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Swami Veditatmananda's visit to Argentina

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Mundaka

Mantra 12

It was clearly unfolded earlier, with enough reasoning, that Brahman alone is *satya* and everything else is *mithyā*. That being so, everything is Brahman because there is no *mithyā* without *satya* as its support. Now the śruti concludes the section by summing up the teaching that everything is Brahman. Śaṅkara calls this a mantra in the place of *nigamana*, conclusive teaching.¹¹⁹ technically, *nigamana* refers to what is arrived at conclusively through an inference. In the last mantra of the previous Muṇḍaka it was said, "*Puruṣa eva idaṁ sarvaṁ*, all that is here is puruṣa only." The summing up is done here with the same meaning. "*Brahma eva idaṁ*, all that is here is Brahman only." So puruṣa is Brahman.

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चात् ब्रह्म
दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ २ ॥ २ ॥ १२ ॥

*brahmaivedam amṛtaṁ purastād brahma
paścāt brahma dakṣiṇataścottareṇa.
adhaścordhvam ca prasṛtaṁ brahmaivedaṁ
viśvamidam varīṣṭham. (2.2.12)*

idaṁ -- all this; *purastāt* -- in front; *amṛtaṁ* -- immortal;
brahma ---- Brahman; *eva* -- alone; *brahma* ---- Brahman;
paścāt -- is at the back; *brahma* ---- Brahman;
dakṣiṇataḥ -- is on the right; *ca* -- and;
uttareṇa -- on the left; *prasṛtaṁ* -- spreads out;
adhaḥ -- below; *ca* -- and; *ūrdhvam* -- above;
ca -- and; *idaṁ* -- this; *viśvam* -- world;
idaṁ -- this; *varīṣṭham* -- the most exalted;
brahma ---- Brahman; *eva* -- alone;

All this in front is the immortal Brahman alone. Brahman alone is behind. Brahman alone is on the right as well as on the left. Brahman spreads out below and above also. This world is this exalted Brahman alone.

Brahmaiva idaṁ amṛtaṁ purastād brahma paścāt : what is right in front is the immortal Brahman, and so too what is behind or at the back. Brahman is immortal. In the world we see that everything is time-bound. But the *upaniṣad* says that the time-bound *jagat* in front, at the back, on the right and on the left is *amṛtaṁ brahma*.

Adhaśca ūrdhvaṁ ca prasṛtaṁ brahma: what is below and above also is brahma. What is spread out above, including the black hole, if there is one, and including the heaven, if there is one, is also *amṛtaṁ brahma*. Then, whatever is down below also is *amṛtaṁ brahma*. The ṛṣis never thought that everything ends with earth. They knew that there is something down below the earth. There is space below. The words 'above,' 'below,' 'left,' 'right,' 'front,' and 'back,' point out the six quarters. Whatever is there in these six quarters, and also in between the quarters, is Brahman. In other words, this world which is understood in various ways is Brahman. Anything heard, seen, known directly or by inference or by presumption or by words, anything the one comes to know as existent, is Brahman.

All objects, known and unknown are called *viśva*. The physical body and its attributes such as fatness, shortness and so on, as well as modifications such as old age and death; the *prāṇa* and its attributes such as hunger and thirst; the senses and sense perceptions such as seeing, hearing or the lack thereof in terms of blindness, deafness, etc., are all included in *viśva*. Every thought in one's mind whether it is recollection, memory, emotion, cognition, desire or will, is included in it. All are Brahman alone. How?

Brahma eva idam: all this is Brahman. In this sentence there is *sāmānādhikaraṇya* between the words 'Brahman' and '*idam*'. The word '*idam*' refers to the jagat, so the jagat is equated with Brahman. The equation works after negating the name and form factors from the jagat. What remains after negation is *sat-cit-ānanda*.

When you say, 'I love the flower,' it implies three things. First it implies that 'the flower 'is'. That 'is-ness' is Brahman. It never goes. It is conditioned by a given name and form called flower. The 'flower existence' will go. The sat, existence as such, does not go.

Then, the statement also implies that the 'flower is known' to me. The flower shines in my consciousness. That 'consciousness' is Brahman. It never goes. It is conditioned by a given name and form called flower. The 'flower consciousness' will go. The cit, consciousness itself, does not go.

Finally, the statement , 'I love the flower' reveals *ānanda*. Love is nothing but *ānanda*. The flower pleases you, and therefore you love the flower. *Ānanda* is manifest in the sight of the flower, and so it is *ānanda* or love qualified by a given name and form called flower. The 'flower *ānanda*' will go. But *ānanda* itself does not go.

The existence of the flower is *satya* which is Brahman. It is existence qualified by the flower. Unqualified existence is *satya*. The consciousness of the flower is *jñāna* which is also qualified by the flower. Unqualified knowledge is *jñāna* which is *caitanya*, the pure consciousness. The *ānanda* or the love of the flower is *ananta* which is Brahman. It is love qualified by the flower. Unqualified love is *ananta* or *pūrṇa*.

Suppose, you see a scorpion and say, 'I hate the scorpion.' Then you may question whether *ānanda* remains. What happens in this situation is that there is a denial of happiness in the mind. You hate the scorpion because it creates a disturbance in the mind.

The disturbance is hated because you love an undisturbed mind. Therefore, 'I love' is there even in the statement 'I hate the scorpion'. Love is only for *ānanda*. Whether you hate an object or you love an object, love for *ānanda* is manifest both in love and hatred.

Therefore, *sat-cit-ānanda* is always manifest, no matter what you see or when you see or where you see, no matter what you hear or when you hear or where you hear; no matter what you think or when you think or where you think. It is always *sat-cit-ānanda* plus something. Therefore, you are *sat-cit-ānanda* plus a mind and something to objectify in the waking and dream states. That 'something' keeps on varying, being the mithyā objects including the body. In sleep, the mind is not manifest, so you are *sat-cit-ānanda* plus an un-manifest mind. Therefore, you are always *sat-cit-ānanda*. Brahman alone is appearing in this manner in various names and forms. All that is here is, therefore, Brahman

Any given object can be reduced to something else, until what is left is space in which particles are floating. There is nothing solid in the world except the particles that are in your understanding. The particles themselves are again reducible to mere concepts. The concepts are non-separate from consciousness that is Brahman. Therefore, anything that you come across is Brahman. The caring particles are mere name and form and in and through all of them Brahman is present in the form of '*asti bhāti priyam, sat-cit-ānanda*'. Name and form are not the intrinsic attributes of Brahman. They are superimpositions upon Brahman like the snake on the rope.¹²⁰ Brahman alone is the reality. There is a reality with reference to your daily transaction with names and forms, which is called *vyāvahārika-satyā*, empirical truth. With reference to this, Brahman is called *pāramārthika-satyā*, ultimate truth. It is the conclusion of the Veda-- thus Śaṅkara concludes ¹²¹ the second Muṇḍaka.

Brahman that is to be known is *variṣṭha*, the most exalted. The knower of that Brahman is Brahman, *brahmanā brahmaiva bhavati*. In the wake of this knowledge the notion that 'I am separate from everything' is swallowed completely. The perception of real differences and divisions in the world, which alone causes smallness and bondage, disappears once and for all.

This is the end of the second . In every chapter one finds that the to be understood is revealed as non-separate from the seeker who has to understand.

।इति द्वितीयमुण्डके द्वितीयखण्डः ।

iti dvitīyamuṇḍake dvitīyakhaṇḍaḥ

Thus ends the second section of the second chapter.

119 यत् तज्ज्योतिषां ज्योतिः ब्रह्म तदेव सत्यं सर्वं तद्विकरं वाचारम्भणं विकारो नामधेय-मात्रम् अनृतमितरद् इत्येतेमर्थं विस्तरेण हेतुतः प्रतिपादितं निगमन-स्थानीयेन मन्त्रेण पुनरुपसंहरति । (मुण्डक भाष्यम्)

120 अब्रह्म-प्रत्ययः सर्वोऽविद्यामात्रः रज्ज्वामिव सर्प-प्रत्ययः । (मुण्डक भाष्यम्)

118 ब्रह्मैव एकं परमार्थ- सत्यमिति वेदानुशासनम् । (मुण्डक भाष्यम्)

....To be Continued

The Attitude of Kṣānti

Swami Dayananda Saraswati¹

kṣānti is generally translated as forbearance or forgiveness. Such a definition, however, connotes arrogance. Who are you to forgive someone else? Forgiveness implies a “holier than thou” attitude which only stems from pride. And so, to forgive someone is not what is meant by *kṣānti*.

A more meaningful translation is letting people live as they do, and letting situations be as they are without wanting them to be different. The value of *kṣānti* is accommodation – a very beautiful human embellishment which takes a certain inner richness. Unless you are big enough inside, it is not possible to accommodate another person or a situation. In the list of values to be cultivated, I would say that *kṣānti* is the most important attitude for the seeker who really wants to understand Vedanta.

One must enjoy a relative degree of accommodation in order to discover the *ātmā*, the self, which accommodates the entire world. *ātmā* accommodates ignorance, it accommodates error, it accommodates jealousy, it accommodates passion, it accommodates anger, it accommodates the world with all its limitations. The self accommodates all the pairs of opposites. In *kaṭhopanīṣad* the *ātmā* is given the name *anumanta*, which means the great permitter. *Ātmā* permits or accommodates everything because it is unopposed to anything.

Thus, to know the *ātmā* which is non-separate from myself, my mind should enjoy the capacity to accommodate. To the extent that one has the capacity to accommodate, to that extent one is objective. Accommodation is an inner disposition which has nothing to do with suffering or enduring the wrongdoing of other people. One does not accommodate a person’s wrongdoing. One simply chooses not to internalize whatever the person has said or done and instead allows the person to be as he or she is.

We generally internalize external situations. For example, when someone says something to you that is insulting or offensive, the tendency is to painfully swallow it. Getting hurt by what someone has said or done is called internalization.

When such a situation arises, there are number of ways you can respond. That is up to you. But if you don’t allow the external situation to hurt you, then you have a heart which accommodates. It is a very subtle thing to observe in one’s mind. To enjoy accommodation one must understand that each person – he may be Arjuna or Duryodhana – behaves in a manner in keeping with his background. Everybody has a certain personal history that controls his or her behavior. Whether you know a person’s past or not does not matter, you can still be accommodative in the sense that you can accept that one’s behavior is something that is in keeping with one’s own psychological makeup. A person’s behavior cannot be different from what that person is. And each person is exactly as he or she is because of his or her background.

You may ask what is the difference between accommodation and compassion, sympathy? Compassion is a trait born of accommodation. Daya, compassion, does not happen immediately. What happens first is accommodation which allows you to understand another person and let him or her be, as he or she is.

More often than not we try to control another person's behavior because we find it unacceptable. The attempt to control is in order to feel secure. Even love is misunderstood as control sometimes. Because I love you, I say, "Do this or don't do that". This is strangulation, not love. In love there is accommodation, allowing people to be what they are.

If you want to help a person, you can do so only by first accommodating him. It is something like being a good doctor. When the patient comes to see the doctor, the doctor cannot complain that every day people come to him complaining about one thing or another. Patients go to see a doctor because they have problems. A doctor can deal with a patient only when he first has accommodation. First he accepts the person with his illness, and then afterwards, he does what he must.

This is true in life too; people are people. You take them as they are. In fact, your freedom lies only in this. The more you allow people to be what they are, the more you are free inside. Many of our problems like anger, jealousy, and so on arise due to lack of accommodation.

We do experience accommodation with reference to certain things in the world. You do not want to change the stars or the mountains or the trees. You let them as they are. You accommodate them. The same is possible with human beings. They all come from different backgrounds which condition their behavior. You cannot expect them to behave as you want. If I consult those people whom I want to change, they say that I have to change. We try to change each other and tensions develop because each one wants to control the other. This controlling behavior is due to a sense of insecurity.

kṣānti frees you from reactions and allows you to act. Action is possible only when there is *kṣānti*. Reaction is intolerance or incapacity to accept a fact. A situation is a fact, but it is only a fact when I perceive it without a reaction. When I react, I do not see the fact. If I allow the fact to sink into me without the interference of reaction, then I will be able to act. But if I react to a situation, due to a lack of accommodation, I will not be able to respond appropriately. A reaction is the incapacity to accept a fact. Unfortunately, a fact does not consult you. Does sugar consult you to be sweet? A fact is to be understood.

The incapacity to accept a fact expresses in terms of anger, fear, jealousy, sorrow, frustration. Death is something that is very difficult to accept. A person who was there very much alive no longer exists in that particular form. The human mind cannot handle that and has never discovered an easy way of taking death as a fact. But death is a fact - as are old age and disease. There are many facts in life, some of them pleasant, some unpleasant. If you can face them, you are a very mature person.

Unless I have a value for acceptance of facts, I will not make efforts to accept and be able to act accordingly. Reaction is something that happens to me due to my refusal to accept facts. Loss of certain things and the arrival of others become a problem. Either because of the presence of something or the absence of something, I find I am upset. This reaction is lack of accommodation.

Action is what you do, while reaction is what happens to you. That is the reason you cannot be consciously angry. When you have no say over anger, is it an action or reaction? You will only get angry under certain vulnerable situations. It happens.

Action is something that you do either deliberately or spontaneously. An impulsive action is a reaction; it is neither deliberate nor spontaneous. What is a spontaneous action? An action that does not involve thinking, but is proper, is spontaneous.

Now what is an impulsive action? An action which is wrong and done without thinking. All spontaneous and impulsive actions do not imply thinking but one is right and the other is wrong. You cannot say that you kicked someone spontaneously. That is an impulsive reaction. If you understand the difference between an action and a reaction, you learn which situations make you vulnerable.

It is advisable to maintain a journal and record which situations hurt you or made you angry. On reading it, you will find that there is a pattern. That is also getting to know you. If you know the pattern, you are forewarned and can understand your own situation. To understand that pattern is to be free from it.

Only if you understand people and let people be as they are, you can help them. In other words, you have to be free. I allow people to be what they are, situations to be what they are and try to improve them if I find them unpleasant. To do this, I act, not react. From mistakes we can learn but not from reaction.

Thus *kṣānti* is an amazing virtue. It is something that I consider close to *ātmā* at the *antaḥkaraṇa* level because *ātmā* is *anumanta*. It just accommodates everything. It has no designs or manipulations. All these things have no place in one's heart if one can accommodate. Accommodation does not involve an "I am holier than thou" attitude. It is a simple acceptance of facts as they are and doing what one can. That is healthy living, intelligent living. And therefore, *kṣānti* is not a value, but an attitude.

¹ Excerpted from a talk at Coimbatore. Published in the 8th Anniversary Souvenir of the Arsha Vidya Gurukulam, 1994.

Saccidānanda: My Nature

Swami Veditatmananda¹

Sat, Existence

Let us examine the various things a human seeks in life. His or her various pursuits in life can be classified in three categories. There is an innate desire in humans to perpetuate their existence. Life is the dearest thing to them. Everybody wants to protect themselves, to remain alive. Nobody wants to die. We make every effort to continue our existence. However miserable we may be, however old we may be, at whatever stage in life we may be, we still want to continue to live. Even at the age of ninety-one, an old lady has a desire to see the marriage of her great grandson! Even at that age, she has a long list of things to be accomplished! The whole pharmaceutical industry thrives on this desire. Why should we have hospitals otherwise? Emergency rooms, oxygen cylinders and all kinds of gadgets and equipments are there just to help humans continue living. However miserable that living may be, we still want to continue it. It represents an innate desire of humans. All the means of security that I surround myself with – shelter, comforts, etc, -- are also to stretch out life as much as possible.

But everybody knows that this body ultimately will come to an end, and that he or she has to part with it. It is because of this awareness that I want a son who would join my name after his and thereby continue my existence in some manner. That is the reason why we leave name plates. If the body does not remain, let my name remain. When we go to a cemetery, we find that the tomb-stones indicate the name of the person and the period he or she lived. Through memory in the minds of others, a person wants to continue to exist. He or she wants to live, which shows that there is a natural love for life. A number of our activities in life are prompted by this desire. So there is one class of activities or pursuits which is directed.

Cit, Knowledge

The second kind of desire, which leads to a different kind of pursuit, results from the love for knowledge. Nobody can stand ignorance. The newspaper, the magazine, and the printing industry thrive on this. I don't know why, but I am curious to know what is happening in Australia, what is happening in India, and what is happening in various places in the world. I want to know what there is on the Moon, what there is on the Sun, and what there is on different planets. I cannot tolerate ignorance. This love for knowledge is the reason why it is easy for salesmen in India to attract people on a foot-path just by firing a cracker, showing some kind of magic and then suddenly sell tooth-paste or some other thing! When a crowd gathers, others are also curious to see what's happening.

Knowledge is another thing humans are seeking. That is why I don't mind if I don't get breakfast, but I must have a newspaper every morning! So love for knowledge represents another set of pursuits that are common to everybody. The manner in which a child pursues knowledge is different from that in which an elder pursues it. A scientist pursues it one way, a housewife another. When a child looks through the key-hole to find out what's happening inside, that is also nothing but love for knowledge, and when I am keeping a watch over my neighbor, that is also out of my love for knowledge.

Ānandā, Fullness

The pursuit in life is to gain happiness. Love for happiness makes humans maintain the various relationships that we have in the society. We want to love someone and be loved by someone. Seeking enjoyment through the means of films and dramas and picnics and other entertainment programs is nothing but an expression of this basic desire to be happy.

Humans seek to continue their existence because there is love of existence or immortality. They pursue knowledge in one form or the other, which shows love for knowledge. This is also a natural instinct, or a natural desire. And thirdly humans seek happiness – *ānandā* – which also is a natural desire. Therefore, in technical language, humans are seeking immortality, knowledge and happiness. We want to live for ever. This is the desire. We may not express it openly because we know that it is impossible, but if we had this way, he would continue to live forever. How much knowledge do we want? We want to know everything, all that exists at any place, at any time.

How long do I want to live? I want to live forever. I want to be immortal. How much knowledge do I want? I want to be omniscient. How much happiness do I want? I want absolute happiness, limitless happiness.

This is what is desired by everybody – a man or a woman, young or old. These natural desires in the hearts of human beings are classified as (1) desire for existence, *sat* (2) desire for knowledge, *cit* and (3) desire for happiness, *ānandā*. So *sat*, *cit* and *ānandā* – or Existence, Knowledge and Happiness – are what everyone loves the most. This is what everyone seeks and strives for.

Sat-cit-ānanda, My own nature

By saying that humans are searching for *sat*, *cit*, and *ānandā*, we mean that they are searching for absolute existence, absolute knowledge and absolute joy. This can also be expressed in another way: they are trying to get rid of the sense of mortality, the sense of ignorance and the sense of unhappiness. So my pursuit of *saccidānanda* also means that I am trying to get rid of its opposites, i.e. mortality, ignorance and unhappiness. These three things I cannot stand.

Let's examine the nature of things that we generally think of getting rid of. I don't think of getting rid of something unless it becomes a nuisance. Nobody thinks of getting rid of hands and legs. I don't wish to part with one of the eyes even though I have two of them. This means that nobody want to get rid of that which is natural to him. On the other hand, if a dust particle falls in my eye or a bug enters my ear, I will direct all my efforts to get rid of them. Even with the finest dust particle in the eye, I cannot be at peace. Therefore in our life, what is it that we want to get rid of? We always want to get rid of that which is unnatural, the thing that is foreign. I cannot stand a foreign element but I am comfortable, I am happy with what is natural to me.

When I say that I want to get rid of mortality, ignorance and unhappiness, what does it amount to? Nobody every goes to a doctor and complains, "Doctor! Please do something because my eyes see!" Or nobody complains to a doctor saying, "Doctor! There is something wrong with me. Even though I eat every four hours, I feel hungry again. So please help me!" That he sleeps at night is not a problem to man, because it is natural to him. Nobody is happy being unhappy. And so we know that happiness must be the natural state. That is why we accept it. Nobody goes and consoles or sympathizes with a scholar for having stood first in the University! Because we accept happiness as a natural and a desirable thing.

This shows that ignorance, mortality and unhappiness are unnatural, whereas immortality, knowledge and happiness or in other words, *sat*, *cit* and *ānandā* are natural to me. Therefore I like them, I love them. This indicates the nature of a human being, and the nature of all living beings, because everyone loves *saccidānanda*. Existence, knowledge and happiness reside within the nature of every human being. It is my nature and that is what I am.

Another name for *saccidānanda* is Brahman. *Saccidānanda* means Brahman or *ātmā*. When we say *brahma satyam* it means that there is on real thing which is my own nature. That indeed is *saccidānanda* or absolute existence, knowledge, and happiness. This is the most natural state. This alone is the goal of life, and through all my actions I try to attain this state. Therefore we must adopt that mode of life which would enable us to attain this vision and achieve this state of absolute existence, knowledge and happiness. And this is what Vedanta is meant for.

Should we call Vedanta practical or not? If *saccidānanda* is what I want, if absolute existence, knowledge, and happiness is all that I want, then that which enables me to achieve it, has to be practical. Another name for *saccidānanda* is *amrtam* or immortality. There is a very famous statement of the Upanishad which says:

Na karmanā na prajayā dhanena tyāgenaike amrtatvamānaśuh

Not by work, nor by progeny, nor by wealth but by renunciation alone, some attained immortality (*Kaivalyopaniṣad*, 3)

Immortality, the state in which nothing remains to be attained, is the most natural state of the human being. The ocean is the most natural state of the river, because after reaching the ocean, the river has nowhere to go. All the struggle and conflict in her life have come to an end when a river has reached the ocean, and until then she has to strive and struggle.

In my life also I love this natural state because it brings an end to all the conflicts, all the struggles. That is the state that I desire. That is the reason why we love sleep so much. It is very close to the natural state, although not quite the natural state itself. No effort or exertion is involved in deep sleep. There I enjoy happiness without any effort. Even this experience of deep sleep shows that it is the only thing I love the most. That is called *amṛtatvam*.

Means for Attainment of *Saccidānanda*

Amṛtatvam is the most natural state, in which nothing remains to be attained, and no place remains to be reached. So the Upanishad says, not by karma or action can immortality be attained. This means that the achievement of external things cannot bring about immortality. Whatever action I perform would be limited. So the result that is gained by an action has also to be limited. So the result that is gained by an action has also to be limited. And the sum of any number of limited results of limited actions cannot add up to the limitless, the *amṛtatvam*.

What means do we employ to attain limitless happiness or immortality? Karma-action, *praja*-progeny and *dhanam*-wealth. These are also popularly known as *dharma*, *kāma* and *artha* respectively. These three *purusārthas* are the means that we employ for attaining immortality. Security and comfort, wealth and prosperity, name and fame, emotional adjustments and scientific researches – such are the means that we are employing to seek immortality. We are constantly engaged in acquiring and arranging things.

The *upaniṣad* urges us to stop and think. There is nothing wrong in action, in achievements, in wealth, or in progeny. But the manner in which they are employed is wrong. What am I seeking? I am seeking immortality. Can these things attain immortality for me? No. Because these are all small, limited things. Wealth is limited, progeny is limited, name and fame and power are limited, and therefore they can never add up to the limitless or the immortality. My desire is valid, what I want is genuine, but the method in which I am trying to fulfill this desire is not proper.

The desire to seek existence, knowledge, and happiness is genuine, but the means that I am employing – the body, the mind, and the intellect, the various objects in the world outside, various intellectual pursuits – all of these are so small, so insignificant, that in no way can they attain immortality for me.

And this is where Vedanta comes to our help. Vedanta questions the very pursuit of life. It does not take anything for granted – which, unfortunately, other sciences do. The psychologist takes the desire of man for granted. The scientist provides the man with whatever he wants, and there is no doubt that science has brought about spectacular achievements in scientific and technological fields. They should be there. And it is because of them that man is more comfortable today, and has much more flexibility in time and space. But can immortality be attained by these various pursuits? No. It cannot be attained. Hence we come to a basic contradiction in life. It seems as though the whole human life is full of contradictions.

The very basic contradiction is that there is a natural desire for seeking immortality but the means available at my disposal are limited, and therefore they cannot enable me to achieve what I am seeking in life. This is something to be understood. At some point in life man has to discover this. He is then called a mature man – a man awakened to the reality of life. If he does not understand it, he is called blind or a child:

“The unintelligent people entertain the desires for worldly objects”.

The *kāthopaniṣad* calls them children, or the immature people. They have not understood that what they are seeking in life cannot be attained through the means they are employing. They continue to live the same extrovert life. So it requires a certain maturity to understand that whatever achievements have been made so far and whatever can possibly be made in future cannot attain for me what I am seeking in life. With this understanding the whole trend of life has to change. In order to attain immortality, the whole vision of life, the attitude towards life must change. And that is what Vedanta reveals, tells us or expects us to do.

Once these fundamentals of life have been understood, my attitude changes. No more do I depend upon little things to attain the goal of my life. I start looking elsewhere. If the immortality is not in wealth, if it is not in pleasure, if it is not in name and fame, if it is not anywhere else in the world, where is it? Since I am seeking, it must be there someplace. *Śruti* says: the immortality is hidden in a cave. That is why it is called a secret. It is hidden in the cave of my heart. The immortality is hidden in my very being. I myself am the immortal one and therefore if I am seeking it outside I can never find it. All our extroverted efforts to gain immortality are like that of the old lady who was searching for a needle in the light of a street lamp, a needle which she had lost in her hut.

Immortality is what I am looking for, but the place where I am looking is a wrong place; hence at no time in my life will I ever find it. Just because I am working, just because I am searching, just because I am advancing does not mean I am really progressing in life. We must understand the difference between progress and advancement in life. We have wrong concepts about progress. Accomplishing more things, and getting more comforts is progress as we think it to be. A comfortable life is what we are seeking. And Vedanta is not opposed to a comfortable life. But Vedanta says that a comfortable life is not the solution. Man, in fact, is seeking a happy life. But instead of trying for that, he is spending all his time in bringing about a comfortable life. So when this question is raised, "Is Vedanta relevant to present day practical life?" I think what is meant by present day practical life is a comfortable life. Is Vedanta relevant in bringing about a comfortable life? By studying Vedanta can I get a promotion? By studying Vedanta can I earn more money? By studying Vedanta can I get more things? Well, we do not know. Vedanta does not address itself to comforts in life. Vedanta addresses itself to what I want fundamentally. Happiness is the only thing I want. We are confusing comfort with happiness and therefore success in life in terms of material gains is considered to be measure of progress in life.

When do we say that a particular person is a successful person? We say that when he or she has acquired a great number of things. If one has accomplished maximum material achievements we call one a successful person, which one may very well be. Again, understand that Vedanta is not opposed to these things. But in Vedanta the success is measured on the basis of my closeness to the goal of immortality, the goal of lasting happiness. Not the number of things I have achieved. The immortality I am seeking is in my very heart. That is where I should have been seeking, not outside. Then what is the outside world for? Can all the things in the world attain immortality for me? No.

We shudder when we hear that the world is unreal. By stating that the world is unreal, is Vedanta asking us to reject the world, to reject the wealth, and to reject the family? Vedanta is not practical if it says so.

I should not throw away the things in the world just because they cannot appease my hunger. They are not meant for that. This flower cannot appease my hunger, for that is not the purpose the flower is meant to serve. Inasmuch as the world cannot appease my hunger for immortality, I can say that the objects, the things, and the beings in the world are *mithya*. But it does not mean that the things are non-existent or that they are not beautiful. A wooden apple may look more beautiful than a real one. So no doubt the world is a beautiful thing to enjoy, but the manner in which it should be enjoyed is different. That wooden apple cannot be enjoyed by eating it. It is to be enjoyed only by looking at it as a piece of art.

Thus we come to the most beautiful and the most fantastic way of relating ourselves to the world. Since this word *mithya* is not easy to understand, we require a teacher to make us understand it. That is why this knowledge is a secret. Words are floating around and often used wrongly. *Mithya* is one of those words. In our colloquial language we use the word *mithya* to mean imaginary or non-existent or wrong. Therefore people develop an aversion to the world. *Mithya* means that something does not serve the purpose it promises to serve but serves some other purpose instead – like the wooden apple. It is solely an object of adoration. Once I understand this, my relationship with the apple changes. When I realize that it cannot appease my hunger, dispassion arises within me, a feeling quite different from the one I entertained so far. With reference to the apple which I now know to be *mithya*, I am called a *sannyāsī*. I become an apple- *Sannyāsa*.

Understand the nature of *vairāgya* or *Sannyāsa*. It is not that I have an aversion for the apple or I throw away the apple. I just understand the real nature of the apple and now I relate to it in a different way. That change in relationship alone is called *sannyāsa*. *Sannyāsa* is not something physical. It is the maturity or the understanding of the real nature of the thing. *Sannyāsa* is called *jnāna*.

By *sannyāsa*, by renunciation is meant the understanding of the real nature of the world. “Some attained immortality through renunciation,” says the *śruti*. They stopped searching for immortality where it is not and started searching where it is. Once I start searching for the needle where it has fallen, if not today, tomorrow if not tomorrow, the day after, the needle will be found because it is there. This is called understanding. The world is *mithya*. It is something beautiful, no doubt, but the way in which we enjoy it is altered.

This is *vairāgya*. *Vairāgya* does not have any hatred in it. It is that which should always create a joy in me. The joy of knowledge, the joy of maturity is called *vairāgya*. Not having understood this fact we think that the *sannyāsī* is the one who only emaciates his or her body and who does not know how to enjoy life. But this is a false notion. A *sannyāsī* is a mature person. He or she understands the real nature of the world and relates to it appropriately.

¹ Published in the 10th Anniversary Souvenir of Arsha Vidya Gurukulam, 1996. Taken from Swamiji's book Vedanta in Present Day life.

SUCCESS

Sri Swami Veditatmananda Saraswati

27th Anniversary of Arsha Vidya Argentina, main talk Buenos Aires, Argentina Sunday April 30th 2017

Every human being wants success. We are born with a desire to be successful. This is not the case with living beings other than human beings, which have no notion of success and failure. Our Pujya Swamiji used to give the example of a dog show where a number of dogs are displayed. One dog will be judged the best. The dog owner takes his dog for a walk, showing the dog to everybody. Who feels the sense of success? Does the dog feel successful? He doesn't know what is happening; it is the owner of the dog who feels successful.

Many years ago, in New York City, I was taken to the Belmont Horse Track. Some friends invited me there and people bet. I was told by somebody that horse number seven in the third race is the favorite horse. "You should bet on that horse," he said. I did not know anything about races and I never gambled before, but my friends worked upon my greed. I had one hundred dollars in my pocket. They said if you bet one hundred dollars, you'll win one thousand dollars if the horse wins. My greed overcame me and I bet my hundred dollars.

Now came the horse race number three and everyone got up from their seats watching with binoculars. I was hoping that the horse number seven would be number one. When the shot was fired, all horses started running, but the horse number seven, on which I bet, did not even start! It finally finished last. That night I could not sleep! I could not enjoy my dinner because I failed, I lost! Do you think that horse number seven did not eat its dinner? Do you think it did not sleep? There was no effect on the horse!

The notion of success and failure is the unique problem of the human being. You have to be successful and you cannot accept failure. Therefore, from childhood until the death our constant effort is to be successful.

What is success? The world says that those who are wealthy, famous and powerful are successful! Therefore, everyone wants to be equally wealthy, famous and powerful. We equate success with these material accomplishments. Everybody has a picture of a successful self. I will be successful if I am wealthy! I will be successful if I am famous! I will be successful if I am powerful! And therefore, I strive constantly to acquire wealth, fame, power!

But is that really success? Vedanta asks this question: What is success?

You may say that success is when my desire is fulfilled. I desire something and if my desire is fulfilled, I feel successful. Someone desired to gain first rank in the university, but that person got fifth rank and thought he was a failure. On the other hand, somebody did not even expect to pass the exam and he got passing marks. He felt successful. So somebody who gets 99% marks feels that he is a failure because he wanted 100%. And somebody who just wanted 35% marks feels successful because he got 40%. So what is success? Is 99% success? Or is 40% success?

What is success? Success is when you feel you are successful.

Unfortunately, all along we try to get approval from others. We want others to declare us successful. Therefore, we are always trying to please others, so that they will respect us, so that they will honor us, because we do not respect ourselves. The human being does not respect himself or herself. We have a low self-esteem, we have a very low opinion of ourselves, and that is what makes us unhappy.

In order to be happy, I should have a good opinion about myself. But I think I am good if you say that I am good. Since I do not think I am good, I hope that you will tell me that I am good. Therefore, all the time I struggle to please you, so that you will say that I am good. Then, I feel I am good! Therefore success is a subjective feeling. We equate success based on external situations, but really success is an inner feeling of the mind. As a child I felt successful when I spelled "C as in cat". I felt that I was great with a simple spelling. Now that I am grown up, I feel nothing about the spelling.

Therefore, what is success is when I feel I am successful. When will I feel that I am successful? When I am happy with myself! When am I happy with myself? When I live up to my own expectations of myself.

Each one of us has expectations from our own self, that I should be such and such! When I am able to fulfill that expectation, I feel happy with myself, then I feel I am successful. On the other hand, when I am not able to fulfill my own expectation of myself, I feel unhappy with myself. I do not accept myself. Sometimes I reject myself. I even condemn myself! The self-non-acceptance, self-rejection, self-condemnation, is only a problem of the human being because I am a self-conscious being. I am always conscious of myself.

Not only that, but I am a judgmental being. I constantly judge myself. If I judge myself as good, then I am happy. If I judge myself as not acceptable, I am unhappy. Therefore, I am the cause of my happiness and I am the cause of my unhappiness. Nobody else makes me happy, nor does anybody else make me unhappy. It is I who makes myself happy and it is I who makes myself unhappy.

When I make myself happy I am successful. When I make myself unhappy, I am a failure. Success is most important to us. And therefore my approval of myself is most important to me. My acceptance of myself is most important to me.

This is very important to understand: That we are the cause of our happiness and we are the cause of our unhappiness. You may find it difficult to accept this. You may think that it is your mother-in law who makes you unhappy, that your spouse makes you unhappy, that your boss makes you unhappy. We think that the cause of our unhappiness lies out there. Therefore, the whole life we try to change things outside. We try to create a situation where we think the situation will make us happy. Therefore, all the time we are trying to please others, but this is a wrong understanding.

Nobody can make me unhappy if I do not allow them to make me unhappy. You can make me unhappy only if I cooperate with you. If I do not cooperate, you cannot make me unhappy. Suppose somebody tells me. "Swamiji, he insulted me! I am very unhappy!" I ask him, "What do you mean by insult?" "He said such and such thing to me!" I said, that is his opinion. What happens is, we make his opinion as our opinion. "He said to me yesterday that I am stupid and I felt hurt." That is because he had a very low self-esteem.

Our Swamiji used to make a joke. Four persons are going somewhere. They are Alfredo, Peter, Tom and Roberto. I say "Roberto!" and Roberto looks back at me. I say "Alfredo!" Alfredo looks back at me. I say "stupid!" and all four look back, because that is how people feel about themselves. Because we have a very low opinion about ourselves.

Therefore, the way to become successful is to have a good opinion about myself, is to accept myself, is to be satisfied with myself. You may say, "Swamiji, I'm satisfied with myself." But that doesn't work. By saying that I am happy, I do not become happy. By saying that I am satisfied with myself, I do not become satisfied. Happiness has to happen. Satisfaction has to happen. It's like love. Someone says, "Please love this person!" You can't love. Love has to happen. Otherwise, everybody would love everybody else. But we do not see that. Sometimes even spouses cannot love each other.

If you could will to love, it would be so nice, you could also will to be happy with no effort at all. Sometimes people say, "Be happy!" But that does not work. If one could will to be happy, who will be unhappy?

Unhappiness comes, whether I want it or not. Therefore, happiness has to happen. Success has to happen. When will it happen? When I create in myself a disposition of mind, which is a happy disposition. I have to work very hard to make myself acceptable to myself.

How do we do that? By fulfilling my expectation of myself. What do I expect of myself? I expect that I should be a kind person. I expect of myself that I should be a loving person. I expect of myself that I should be a good person. I like a kind self, not an unkind self. I like a loving self, not a hating self. When they tell me, "Swamiji, please pose for a photograph." How do I pose? Do I pose with a fierce look? No, with a smile, because I like the smiling self, not a hating self. I don't like myself to be cruel. I don't like myself when I am hating. I don't like myself when I am dishonest. I like myself when I am honest. I don't like myself when I am not truthful. I like myself when I am truthful.

You may ask a question, "If you like yourself to be truthful, then why do you tell lies?" Every human being wants to be honest and truthful. And still we find people telling lies. Everybody wants to be a kind and loving person, and still we find people are cruel, hateful. Why? Because I am helpless when I am hateful. It is my helplessness that makes me a hateful person, a cruel person, an untruthful person. It is not by my choice that I tell a lie. It is not by my choice that I hate somebody. It is not by my choice that I hurt somebody. Something makes me do all that.

Some of you may have known about "*Mahābhārata*". There was a character whose name was Duryodhana. He was a very powerful king, but he always violated dharma, righteousness. Somebody asked him, "Hey, you are a learned person. You know what *adharma*, unrighteousness, is. You know what righteousness is. You know what truthfulness is. Then why do you act opposite to that? Why do you violate the *dharma*?"

Duryodhana replied, "I know what dharma or righteousness is, but I cannot practice it. I know what *adharma* or unrighteousness is, but I cannot give it up. There is somebody within me that forces me to behave in this manner." Which means, within all of us, there is some devil or evil, which forces us to act against our values. Even though I want to be a loving person, I am compelled to be a hateful person. That is how I dislike myself.

So, how do I start liking myself? By deliberately being a kind person, a loving person. "But Swamiji, I am not kind, I am not loving. How can I act as a kind person?" Then Swamiji says, "Fake it, until you make it!" Pretend as though you are a loving person, and ask yourself, "How would I conduct myself if I were a loving person?" And make yourself do that. That fellow inside says, "Hate him!" I assert myself, "No, I am going to love him." How do you love a person? By helping him. By serving him. By being kind to that person. So, even though the kindness is not natural, I deliberately make myself act as a good person, deliberately I try to become a good person.

There is one simple rule. Everyone knows that rule. Do not do unto others what you do not want them to do unto you. Reach out to others as you want them to treat you. We are all in agreement on how we want to be treated by others. We want others to be kind to us. We want others to be honest to us. We want others to be generous to us. We are all in agreement. I do not want to be hurt. I do not want to be insulted. I do not want someone to steal something that belongs to me. Is there anybody who doesn't agree?

Our Pujya Swamiji would say to the audience, "Nobody wants to be hurt. Is there somebody who wants to be hurt?" Nobody would say yes to that. But once, our Swamiji was surprised. One fellow got up in the audience and said, "Yes!" Now Swamiji was confused because the rule is that nobody wants to be hurt. Here is an exception. An exception breaks the rule. Swamiji did not know what to do. Fortunately the audience came to his rescue. They said, "Swamiji!" and made a gesture meaning the fellow is mentally not right. This means that no normal person would want to be hurt.

So there is a simple rule that says: "I should not do to others what I do not want them to do to me." I should not hurt others. I should not insult others. I should not tell them lies. I should be kind to them. I should be helpful to them. How would I do that? Fake it until you make it! In every situation, we can apply the simple rule. I place myself in the situation of the other person. And I ask myself, how would I like to be treated if I were in that situation? Then I will know how to treat that person. I know that even when I have done something wrong, I don't want to be punished. I want to be pardoned. If somebody has done something wrong, should I punish that person? Or pardon that person?

What I would expect, is what I should try to do. It is not easy, because we have strong impulses of hurting, of retaliating, of punishing. We have to control those impulses by keeping them under check. Then only we can act as we want to act.

This is the first step in gaining success in life. It is to follow the basic values of life. Nonviolence is a value. Truthfulness is a value. Compassion is a value. Kindness is a value. These are natural values, meaning we are born with a love for them. These values should become valuable to us.

We all know these values and still we compromise them. Because in life, other things are also valuable to us. Money is also valuable. Power is valuable. Fame is valuable. My job is valuable. My family is valuable. So these worldly things are also valuable. These are called acquired values. There are natural values and acquired values.

This non-violence, kindness are natural values. We are born with them. But as we grow up in the society, we find that people value money, power and material achievements. We find that people are respected who gain the front page of the newspaper, the wealthy, the famous, the powerful. Therefore, we cultivate a value for these worldly achievements also.

So there are two sets of values. One set are the natural or universal values. The other set are the acquired values. There is a clash between the two. In order to speak truth, I may have to sacrifice money. For example, many years ago, I was returning from the United States to India and was passing through customs at Bombay Airport with two huge suitcases. I knew that lots of electronic appliances were in those suitcases, because you could not get them in India those days and so I brought them from the United States. But they would charge a lot of customs duty. When I passed by the customs officer he would ask me, "Swamiji, do you have something to declare?" He said "Swamiji" instead of "Swami" because in India the people still value the Swamis. If I had said, "No, I have nothing to declare", he would let me go. I would save 100,000 rupees with one small untruth. The moment the customs officer asks me, "Do you have something to declare?" there are two voices within myself. One voice tells me, "You are a Swami giving classes on honesty, you are supposed to be honest." The other voice, the greedy self tells me, "Hey, a hundred thousand rupees is a lot of money. You tell a small lie, how does it matter?" There is a conflict within myself. Who wins?

Often the money wins and the truth loses. So this is where will power is required. This is where the value of a value is required. Only when the value of honesty is more than the value of money, I can be honest. If the money is more important, my honesty is likely to be compromised. That's why in the world, we find violation of values. Greed makes people dishonest. Anger makes people cruel. Lust makes people use others as objects of sensuous pleasure.

Kāma, krodha, lobha. *Kāma* means lust. *Krodha* means anger. *Lobha* means greed. These three are our inner enemies. We have to conquer them to be successful in life. I will share with you a simple story of how to deal with these three. There is a story in the Upaniṣad where the teacher says to the disciples, one letter in Sanskrit, da. In English the equivalent is c. The c has three meanings: "control over oneself", "compassion" and "charity".

When *kāma* comes, when a strong desire comes, when one wants to indulge, as for example when there is ice cream in front of me, I cannot control myself. Even though my doctor has told me there is too much sugar inside, "no more sugar for you!", still the ice cream tempts. I cannot control. There is a tendency to indulge. This is *kāma*, so first 'c' for "control": this much and no more!

When I am seated for dinner, very delicious food is served. If I have no control at all, later I repent because I have acidity, stomach ache, vomiting. Because while eating I have no control. Therefore, before I start eating, I put boundaries: only one empanada, only one corn cake and no more! But they keep bringing more and more. Very delicious! One, two, again boundaries! One and no more! So, draw boundaries everywhere. That is how we control the tendency to indulge. *Kāma* can be controlled by putting boundaries: boundary in talking, boundary in watching TV, boundary in WhatsApp, boundary in cell phone. Everywhere, boundaries, boundaries, boundaries. That is the first 'c'.

The second 'c' is compassion. When anger arises, when somebody has hurt me, I am angry at that person, I want to punish that person, I want to retaliate! I remind myself, 'c', compassion. Be compassionate to that person, be large hearted. That person has done something wrong. Accommodate that person. Be kind to that person. So, 'c' is compassion. Remember 'c', 'c', 'c'! The anger slowly subsides.

The third is greed. Greed means not being satisfied with what I have, and not parting with what I have. Even if I have plenty, I cannot part with it. This is greed. So third 'c' stands for charity: be charitable, be large hearted, share what you have, part with what you have. Our Pujya Swamiji used to say, "Give until it pinches you!" If you have one thousand pesos, giving five pesos is nothing. Out of one thousand pesos, give five hundred pesos. That is called "giving". This is charity.

You have to overcome this greed by charity. Overcome anger by compassion. Overcome indulgence by control. Thus, we move in the direction of victory over ourselves. As inner enemies become weaker and weaker, our goodness becomes more and more manifest. Because basically we are a good, kind, loving person. Each one of us is a good, kind, loving person.

As these enemies become weaker, the real person becomes manifest. You begin to like yourself, to be content with yourself. You are successful.

Success is not some day in future. Every time you win over the impulse of anger, you are successful. Every time you win over the impulse of *kāma*, you are successful. At every step, you are successful. So success is a process. It is not only the end, it is also the process. It leads you to total success. That is called "*mokṣa*".

Vedanta says that the cessation of sorrow once and for all, is the same as attainment of unsurpassable happiness, because that is our nature. It is the sorrow that is denying us the experience of happiness that is our nature. The extent to which the sorrow goes away, to that extent our nature becomes evident. We become happy with ourselves. We become successful. That success leads us to *mokṣa*.

All the best to all of you!



Pujya Sri
Swami Dayananda Saraswati

Sri Gurubhyo namaha

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Eight glorious days in Argentina with Pujya Sri Swami Veditatmananda ji

Namaste.

For eight days the Vedanta students of Arsha Vidya were immensely blessed by the presence of Pujya Sri Swami Veditatmananda Saraswati in Argentina. From the moment of Sri Swamiji's arrival in the morning of April 27 until the evening of May 4, 2017, Sri Swamiji's presence brought a luminous glow of happiness to all who came to see him. Nature also blessed us with sunny and pleasant weather.

There were two main events: the 27th anniversary celebration of Arsha Vidya in Argentina on Sunday, 30 May, and the Vedanta Retreat from 30 May to 3 June. The rest of the time Sri Swamiji either had pre-scheduled visits, an impromptu class, a biksha, or sightseeing excursions with Vedanta students. The joy was mutual. Our older Vedanta students had not felt such a divine presence in Argentina since 1999, which was Pujya Sri Swami Dayananda Saraswati's final visit to Argentina.

Both the anniversary and the Vedanta retreat took place in a large retreat center next to a gothic-style monastery with lovely gardens in a quiet neighborhood of the Capital City of Buenos Aires. "Success" was the topic of Pujya Sri Swamiji's brilliant anniversary talk. This illustrious talk is transcribed and included in this Arsha Vidya Newsletter. The new book translated to Spanish which Sri Swami Veditatmananda ji released is "Libertad de desamparo", "Freedom from Helplessness" in English.

For the Vedanta retreat Sri Swamiji chose 12 verses from the Prathama Adhyāya of Kathopanishad. Everything was perfect due to the abundant grace of this great master and the mutual affinity between all the students and Pujya Sri Swami Veditatmananda ji.

-Report by Swamini Vilasananda Saraswati



EVENTS AT AVG DURING MAY-JUNE 2017

SWAMINI SATYAVRATANANDA'S CAMP: Swamini Satyavratananda conducted a Vedanta camp in English from May 19, 2017 to May 25, 2107. 65 students participated.



OFFERING OF SILVER VEL: Sri K. Murali Krishnan, a devotee from Chennai offered a silver vel to Lord Kalyana Subrahmanya Swamy temple at AVG, Anaikatti on May 17, 2017.



SWAMI GURUPARANANDA'S VISIT: Swami Guruparananda visited AVG, Anaikatti on May 23, 2017. He visited Guru Smriti (photo gallery) and Guru Tirtha (Pujya Swamiji Memorial). He met the Acharyas. He blessed the long term course students.

GROUP OF STUDENTS FROM HYDERABAD: Swamini Aaptananda and a group of students from Hyderabad visited the Gurukulam on May 31, 2017. They stayed at the Gurukulam for two days.



FORTHCOMING EVENTS:

GURU PURNIMA PUJA: July 9, 2017

PUJYA SWAMIJI'S BIRTHDAY: "Samashti Sahasranama archana on August 15th, 2017"

GURU PEYARCHI PUJA: September 2, 2017

-Report by N. Avinashilingam

ARSHA VIDYA PITHAM, SWAMI DAYANANDA ASHRAM

THE ARSHA VIDYA MEET

ON 21ST SEPTEMBER 2017 AT 08:30 AM TO 12:30 PM

AT ARSHA VIDYA PITHAM, SWAMI DAYANANDA ASHRAM, RISHIKESH.

ALL SWAMIS, SWAMINI'S, DISCIPLES, BRAHMACHARI'S, BRAHMACHARINI'S OF ARSHA VIDYA SAMPRADAYA ARE KINDLY REQUESTED TO TAKE PART IN THE MEET BY REGISTRATION AT

DAYAS1088@GMAIL.COM

OR YOU MAY ALTERNATIVELY SEND AN EMAIL BY FILLING THE FOLLOWING DETAILS TO DAYAS1088@GMAIL.COM

NAME OF THE PARTICIPANT:

AGE:

GENDER:

DATE OF ARRIVAL:

DATE OF DEPARTURE:

CONTACT NO:

ALT. CONTACT NO:

EMAIL ID:

NOTE:

- PLEASE FILL SEPARATE FORMS FOR EACH PARTICIPANT. IF MORE THAN ONE PARTICIPANT COMES KINDLY FILL UP SEPARATE FORM FOR EACH PARTICIPANT AND MENTION THE RELATIONSHIP
- KINDLY FILL TRANSPORT FORM SEPARATELY IF YOU MAY REQUIRE TRANSPORT FROM WWW.DAYANANDA.ORG. GOTO THE VEHICLE BOOKINGS OR SEND US AN EMAIL TO DAYAS1088@GMAIL.COM.
- LAST DATE OF SUBMISSION OF APPLICATION AND TRANSPORT 30TH AUGUST 2017

ARSHA VIDYA PITHAM, SWAMI DAYANANDA ASHRAM RISHIKESH

THE ARSHA VIDYA FAMILY CORDIALLY INVITES YOU TO THE
SECOND ANNIVERSARY CELEBRATIONS
OF

PUJYA SRI SWAMI DAYANANDA SARASWATI

ON 23RD SEPTEMBER 2017 AT ARSHA VIDYA PITHAM, SWAMI DAYANANDA ASHRAM, RISHIKESH.

INTERESTED PARTICIPANTS KINDLY MAKE EARLY REGISTRATIONS AT WWW.DAYANANDA.ORG ON OR BEFORE 30TH AUGUST 2017.

PROGRAM:

19TH SEP 2017 08:30 AM BASHYA PARAYANA BY ARSHA VIDYA SANNNYASIS

21ST SEP 2017

08:30 AM to 10:30 AM ARSHA VIDYA MEET

11:30 am to 12:30 PM CONCLUSION OF ARSHA VIDYA MEET

04:00 PM TO 06:00 PM SRISTI-DRISTI VADA AND DRISTI-SRISTI VADA VIMARSAH

08:30 PM DISCUSSIONS

22ND SEP 2017

08:00 AM TO 10:00 AM – AVACHEDAVADA PRATIBIMBA VADA AND ABHASA VADA VIMARSAH

11:00 AM TO 12:00 N - DIFFERENCES BETWEEN VIVARANA AND HOLENARASIPURA SCHOOL OF THOUGHT

04:30 PM TO 06:45 PM SHRADANJALI TO PUJYA SRI SWAMI DAYANANDA SARASWATI

08:00 PM GANGA JAGAT PAVINI BY SMT. REVATHI RAMACHANDRAN & PARTY

23RD SEP 2017

06:00 AM TO 06:30 AM BASHYA PARAYANA PURTI

07:00 AM TO 11:30 PM ADHISTANAM EKADASA RUDRABHISEKA, ASTTOTARA PUJA, and PRASADAM.

12:00 N SADHU BHANDARA

12:30 PM MAHAPRASADAM

Note: All topics shall be presented by various scholars as well by a few teachers of AV tradition without any arguments.

INAUGURATION OF DAYALAYA

Dayalaya is a Centre for Vedanta Studies. Pujya Swami Dayananda Saraswati laid the foundation stone for this Centre on February 6, 2012. Dayalaya is situated in Periya Thadagam Village on the foothills of Sri Anuvavi Subramanya Temple, Coimbatore. It is 2 km off Thadagam Road, 10 km before Anaikatti Gurukulam. Dayalaya is a division of Shri Lalithambika Trust which manages the well-known Shri Lalithambika Temple.

Swami Jagadatmananda is the Acharya of this Centre. He is an ardent devotee of Pujya Swamiji from 2000. He was given sannayasa diksha by Swami Sakshatkritananda during Sivaratri 2017. His purva asrama name was Dr. Jagannathan. He has a doctorate in Value Education from Madurai Kamaraj University. He has studied Vedanta from Swami Paravidyananda, Coimbatore.

Swami Sadatmananda, Chief Acharya, AVG, Anaikatti inaugurated Dayalaya on May 29, 2017. He told that Dayalaya will be a Centre for study of Vedanta, Sanskrit and Vedic Astrology. He said that Dayalaya means an abode of Pujya Swami Dayananda Saraswati. It also means a place of compassion. He congratulated Swami Jagadatmananda for starting this Centre.

Swami Paravidyananda unveiled the statute of Pujya Swami Dayananda Saraswati at the Centre.

Swami Shankarananda, Acharya, AVG, Anaikatti unveiled the 45 feet statue of Lord Hanuman. Lord Hanuman in this beautiful viswarupa form blesses the devotees.



Dayalaya opening



Hanumanji Puja



Pujya Swamiji's statue



45 feet Hanumanji

Report by N. Avinashilingam



Arsha Vidya Gurukulam, Anaikatti
is pleased to announce a Vedanta retreat

from **2nd Oct 2017** to **8th Oct 2017**

by

Swami Sadatmananda Saraswati

&

Swami Shankarananda Saraswati

Topic:THE ESSENCE OF THE UPANISHADS
(in English)

Interested applicants may download the registration form from www.arshavidya.in/camp-register and send the filled-up form to camps@arshavidya.in by **01-Aug-2017**.

For further enquiries please inquire at

camps@arshavidya.in
or call us at

+91-9442646712, +91-9442646701, +91-422-2657001

Vijaya Yatra

Following in the footsteps of the ancient tradition established by Sri Adi Shankaracharya over 1200 years ago, Jagadguru Shankaracharya Sri Bharati Tirtha Mahasannidhanam and Jagadguru Sri Vidhushekara Bharati Sanidhanam commenced on a Vijaya Yatra of South India on March 9, 2017 to foster and renew Sanatana Dharma.

At Coimbatore Swami Sadatmanandaji, Swami Shankaranandaji along with Trustees of Sruti Seva Trust called on the Acaryas to get their blessings. Swami Omkaranandaji, Theni Ashram gave a discourse on the subject *Aham-brahmasmi* in the presence of the Acaryas.

Acaryas also visited our Chatralaya at Udumalpet , Swami Chidbhavananda Ashram, Theni and Bhuvaneshvari Adhishtanam, Pudukottai. Swami Sadatmanandaji at Trichy in the presence of the Acaryas.

Few of those photos are presented here.



Coimbatore



Udumalpet



Theni



Pudukottai

Inviting applications for the post of General Manager at Arsha Vidya Gurukulam, Anaikatti, Coimbatore

Looking for a dynamic General Manager to take overall responsibility for the administration of the Arsha Vidya Gurukulam and other activities of the Sruti Seva Trust,

An honest, motivated, committed and caring person with respect for sanatana-dharma, sadhus and shastras, having good education, management experience, leadership & inter-personal skills, communication skills (both reading and writing) in English and Tamil and one who is at ease with computers would be well suited for this job. Exposure to and respect for Pujya Swamiji's teaching tradition will be a plus. A Husband and wife team is also welcome. A good compensation package will not be a limiting factor for the right candidate.

Interested persons may please email their applications to trustees@arshavidya.in or mail it to:

**The Paramount Trustee, Sruti Seva Trust,
Arsha Vidya Gurukulam, Anaikatti PO,**

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Sringeri Acarya's at Theni



at Pudukottai



Pujya Swamiji in action