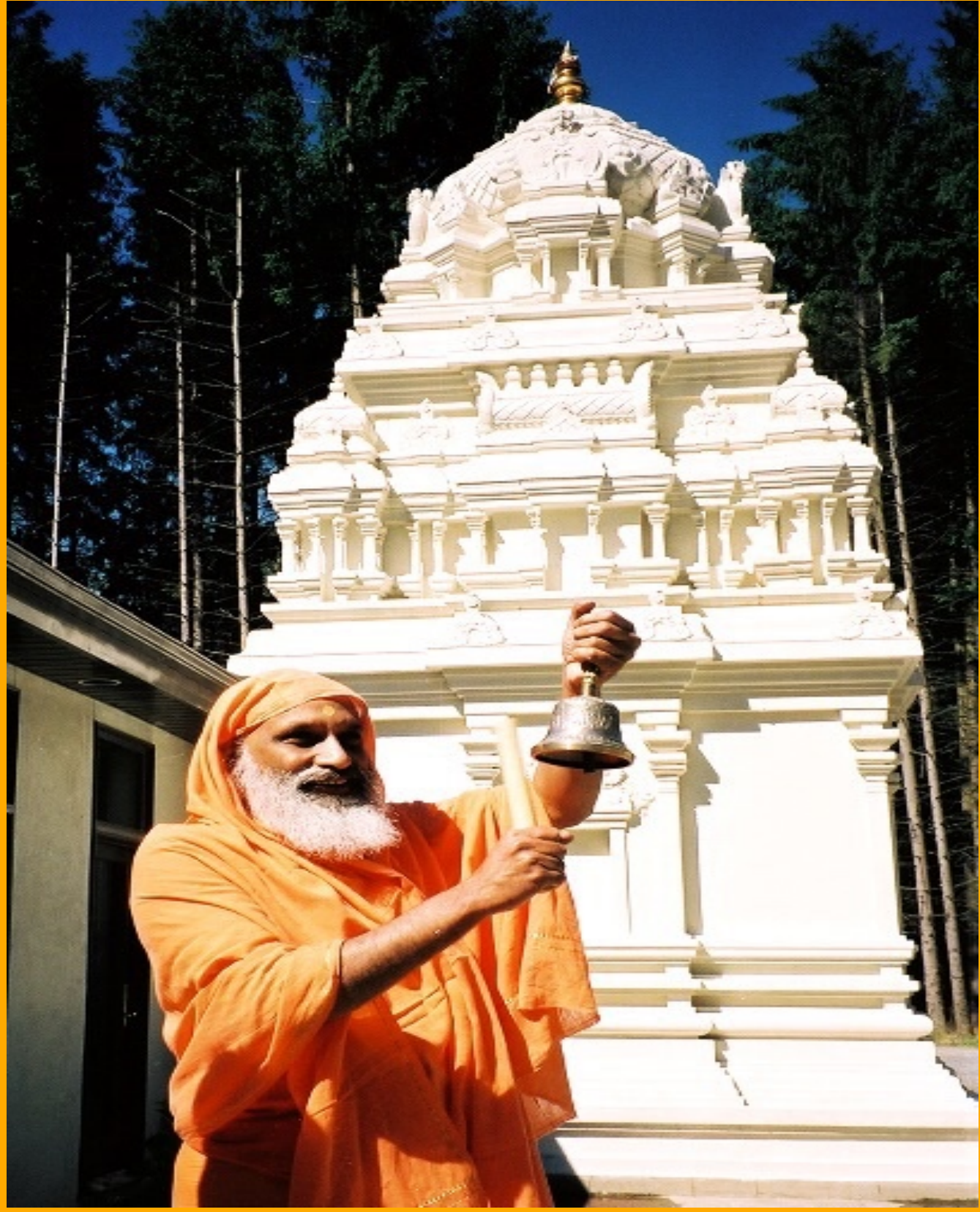




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Arsha Vidya *Newsletter*

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

Mantra 10

पुरुष एवेदं विश्वं कर्म
तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां
सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ २ ॥ १ ॥ १० ॥

*puruṣa evedaṁ viśvaṁ karma
tapo brahma parāmṛtam.
etad yo veda nihitaṁ guhāyām
so'vidyāgranthiṁ vikiratiha somya. (2.1.10)*

idam - this; *viśvam* - world; *karma* - rituals revealed by the Veda;
tapah - religious disciplines and meditation; *brahma* - Veda;
puruṣa - is *puruṣa*; *eva* - alone; *śaḥ* - the one; *yaḥ* - who; *veda* - knows; *etat* - this;
parāmṛtam - limitless; *nihitam* - present; *guhāyām* - in the *buddhi*;
vikirati - resolves; *avidyā-granthiṁ* - the knot of ignorance; *iha* - here itself;
somya - O pleasing one!

O pleasing one! The world consisting of Vedic rituals, religious disciplines and meditation, and Vedas is Brahman alone. The one who knows this limitless, timeless Brahman present in the *buddhi*, resolves the knot of ignorance here itself.

So far the *mantras* have conclusively unfolded that the entire *jagat* is born from this *puruṣa*. It means there is a clean set-up for the *śruti* to reveal what it exactly wants to teach. Previously, the *śruti* used the fifth case with the word '*puruṣa*' when it said, '*etasmāt jāyate*, born from this *puruṣa*'.⁵¹ Now it uses the nominative, '*puruṣaḥ eva idam*, this alone is *puruṣa*.' It is a *prakriyā*, a methodology. If the pot comes from the clay, then pot is clay. From the *puruṣa* everything came, and so *puruṣa* is everything. Śaṅkara points out the *prakriyā* here at the right time. He says, "Since the *jagat* is an effect of Brahman, it is *vācārambhaṇam vikāro nāmadheyam*— it exists only in speech, it is an effect and mere name." *Puruṣa*, the cause, alone is real. Anything that is born is *mithyā* because it is a product. Everything has come from this *puruṣa*, therefore, everything is *mithyā*; it cannot exist apart from *puruṣa*. Whenever the *mithyā* name and form is, there the *puruṣa* is. One does not require removing *mithyā* to understand the *puruṣa*.

In fact, there is no object called hills *mithyā* except in our understanding of the reality of the objects. We have the word, '*mithyā*' because we have the knowledge, and the knowledge is that the creation is non-separate from the cause. Creation is only name and form. It has no independent existence. It is *mithyā*.

There are two types of sentences in the *śāstra*, *adhyāropa-vākya* and *apavāda-vākya*. When the *śāstra* says, '*etasmāt jāyate sarvaṃ*, everything is born of this,' the sentence is called *adhyāropa-vākya*, a sentence making a deliberate superimposition. The sentence presents the *puruṣa* as the intelligent and material cause, and the *jagat* as the effect. The causal status attributed to the *puruṣa* is not a fact; it is a superimposition.

The *adhyāropa-vākya* is not to prove that all that is here is born of the *puruṣa*. It is meant to prove that 'all that is here is *puruṣa*'. The statement, '*puruṣaḥ eva idaṃ viśvam*, all that is here is *puruṣa* alone' is *apavāda-vākya*, a sentence negating the earlier attribution. The independent reality of 'all that is born' is negated here. In the sentence, 'all that is here is indeed *puruṣa*,' there is *bādhāyām sāmānādhikaraṇyam*,⁵² where the *sāmānādhikaraṇya* is to be understood in the sense of negation alone. It is similar to the sentence, '*sthāṇurayam puruṣaḥ*, the person is but a stump of a tree.' The sentence is meant to correct an error in perception wherein a stump of a tree is mistaken for a person. We are not qualifying the word '*sthāṇu*' with the word '*puruṣa*' or vice versa. The sentence negates the idea that it is the thief and what remains is the trunk of the tree alone.

Similarly, when one says, "All that is here is *puruṣa*," everything is swallowed or devoured, and the *puruṣa* remains. One's sight is only in the *puruṣa*. Only when the negation is done, can one understand, 'all that is here is *puruṣa*.' This negation is of the cause-effect relationship, not of the names and forms. Names and forms may continue to exist, but they do not matter.

All that is here is *Īśvara*. This is entirely a matter for understanding. The *Kaṭhapaniṣad* says, "There is nothing other than the *puruṣa* and *puruṣa* alone is the final end."⁵³ That *puruṣa* is to be recognised. What was originally asked by Śaunaka, knowing which everything is known, is now answered here.

Puruṣa eva idam karma tapo brahma: all this, including *karma* and *tapas*, is *puruṣa* alone. The word '*karma*' includes Vedic as well as worldly *karmas*. *Tapas* refers to various religious disciplines mentioned in the Vedas. It includes different forms of meditations also. The word '*brahma*' here means Veda. The Veda that reveals the various *karmas* and *tapas* is also included in 'all this'. That *puruṣa* is *param amṛtam*, limitless and immortal Brahman. Brahman is not bound by time and space.

Yaḥ veda: one who knows this Brahman. One may object here that if one knows Brahman, then Brahman becomes an object of knowledge and it becomes inert like a pot- because anything that is known is inert, being known, like a pot.⁵⁴ If Brahman is inert then one can gain only an indirect knowledge, and one is not interested in that at all. This is not a valid objection because one does not know Brahman as an object; it is the truth of the knower.

That Brahman is *guhāyāni nihitam*: abiding in the cave. The cave here is *buddhi*. *Buddhi* is compared to a cave because like a cave it is dark. One does not see anything inside a cave unless light is brought in. *Brahma-vidyā* is the light because of which one can recognise Brahman in the *buddhi*. The cognition that takes place while listening to the *śāstra*, dismisses ignorance about Brahman. It is unlike the cognition of a pot. The pot ignorance goes when one objectifies the pot. The object of thought is recognised and one says, "This is a pot." But here, there is no object for the thought, 'I am Brahman.' There is no subject-object relationship in this knowledge. The subject is Brahman and the object also is Brahman.

^{५३} इन्द्रपुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः चकटोपनिषत् १ ॥३॥११फ

^{५४} यदृश्यं तज्जडं दृश्यत्वाद् घटवत् ।

Saḥ avidyā-granthīm vikirati: he resolves the knot of ignorance. The word 'he' refers to the one who knows Brahman. *Avidyā-granthi* means the knot of ignorance. A knot is something that you can resolve. When you cannot resolve a knot, you say, "I do not even get 'the hang' of it." In a cluster of threads, the knot is all mixed up. Then you do not know which end to pull. If you pull one wrong end, it gets tightened. If you pull another wrong end, it gets tightened even more. You do not get the hang of it. This is *saṁsāra*. Anything that you do to get out, only pushes you into one more layer of *saṁsāra*. You do *karma*, *tapas*, *yoga*, and so on, and find again that you are a *saṁsārīn*. You do not get the hang of *saṁsāra*, but get hanged in the process. You think you are resolving the knot, but you are tightening it all the time. It is because the notion, 'I am the doer' prompts you to go about doing things. It is the doer who has all the knots. If you ask the question, "Am I really a doer?" then you get some hang of it. When you understand, "I am not a *saṁsārīn*, I am limitless Brahman, nothing is away from me," then the knot of is resolved.

Ignorance of the *ātman* makes one a small person. One becomes a desirer, desiring to be free from being small. The desire to be free is not there out of one's freewill, but is a natural desire. A *saṁsārīn* thinks that he can become free by achieving one thing or the other. If he matures in life, he becomes the desirer of the knowledge that frees him from the very desire itself. He seeks freedom in self-knowledge. The desirer of self-knowledge will last until that knowledge takes place. Ignorance keeps the desirer going, and keeps perpetuating itself. Due to ignorance there is desire, and due to desire there is action. This is the knot. When ignorance goes, the knot also goes.

The teacher says here that this knowledge has to be gained *iha*, here, when one is alive. He addresses the disciple as *somya*, O pleasing one. The address indicates that the teacher is happy with his disciple. Instead of addressing one, 'O sinner, ' it is a nice form of endearment. We are not talking of bondage which is real; we are talking of the notion of bondage that gets negated by knowledge. One resolves the knot of ignorance at this time and place in this body. While living one becomes free, and not after death. That is why the *śāstra* teaches a person, "All that is here is *puruṣa* and the *puruṣa* is yourself." We do not have any other agenda. When that knowledge takes place, the knot of ignorance is resolved for good.

The next section of this *Muṇḍaka* explains the same teaching that 'this *puruṣa* is everything' from another standpoint with a bow and arrow analogy.

। इति द्वितीयमुण्डके प्रथमखण्डः ।
iti dvitīyamuṇḍake prathamakhaṇḍaḥ ।

Thus ends the first section of the second chapter.

..... to be continued.

Vedanta Dindimah

..... Continuation 2nd part (First part appeared in September 2015 issue)

समष्टिव्यष्टिरूपौ द्वौ पदार्थौ सर्वसम्मतौ ।
समष्टिरीश्वरो व्यष्टिर्जीवो वेदान्तडिण्डिमः ॥ ६ ॥

samaṣṭivyaṣṭirūpau dvau padārthau sarvasammatau ।
samaṣṭirīśvaro vyaṣṭirjīvo vedantaḍiṇḍimahaḥ ॥ 6 ॥

समष्टिव्यष्टिरूपौ samaṣṭivyaṣṭirūpau - in the form of the whole and the part, द्वौ dvau - two, पदार्थौ padārthau - categories, सर्वसम्मतौ sarvasammatau - acceptable to all, समष्टिः samaṣṭiḥ - the whole, ईश्वरः īśvaraḥ - the Godhead, व्यष्टिः vyaṣṭiḥ - the part, जीवः jīvaḥ - the individual.

All thinkers accept that there are two categories, namely the whole and the part. The whole is the Godhead, and the part is the individual. This is the proclamation of Vedanta. (6)

ज्ञानकर्मपदार्थौ द्वौ वस्तुकर्त्रात्मतन्त्रकौ ।
ज्ञानान्मोक्षो न कर्मभ्य इति वेदान्तडिण्डिमः ॥ ७ ॥

jñānakarmapadārthau dvau vastukartrātmatantrakau ।
jñānānmokṣo na karmabhya iti vedāntaḍiṇḍimahaḥ ॥ 7 ॥

द्वौ dvau – the two, ज्ञानकर्मपदार्थौ jñānakarmapadārthau – categories of knowledge and action, वस्तुकर्त्रात्मतन्त्रकौ vastukartrātmatantrakau - established in the Reality and the individual doer, मोक्षः mokṣaḥ - liberation, ज्ञानात् Jñānāt - due to knowledge, कर्मभ्यः karmabhyaḥ - because of actions, न na - not.

Knowledge and action are two categories. Of them, knowledge has its basis in the Reality, whereas action in the individual doer. Liberation is gained by knowledge, not by actions. This is the proclamation of Vedanta. (7)

श्रोतव्याश्राव्यरूपौ द्वौ पदार्थौ सुखदुःखदौ ।
श्रोतव्यं ब्रह्म नैवान्यत् इति वेदान्तडिण्डिमः ॥ ८ ॥

śrotavyāśrāvyarūpau dvau padārthau sukhaduḥkhadau ।
śrotavyam brahma naivānyat iti vedāntaḍiṇḍimahaḥ ॥ 8 ॥

पदार्थौ padārthau - categories, द्वौ dvau - two, श्रोतव्याश्राव्यरूपौ śrotavyāśrāvyarūpau - one that is worth listening to and the other not worth listening to, सुखदुःखदौ sukhaduḥkhadau - causing pleasure and pain respectively, श्रोतव्यम् śrotavyam - the one worth listening to, ब्रह्म एव brahma eva – Brahman alone, अन्यत् ānyat - the other, न na - not,

There are two categories, one worth listening to that bestows joy and the other being unworthy causes pain. The one worth listening to is alone Brahman; not the other. This is the proclamation of Vedanta. (8)

चिन्त्याचिन्त्यपदार्थौ द्वौ विश्रान्तिश्रान्तिदायकौ ।
चिन्त्यं ब्रह्म परं नान्यत् इति वेदान्तडिण्डिमः ॥ ९ ॥

cintyācintyapadārthau dvau viśrāntiśrāntidāyakau ।
cintyam brahma param nānyat iti vedāntaṇḍimam ॥ 9 ॥

द्वौ दवु - two, चिन्त्याचिन्त्यपदार्थौ cintyācintyapadārthau – categories one that is worth contemplating and the other that is not, विश्रान्तिश्रान्तिदायकौ viśrāntiśrāntidāyakau - one giving repose and the other exhaustion, चिन्त्यम् cintyam - the one to be contemplated upon, परम् param - the Supreme, ब्रह्म brahma - Brahman, आन्यत् ānyat - the other, न na - not,

There are two categories, one that is worth contemplating and the other that is not. They result respectively in repose and exhaustion. The former is the Supreme Brahman. Other things are not worth contemplating upon. This is the proclamation of Vedanta. (9)

ध्येयाध्येयपदार्थौ द्वौ धीसमाध्यसमाधिदौ ।
ध्यातव्यं ब्रह्म नैवान्यत् इति वेदान्तडिण्डिमः ॥ १० ॥

dhyeyādhyeyapadārthau dvau dhīsamādhyasamādhidau ।
dhyātavyam brahma naivānyat iti vedāntaṇḍimam ॥ 10 ॥

द्वौ dvau - two, ध्येयाध्येयपदार्थौ dhyeyādhyeyapadārthau - categories one worthy and the other not worthy of meditation, धीसमाध्यसमाधिदौ dhīsamādhyasamādhidau – one bestowing thoughtless state and other agitation to the mind, ब्रह्म एव brahma eva – Brahman alone, ध्यातव्यम् dhyātavyam - to be meditated upon, अन्यत् anyat - the other, न na - not.

There are two categories, one worthy and the other not worthy of meditation. The former is conducive to the thoughtless state of the mind, whereas the latter leads to the agitation of the mind. The seeker should meditate on Brahman alone but not non-Brahman. This is the proclamation of Vedanta. (10)

To be continued.....

Nassadiya Suktam

Part 3 continued

तिरश्चीनः विततः रश्मिः एषां अधःस्वित् आसीत् उपरि स्वित् आसीत् ।

रेतोधाः आसन् महिमानः आसन् स्वधा अवस्तात् प्रयतिः परस्तात् ॥ ५ ॥

एषां (कार्यवर्गः) – (the aggregate effect) of these (*avidya, kama, karma* – the causes of Creation); तिरश्चीनः विततः चस्वित् आसीत् – did they spread in the middle?; अधः स्वित् आसीत् – did they (spread) below?; उपरि स्वित् आसीत् – did they (spread) above?; (न – not so); रश्मिः (सदृशः) – (They spread everywhere instantaneously like) the rays of rising sun; महिमानः – superior; रेतोधाः – the authors of the seed (*retah*) of *karmas* viz. *jivas*; आसन् .were born; स्वधा – food in the sense of the experiential world; अवस्तात् – inferior (and); प्रयतिः – the *bhokta jiva*; परस्तात् – superior; आसन् – were born(5)

5. Did the aggregate effects of the cause of Creation spread (first) towards the middle? Or did they spread downwards (first)? Or did they spread upwards (first)? Not so. (They spread everywhere instantaneously) like the rays of rising sun. Jivas superior in nature were born (in Creation). (So too) was the experiential world inferior/subservient to jivas born. The bhokta jiva is superior.

The Creation was instantaneous once it started. It is impossible to find out where it began, how it proceeded and where the process of Creation ended. The aggregate effects of these (*avidya, kama* and *karma*) were like *rashmihi* (rays of the sun). Just as rays spread all over instantaneously at sunrise, so too did the Creation spread (*vitatah aasit*) all over. This wonder is expressed through the use of *svit*, a particle of interrogation or inquiry. It often implies doubt or surprise and is translated by 'what', 'hey', or 'can it be so'. It also supplies a sense of the indefinite. The *pluta* (prolonged vowel) used in the verb *aaseet* is in the sense of ascertainment or considering the pros and cons (*Panini Sutra* 8-2-97). The three questions expressing wonder and surprise are: Did it spread in the middle (*tiraschinah*)? Did it spread downwards (*adhah*)? Did it spread upwards (*upari*)? Thus the simultaneousness of the Creation is pointed out by questioning its locus at the outset

But this declaration of the *suktam* appears to contradict the *Taittiriya Sruti* (Tai. Aa. 8-1), which speaks of an order of Creation, and states that space (*akasha*) was born from *atma*, air (*vayu*) from space, fire (*agni*) from air etc. True. There is an order of Creation. Yet, the impact of instantaneity is so great that for all practical purposes, it is sudden like a flash of lightning. Thus the order of Creation becomes imperceptible. In short, the Creation spread in all directions. This is why some cosmologists try to read the big bang theory into the *Naasadiya Suktam*. But according to the *Naasadiya Suktam*, there was no extremely dense matter before Creation that could explode out in the form of the universe. The five great elements space, air, fire, water and earth are themselves the products of Creation.

Next, the created *jagat* is classified. There are two major divisions. The first is the *bhokta*, *jivas* who are predominant, and the second is the *bhogyā*, the experiential world subordinate to *jivas*. The *bhogyā* is meant for the enjoyment or suffering of the *bhokta*. The nature and birth of *jivas* are described in the phrase *mahimanah* (superior) *retodhah* (authors of the seed of *karma*, the cause of Creation). Thus *Parameshwara* endowed with *maya* having created the *jagat* himself entered into it and made divisions in the form of *bhokta*, *bhogyā* etc. Entry of *Parameshwara* into the Creation is providing sentiency in the form of *cidabhasa* (reflected *chaitanya*/awareness). The *Taittiriya Sruti* in its statement 'Having created the *srushti*, *Parameshwara* entered it' (Tai. Aa. 8-6) etc. establishes this. Between the Creation of *bhokta* and *bhogyā*, the *svadha* (food), the *bhogyā* world is inferior (*avastat*) while the *bhokta* (*prayatihi*) is superior (*parastat*). In other words, *Parameshwara* created the *bhogyā* world subservient to *bhoktas* (*jivas*).

Thus the Creation in the form of *bhokta* and *bhogyā* was established in brief. The reason why it could not be elaborated in detail is now given.

कः अद्वा वेद कः इह प्रवोचत् कुतः आज्ञाता कुतः इयं विसृष्टिः ।

अर्वाक् देवाः अस्य विसर्जनेन अथा कः वेद यतः आबभूव ॥ ६ ॥

कः – which person; अद्वा – in reality; वेद – knows this Creation; कः – who; इह – in this world; प्रवोचत् – could describe it; इयं – this perceptible; विसृष्टिः – variegated Creation; कुतः – from which material cause; आज्ञाता – was it born ? कुतः – due to what efficient cause did it emerge?; देवाः – presiding deities; अस्य – of this jagat; विसर्जनेन अर्वाक् – after it was born; (कृताः – were created); अथ – when this is so (how can they know?); कः – who (else such as humans etc.) वेद – can know? यतः – from what cause; आबभूव – was this Creation born? (No one).....(6)

6. Who knows this Creation in reality? (No one). Who in this world could describe it? (No one). From what material cause was this Creation born? What is its efficient cause? (Perhaps the *devas* know). The presiding deities (*devas*) were (themselves) born after the Creation came into existence. When this is so, how could they know? Who else other than *devas*, such as humans etc., can know the cause from which it is born? (No one).

That the nature of Creation is difficult to understand is revealed through some rhetorical questions. Who (*kah*) knows (*veda*) the *srushti* (Creation) in reality (*addhaa*)? That is, there is no one who knows. Who (*kah*) indeed in this universe (*iha*) could describe (*pravochat*) it? No one. From what (*kutah*) material cause was this (*iyam*) variegated Creation (*visrushti*) born? Due to what (*kutah*) efficient cause did this Creation emerge (*aaajaataa*)? No one knows the answers to these questions or can provide any level of description.

Why should there be such difficulty when there are the omniscient *devas* (presiding deities/ cosmic functionaries) who should know? No, they (*devaah*) themselves were born much subsequent (*arvak*) to the birth (*visarjana*) of this (*asya*) universe of five great elements and elementals. How could they know the Creation existing even before their birth? How could they describe it without its knowledge? The fact that this *jagat* is very difficult to know is now concluded. *Atha* (when *devas* themselves are unable to know), who (*kah*) else such as humans can know the cause from which (*yatah*) this universe was born? That is, no one else can. Sri Vidhyaranya Muni draws one's attention to this fact when he states: Scholars of different schools of thoughts (including scientists) may give a plausible description of the *jagat* up to a certain point. But at one stage or the other, ignorance looms large on their face. When probed further, they have to say perforce that they know not. Because of its inexplicability, *Brahmajnanis* (persons having direct knowledge of Brahman) describe the *jagat* as a magic show (Panchadashi, ch. 6-143 and 146). Only Vedanta in the form of the Upanishads leading to fruition in the form of the direct cognition of *atma*/Brahman can solve this riddle of the multifarious *jagat*.

Just as the Creation of this *jagat* is difficult to understand, it cannot be sustained by anyone in the created universe either.

..... to be continued

Graceful Acceptance¹

Swami Viditatmananda Saraswati

The topic, graceful acceptance, is nothing but acceptance of the realities of life. To every situation that one confronts, both the individual, जीव and the Lord ईश्वर, contribute. जीव's contribution is in the form of पुरुषार्थ, appropriate self-effort. Appropriate self-effort includes देश and काल, time and place. Time is not only the time of the effort but the right duration over which the effort is made. ईश्वर's role is referred to as दैवम् or the grace of the देवता. This is what we call as destiny, fate, or luck. In other words, this is प्रारब्ध. Thus, both these factors, पुरुषार्थ and प्रारब्ध, are working in every situation.

Despite one's effort not every situation turns out to be favorable. There are unfavorable situations as well as favorable situations. We generally label the former as due to प्रारब्ध the दैवम् factor. We take the favorable situations as due to our effort. We require graceful acceptance of the unfavorable situations.

Is there someone who can have graceful acceptance of the unfavorable situations? The Bhagavad Gita says there is such a person and describes that person as a वीतरागभयक्रोधः (Chapt. 2.56), one who is free from craving, fear and anger. The Gita goes on further to describe this person as one who is totally resolved in ईश्वर, taking refuge in ईश्वर. In fact, मोक्ष is being comfortable with what is, being happy with what is. Graceful acceptance of the realities of life is being comfortable with what is.

The other aspect of graceful acceptance of any situation, favorable or unfavorable, is to act appropriately for the situation and not to react. When one acts one learns. When one reacts one is not learning. This is especially true for a human being. Humans grow by learning. A non-reacting behavior empowered by graceful acceptance is conducive for learning. The absence of graceful acceptance denies this privilege.

What precludes graceful acceptance is the expectation of ourselves to be all knowing. We obviously do not call all the shots and thus any situation has the potential to turn out to be less or opposite of what one's expectation is. This basic understanding is covered by one's pride that one should be all knowing. The wonder is, in spite of our limitations, we do succeed sometime. We do not fail in every situation. This is, in fact, the true miracle.

What is required in us is simply the appreciation of the fact that we are not all knowing and hence in spite of our best efforts, there will be situations when the outcome of our efforts will not be favorable. Similarly, someone else is also not all knowing and hence when we are the recipients of that person's actions, the outcome may not be favorable. Similarly,

1.Excerpted from talks given by Swamiji on June 19-21, 2015 in New Jersey, USA by Dr. V. Swaminathan

someone else is also not all knowing and hence when we are the recipients of that person's actions, the outcome may not be favorable. This is the reality of life. Therefore, the only agenda we have as a human being is to change our outlook to accept in humility both the favorable and unfavorable situations as the blessings of the Lord.

In graceful acceptance I negate what is unreal. I recognize the blessings of ईश्वर in all situations, ईश्वर is the self of all appearing in many costumes. Human journey, जीव यात्रा, is but to recognize this fact. Of course, no journey is without exertion. A great person said that pilgrimage is the royal way of putting up with obstacles. जीव यात्रा is a pilgrimage where one puts up with obstacles. In fact, this is the only agenda of ईश्वर. Situations which are unfavorable are nothing but ईश्वर's agenda to mold us to accept the realities of life.

Another aspect of graceful acceptance is how we deal with events, situations and people. No one can really fulfil my expectations in this world. As my demands are satisfied I find that I become more demanding. And when my expectations are not satisfied, I become angry. Anger etc. are not expressions of free will. They are the result of helplessness. A person is overcome by काम and क्रोध etc. There is a daily prayer, कामोऽकार्षीन्मन्युरकार्षीन्ममो नमः, it is काम that did it; it is मन्युः(anger) did it. Any unfulfilled desire translates into anger. The expression of anger is not deliberate. It just happens. That is why no one can deliberately get angry. One does not say I am going to get angry now and then gets angry.

An angry person deserves our compassion. If a person is angry towards me and I respond with anger, it is a one-step reaction. Instead, I can accept the situation gracefully and if at all I want to respond, I can do so with compassion. I give the benefit of doubt to the other person. Of course, I can give the benefit of doubt to myself as well. I accept what I am. This is the ultimate in graceful acceptance. I do not validate my anger as it is not my nature.

One has to develop a value to be free from impulses. I need to develop graceful acceptance. Initially I need to put up with situations, events and people. I need to have तितिक्षा, forbearance. I gradually grow into the value of graceful acceptance. Graceful acceptance leads one to ईश्वर. This is the pilgrimage one has to make in one's life. Go towards ईश्वर by graceful acceptance of His will. नाऽहं कर्ता हरिःकर्ता; I am not the doer; the Lord is. Subject yourself to His will. ईश्वर's agenda is also only to shape us and take us towards Him.

The only agenda we can have as a human being is to discover our true nature which is one of compassion. We are like the sandal wood that is covered with layers of dirt that hides its fragrance. We are covered with hurt and guilt. The dirt on the sandal wood is removed by rubbing it against a stone and the sandal wood exudes its natural fragrance. The stone that we need to use is प्रतिपक्षभावना, displaying a tendency that is opposite to anger, namely compassion. As situations rub against us, by graceful acceptance of them, our own inherent fragrance of compassion manifests. This alone is the agenda of the human birth.

Satsanga with Sri Swami Veditatmananda Saraswati

Arsha Vidya Gurukulam Indian Schools of Philosophy

1.Question

What does the word Mīmāṃsaka mean?

Answer

Mīmāṃsa means analysis. We call the school of thought that has analyzed the Veda as 'Mīmāṃsaka'. They were the first people to analyze the statements of the Vedas and arrive at the purport of these statements. They have done excellent work in developing methodologies to analyze and determine the meaning of the statements of the Vedas. The Vedantins also follow the methodologies developed by the Mīmāṃsakas in analyzing a text. It is important to determine the *tātparya* or purport of a text. Since these scriptures are a *pramāṇam*, means of knowledge, we have to understand what is intended to be conveyed by these statements. Even as you listen to me now, a part of your mind is determining what I am trying to convey and my intention. Sometimes, we say exactly what we mean and sometimes it may be said in an indirect way; sometimes, we suggest the meaning and, sometimes, we leave the listener to infer what is meant. The listener has to continuously analyze the sentences and determine the purport, the intended meaning. Communication takes place only when the listener understands a statement in the same sense in which it was intended by the speaker. Similarly, the scriptures intend to convey a certain meaning and we should understand the intended meanings of those statements. Therefore, it becomes very important to analyze the purport of the statements. What is the theme of the Upanishads? What do the Upanishads intend to convey? The Upanishads may vary in size and content and many things may be stated. We have to analyze and understand the central idea. The Vedantins conclude that the Upanishads want to convey that 'you are Brahman'. The one who thinks that he is a *jīva*, an isolated individual, is Brahman. Not only is there one god, but there is *only* god – One without a second. We arrive at this conclusion upon analyzing the statements of the Upanishads. If somebody else comes to a different conclusion, e.g., you are different from god, the whole teaching will be different. Therefore, it is very important to determine the purport of a text

What does the Bhagavad Gita teach? Śrī Śaṅkarācārya would say that the Bhagavad Gita's main teaching is your similarity with Brahman; there is no cause for grief and you are already free. The study of the Bhagavad Gita is meant to free us from grief, sorrow, and delusion. What is the cause of grief and delusion? It is ignorance. How does the study of the Gita free us from ignorance? It leads us to the knowledge of the Truth. Therefore, knowledge is the main theme of the Bhagavad Gita. What about *karma*? It is a means of knowledge too. Some may conclude that *karma* is the main theme and knowledge is achieved through *karma*. There are certain methods of analyzing these scriptural statements that were developed by the Mīmāṃsakas. In fact, they are called Mīmāṃsakas because they are experts at analyzing the Vedas. After all their analysis, the Mīmāṃsakas determined that the Vedas teach us *karma* and that the main purpose of the Veda is to enjoin action – the various dos and don'ts. Why is it so? They believed that one can attain *mokṣa* by performing the rituals prescribed in the Vedas. However, the conclusion of the Vedantins is different. They believe that the Vedas primarily teach the knowledge of the Self. To a Vedantin, *karma* is the means to *jñānam*, not vice versa. The Vedantins use the analytic method of the Mīmāṃsaka to challenge their conclusion. These debates and discussions often determine the meaning of the text. What is the main subject matter? What is the theme? What does the Veda want to convey? When the purport becomes clear, everything else also becomes clear¹.

2.Question

Was the Mīmāṃsaka tradition very popular when the Upadeśa Sāram was composed? Does it have a following even today?

Answer

We use the *pūrvapakṣa*, the position of an opponent, to unfold certain ideas and principles. Ramana Maharshi seems to begin the Upadeśa Sāram by refuting the position of the Mīmāṃsakas. This is a particular style of teaching. The essence of the first verse is that *īśvara* is the ruler and dispenser of the results of the actions and everything happens according to His rules. To make this point, a background is needed and the tradition of the Mīmāṃsakas forms a convenient background because they represent those who do not accept *īśvara*. Thus, this verse is being told to those who have difficulty in accepting *īśvara*.

¹ 2005 Arsha Vidya Gurukulam Family Camp *satsanga*. Transcribed and edited by Chaya Rajaram and Jayshree Ramakrishnan.

Īśvara is the *kartā*, the creator and the ruler. Everything takes place in accordance with His rules. This point is explained against the background of the Mīmāṃsaka's viewpoint so that it becomes clear to us. Thus, we may use the views of the opponent to make our own point. We pose questions and answer them; we present the opposite standpoint, show how that standpoint is incorrect, and then present the *siddhāntā*, our conclusion. These are questions that do arise in our own minds. This is the method of unfolding this knowledge. Whether or not there are Mīmāṃsakas today, there may be many who may have difficulty in accepting *īśvara*. All these people are taken into account and the first point made is that *īśvara* is the creator, the ruler, and the dispenser of the results of our actions. This is stated in the first line '*karturājñayā prāpyate phalam*', the result of action is obtained by the laws of *īśvara*.

The Mīmāṃsakas have done great service to the Vedic tradition. They are *vaidikas*, who adhere to rituals. It is not that there are many such traditional people nowadays. Ādi Śaṅkarācārya had to contend with the Mīmāṃsakas because they were very strong in his time. In fact, it was the Mīmāṃsakas who were largely responsible for establishing the Vedic religion in the context of Buddhism. When Buddhism, which rejected the Veda, had begun to spread in India, the great teachers of the Mīmāṃsakas re-established the Vedic religion and rituals. However, they went too far with the rituals; they believed that *karma* alone is the means to mokṣa. Ādi Śaṅkarācārya refuted them and asserted that it was jñānam or knowledge that is the means to mokṣa. That is why we find arguments against the teaching of the Mīmāṃsakas in Śrī Śaṅkarācārya's writings.

The Mīmāṃsakas represent people who have an aspiration for svarga, the heavens. Not all Indians believe in non-duality; most are dualists, worshipping *īśvara* in Kailasa, Vaikunta or elsewhere. Most people have a plan to go to some loka or the other according to their tradition. There are no traditional Mīmāṃsakas as such nowadays. What we have are different schools of duality such as Viśiṣṭādvaita and Dvaita. These schools of philosophy emphasize karma or upāsana. According to them, worship is the main means to achieve mokṣa. Only the Advaitins emphasize the role of knowledge in liberation.

In India, the mainstream accepts the existence of *īśvara*. However, each school of thought has its own views on the nature of *īśvara* and one's relationship with divinity. There may still be some traditional Mīmāṃsakas, but they are not in predominance. However, in unfolding the principles of Vedānta we refute the different positions of the Mīmāṃsakas, the Sāṅkhyas, the Naiyāyikas etc. These opposing positions are very important for us to understand and give us greater clarity regarding Vedānta. It is one thing to say that there is god. However, it is

quite another thing to analyze the position of one who says there is no god as in 'What are his arguments?' or 'Why does he say that?' The position that there is god then becomes much clearer to us. Therefore, these positions of the opponents are taken up for discussion so that we may gain further clarity. Often, these questions or similar questions arise in our own minds. Therefore, even though we may be addressing a Mīmāṃsaka, perhaps part of our question is also answered when we counter the views of the opponent¹.

3.Question

Will you please explain the standpoints of the Mīmāṃsakas, the Sāṅkhyas, and the Naiyāyikas?

Answer

The Mīmāṃsakas look upon *karma* as a primary means to *mokṣa*. The Sāṅkhya is another system of philosophy. The Sāṅkhyas accept two realities, namely, *puruṣa*, the spirit and *prakṛti*, matter. They claim that one gains liberation by knowing the difference between *puruṣa* and *prakṛti*. The Naiyāyikas, on the other hand, assert that the world is real; that *īśvara* is different from the world and you are a *jīva* who is a *kartā*, doer, and a *bhoktā*, enjoyer. The Naiyāyikas claim that one becomes liberated by knowing the different elements of which the world consists. Therefore, they analyze the world and provide the reasoning behind it. The Naiyāyikas are well known for giving us *nyāya*, logical reasoning. Their main contribution is '*pramāṇa-vicāra*', the analysis of the means of knowledge, e.g., perception, inference etc. They have analyzed the means of knowledge in great detail and their strength is their method of inference¹.

¹ 2005 Arsha Vidya Gurukulam Family Camp *satsanga*. Transcribed and edited by Chaya Rajaram and Jayshree Ramakrishnan.

Relating to Ísvara through Pujya Swamiji

by Swamini Svratmavidyananda Saraswati

Talk delivered on 1st January 2016, at Arsha Vidya Gurukulam, Saylorsburg

Om Sri Gurubhyo Namaḥ. Pujya Swamiji once said that the Hindu culture is a culture of commitment. It is a life of commitment. Our commitment is, really speaking, to being committed to dharma and to the *śāstra*. This statement contains the seeds for overcoming this difficult transition of learning to cope without the daily presence and guidance of our beloved Swamiji. We are at an interesting *sandhi*. *Sandhi* means transition. It is a transition of learning how to relate to our beloved Pujya Swamiji in new ways, by forging a new language and a new connection. This is not easy by anyone's imagination. In Pujya Swamiji's presence, we were all extremely coddled by the living *śāstra* that he embodied; we were embraced by his loving glances, his smile, his beautiful voice, and his ability to make each and every one so special and completely unforgettable. Each one going to him thought, "I am the best; he loves me the most!" And that is exactly what he managed to convey to everyone. Pujya Swamiji's love was not something contrived. This is the essence of who he was, the blessing of his very being. It is *ātmajñāna-prasāda*, the spontaneity that made him *purāṇa*, *pura eva navaḥ ca*. Swamiji embodied everything that was ancient and yet he conveyed the most ancient essence in a manner that was ever fresh, ever new, ever relevant, and ever pertinent. Pujya Swamiji taught the *śāstra* in a manner that could touch the most contemporary heart, the most hardened heart, and even the most jaded heart. This is what we overwhelmingly miss, which makes this transition very difficult. *Sandhi* is not just all about difficulties. It also brings freshness, a new capacity to think about issues differently, and in this way, it becomes easier to find a way forward.

I always thought about Pujya Swamiji as an *avatāra* that simultaneously embodied both Lord Rama and Lord Krishna in his person. Like Lord Rama, he was the embodiment of *dharma*. His was a life that was given entirely to *dharma* –to living it, teaching it, and protecting it for the world. Like Lord Krishna, Swamiji was incessantly playful. He played with words; he played with the paradoxes of the *śāstra*. Swamiji often playfully dwelt on the irony of how he was solving a problem –of self-inadequacy– that that did not exist. Above all, Pujya Swamiji played with our minds, and showed us how the knowledge of the *śāstra* happens in the mind, without the mind being its agent. Swamiji played with the complaining mind, the querulous mind, the doubting mind –all of them would be given pacifiers and be put to rest, so that the person was then able to enjoy and imbibe the knowledge undisturbed. We gained this knowledge not because of our minds, but in spite of our minds. In this rare combination of Pujya Swamiji embodying both Lord Rama and Lord Krishna in his person, I see a possible way of overcoming the difficult transition of his loss in our everyday lives.

Pujya Swamiji talked about the importance of *dharma* for emotional maturity. He emphasized doing what is absolutely right, *samānya*, and also cultivating the ability to apply the absolute laws in the everyday, *viśeṣa*. Finally *svadharma*, following one's responsibilities unswervingly is also very important. This embodies the first half of our śāstra, namely the karmakāṇḍa. This is what prepares one for knowledge, by helping one to grow. This is what makes one available for assimilating the teachings. When a mind that is cleansed of raga-dveṣa by being totally immersed in dharma is exposed to the teaching, something wonderful happens. The knowledge of ātmā abides in the mind and refuses to leave. This kind of assimilation needs the concrete foundation of dharma.

Then comes self-knowledge itself which Pujya Swamiji was such a master at unfolding and living. This knowledge is our only ornament because it teaches us that saṃsāra, the strife and the pain in the everyday, is a figment of our imagination. It is not real. It is something that we experience every day, so it has a certain level of reality, but what kind of a reality does this saṃsāra have that can neither be affirmed, nor be denied? *Saṃsāra* cannot be affirmed, as it is totally absent in sleep, or whenever one is happy, and it cannot be denied because it torments the person at other times. Therefore, the only thing to do with this kind of a reality that can neither be negated nor be affirmed is to see it with a sense of humor, to be able to eventually dismiss it in the light of the śāstra. What Pujya Swamiji has taught us in abundance are the main forms in which he is manifest now. I do not mean to imply that Swamiji is not manifest in other forms. He is in every nook and corner of the Gurukulam. He is everywhere, and he is also especially present in all the beautiful shrines that have been made in his memory, where one can go and sit with him. He is manifest as you; he is manifest as me. However, I wish to focus on these two manifestations –*dharma* and *atmajñāna* because these are the manifestations of Swamiji one can tend to miss. However, they are the very ways in which we can forge a new language to communicate with Pujya Swamiji now.

The first manifestation is *dharma*. *Dharma* was very dear to our Swamiji. Whenever we are close to dharma and are completely one with it, Swamiji shines in our heart. Whenever we do what is right, whenever we reach out to someone, whenever we are able to be bigger than the problems that confront us, whenever we commit to our growth, and whenever we are able to be compassionate, Swamiji shines in us, as us. This is one manifestation that can easily be glossed over, especially at this time of grief. Because one seeks comfort and one wishes to be comforted, one can easily miss this manifestation. From the roots to the fruits, the seeds of this emotional growth are with us. We just have to sit, breathe and allow this to manifest, consciously, not just as a tribute to Pujya Swamiji --that is just the first level-- but also as a shining reflection of Pujya Swamiji himself. This is something, which is extremely crucial. The more we are committed to *dharma* and self-growth, the more he is with us; nay, he is us.

The second manifestation is *atmajñāna*, the *śāstra* itself, which was extremely dear to him. The *śāstra* is something that is to be pursued. The *śāstra* has to be pursued with dedication and commitment; it is non-negotiable and without compromise. It cannot be that once in a while I come, and then disappear, or I come once a year and I listen to the teachings. It is a commitment. This is what the life of commitment is because *yamevaiṣa vṛṇūte tena labhyaḥ, tasyaiṣa ātmā vivṛṇūte tanūṃ svām* –as the Kaṭhopanīṣad says, the *ātmān* shows itself only to the one who chooses it. Therefore, if there is anyone waiting for the “call” to study the *śāstra*, please reconsider because the commitment has to come from oneself first, before the knowledge will speak. And whenever the *śāstra* shines in the heart, whether one is teaching, playing with words of the *śāstra*, or whether one is doing *sravaṇam*, or whether one is meditating, doing *mananam*, or contemplating, Swamiji is out to play, with his whole gamut of words, paradoxes, and the clarity, and the reverence. Each time the *śāstra* is adored, Pujya Swamiji comes to life in the form of his total *śraddhā* that one day the *śāstra* will bless each and every heart. This is another manifestation of Pujya Swamiji and another language to communicate with him starting this year. The best way to relate to Pujya Swamiji is by being close to the *śāstra*.

We cannot choose between these two manifestations –dharma and *atmajñāna*. Although it might be tempting for one to choose one over the other, thinking “Oh, you talked about two manifestations, I will choose dharma and because the *śāstra* is not really for me,” one is doing oneself a grave disservice. If one chooses to grow spiritually and be a dharmic person, and that’s all that one wants, it is like getting dressed in a tuxedo just to sit at home. When you ask such a person, “Are you going somewhere, to a concert, or to an opera?” He says, “No I am not.” Then, puzzled you ask him again, “Are you having some formal function at home?” He replies “No, no I ’m not.” Frustrated, you ask: “Then why are you wearing a tuxedo?” Unfazed, he replies, “Just like that!” The tuxedo-wallah is dressed up with no place to go, what a tragedy!

And if one has the hubris of thinking that one can straightaway plunge into Vedanta without the *dharma*, without the necessary preparation, that is much worse. It is like going out with no clothes at all. One is wearing the “Emperor’s clothes!” One thinks one is dressed in the *śāstra*, but one only makes a fool of oneself. This is why we need both these manifestations of Pujya Swamiji, which we have to embody, and allow them both to shine in our hearts. May Pujya Swamiji guide all his devotees by abiding in our hearts in the form of these manifestations. This is my prayer for everyone here. And I pray that everyone has a very happy New Year. Thank you very much. Om tat sat.

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06:30-07:20 Asana Practice
 Breakfast
 09:00-09:50 Yoga Valli*
 10:00-10:50 Principles of Asana Practice**
 11:00-11:50 Chanting
 Lunch
 15:00-15:50 Yoga Valli*
 Tea
 16:10-17:00 Principles & Practice of Pranayama**
 17:10-18:00 Principles & Practice of Dhyanam***

*Yoga Valli is the commentary on Yoga Sutra by T Krishnamacharya
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For any query regarding the courses, please send email to santatmananda@gmail.com or ng.gupta@rediffmail.com

DEAR ALL,

SWAMI DAYANANDA ASHRAM, Rishikesh cordially invites you for TWO CAMPS as per details below by SWAMI TATTVAVIDANANDA SARASWATI who shall be assisted by SWAMI SANTATMANANDA SARASWATI, in accordance with the AGNYA of PUJYA SWAMI DAYANANDAJI.

During these days you will be exposed to Meditations, Yoga and Chanting . There will also be Puja done 2 times a day to Pujya Swamiji's Samadhi for everyone's participation during these days.

SWAMI TATTVAVIDANANDA who is inducted as a trustee of Sri Gangadhareswar Trust, Swami Dayananda Ashram is a learned pandita of Sanskrit and Vedanta. **With his rich store of knowledge, in a cheerful unaffected manner, and his eagerness to share, Swami Tattvavidananda is highly appreciated and a beloved teacher respected and welcomed all over the world**

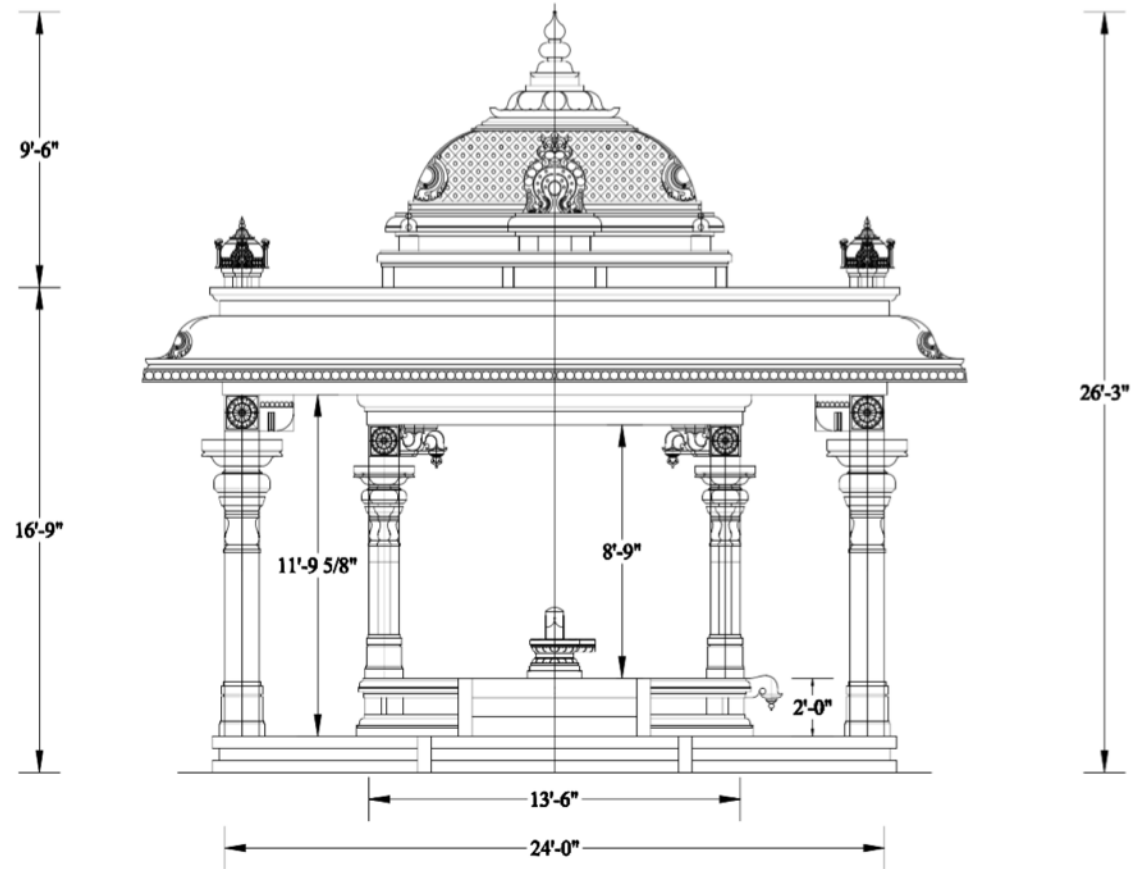
**March 09-18 CAMP 1 - VIVEKACHUDAMANI (SELECTED VERSES)
March 21-30 CAMP 2 – UPADESA SAHASRI (SELECTED VERSES)**

We once again whole-heartedly welcome you with this special invitation to the above courses.

You may participate in the event by logging on to www.dayananda.org/course/login.php

Thanking You,

With Regards,
Swami Suddhananda



FRONT ELEVATION

DESIGNED BY:
SRI VAIDYAMATHA SHRAPOI ASSOCIATES
TEMPLE ARCHITECTS, BUILDERS, & SCULPTORS,
NO 41, JNAGAR, 2nd CROSS STREET, PANAYUR,
KCR, CHENNAI-600119

PROPOSED ADHISTANAM FOR PUJYA SRI DAYANANDHA SARASWATHI SWAMIGAL
RISHIKESH

DEAR DEVOTEES/STUDENTS,
DONATIONS ARE INVITED TO CONSTRUCT THE ADHISTHANA OF PUJYA SWAMIJI.

CHEQUES & DRAFTS CAN BE ISSUED IN FAVOR OF "SRI GANGADHARESHWAR TRUST".
A RECEIPT FOR EVERY CONTRIBUTION MADE CAN BE AVAILED WITH 80-G BENEFIT.

Regards
SWAMI SUDDHANANDA

Rajkot Shraddhanjali



Arsha Vidya Mandir organized "Shraddhanjali Sabha" to Puja Swami Dayananda Saraswatiji at Rajkot Ashram on 18th October 2015.

Pu. Swami Krishnamaniji Maharaj, Arsha Vidya Mandir Trustees and Pu. Swamiji's followers were present. In the beginning of the program some BHAJANS were sung by S.N.K. School staff followed by "Bhavanjali to P.Pu. Swami Dayanandaji by (1) Dr. Pratibhaben Dave. (2) Ms. Tejal Pandya (3) Mr. Dean Lesser from Chicago (4) Pu. Swami Krishnamaniji Maharaj.

Ms. Tejal Pandya said " Words fall short to describe the greatness of Puja Swamiji. Only word I recollect now to describe him is "PURNA". PURNA means complete. It includes everything and anything. Nothing is left out. Pu. Swamiji always stressed on converting ourselves from consumers to contributors. So let us become contributors and contribute towards society in whatever means - tan man dhan whatever is possible for us. Pu. Swamiji will always be a part of us will never become past. So let us keep him alive through Satsanga and studying Vedanta

Pu. Swami Paramatmanandaji concluded the program saying it a great loss not only to the Nation but the whole World. When Sri Narendra Modiji met him at Rishikesh it was his first question to him what he did for poor.

More than 125 Chhatralaya for poor Students, in India are running by through AIMS (All India Movement for Seva)

PORBANDAR ARSHA SANSKRUTI TIRTH'S CAMP AT AVG



Campers With Acaryas



Class

Arsha Sanskruti Tirth, Porbandar, Gujarat conducted a spiritual camp at AVG, Anaikatti from Dec 14, 2015 to Dec 21, 2015. The camp was conducted by **Swamini Nigamananda** and **Swamini Nityakalyananda**. Swamini Nigamananda has done a long term course at AVG, Anaikatti during 2002-2005. Swamini Nityakalyananda has studied Vedanta from Swami Veditatmananda. Around 35 students participated in the camp.

Every day there was a **Guided Meditation** session, followed by three classes of **Viveka Chudamani**. **Chanting** of Vishnu Sahasranama and Gita were also taught, besides **Satsang** session, where the student's questions were answered. The campers also participated in the Gita Jayanti celebrations on Dec 21, 2015.

Swamini Nigamananda said, "Pujya Swami Dayananda Saraswati has spent a major part of his life at AVG, Anaikatti. Hence we are able to feel the divine vibration, presence and blessings of Pujya Swamiji at AVG, Anaikatti. All of us were well taken care by the Acharyas, Swamis, Swaminis and Staff. The students wanted to experience our old great Gurukulam culture and here, all their wishes were fulfilled by a serene, spiritual and peaceful atmosphere. We are thankful for AVG's unique hospitality."

"**Nature is at her best** here in the Gurukulam. ..."

"The Gurukulam is located in a **beautiful location**, surrounded by Blue Mountains, with natural flora and fauna, **cool breeze**, two temples and twittering of the birds.

"It was a **pleasant experience** visiting the **Kutia of Pujya Swamiji**, **Art Gallery** on Pujya Swamiji and the temples. I appreciate the **vision of Pujya Swamiji to provide such a natural environment for study of Hinduism**." – These are few feedback from the campers

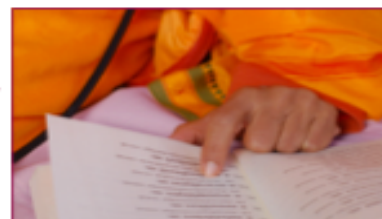
Report by N. Avinashilingam

Photos by uga/ tomoko



*Arsha Vijnana Gurukulam
Announces
On-Line Certificate Course
in Vedanta and Sanskrit
with
Swamini Svatmavidyananda
and
Janani Chaitanya*

February 18th through March 20th



The study will include an Upaniṣad, a Chapter of Pañcadaśī, salient verses from Bhagavad Gītā, Sanskrit, chanting, and meditation. Although the course will be held in Eugene, it will be broadcast online and will be accessible for everyone, regardless of physical location. There will be simultaneous tracks provided to complete the course and earn a certificate, suitable for people with fixed or demanding schedules.

Please write to janani_c_or@yahoo.com to express your desire to enroll latest by 15th of February 2016.

PARAMETERS REQUIRED BY SWAMIJI / SWAMINIJI FOR THE DIRECTORY

Name :	
Address	
Telephone no :	
Mobile no. :	
Email id :	
Poorvashram name :	
Course :	
Date of birth :	
Date of Sanyasa :	

Pujya Swamiji's disciple Swamijis list is being updated. Please fill up the above form and also attach photo for our records

Swamiji

O Swamiji, blessed Master!
Your passing has shaken the world.
It has rumbled the Himalayas
And even made the Gods weep.

O Swamiji, breath of life!
They say you're gone, but how so?
For you who art the embodiment of knowledge,
Whence did you come? Whither did you go?

O Swamiji, Guru of Gurus!
You're not gone.
Though I didn't know you well, I see you shining
Bright in my teacher's heart.

O Swamiji, dearest Compassionate One!
We know you're not really gone.
Knowledge flowed from you like the Ganga from Lord Vishnu's feet.
You are the timeless and immaterial essence of the Veda – how, O Master, can you be gone?

O Swamiji, Guardian of the World!
For as long as the Veda exists, you exist.
And even if they fade, you will not fade.
For it is from your omnipresent, omniscient essence that the Veda will arise again.

O Swamiji, embodiment of Surya!
When I saw you, I saw light in your eyes.
I see the same light in my teacher's eyes.
This light is the boundless light of all worlds and all states.

O Swamiji, Bestower of Grace!
You gave and gave and gave,
Working tirelessly for the sake of all beings.
This infinitude can only come from the infinite.

O Swamiji, Beloved Bhagavan!
It is no secret that you are Lord Shiva himself.
With hearts filled with awe, love and respect,
We gratefully bow our heads at your lotus feet.

David Jensen, London

An Ode to A Mahatma

When I was told by my Swamini Amma – that I am anadi I am ananta
An urge flared up in my heart, like the raging fire, to experience this ananda
As the craving grew, a mahatma, a jnani – in my life, came
Swamiji he is called but viveka and vinaya - are his true fame
My friends, today I am here to tell you an interesting vishaya
About this Mahatama who knowingly or unknowingly accepted me as his shishya

I am not here to tell you, many of his magnificent traits
Nor here to tell you, that he has earned, two memorable doctorates
And not even to tell you, that he teaches six subjects in one, as he orates
Nor, to tell you, in a century, only one such mind emanates
But I am here tell you, about the things, that he does a lot
How he does those, I know not!!

Light footed, as he walks into this hall, believe you me, the earth shakes
In his resounding voice, when he talks, the entire hall reverberates
Then his loaded words start spreading around, at a rapid pace
Appearing as if they can change, the fate of the entire human race
But how he does it, I know not!!

His words hit us like z arrows, penetrating our hearts
Spell Bound by his voice, his message ever glows in our thoughts
Systematically and forcefully, he uncovers the hidden truth, I surely can tell
In between he narrates a story, and goes into an uncontrollable laughing spell
How he does it, sorry my friends, that I know not!!

With utter selfless passion, teaches He
Whatever he preaches, practices He
Endowed with inner knowledge, what fear is, he knows not
Though showered by constant praises, desires touch him not
How he manages to do all this, I know not!!

At times, he wanders around, tasting the nectar of nature, abiding in the Self
He looks at the meadows, the trees, the river, and the mountain shelf
Lo and Behold, they all disappear, leaving him alone, with his own real Self
At that timeless moment– he feels his inner presence, and nothing else
The all-pervading presence, not different from the Supreme Self
How he does all this, that I certainly know not!!

How he does all this is bugging me more and more
So, here and now, here and now, I start a journey to explore
Explore all the words he has ever spoken
Including the Vastu that makes every thing happen
Wow, I see a flash, that has started to clear my hazy field
Through the four verses, to us, that he once revealed
Vishye Vishye satta daivam
Drishtau Drishtau premeti daivam
Chalane chalane Shakti daivam
Hridaye Hridaye Jiva daivam

The lightening flash from these verses , in my mind, has started going round and round
Fully convinced I am, that the secret of that Vastu, this Mahatma must have found
No wonder, he sees the same Vastu, the same Self, the One Self, all around
Thus, I have figured out how he does all this – just by being completely unbound

As I conclude, I express my heartfelt gratitude to this mahatma, and pay my obeisance
For the love he has showered, on one and all, over and over, at every instance
May his teachings continue to resonate, within our hearts, with his divine presence

Arun Sehra

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Pujya Swamiji & Kanchi Sankaracharya



Radhadhara



Ganadhyakshaya Namah



Kusuma Sundara