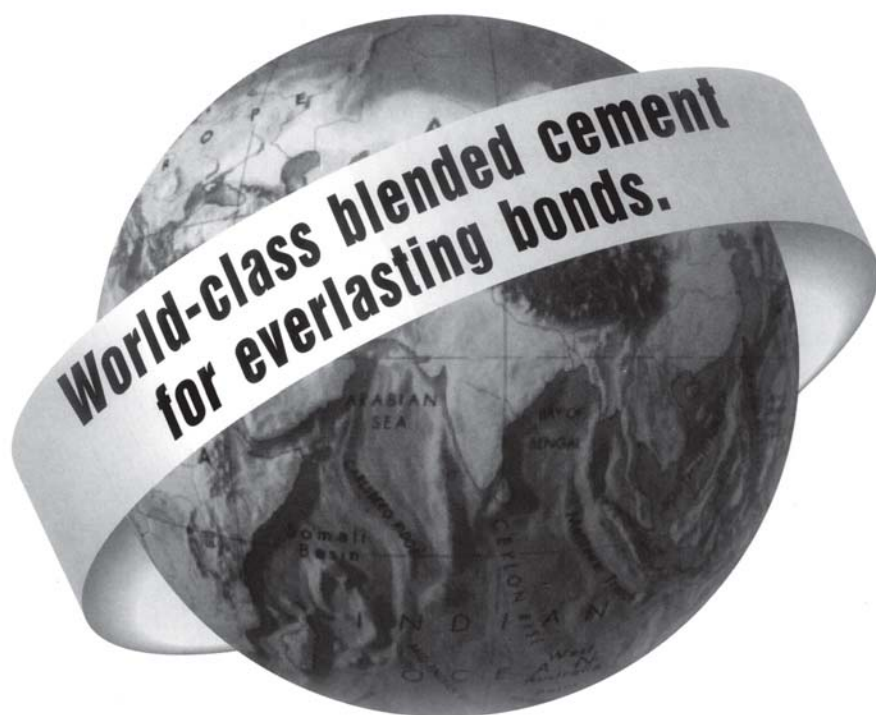
The sense of alienation is loss of objectivity. To be objective is to be normal and to be normal means you have to be objective. To be objective is to include *adhidaiva*. Pragmatic, practical, objective, sane and normal are considered irreligious words. They have no connotation of religion. The words do not imply any god or religion. "I am a practical person. I don't believe in all this." I say you are not practical because you have not

included 'what is' in your understanding of what is. Unless, in your vision of reality, there is completeness, where is the question of practicality? You are living in your own subjective world, edited and abridged and that too confused. You are living in a hazy, foggy, vague, nothing world with no touch with reality. Any little change makes you go out of gear.

So they want to address the sense of alienation, anxiety and concern in psychology, as though they are practical people. It is true that they have to address it, but the basic reality is one whole. You need to understand *adhidaiva*, *adhibhūta* and *adhyātma*. If you recognize the *adhidaiva*, the total that includes *adhibhūta* and *adhyātma* then you can say that all that is here is *Īśvara*. Then you are practical. The benefit in that is that you are sane and there is no more alienation.

If everything is *Īśvara* then in how many words can we recognize this *Īśvara*? One word is enough—*Īśvara*. What is *Īśvara*? One more word, then one more word, one more word, and so you have a thousand words. This is called *Viṣṇu Sahasranāma*. These words talk about the *svarūpa* as *satyam* the *ātma*. You are that whole. These are one set of revealing words. The *satya ātma* is all that is here, but how did it become all that is here intelligently? You have to say that this *satya ātma* is *sarvajña*. It has not become, but continues to be whatever it is. Gold did not become a chain; it continues to be gold. The chain is 'as though'. Similarly, the *adhibhūta*, *adhyātma*, your body-mind-sense complex and everything known and unknown, is the same whole. With all knowledge it manifests in this form. The unmanifest software, and manifest software, and 'as though' hardware is there. This is called *Īśvara*, the Lord.

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श्री दयानन्द पञ्चकम् Dayananda Panchakam

सदा स्मेरवक्त्रं कृपापूर्णनित्रं स्थिरं दीनमित्रं जनप्रीतिपात्रम् ।
सुविज्ञानशास्त्रं कषायाक्तवस्त्रं दयानन्दरूपं
मदाचार्यमीदृडे ॥ १ ॥

I worship my Guru Swami Dayananda Saraswati (an embodiment of compassion and ānanda), who has an ever smiling face, whose eyes are full of compassoion, who is a steady friend of the helpless, who is loved by all people, who is well-versed in the scriptures and who is in ochre-robe.

परब्रह्मनिष्ठं स्वतो धर्मनिष्ठं अहिंसैकनिष्ठं स्वशिष्यैः
सुजुष्टम् ।
यतीनां वरिष्ठं गुरुणाङ्गरिष्ठं दयानन्दरूपं
मदाचार्यमीडे ॥ २ ॥

I worship my Guru Swami Dayananda Saraswati, who is established in Parabrahma, who abides by dharma spontaneously, who follows ahimsā without compromise, who is deeply adored by his (numerous) disciples, who is the noblest among saints and who is the greatest among teachers.

सुशास्त्रे चरन्तं सदा सञ्चरन्तं जनान् बोधयन्तं
भवादुद्धरन्तम् ।
मठास्थापयन्तं गुरुन् पूजयन्तं दयानन्दरूपं
मदाचार्यमीडे ॥ ३ ॥

I worship my Guru Swami Dayananda Saraswati who (always) dwells upon the sacred scriptures, who is always on the move, who teaches the public, who uplifts (all) from saṁsāra, who establishes institutions for scriptural learning and who worships his Gurus.

कलानां प्रचारं दधानं विनम्रं स्वयं ग्रन्थकारं सतां
मानितारम् ।
नमत्तापहारं स्वयं निर्विकारं दयानन्दरूपं
मदाचार्यमीडे ॥ ४ ॥

I worship my Guru Swami Dayananda Saraswati who supports the promotion of all arts, who remains modest, who is an author and composer, who honours all great people,

who removes the pains of the supplicants and who himself remains undisturbed.

सदा शान्तमूर्तिं सदा क्षान्तिमूर्तिं सदा दान्तिमूर्तिं सदा
सत्यमूर्तिम् ।
प्रमाणप्रवृत्तिं दिशन्तं सुकीर्तिं दयानन्दरूपं
मदाचार्यमीडे ॥ ५ ॥

I worship my Guru Swami Dayananda Saraswati who is ever the embodiment of peace, accommodation, restraint and truthfulness, who (clearly) unfolds the frunction of pramāṇas and who is world-famous.

इदम्पञ्चकं यः पठेच्छुद्धचित्तः सदा मोक्षमार्गे
नितान्तं प्रवृत्तः ।
प्रसादात् स शास्तुर्भवेज्ज्ञानयुक्तः स जीवन्मृतो वा
भवेन्नित्यमुक्तः ॥

One who is steadily and sincerely engaged in the pursuit of mokṣa and who reads these five verses will be blessed wit knowledge by the grace of Guru. Whether lkiving or ddead, he will ever be free.

Arsha Vidya Newsletter

Annual Subscription: Rs.180/-

Published by:

V. Sivaprasad

Trustee, Sruti Seva Trust, Anaikatti
Coimbatore 641108

And

Edited by

S. Srinivasan

0422-2657001

Printed by:

B. Rajkumar, Rasi Graphics Pvt. Ltd.,

40 Peters Road, Madras 600014

Ph. 28132790, 28131232

Arsha Vijnana Gurukulam, Nagpur



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Date of Publication : 30th of every month

REGISTERED REGN. NO. TN / CHC / 175 / 09-11
LICENSED TO POST WITHOUT PRE-PAYMENT OF
POSTAGE WPP - 286 / 2009-2011

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यस्यादावाश्रितानां श्रुतिश्रमविनयप्राप्तिरग्रया ह्यमोघा ।
तस्यादौ पावनीयौ भवभय विजुदौ सर्वभावैर्नमस्ये ॥

I salute with all my heart, the purifying feet, the redeemers of the fear of Samsara,
of the one (the Guru) in whose refuge people gain humility, resolution of the mind
and śravaṇa (listening to the teaching) of the highest order to the utmost satisfaction.

Sankara

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