



Arsha Vidya Newsletter

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श्री गुरुभ्यो नमः

*First Anniversary Ārāadhanā
Inauguration of Adhiṣṭhānam
of*

*Pujya Sri
Swami
Dayananda
Saraswati*

10 to 12 September 2016



AVP Rishikesh



7 to 12 September 2016

Bhāṣyapārāyanam by Dr. Krishnamurthi Sastrigal and Disciples

10 to 11 September 2016

Kumbhābhiṣekam of Adhiṣṭhānam of Pujya Sri Swami Dayananda Saraswati

12 September 2016

Inauguration of Adhiṣṭhānam

by the Guest of Honour

Sri P.R. Ramasubrahmaneya Rajha, Chairman Ramco Group

Arsha Vidya Pitham • Swami Dayananda Ashram • Rishikesh

श्री गुरुभ्यो नमः

*The Arsha Vidya Family
cordially invites you to the
First Anniversary Ārāadhanā
and
Inauguration of Adhiṣṭhānam
of
Pujya Sri Swami Dayananda Saraswati*



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श्री गुरुभ्यो नमः

7.09.2016 to 12.09.2016

Bhāṣyapārāyaṇa by Dr. Krishnamurthi Sastrigal, disciples and devotees

Saturday 10.09.2016

7.00 am

Iṣṭadevatā prārthanā, śrī guru vandanam, anujñā, vighneśvara pūjā, mahākumbhābhiṣeka saṅkalpā, pūrvāṅga puṇyāhavācanam, ācārya ṛtvigvaraṇam, bhūśuddhi, bhūtaśuddhi, śrī mahāgaṇapati homa, śrīśukta homa, śrī śivaliṅga sambharaṇam, śānti homa, jalādhi vāsa, dhanyādhi vāsa, puṣpādhi vāsa, śayanādhi vāsa, nivedanam, maṅgala āratī

4.00 pm

Mṛtsaṅgrahaṇam, aṅkurārpaṇam, pratisarabandhanam, ācārya ṛtvig rakṣābandhanam, mūlamūrti prabodhanam, netronmīlanam, śivaliṅga sthāpanam, aṣṭabandhanam, bimbaśuddhi abhiṣekam, kautukabandhanam, dipārāadhanam, vāstumaṇḍala pūjā, vāstu homa, rakṣoghna homa, vāstu bali pradānam, gaṅgā pūjā, gaṅgā tirtha karṣaṇam, yāgaśālā praveśa, sarva devatā upasthānam, kalaśa sthāpanam, maṇḍapa devatā vāhanam, dvāra devatā pūjā, bali pradānam, śrī rudra āvāhanam, prāṇa pratiṣṭhā, ṣoḍaśopacāra pūjā, mūlamantra japa, mahā nivedanam, dipārāadhanam, puṣpāñjali, maṅgala āratī

8.30 pm

Bhagavad Gītā Śaṅkara Bhāṣya Summary by Dr. Krishnamurthy Sastrigal & Sri Dr. Mani Dravid Sastrigal

Sunday 11.09.2016

4.00 am - Yāgaśālā dvāra maṇḍapa devatā pūjā, śrī rudra saṅgraha pūjā, mūlamantra homa, nāḍī sandhānam sambhāra yajur homa, tattva homa, sampātābhiṣeka, pūrṇāhuti, mahā nivedanam, dipārāadhanam, puṣpāñjali

7.00 am - Vimāna nyāsa, vimāna kumbhābhiṣekam, dvāja pratiṣṭhā in vimānam, dipārāadhanam

8.00 am - Śivaliṅga pratiṣṭhā kumbhābhiṣekam, dipārāadhanam, maṇḍapa devatā udvāsanam, ācārya ṛtvig rakṣa visarjanam, uttarāṅgam, ācārya ṛtvig pūjā, mahā āsīrvāda, guru vandanam, maṅgala āratī

4.00 pm - Mahābhiṣeka saṅkalpā, mahanyāsa japa, śrīrudra vidhāna pūjā, ekādaśa rudra japa, mahā nivedanam, dipārāadhanam, aṣṭa avadhāna sevā, maṅgala āratī

8.00 pm - Śaṅkara Bhāṣya Summary by Sri Swami Paramarthananda Saraswati & Sri Swami Veditatmananda Saraswati

Monday 12.09.2016

6.00 am - Śrī rudra homa, camaka homa, vasordhāra homa, pūrṇāhuti, punarpūjā, nivedanam, dipārāadhanam, puṣpāñjali

9.00 to 9.15 am - Inauguration & Unveiling Pujya Swamiji's Pratimā

9.15 am - Kalaśotthāpanam, mahābhiṣeka for śivaliṅga, mahānivedanam, dipārāadhanam, puṣpāñjali, kṣamā prārthanā, śrī bhagavad arpaṇam, śrī guru vandanam

12.15 pm - Bhandara

The religious rituals will be conducted by Sri Jambunaatha Ghanapaatigal and Group

श्री गुरुभ्यो नमः

*The release of Pujya Sri Swami Dayananda Saraswatiji's
commentaries on Taittarīya Upaniṣhad and the
Catussūtrī of the Brahmasūtra with Shankara Bhashyam
by Sri Swami Viditatmananda Saraswatiji
at the adhishtanam*

9.15 am, 12 September 2016, Rishikesh



ARSHA VIDYA RESEARCH AND PUBLICATION TRUST
CHENNAI INDIA

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This will enable us to act fast.

Editor.

Mundaka

Mantra 5

यस्मिन् द्यौः पृथिवी चान्तरिक्षं
ओतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानम्
अन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ २ ॥ २ ॥ ५ ॥

yasmin dyauḥ pṛthivī cāntarikṣaṁ
otaṁ manaḥ saha prāṇaiśca sarvaiḥ.
tamevaikaṁ jānatha ātmānam
anyā vāco vimuñcathāmṛtasyaiṣa setuḥ. (2.2.5)

dyauḥ -- the heaven; pṛthivī --the earth; ca -- and;
antarikṣam -- the intermediary space; ca -- and;
manaḥ -- the mind; saha -- along with;
sarvaiḥ -- all; prāṇaiḥ -- organs of actions; otaṁ -- woven;
yasmin -- in which (Brahman); jānatha -- may you know;
tam-- that; ekam -- non-dual; eva -- only;
ātmānam --to be the very ātman; anyāḥ -- all other;
vācaḥ -- words; vimuñcatha -- give up; eṣaḥ -- this;
amṛtasya -- of mokṣa; setuḥ -- the bridge

Heaven, the earth and the space in between the two, and the mind along with *prāṇas* are woven in this Brahman. May you know that non-dual Brahman to be the very *ātman*. Give up all other words. This is the bridge to *mokṣa*.

What is that Brahman, the target? That is pointed out here.

Yasmin dyauḥ pṛthivī antarikṣaṁ ca otaṁ : in which heaven, the earth and the intermediary space are woven. Everything is woven in Brahman. The phrase 'heaven and the earth' means the entire *jagat*, known and unknown. The *jagat* is woven in *Brahman*, like the cloth is woven in the threads. The cloth is a name with a form, which is non-separate from the threads. The yarn or the threads themselves are in the form of cloth. Similarly, the entire *jagat* characterized by earth, heaven and the space in between is woven in Brahman, and is non-separate from *Brahman*.

'Ota-prota' is an expression, the long thread is called *ota*, the cross thread is called *prota*. It is the warp and woof. First, one sets up the long threads and then weaves the cross threads into the long ones by operating the loom. One calls it a fabric, but all that is there is only thread, very nicely arranged. That arrangement is human effort. It is called creation. If one analyses it, one finds there is no creation. It is 'as though' creation.

In an embroidered cloth whatever appears as the sun, the mountains, the trees, the animals and the people, is only mere name and form. The cloth alone is the truth. It is called *citra-paṭa-nyāya*, an analogy of embroidered cloth. Really speaking, thread alone is the truth. If one pulls the threads appearing as the sun from the embroidery, the sun is gone. It is now in the form of a bunch of threads; every form will become a ball of thread. With reference to the *jagat*, when one says, 'the sun is' it means the sun consciousness is there. In fact, 'is' is consciousness. What we call sun is only a name and form of this consciousness. Heaven, the space and the earth are woven into it.

Manah saha prāṇaiśca sarvaiḥ: the mind along with the senses that are necessary to experience this vast jagat are also woven in the same Brahman. One's expressions in this jagat through one's organs of actions such as hands, legs and so on, as well as the power behind the expressions called *prāṇa*, are also woven. All these are nothing but *akṣaram brahma* which is represented by Om.

Tam eva ekam ātmānam jānatha: may you know that Brahman to be non-dual, and that non-dual Brahman to be the very self. This statement is a *mahā-vākya*, revealing the oneness of self and Brahman. Tam eva jānatha may you know that only. Why? Because you wanted to know that, knowing which everything is as well known.

Not only that, **anyā vāco vimuñcatha:** may you give up all other words. It is a very important expression. 'All other words' means all other *śāstras*, other than Vedānta. Before one studies anything else, this alone has to be known. After knowing this, everything else is as well known, in the sense, you know the reality and in that there is fulfillment. Whether you know something else or not does not matter, because after you know the vastu, you can happily learn everything else rather than learn things in order to be happy.

Śaṅkara interprets⁸⁷ *anyā vācaḥ* as words which are in the form of *aparā-vidyā* and the various means and ends revealed by those words. For the one who is desirous of gaining *parā-vidyā*, *aparā-vidyā* has done its job. Whatever is known to one through the Vedas, such as rituals like *agnihotra*, the results of the rituals like going to heaven, the means for performing the rituals such as wealth, wife and so on, are given up. The pursuits of *dharma-artha-kāma* are resolved into one pursuit called *mokṣa*, just as in the ritual of *sannyāsa*, the *gāyatrī-mantra* is absorbed into Om.

Amṛtasya eṣa setuḥ: this is the bridge for *mokṣa*.⁸⁸ *Mokṣa* is the other end of the ocean of *saṁsāra*; it has to be reached. One is now in the ocean, and one cannot enjoy being in the ocean. So, one has to keep the shore as the target. To reach that target, one requires an *upāya*, a means. The *upāya* is meditation on 'Om,' if the direct teaching is not enough. Inquiry into Om itself is the method for one to reach the target. It is like a bridge. *Setu* can also be explained as a dam. The knowledge of this *ātman* stop *saṁsāra*. That is the *mokṣa*.

The teacher here exhorts the students to know the *ātman* because knowing *ātman* is the only means for *mokṣa*. Knowing that *ātman* alone one crosses *saṁsāra*, there is no other path for *mokṣa*.⁸⁹ Going to heaven is not the real crossing of *saṁsāra*. To go to the other shore of *saṁsāra*, the ocean should dry up. Drying up the ocean of *saṁsāra* is called crossing the ocean.

87 अपर-विद्या-रूपः विमुञ्चथ विमुञ्चत परित्यजत तत्प्रकाश्यं च सर्वं कर्म ससाधनम् । (मुण्डक भाष्यम्)

88 एतदात्मज्ञानम् अमृतत्वस्य मोक्षस्य प्राप्तये सेतुरिव सेतुः संसार-महोदधेः उत्तरण-हेतुत्वात् । (मुण्डक भाष्यम्)

89 तमेव विदित्वा अतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय (श्वेताश्वतरोपनिषत् ३ ॥८। ६ ॥१५) इति । (मुण्डक भाष्यम्)

to be continued...

Vedanta Dindimah With the Glossary Tattvapraśika

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

देहादिपञ्चकोशस्था या प्रीतिरनुभूयते ।
सा प्रीतिरात्मा कूटस्थ इति वेदान्तडिण्डिमः ॥५३॥
dehādipañcakośasthā yā prītirānubhūyate ।
sā prītirātmā kūṭastha iti vedāntaḍiṇḍimahaḥ ॥53॥

या yā - which, प्रीतिः prītiḥ – love (joy), देहादिपञ्चकोशस्था dehādipañcakośasthā - present in the five sheaths beginning with the food sheath, अनुभूयते anubhūyate - is experienced, सा sā - that, प्रीतिः prītiḥ – love (joy), आत्मा ātmā - Atman, कूटस्थः kūṭasthaḥ – the utter unchangeable, ---

We experience love or joy in the five sheaths beginning with the body sheath. That joy alone is the utter unchangeable Atman, declares Vedanta. (53)

व्योमादिपञ्चभूतस्था या सत्ता भासते नृणाम् ।
सा सत्ता परमं ब्रह्म इति वेदान्तडिण्डिमः ॥५४॥
vyomādipañcabhūtaśthā yā sattā bhāsatē nṛṇām ।
sā sattā paramam brahma iti vedāntaḍiṇḍimahaḥ ॥54॥

व्योमादिपञ्चभूतस्था vyomādipañcabhūtaśthā - present in the five elements beginning with the space, या yā - which, सत्ता sattā - existence, नृणाम् nṛṇām - to humans, भासते bhāsatē - is sensed, सा sā - that, सत्ता sattā - existence, परमम् paramam - Supreme, ब्रह्म brahma - Brahman, ----

Human beings comprehend the existence in the five elements beginning with the space. Vedanta declares that that existence is the Supreme Brahman. (54)

व्योमादिपञ्चभूतस्था या चिदेकानुभूयते ।
सा चिदेव परमं ब्रह्म इति वेदान्तडिण्डिमः ॥५५॥
vyomādipañcabhūtaśthā yā cidekānubhūyate ।
sā cideva paramam brahma iti vedāntaḍiṇḍimahaḥ ॥55॥

व्योमादिपञ्चभूतस्था vyomādipañcabhūtaśthā - present in the five elements beginning with the space, या yā - which, एक eka – one, चित् cit - awareness, अनुभूयते anubhūyate - is experienced, सा sā - that, चित् एव cit eva – awareness alone, परमम् paramam - Supreme, ब्रह्म brahma - Brahman, ----

The awareness that is intrinsic to the knowledge of the five elements is the Supreme Brahman, declares Vedanta. (55)

व्योमादिपञ्चभूतस्था या प्रीतिरनुभूयते ।
सा प्रीतिरेव ब्रह्म स्यात् इति वेदान्तडिण्डिमः ॥५६॥
vyomādipañcabhūtasthā yā prītiranubhūyate ।
sā prītireva brahma syāt iti vedāntaḍiṇḍimaḥ ॥56॥

व्योमादिपञ्चभूतस्था vyomādipañcabhūtasthā - present in the five elements beginning with the space, या yā - which, प्रीतिः prītiḥ – joy, अनुभूयते anubhūyate - is experienced, सा sā - that, प्रीतिः एव prītiḥ eva – joy alone, ब्रह्म brahma - Brahman, स्यात् syāt – happens to be, ----

The joy that comes to experience in the knowledge of the five elements alone is Brahman, declares Vedanta. (56)

देहादिकोशगा सत्ता या सा व्योमादिभूतगा ।
मानाभावान्न तद् भेद इति वेदान्तडिण्डिमः ॥५७॥
dehādikośagā sattā yā sā vyomādibhūtagā ।
mānābhāvāna tad bheda iti vedāntaḍiṇḍimaḥ ॥57॥

या yā - which, सत्ता sattā - the existence, देहादिकोशगा dehādikośagā - present in the sheaths beginning with the body, सा sā - that, व्योमादिभूतगा vyomādibhūtagā - present in the five elements beginning with the space, तद्भेदः tadbhedaḥ – the difference between them, न na – no, मानाभावात् Mānābhāvāt – as it is not established by any means of knowledge, ----

The existence manifest in the five sheaths beginning with the body and that manifest in the five elements beginning with the space are one and the same. There is no difference between the two, declares Vedanta, since such a difference is not established by any means of knowledge. (57)

to be continued...

YOGAVAASISHTHA

SWAMI SHUDDHABODHANANDA SARASWATI

[Swami Shuddhabodhananda Saraswati (Mumbai) has taught about 4,200 selected verses from the Yogavaasishtha (compiled in PDF form) during the period from 2006 to 2016. The teaching was spread out across regular classes and yearly spiritual retreats. These verses were selected after a thorough scrutiny of the entire text and contain about 85% of its highest teaching, except for Yoga taught in Bhushunda Upakhyana (Ni.Pu.Ch. 14 to 27). The selected verses show topic-wise continuity. Many of these topics with their in-depth insights are unique to Yogavaasishtha alone. The following are some excerpts from Sri Swamiji's teachings which establish the unique status of Yogavaasishtha in all of Vedantic lore]

THE TITLE YOGAVAASISHTHA

The means (*yukti, upaaya*) by which one can cross over the sorrowful limited existence called samsara is known as yoga. The means are two-fold, namely (i) *atmajnana* (ii) *pranasamrodha* (i.e. *ashtangayoga*). Though the word 'yoga' signifies both, its denotation in popular usage is in the sense of *pranasamrodha* (Yo.Va.Ni.Pu. 13- 3, 4 and 6). *Vaasishtha* here means that which is taught by the Sage *Vasishtha*. In this text, the word yoga primarily means *atmajnana* (self-knowledge), the knowledge of *jiva-Brahma-aikya* (identity between the *jiva*, the individual self and Brahman, the ultimate reality). Thus Yogavaasishtha is a text on *atmajnana/brahmajnana*. It is a magnum opus (*brihad-grantha*) of adhyatma shastra (Vedantic lore) and falls under the category of *prakarana grantha* (topic-wise treatise).

The different names attributed to Yogavaasishtha are: Uttara-ramayana, Vasishtha-maharamayana, Mokshopaya-samhita, Aarsha-ramayana, Vasishtha-ramayana, Jnana-vasishtha, Vaasishtha, Brihad-yogavasishtha.

VALMIKI THE AUTHOR

After composing the *Purva-ramayana* (the earlier portion of the Ramayana) describing the biography of Lord Rama, Sage Valmiki narrates the same to his humble disciple Bharadvaja at the latter's request. Thereafter, on some other occasion, Bharadvaja recites it before Brahmaji (one of the Trinity). The extremely pleased Brahmaji offers a boon to Bharadvaja, who in turn enquires about the means through which individuals can get totally freed forever from the sorrowful existence called *samsara*. Brahmaji replies: Go to your guru (Valmiki) and request him to explain this, and hear from him the most exalted (*Uttara*) *Ramayana* in the form of dialogues between Lord Rama and Sage Vasishtha. As if on second thought, knowing fully well the importance of this teaching for the good of humanity in posterity, Brahmaji himself accompanies Bharadvaja to Valmiki's hermitage. The overjoyed Valmiki worships him. Brahmaji exhorts and inspires Valmiki to complete the text describing how Lord Rama got *atmajnana*, without harbouring any misgivings regarding his ability to complete the difficult work.

Brahmaji also makes it clear that he has come specifically to impress upon the sage (Valmiki) the necessity of this text, which is indispensable for the good of humanity. Thereafter, Brahmaji disappears like a wave that arises on the surface of the ocean and vanishes in a trice. Valmiki was so overwhelmed by Brahmaji's visit to his hermitage that he failed to fully grasp what was stated to him. He asks Bharadvaja what Brahmaji said. Bharadvaja repeats Brahmaji's words and also requests the sage to teach him how Lord Rama and others got *atmajnana* and became *jivan-muktas*, so that he can follow suit (Yo.Va.Vai. Ch 2,3). This latter part of the Ramayana (*Uttar-Ramayana*), written by Valmiki at the behest of Brahmaji for the good of humanity, is known as Yogavaasishtha. It is supposed to have 32,000 verses. However, only around 28,231 verses are presently available in actuality.

YOGAVAASISHTHA CONFORMS TO THE VEDANTIC SAMPRADAYA

Now the scene shifts to the royal court of King Dasharatha. Sage Vishwamitra seeks the help of Rama to kill certain demons to complete his *yaaga* (sacrifice) for the welfare of humanity. On discerning Rama's total indifference, he exhorts Rama to openly discuss any problems he may be facing. Hearing Rama's account, Vishwamitra considers it wondrous and exclaims that it is nothing short of very intense *vairagya* (dispassion), of the order achieved by Sage Shuka (the son of Vyasa). Knowing fully well that *atmajnana* alone can be the remedy for such an indifference, he (Vishwamitra) requests Vasishtha to impart to Rama the teaching received by both sages from Brahmaji on the Nishadha mountain, when the two sages competed with each other. All the assembled sages applaud this suggestion and voice their approval. Vasishtha agrees to teach, declaring that none can refuse the request of good people despite being in a position to do so (Yo.Va.Mu.Vya.Ch. 2).

To start with, Vasishtha introduces his teachings by stating that these are the same teachings he received from Padmajanma (Brahmaji) as a means to end all the sorrows of *samsara* forever (Yo.Va.Mu.Vya.Ch. 3). He thereby makes it very clear that what is being taught in the Yogavaasishtha is strictly in accordance with the *sampradaya* (traditional knowledge) of Vedanta as passed down in the teacher-taught lineage. According to one of the guru *paramparas* (succession of gurus) known to us, Vasishtha is third in the line after Lord Narayana (Vishnu) and Padmajanma (Brahmaji).

There is no room for misgivings if Vasishtha at times speaks of something outside the purview of main Vedantic texts. Let us bear in mind that Yogavaasishtha is a *Prakarana-grantha* (topicwise treatise) focussing on *jivanmukti*. "Learned people describe treatises belonging to the class called *prakarana granthas* as being those that are related to a particular aspect of the shastra (main treatise – scripture) but devoted to a purpose other than that of the shastra". The shastras have no leisure to find out whether the *mumukshu*, the one who strives for freedom from sorrowful existence, has understood the doctrine. *Mumukshus* may encounter some difficulty in understanding the doctrine, but the *shastras* are restricted in the subject matter that they can establish. On the contrary, *prakarana* treatises do cater to needs that the *shastras* do not meet. While the subject matter of these treatises is based on the main Vedantic texts, they strive in particular to make the *mumukshu* grasp the content more clearly by taking their difficulties into

account. They also develop the subject matter unfolded by the *shastras* with the help of reasoning and the author's intimate direct discovery of *atma*, called *aparokshanubhava*. Here, authors have sufficient elbow room which the *shastras* cannot afford. To be sure, a number of the in-depth Vedantic insights at different levels of self-inquiry found in the Yogavaasishtha are not seen in many other Vedantic texts except those such as Ribhugita, which reveal the ultimate bare truth without much teaching. If the Vedantic teaching of sage Vasishtha, who has played the role of one of the gurus of an incarnation, and whose feet Lord Rama adores, is not Vedanta, then one can only wonder what else in the three worlds (*lokas*) could be Vedanta!

THE MODUS OPERANDI OF THE TEACHING

The modus operandi for revealing Brahman adopted by *jivanmuktas* involves three levels of vision (*drishti*).

i) *Paamara-drishti* – The vision of a lay person who considers the *jagat* to be true and Brahman or *Ishwara* to be non-existent, or even if existent, different from 'I'.

ii) *Youktik-drishti* – A concept of *jagat* etc. arrived at through a logical approach based on reasoning by those skillful in inquiring into the truth and adept in ascertaining a *prameya* (thing to be known) through the operation of a *pramana*.

iii) *Tattva-drishti* – The vision accomplished through a steadfast *akhandakara vritti* as a fructification of thorough *sravana*, *manana*, *nididhyasana*, wherein there is aparoksha-jnana of Brahman. This *drishti* is found in *jivan-muktas*.

Vedanta dismisses the first *drishti* by the second and third taken in combination, while the second is refuted by the third – *tattva-drishti*. Sage Vasishtha asserts that, in the Yogavaasishtha, he has followed this method of teaching to the point of direct discovery of the non-dual Brahman, where the *drishti*, *jiva* and *jagat* do not exist now or ever (Yo.Va.Ni.U. 190-89).

THE YOGAVAASISHTHA HAS AN EDGE OVER THE UPANISHADS

A pertinent question arises if it is said that the Yogavaasishtha should be studied very seriously. When we have so many Upanishads from the various sections of the Vedas, why the insistence that the Yogavaasishtha be given top priority, even though it is a product of human effort? It is true that the Upanishads are greatly revered and are the highest means of knowledge in gaining self-knowledge. Even so, they are implicational in nature, having a secret import. Only highly eligible seekers (*Uttama-adhikaris*) can be benefited by them. They are not adequately comprehensible by dull (*manda*) and mediocre (*madhyama*) seekers. By contrast, Yogavaasishtha consists of teachings that are extensively amplified and simplified based on reasoning in accordance with the *shruti* and a personal discovery of the ultimate truth contained therein (Yo.Va.Mu.Vya. 18-2). That is why this text has to be taken to repeatedly by dull and mediocre seekers until direct atmajnana is gained. This dialogue between Rama and Vasishtha, which promises moksha (liberation) as the result, should be studied, explained and adored daily like the Vedas.

One who having glanced through this text once discards it with the satisfaction that he has learnt it does not gain even ashes from it. What is stated in the *karmakanda* and *jnanakanda* of the Vedas gets sanctified and becomes more fruitful on knowing what is taught in this text. Through the study of the *Yogavaasishtha*, one can certainly come to understand the doctrines established in Vedanta by sages such as Baadaraayana (Vyasa). Vasishtha implores us out of compassion, and not to mislead, that we can certainly , to discover first-hand that the *jagat (srushti)* is *mithya* (false) in nature by taking to repeated inquiry along the guidelines of the *Yogavaasishtha* (Yo.Va.Ni.U. 163-48 to 54).

ALLEGIANCE TO ANCESTRAL WELL (TAATASYA KOOPA)

A saying by the wise goes - *Advaita-darshanam-jnanam* (the direct knowledge of non-dual Brahman alone is true knowledge). It is called *paraa vidya* - the most exalted knowledge. All other types of knowledge are categorized as *aparaa vidya* – inferior knowledge. Notwithstanding this truth, there are many who maintain that they do not need *adhyatma shastra* (Vedanta) because their ancestors were experts in other branches of knowledge or other pursuits. They declare with pride that their forefathers were adept in fields such as *upasanas*, *karma-mimansa*, *tarka* (logic), Sankhya-philosophy, tantra, mantra, ashtangayoga, medicine and alchemy. We too will pursue the path of our ancestors and not Vedanta, they say. Because of such sentimental attachment, they consider that which they are accustomed to to be the best. Vasishtha comes down heavily on such a mindset and ridicules these contemptible individuals. He says that they are no better than those who drink saline water from a well only because it is an ancestral well (*taatasya koopa*), even though the pure Ganga river flows nearby (Yo.Va.Ni.U. 163-56). There are many followers of Vedanta too who harbor such a mentality and feel contented with whatever little information on Vedanta they gather, refusing to inquire further or verify the correctness of the information. Vasishtha advises people not to be foolish like them and remain subjected to repeated cycles of birth and death by not taking to Vedanta to the point of fruition.

..... to be continued

Pearls Of Wisdom

One need not always fulfill a desire in order to be happy. But happily he can go about fulfilling one after the other.

Pujya Swamiji - the 'Teacher' that 'He' is !

There is a lot of difference between an unfoldment and a mere statement. When you unfold, it is always a silent affair. It is a quiet happening. Take a bud. When it unfolds- It does not make any noise. What does it do to bloom ? It appears, as though the bud is, and it continues to be. But, something is happening inside the life-bud.

A bud that has a throb to bloom, to grow, to mature, to fulfill. It's an appointment with destiny. Without doing a job, it just blooms into a beautiful flower smiling and shining in its total perfection. And that's a great and grand job being done so quietly. That's how the teaching of Vedanta is ! It's an unfoldment !! It's a quiet happening !!!"

This is exactly how Pujya Swami Dayananda Saraswati talked, way back in 1985 in his public talk at Chennai and I was a quiet listener in the audience as Br.Tarabhusan. Having left the Sandeepany-Bombay course, I was there in Purani Jhadi, Rishikesh Ashram for about 5 years. I was moving with Pujya Swamiji to attend his public talks on "Values & Emotional Maturity". Along with his handling of pure and traditional VEDANta as "PRAMANA", his depth in Panini Vyakarana, his unfoldment of "truth" as per "sastra-prakriya"; those public talks were equally serious and quite revealing to a sincere seeker-of truth. So profound and so meaningful from the practical standpoint (I mean, the Adhikari-Nirnaya)

Inspired with a great ideal, when I joined the Bombay-course, I was very unhappy to see that it was like a modern university and half of the students were behaving like university students. Before that, I had already visited quite a few Ashrams in different parts of our country- east-west, north-south. Even though I was in my early thirties, I was not at all happy to watch the life-styles and behavior of some elderly Sadhus and Sanyasis. I was a silent person then and I didn't talk or discuss with any one about this. I was just keeping to myself. But then, the questions kept on hunting me always. I met Pujya Swamiji for the first-time in 1985 in his Purani Jhadi Ashram. Just watching him silently for about two weeks, hundreds of my questions were answered.

I at once discovered the "Acharya" in "HIM" and a " srotriya-bramhanistha-guru". It is said - A 'guru' is ' uhapoha-vicaksana' A teacher that HE is, who else can remove the doubts without being asked by the student and also removes all his misunderstandings. And, He is a teacher what he lives. So simple, no artificial air, no drama, quite friendly and non-assuming.

During those days I used to jot down immediately his valuable unfoldments with overwhelming joy and satisfaction. Those profound revealings are still echoing in my heart, -

1.If you do judge yourself from the condition of your mind- you continue to be a 'Samsari'. Only when you refuse to judge yourself from the condition of your mind- you turn to be a 'mumukshu'. And finally when you cease to judge yourself from the condition of your mind, you are totally 'free'. This is only the 'freedom' that is there- the freedom from the error of self-judgement.

2.The childhood conclusions do not die away. Instead, they become the core of our personality. Later on, all our understandings and knowledge (including Vedanta) do not really help. They become more a problem than a solution. They always remain mere ideals. Rather, with reference to those ideals I develop a new complex.

3. Psychology has no solution. Vedanta has no problem.

4. I was confident that when I handle Vedanta as a pramana, I can bring about the change in my students. But, instead of my changing them, they have changed me ! Earlier I was teaching pure Vedanta. Now, I have to teach emotional maturity.

5. If you are seeking a spiritual solution towards your Psychological and emotional problem, you are in for definite trouble.

6. We have neither sophistication in our culture, nor appreciation for the profundity in ourselves. The self that is profound, is all silence. I have to turn my attention. That silence is you and about that silence, Vedanta has lot more to say.

7. Keep truly quiet and just be YOURSELF !

8. During one of those days in 1985, before leaving for U.S.A. for about 3 months, he called all of us to his Satsang-room and said- "Just be with yourself, no talking, no gossiping, no special friendship. Vedanta is not a philosophy, nor even a topic in the books for prattling always like parrots. Vedanta is you. It's your intimate vision. Do not get stuck up in mere PRAKRIYA at the cost of missing the vision."

Later on when I came to know how Pujya Swamiji spent his early days in his KUTIYA at Purani Jhadi, all alone, without the minimum necessities (like-electricity, kitchen, dining, tea, coffee, breakfast, bathroom etc.); that "Swamiji" became my "Ideal" for all times to come. Yes, that "Swamiji" and "Swamiji" with whom I lived in Purani Jhadi became my ideal "Role Model" (I mean, his unfoldment mode-of-teaching, his motherly care, concern, love and affection, his love for indian culture and tradition). That "Model" has worked for me thoroughly and will remain as my "model" of teaching in future. (if at all I decide to teach !)

-By Swami Tannishtananda Saraswati

Pearls Of Wisdom

According to Sastra the Self is ever free, full and complete. Everyone has the experience of the fullness as obtained in deep sleep or in moments of joy when the seeker and the sought merge together.

What one needs is the recognition of the fact that the Self is free, full and complete, with the help of Sastra.

Living one has to be liberated, but certainly not after death.

GURU PEYARCHI PUJA AT AVG

GURU PEYARCHI PUJA: Special abhisheka and puja was performed to Lord Dakshinamurthy Temple on Guru peyarchi at AVG on August 2, 2016. Over 500 devotees took part in the puja. Traditional puja with shodasha upacara was performed.

SWAMI SUDEERANANDA'S TALKS: Swami Sudeerananda of Coimbatore spoke on the importance of worship on the Guru Peyarchi day. Swamiji said that the day was auspicious as during this year, not only Guru Peyarchi, but also Adi Amavasa and Adi Peruku occurred on this day. On this day Jupiter from simha rashi enters kanni rashi. Worshipping Lord Dakshinamurthy as planet Guru on this day helps to reduce our papa and also earn punya.

PUJYA SWAMIJI'S VIDEO: The recorded talk of Pujya Swami Dayananda Saraswati from 2010 Guru Peyarchi was played. Pujya Swamiji spoke about the significance of Guru Peyarchi in the predictive discipline, astrology. He explained that Guru (the



Puja session



Swami Sudeerananda's Anugraha Bhashanam



Section of participants

planet Jupiter) takes one year to transit from one rashi to another. Guru being the most benign graha in the predictive discipline, it blesses the people born in the rashi with a good turn of events and significant changes. Through the position of the planets, one's karma can be predicted because everything is connected in this creation through the various orders of Isvara. Also, Swamiji mentioned that Guru takes 12 years to complete its orbit around the sun. Similarly any discipline of knowledge takes 12 years to gain a good hold. For Vedanta study, minimum 12 years' study is required. We pray to Planet Guru (Jupiter) represented by Lord Dakshinamurthy for spiritual and material growth on this day. This Guru Peyarchi is favourable for Vedantic and Sanskrit studies.

The puja concluded with maha aarathi followed by maha prasada.

-Report by N. Avinashilingam

86TH BIRTHDAY OF PUJYA SWAMIJI

Pujya Swami Dayananda Saraswati's 86th birthday was celebrated at AVG, Anaikatti with great devotion.

SAMASTI SAHASRA NAMA ARCANA: Sahasra nama archana of Dakshinamurthi bija mantra was performed at the Dakshinamurti temple. The Lord was invoked in pictures and lamps where Swamis, students and guests performed puja. The following bija mantra of Lord Dakshinamurti was chanted 1000 times each by around 140 participants: "Om namo bhagavate daksinamurtaye mahyam medham prajnam prayaccha swaha".

MURTI OF PUJYA SWAMIJI AT LECTURE HALL: A new bronze murti of Pujya Swami Dayananda Saraswati was unveiled at the lecture hall. Puja was performed by all the students and guest by



murti puja

chanting Guru astottara sata namavali led by Swami Sadatmananda and Swami Shankarananda.



Swamis offering puja

PRIZE DISTRIBUTION TO AIM FOR SEVA HOSTEL STUDENTS: Smt. Girija Natarajan spoke about the Anaikatti AIM for Seva Chatralayas and the progress of the students. Students from the Boys and Girls Hostels were presented with cash prizes for scoring meritorious marks in the secondary school examinations.

PUJYA SWAMIJI'S VIDEO: A recorded video talk of Pujya Swamiji was played in the lecture hall. In the talk, Pujya Swamiji emphasized the need for everyone to be more of a contributor and less of a consumer. He explained that a human being can be considered grown-up only when he is more of a contributor. The final growth is when one identifies with the totality.

The function concluded with Maha prasadam.

Students offering puja



Hostel Students



-Photos by uga/ tomoko

-Report by N. Avinashilingam

Guru Purnima Celebrations

-at Arsha Vidya Vilasam Foundation ,Trichy

With the blessings of Lord Sri Medha Dakshinamurthi and Sri Pujya Swamiji , Arsha Vidya Vilasam Foundation (Founded under the guidance and blessings of Pujya Swamiji in 2010) celebrated Guru Purnima Puja (Vyasa Puja) at Trichy and Tuticorin.

The Puja began with Samasti Sankalpam and Ekadasa Rudra parayanam by eleven Brahmanas and it was continued with Sodasha upacara and Natya samarpanam performed by the students of Balakalavidanam.



Veda Parayanam



Gurupurnima at Trichy



Then “Sri Dayananda Lahari” CD(A compositions of Pujya Swamiji) and “Guru purnima” book authored by Pujya Swamiji was translated in Tamil by Swami Guhatmananda Saraswati were released by Kalkora family.

Finally Swami Sri Guhatmananda Saraswatiji gave Anugraha Bhasanam in the title of “ Life and Wisdom (knowledge)”.

Sri Dayananda Lahari CD and Guru purnima book were distributed as spiritual souvenirs to the participants with Anna prasada.

Ongoing effective classes of Arsha Vidya Vilasam Foundation are conducted by Swami Ghuatmananda Saraswati at Trichy and Tuticorin

Swami Dayananda Saraswati Memorial Lectures

Arsha Vidya Vikas Kendra, Bhubaneswar organised the first "Swami Dayananda Saraswati Memorial Lectures" in our Rishikesh Ashram from 3rd-5th March 2016.

Ten delegates presented thirteen scholarly papers on Vedas, Vedanta, Yoga, Classical Dance, Social Service, Alternative Medicine etc. All the papers were discussed at length after presentation.

Sri Swami Suddhananda Saraswati was the Chief Guest, Acarya Swami Santatmananda Saraswati was the Guest of Honour, Sugavanam Krishnan was the Organising Secretary, and Neeraj Bhoopalam was the Master of the Ceremony. The Conference was convened by Swamini Atmaprajnananda Saraswati.



The book "Vision of Advaita Vedanta as reflected in Taittiriya Upanishad" authored by Swamini Atmaprajnananda Saraswati was released by Sri Swami Suddhananda Saraswati on this occasion.

The Delegates and the Organizers

			
Swami Suddhanandaji, Chief Guest	Swami Santatmanandaji, Guest of Honor	Swami Aiswaryanandaji, Delegate	Swamini Atmaprajananda, Convener & Delegate
			
Swamini Vidyanandaji, Delegate	Prof. B N Bhattacharyya, Delegate	Sugavanam Krishnan, Org, Secy & Delegate	Revathi Ramachandran, Delegate
			
Pedro Kupfer (Portugal), Delegate	Sri Louise (California), Delegate	Durga Prasanna Das, Delegate	Neeraj Bhoopalam, MC and Delegate



All the Delegates during Valedictory Session



As part of the Cultural Programme in the evening, Classical Dance was performed by Arsha Kala Bhushan Smt Revathi Ramachandran and her disciple Manasvini Ramachandran. Swami Sakshatkrtananda felicitated both of them.

DISCOVERING HARMONY IN LIFE

A talk by Sri Swami Advayatmananda Saraswati

Arsha Vidya, Argentina 26th Anniversary Celebration Buenos Aires Argentina May 15, 2016

I am very pleased and humbled to be here to help Swaminiji and all of you celebrate the 26th anniversary of Arsha Vidya Argentina. I've been asked to discuss with you the topic of Discovering Harmony in Life.

Discovering harmony in life - why are we interested in harmony? Because we experience the opposite of harmony. We experience disharmony or discord. The world doesn't seem to behave according to my desires. I ordered a giant bucket of happiness and all I get is a little espresso cup full. The world doesn't give me what I want and often I find that the world gives me what I don't want. Often my actions do not result in the expectations that I have. This causes anxiety, frustration and discontent in me.

When I act from a place of discontent and disharmony, I contribute more to the disharmony in the world. The sense of disharmony that I feel is unnecessary and unwanted. If the sense of disquiet and disharmony were natural to me, I would be happy being discontent. I'd be happy being agitated, I'd be happy feeling out of harmony, out of sync, out of balance. But I'm not.

My entire life seems to be an expression of a search for harmony. I try to arrange the pieces of my life in such a way to create that harmony, and sometimes I am successful. Sometimes the world gives me what I think I need to be happy, to be at peace, to be in harmony. Sometimes the world manages to refrain from giving me what I don't want, what gives me disharmony. Sometimes the results of my actions are somewhat commensurate with my expectation. But it's a tenuous situation because whatever situation I set up or experience is bound to change.

In fact, I do find harmony, I find peace, and I find joy even for no good reason. When I watch a sunset, when I look into an infant's eyes, when I look into a loved one's eyes, when I just wake up on the right side of the bed, I am happy for no reason in spite of having thousands of unfulfilled desires. This is very important to note because it points to the solution to a fundamental disharmony I have.

So how do I discover harmony? It's useful to look at this in three different ways - How I discover the ability to express myself harmoniously in the world, how I discover the ability to receive gracefully what the world has to offer, and how I discover the solution to what seems to be a fundamental disharmony which I find keeps manifesting in so many ways in my life.



Swamiji's Talk

Let's look at musical harmony as an example. In western music there's a certain structure, a certain framework, which defines what harmonious music is. It has to do with the key that the song is in, what the time signature is, and with certain notes, certain chord progressions that fit well within that framework. In Hindustani music, which we had the pleasure of listening to today, the framework for harmonious or pleasant music is much different. The framework for Indian music doesn't center on the relationship between concurrent notes as it does in Western music. The framework for pleasant or harmonious music, if you will, in Indian music has to do with the rāga, the melodic framework, and tāla, the rhythmic framework.

In rāg todi today there were certain notes that the musician was allowed to play, because each rāga has a specific ascending and descending scale: Sa re ga ma pa dha ni sa, sa ni dha pa ma ga re sa. The rāga is defined by a certain set of notes, a certain ascending and perhaps a different descending scale. The ascending and descending scales may be different, and even the approach to certain notes may be different. The ornamentation on different notes may be different. All of this combined is meant to express a certain rasa, a certain sentiment. That is defined by the rules of the rāga, by the structure of the rāga.

So too there is a rhythmic structure as well. Within the structure of the rhythm there was a certain tāl, there was a twelve beat cycle. I was told it is a chautāl. Uno, dos, tres, cuatro, cinco, seis, siete, ocho, nueve, diez, once, doce, uno. When you understand that framework then you can understand the improvisation that happens within that framework as well as the relationship between what the melodic instrument is doing and what the rhythmic instrument is doing.

The third aspect of the framework of Indian music is the śruti, the drone, the tambura, which sounds the tonic, which sounds the sa. It is to that tonic note that all melodies resolve. The melody plays around that tonic note, going off on all sorts of excursions, but eventually it all comes back to sa.

And how does one learn music? One listens. One learns the structure, the framework of the music, and then one practices. So too in life. How do we find the melody of our life? How do we play that melody in tune? How do we recognize that we are not soloists, but that we are actually playing in an orchestra with everyone else in our lives?

Sri Krishna in the Bhagavad Gītā says, “Yogaḥ karmasu kauśalam”. The literal translation is that one aspect of yoga, of spiritual discipline, is being an expert in action. But it doesn't mean you are the best lawyer or the best cab driver there is. That expertise is domain specific. This expertise is in regard to what constitutes harmonious action. Actions which are harmonious are those which are in harmony with what is called dharma. Dharma can be considered the natural order of things.

How do we know what dharma is? How do we know which actions are in harmony with dharma? Do we need a thousand rules? Do we need ten rules? No. Because it's almost embarrassingly obvious. I know how I want to be treated. So why would I treat anyone differently? I know that I want to be treated with respect, with acceptance, with forgiveness, with honesty. Why would I treat anyone any differently? I know that I don't want to be treated with the opposite, namely, with disrespect, with dishonesty etc. So why would I treat anybody any differently? This is sometimes called the golden rule or the ethics of reciprocity, if you want a big word. And it is natural and universal. It is a built-in heuristic, a built-in mechanism. It is easy to recognize, but not necessarily simple to act upon.

So what is this dharma? What is this order that we need to be sensitive to? The Śāstra, the Sanskrit scriptures of ancient India say: Ahimsā paramo dharmah. The paramo dharmah, the highest expression of harmonious action is ahimsā. If you study aṣṭāṅga-yoga, the classical spiritual meditation practices which has eight limbs or aspects and is described in the Yoga-sūtras, you know that the very first discipline is yama, which itself begins with ahimsā, non-injury.

Ahimsā is the one value from which all other values flow. And what is ahimsā? Literally it is non-himsā. In Sanskrit, when you put an akāra, the letter a, before a word, it indicates either the opposite or the absence of that thing. Himsā is injurious behavior. We all know what that is: stealing, lying, cheating etc. This applies in every sphere, on every level: Interpersonal, social, environmental, financial etc. In any sphere in which we participate there is this potential for himsā, for injury, not only towards the world and towards others, but we also seem to have a talent for expressing himsā or injury towards ourselves. We are often very hard on ourselves. We are our greatest critics. If I know how I want other people to treat me, why wouldn't I treat myself the same way? If I ask for compassion and understanding and acceptance from others towards me, why wouldn't I ask that of myself?

So himsā is injurious behavior. There is a little Sanskrit here. Technically, when you add an akara, the letter a, before the word himsā, it can have two different meanings. One is himsāyāḥ abhāvaḥ, the absence of himsā. What is the absence of injury? It is doing no harm. It is one side of the coin. I know what I don't want people to do to me, so I will not do that. If I don't know the song, I shouldn't try to sing.

Now the other meaning of ahimsā is not the mere absence, but the virodha, himsāyāḥ virodhaḥ, the opposite of himsā. What is the opposite of injurious behavior? It is compassion, generosity, acceptance, understanding etc. This is the other side of the coin.

With the practice of ahimsā we gain a sense of harmony within ourselves because we are more in harmony with the world. The Śāstra, the teaching, praises ahimsā in many places, including in the Mahābhārata. In one section Bhishma is teaching Yudhishtira. This is one place where we find the phrase ahimsā paramo dharmah. But then here Bhishma waxes eloquent. He goes on to quite beautifully say that ahimsā not just the highest dharma, but it is the highest act of generosity. It is the highest act of self-control, the highest meditation, and it is the highest offering you can make. Ahimsā is your greatest strength and your best friend. He says it is the highest truth and the highest teaching. And then he summarizes by saying:

Ahimsraḥ sarvabhūtānām yathā mātā yathā pitā.

He says the ahimsraḥ, the one who practices non-injury is yathā mātā, is like a mother, yathā pitā, is like a father, to all beings, sarvabhūtānām. That is how highly ahimsā is regarded.

....to be continued

Pujya Swamiji's birth anniversary

69 years ago, Bhārata (is said to have) gained Independence from her invaders (though the dire need of decolonizing our minds still remains on the 'to do' list, let us return to it at another time and revel in the moment). Another grand reason for celebration is to honor the physical birth anniversary of our Āchārya, Pūjya Swāmi Dayānanda Saraswati ji, the Mahātmā whose mere presence was a blessing for all. The freedom Pūjya Swāmiji gave was of a very different kind- a special kind, and this freedom can be appreciated on three levels.

1. On the physical plane, through the AIM for Seva Movement, Pūjya Swāmiji brought freedom by empowering the eager youth of our

country, the impoverished future of tomorrow, by providing for their basic needs, and helping nurture their minds with all elements required for healthy growth. 105+ Chhātrālayas (student education facilities and homes) stand erected due to the efforts put forth by Pūjya Swāmiji's and the volunteers of AIMS, and millions more are direct or indirect beneficiaries of his goodwill. Furthermore, Pūjya Swāmiji freed us from the trauma we, as a society, have endlessly faced from zealots of aggressive faiths with a proselytizing agenda, stripping people from their indigenous culture and traditions- person by person, village by village, day after day. Pujya Swamiji made great strides by turning this into a critical point of discussion on national and international forums alike.

2. On the emotional plane, through his in-depth appreciation and addressal of the impediments of the human mind and its unresolved psychological concerns, he liberated us from the pangs of fear, pain, guilt, sorrow.

3. On the Adhyātmika plane, Pūjya Swāmiji freed us from the most lethal ignorance of all- ignorance of the self. He rescued us by negating what we aren't, by asserting who we are; thus giving us the ultimate independence, the freedom of identifying with the whole, and disenfranchising us from the limited. Moksha.

Guru shishya parampara

Pujya Swamiji is a blessing to us all. Even today, though no longer available in the same familiar upādhi, he continues blessing us as Īśvara. May we take this day to remember all that he has taught, all that he has done, and all that he stood for. Indeed, to the one who has crossed the ocean of saṁsāra, gave us the raft in the form of teaching, and guided us all the way with his love, commitment and compassion, our koṭi namaskāram.

Harih Om Gurubhyo Namah.

-Prashant Parikh



Guru-Shishya Parampara

Arsha Vidya , London, UK

London is a long, long way from Coimbatore, both physically and culturally. The differences must have seemed dramatic to Swamini Atmaprakashananda when she first arrived here from southern India in 2004. She had been brought up in a very sheltered, highly disciplined environment whose religion and values were so very different to what she now faced, alone, as she began to find her way in this strange country.

Pujya Swami Dayananda, very much aware of the difficulties she would be facing in establishing an Arsha Vidya centre there, blessed her efforts. Since those early days, Arsha Vidya UK students have travelled many times to Anaikatti and elsewhere to meet and listen to Pujya Swamiji. Right from our first visit we were more than delighted with what we found. All subsequent ones have been unfailingly enriching, but that first one was truly special. We met a man who made no effort to make a good impression and yet did so; we met a man who spoke brilliantly, yet ensuring that it was not him but what he was saying that shone. Small wonder we were so impressed with his disciple!

And yet, on meeting Pujya Swamiji we already knew him. Not because of the books we had read – yes, we had already devoured everything we could get hold of – but because we had (unknowingly) already met him in our own ācārya, Swamini Atmaprakashananda. Not only do her words, her phrasing, so closely match those of her guru that they could as well be from him, but, just as significantly, her heart, her attitude and values are his too. Never, in all the many years we have had the privilege of listening to her has there ever been the slightest dissonance, variation or conflict with what he says. There is absolutely no doubt that we are being taught Vedanta exactly as he would wish it to be taught, so true is she to his wishes, his methods and bhāva.

Swaminiji continues to make efforts to offer Vedanta wherever she may in the UK, often traveling hundreds of miles to do so. So energetically responsive is she to such requests that her regular weekly schedule can approach being more of a hope than a guide to her classes! And not just because of the UK. Europe, the Middle East, the USA and Australia all make demands on her. All of her students, from Frankfurt to Madrid, from Sydney to Kuwait (not forgetting Coimbatore too) are all in friendly competition for her time. Too bad! London has first claim. It is where she belongs!

Perhaps the best way to express how valuable and satisfying the presence of Arsha Vidya is for the students here is to speak of Swami Dayananda's Gītā Home Study Course.

All of us at Arsha Vidya UK who study Pujya Swamiji's Gītā translation and commentary would probably say that it is exceptional in all respects. One of the several Gītā groups, one that has become in effect a nitya gītā jñāna yajña, studies from 6 am every weekday morning. That group is now in the latter part of Chapter 18 and has, as it were, been entering Pujya Swamiji's mind each weekday over the course of his entire magnum opus. What has been found there is breathtaking in its wisdom and completeness.

His commentary gives due significance to the Gītā's messages. The primacy of puruṣartha niṣcaya, for example, is made abundantly clear from the outset and is continually re-emphasized – and it is indeed pre-eminent: unless and until that is in place nothing else works. The significance and meaning of Śaṅkara's oft-repeated

insistence that knowledge alone liberates – not, as is commonly asserted, a combination of knowledge and action (or of knowledge and experience), but that knowledge alone liberates – is made plain with a logic that is irrefutable. His commentary continually stresses the importance and significance of a student's preparation for knowledge and also reveals the function and rationale of śravanam, mananam and nidhidhyasanam. He clears up the many misconceptions that surround meditation, misconceptions that continue to mislead many here in the West. How values matter and are a significant part of sādhanā is also strongly emphasized. His commentary fully elucidates the roles and the difference in the respective natures of karma-yoga and saṅnyāsa. It reveals the true nature of Īśvara and the importance of his worship; it also shows why prayer and a religious life are vital for mokṣa. Again and again it stresses the supremacy of śāstra, without which none of this would be possible, and frequently provides unsurpassed insights into dharma. He also shows what avidyā actually is – and, just as crucially, what it is not.

Most valuably of all, Pujya Swamiji's translation and commentary, shining as it does with his wisdom, unfailingly gives Lord Kṛṣṇa's vision of reality while omitting nothing from Adi Śaṅkara's magnificent commentary. It makes clear one's true nature and how to live in order to fully ascertain it.

Other classes continue happily here at Arsha Vidya UK, all of them by Swaminiji. (Please see the list below.) She has now created well over 1,000 audio and (some) video recordings on our website covering all ten principal upaniṣads (except the Kaṭha and Bṛhadāraṇyaka) as well as many prakaraṇa granthas.

Swamini Atmaprakashananda – Weekly [schedule of talks](#) in London.

Mon	Bhagavad Gita	6.00 am – 7.30 am
	Bhagavad Gita	10.30 am – 12.00 pm
	Tattva Bodha	7.30 pm – 9.00 pm
Tue	Mandukya Upanishad	6.00 am – 7.30 am
	Bhagavad Gita	9.00 am – 10.30 am
	Taittiriya Upanishad	7.30 pm – 9.00 pm
Wed	Devi Mahatmyam (with philosophical meaning)	7.30 pm – 9.00 pm
Thu	Bhagavad Gita	7.30 pm – 9.00 pm
Fri	Pancadashi	10.30 am – 12.00 pm
	Vedantasara	7.30 pm – 9.00 pm
Sat	Sanskrit	9.00 am – 10.00 am
	Chandogya Upanishad	10.30 am – 12.00 pm
	Bhagavad Gita	3.30 pm – 5.00 pm
Sun	Chandogya Upanishad	8.30 am – 10.00 am
	Introduction to Vedanta	3.30 pm – 5.00 pm
	Prakarana Grantha	7.30 pm – 9.00 pm

All times: UK time.

Release Announcement of Puja Swami Dayananda's Taittiriya Bhashyam and Brahmasutra Catussutri

"It has come out beautifully. The book has come out very well."

(Puja Swamiji on the new Taittiriya books)

Puja Swamiji had often commented that Taittiriya Upanishad held a prime place in all Vedanta-shastra and keenly expressed a wish to see his Taittiriya classes in book form.

Swamiji's vision came true and while going through the manuscript she expressed his delight that both books have come out very well.

With the blessings of our beloved Puja Swamiji, Arsha Vidya Research and Publication Trust announces the release of Swami Dayananda Saraswati's commentaries on Taittiriya Upanishad and the Catussutri of the Brahmasutra with Shankara Bhashyam in book and eBook format.

The books will be released by Sri Swami Veditatmananda Saraswatiji at the place of Puja Swamiji's Samadhi in Swami Dayananda Ashram in Rishikesh.

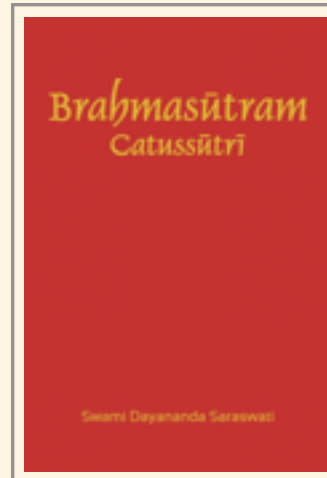
Release Date: 9.15 am - 12th September 2016 - Rishikesh

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Ganga-puja at Rishikesh



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