

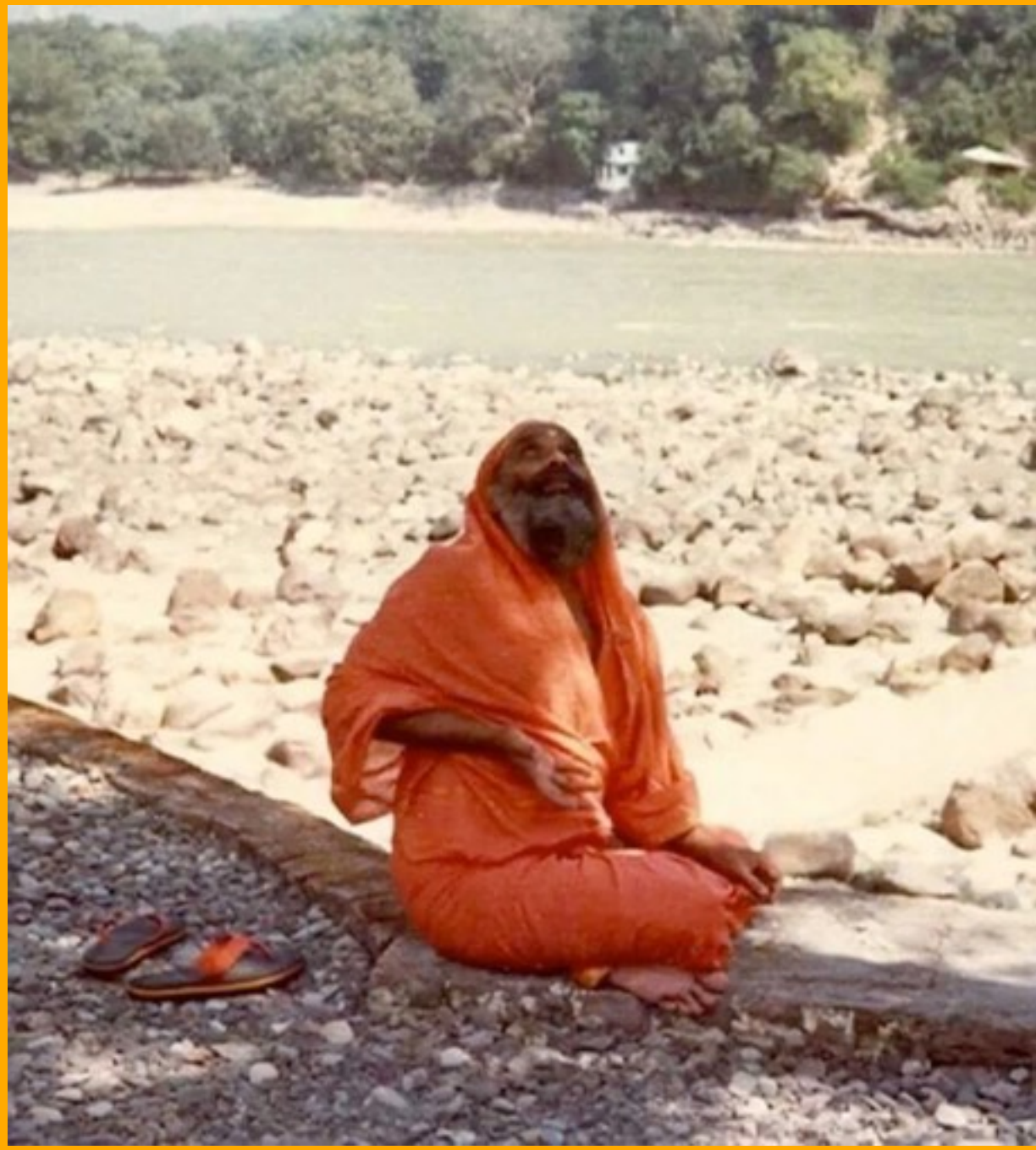


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Mundaka

Continued from previous issues.....

Mantra 3

धनुर्गृहीत्वौपनिषदं महास्त्रं
शरं ह्युपासानिशितं सन्धयीत ।
आयम्य तद्भावगतेन चेतसा
लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ २ ॥ २ ॥ ३ ॥

dhanurgrhītvāupaniṣadam mahāstram
śaram hyupāsāniśitam sandhayīta .
āyamyadbhāvagatena cetasā
lakṣyam tadevākṣaram somya viddhi.(2.2.3)

dhanuḥ - bow; grhītvā - taking;
aupaniṣadam - that which obtains in the upaniṣads;
mahāstram - the great weapon; śaram - arrow; hi - indeed;
upāsā-niśitam - sharpened by meditation;
sandhayīta - fix; āyamyā - pulling the string of the bow;
adbhāvagatena - committed to the meaning of Om; cetasā - with the mind; lakṣyam - the target; tad - that; eva - only; akṣaram - Brahman; somya - O pleasing one; viddhi - strike

O pleasing one! May you take the great bow of Om that is revealed in the *upaniṣads* and fix the arrow of mind that is sharpened by meditation. Then may you strike the target of Brahman with a mind that is committed to the meaning of Om by pulling the string of the bow.

Om is called *aupaninadam*, that which is known through the *upaniṣads*. As a sound symbol Om covers all the forms that are here. There is a small difference between a word and a symbol. A word is not just a symbol, it reveals something. Between *abhidhāna*, the word, and *abhidheya* the object revealed by the word there is an *aikya-sambandha*, relationship of oneness. So one cannot think of a word without the object, if one knows the meaning of the word. As one repeats the word 'pot' one recognizes its meaning also. Without the object, the word does not exist at all. A symbol on the other hand is that upon which one can superimpose something else. Here the non-dual *Brahman*, in the form of the *jagat* as well as free from the *jagat*, is superimposed upon that single syllabic sound *Om*. *Om* is a *pratīka*, a sound symbol which is different from *pratimā*, a form symbol.

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The non-dual Brahman, in the form of the jagat as well as free from the jagat, is superimposed upon that single syllabic sound Om. Om is a pratéka, a sound symbol which is different from pratimā, a form symbol.

When one utters Om *Brahman* is recognized. When it is said, 'Om is everything,' what is meant is *Brahman* is everything. Therefore, Om becomes an object for contemplation. It stands for both aspects of *Brahman*. How does it cover Brahman?

Māṇḍūkyaopaniṣad first tells us,⁷⁷ 'All that is here is Om. What was before, what is now and what will be later is Om.' in the very next mantra the *upaniṣad* says, 'All that is here, all that was before and all that will be later is *Brahman*.'⁷⁸ *Brahman* is 'sarvām' and Om also is 'sarvām'. It means Om is *Brahman*. Om becomes a symbol for Brahman. Then the *upaniṣad* declares, 'This self-evident *ātman* is *Brahman*.'⁷⁹ Therefore, Om becomes a symbol for *ātman* also.

The second mantra of *Māṇḍūkyaopaniṣad* further says, '*Atman* is of four quarters.'⁸⁰ Śāstra loads the three letters 'a', 'u' and 'm' on the 'fourth,' superimposing a lot of meaning on each of the sounds, 'a', 'u' and 'm' as well as the silence that follows 'm'. The letter 'a' stands for the waker, the waking world, the self identified with the total physical universe and the waking experience. It is from the 'a' that all other sounds are born.

The various experiences of the waker make up the dreamer and the dream world; it is the waker who goes into deep sleep. At the individual level, the waker and his world is called *viśva*, corresponding to *virāṭ* at the total level, manifest as the entire physical universe.

The dreamer, the dream world, the self identified with the total dream world and the dream experience are superimposed on the letter 'u'. The experience in dream is purely a thought world, so the dream stands for the subtle world. At the individual level, the dreamer and his dream world is called *aijasa*, corresponding to *hiranyagarbha* at the total level, manifest as the entire subtle universe. *Hiranyagarbha* is the total *prāṇa* and mind.

The letter 'm' represents the sleeper, the causal world, the self identified with the total causal world and the sleep experience. The *jagat* is in an unmanifest condition in the causal world. The sleeper, with his experience of unqualified ignorance, is called *prājña*. At the total level corresponding to *prājña*, the Lord is called *Īśvara* with *māya-sakti*

The *upaniṣad* uses logic for superimposing the waker and the waking world on 'a' and so on. When one utters Om, the sound 'o' resolves into the sound 'm'. It emerges from 'm' when Om is repeated again. It is also sustained by alone. Similarly, the waker and the dreamer resolve into the sleeper. They emerge again from the sleeper. The cycle continues. It is the same at the level of the total; it is from *Īśvara* that the universe emerges. The individual level is called *vyāṣṭi* and the total level is called *samaṣṭi*. All three expressions, at the *vyāṣṭi* and the *samaṣṭi* levels, resolve in *ātman*, the *turiya*, 'fourth'. It is not really the 'fourth,' but it is independent of all three, and at the same time, all three are not independent of it.

In the above model, it is the manifest Lord that is described, the Lord with incidental attributes whose name is Om. It is a name for *Īśvara* in all his expressions. Thus, meditation on Om is considered highly exalted because it has *Īśvara* as the object of meditation and not particular deity.

One may raise an objection here. How can a letter, a word or a sound, which is manifest in nature, be a name for the unmanifest Brahman? As a sound symbol, Om arises from silence where there are no mātras. When you utter the letter 'm' the mouth closes and no further letter is possible until you open the mouth. So there is silence after 'm'. Silence is *amātrā*. Arising from *amātrā*, Om resolves in *amātrā*.

Similarly, *turīya*, the 'fourth' from which the entire *jagat* manifests and into which it resolves, has no *mātrās*. In *amātrā*, there is no 'a', 'u' or 'm', no waker, dreamer or sleeper. *Amātrā*, silence, is *caitanya ātman*, pure consciousness. When you chant 'Om', *caitanya ātman* is manifest in the form of the whole creation; when you stop chanting, *caitanya ātman* is free of manifestation.

The invariable is *caitanya ātman*, and that is the truth. The letters 'a', 'u' and 'm' and all that they represent are but superimpositions on *ātman*, which is why they can resolve in *ātman*. In the chant, Brahman is *saguṇa* with incidental attributes. When the chant ceases, Brahman is *nirguṇa*, free of all attributes, being its *svarūpa*, pure consciousness. It is how Om becomes a meaningful name for Brahman. It covers both aspects — the manifest and the un manifest.

Thus, one can view Om as a symbol standing for the entire *jagat* and meditate upon it. One can also look upon Om as a word revealing the *vastu*, which one has to understand. Here, Om is used for *upāsanā*, meditation in which one mentally repeats Om. Om straightaway points out *Īśvara*, covering all his expressions, and so *omkāra upāsanā* is considered to be the king of all *upāsanā*. One gains steadiness of mind by *omkāra upāsanā*. It also helps one to gain purity of mind. Repetition of Om being a mental action related to *Īśvara*, naturally one gains the grace of *Īśvara* which brings in cheerfulness of mind, and also, keeps away all obstacles.

Upāsanā is prescribed for those who are not *adhikārins*, who are ready for knowledge. Generally we do not come across an *adhikārin* in real life. After living a religious life alone a person understands that all the means at one's disposal will not give *mokṣa*, and what one wants in life is only *mokṣa*. With this understanding one goes to a teacher for this knowledge. Generally, by this time one's mind becomes senile; if it does not, if one is alert, then one is ready for this knowledge.

People do take to the study of Vedanta without this readiness. It is like putting the cart before the horse. Modern education helps develop one's cognitive skill well and that helps one understand the teaching of the *śāstra*. The understanding gives the freedom to face oneself. Then one traces one's way back identifying the inhibiting factors, if any, and removing them. It is a different process altogether. We are in a society where the structure is different from the one that existed a few centuries before. Our whole method has to undergo some change.

We can assume that the people who undergo modern education think properly. They have an interest to know. They also have enough pain to drive them to desire freedom. They are set for this knowledge. If the cognitive skill is lacking in a person, he or she will not be able to understand Vedanta. The person has to prepare oneself through this meditation on Om.

One can view Om as a symbol standing for the entire *jagat* and meditate upon it. One can also look upon Om as a word revealing the *vastu*, which one has to understand.

Meditation based on Om as a means is advised here by the *śāstra* itself which says, *aupaniṣadam mahāstram dhanuḥ grhītvā*, taking bow which is a great astra revealed in the upaniṣads. In the Veda alone one finds Om. Astra is an arrow, but here it is taken as a bow, which is useful to send arrows. There are many *astras*, but Om is *mahāstra*, the final astra. If there is a king of all the mantras, it is Om. *Grhītvā* means receiving it properly from the guru, with understanding. Taking this great bow Om from the *upaniṣad*, what one should do is told now.

caraa hyupāsā-niṣitam sandhayīta: may one fix the arrow of mind sharpened by meditation on the bow. One has to set one's mind on Om. The arrow is one's mind. The bow is in the form of the chanted Om. It is the mind that is completely pervaded by Om. The chanted Om is the bow and the understanding mind is the arrow. The target for the arrow is the meaning of Om. The mind should hit the target, grasp the meaning of the very Om. The mind should not have any other object since every object is included in Om. Om is not one of the objects. It is how the mind is set.

The arrow is not blunt arrow. If it has really got to do the job, then this arrow called mind should be sharp. It is made sharp by *upāsana*.⁸¹ For sharpening an arrow, one uses a wheel. Here also, one requires alertness to sharpen the mind. The mind is sharp and subtle when small mistakes look big to a person, that is, even the small notions in the mind become very obvious to the person. Living a life of *karma-yoga* and *upāsana*, along with one's daily prayers make the mind ready for this meditation. The repetition of Om itself makes the mind sharp.

Āyanyā tad-bhāva-gatena cetasā: pulling the arrow of the mind that is committed to discovering the meaning of Om. There is no real pulling involved here. Śaṅkara says,⁸² it is just withdrawing the mind from all distractions. The word '*tad*' refers to *omkāra*. When you offer a flower to the altar you do not think, 'I am offering a flower to the stone.' You offer it to the Lord. Similarly, when you chant Om, you recognize its meaning. Recognition of the meaning of Om here is *tad-bhāva*. Or, it refers to the commitment of the mind to appreciate the implied meaning of Om.

Lakṣyaṁ tadevākṣaram somya viddhi: O pleasing one! May you understand that Brahman which is the target. *Viddhi* means 'may you strike.' Here it means, 'may you understand.' Understand that target as *akṣaram brahma*. You have to chant Om for a length of time and stay with the chant. Only then you grasp the meaning. Already you know the meaning of Om through listening. But it is not owned up. The meditation helps you own up the meaning of Om. The meaning of Om is consciousness that is invariable in all thoughts. It is something you can straightaway see. Every thought that occurs in the mind has to be recognized as *Brahman*. Then the thought really loses its virulence, and your vision is only in Brahman, which is you.

Om is a sound symbol, it is not a form symbol (its script form is not a symbol), nor can it be a part of any symbol created to represent other religious traditions. Om includes everything.

77 ओमित्येतदक्षरम् इदं सर्वम् । तस्योपव्याख्यानं भुतं भवत् भविष्यदिति सर्वमोद्धार एव । (माण्डूक्योपनिषत् १)

78 सर्वं ह्येतद् ब्रह्म । (माण्डूक्योपनिषत् २)

79 अयमात्मा ब्रह्म । (माण्डूक्योपनिषत् २)

80 सोऽयमात्मा चतुष्पात् । (माण्डूक्योपनिषत् २)

81 सन्तताभिध्यानेन तनूकृतं संस्कृतमित्येतद् (मुण्डक भाष्यम्)

82 आयम्य आकृष्य सोन्द्रियमन्तः -करणं स्व-विषयाद् विनिवर्त्य लक्ष्ये एवावर्जितं कृत्वा इत्यर्थः । न हि हस्तेन इव धनुषः आयमनम् इह सम्भवति । (मुण्डक भाष्यम्)

-to be continued

Vedanta Dindimah With the Glossary Tattvaprahasika

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

यदस्त्यादौ यदस्त्यन्ते यन्मध्ये भाति तत्स्वयम् ।
ब्रह्मैवैकमिदं सत्यं इति वेदान्तडिण्डिमः ॥३८॥

yadastyādau yadastyante yanmadye bhāti tatsvayam ।
brahmaivaikamidaṁ satyam iti vedāntaḍiṇḍimahaḥ ॥38॥

यत् yat - which, आदौ ādau - in the beginning, अस्ति asti – is there, यत् yat - which, अन्ते ante - in the end, अस्ति asti – is there, यत् yat - which, मध्ये madye - in-between, स्वयम्! Svayam - on its own, भाति bhāti - shines, तत् tat - that, इदम् idam - this, एकम् ekam - non-dual, ब्रह्म एव brahma eva - Brahman alone, सत्यम् satyam - real, ----

Vedanta proclaims that the non-dual Brahman alone is shining on its own in the beginning, in-between and in the end (of everything). Hence, it alone is the Reality. (38)

पुरुषार्थत्रयाविष्टाः पुरुषाः पशवो ध्रुवम् ।
मोक्षार्थी पुरुषश्श्रेष्ठः इति वेदान्तडिण्डिमः ॥३९॥

puruṣārthatrayāviṣṭāḥ puruṣāḥ paśavo dhruvam ।
mokṣārthī puruṣaśśreṣṭhaḥ iti vedāntaḍiṇḍimahaḥ ॥39॥

पुरुषाः puruṣāḥ – the persons, पुरुषार्थत्रयाविष्टाः puruṣārthatrayāviṣṭāḥ – passionately committed to the three-fold human endeavor, पशवः paśavaḥ – ignorant, ध्रुवम् dhruvam - certainly, पुरुषः puruṣaḥ - the person, मोक्षार्थी mokṣārthī - desirous of liberation, श्रेष्ठः śreṣṭhaḥ – pre-eminent, ----

Vedanta proclaims that the people who are passionately committed to the three-fold human endeavor (dharma, artha & kama) are indeed ignorant, whereas the one committed to liberation is pre-eminent. (39)

घटकुड्यादिकं सर्वं मृत्तिकामात्रमेव च ।
तथा ब्रह्म जगत्सर्वं इति वेदान्तडिण्डिमः ॥४०॥

ghaṭakuḍyādikaṁ sarvaṁ mṛttikāmātrameva ca ।
tathā brahma jagatsarvaṁ iti vedāntaḍiṇḍimahaḥ ॥40॥

घटकुड्यादिकम् ghaṭakuḍyādikam - the pot the wall etc., सर्वम् sarvam - all, मृत्तिकामात्रमेव च mṛttikāmātrameva ca - indeed clay alone, तथा tathā - in the same way, सर्वम् sarvam - all, जगत् jagat - the creation, ब्रह्म brahma – Brahman, ----

The pot, the wall, etc., are all indeed the clay alone. In the same way, Vedanta proclaims, all this universe is Brahman alone. (40)

षणिहत्य त्रयं हित्वा द्वयं भित्त्वाऽखिलातिगम् ।
 एकं बुद्ध्वाऽश्रुते मोक्षं इति वेदान्तडिण्डिमः ॥४१॥
 ṣaṇṇihatya trayam hitvā dvayam bhittvā'khilātigam ।
 ekam buddhvā'snute mokṣam iti vedāntaḍiṇḍimaḥ ॥41॥

षट् ṣaṭ - the six, निहत्य nihatya - having eliminated, त्रयम् trayam - the three, हित्वा hitvā - having got rid of, द्वयम् dvayam - the division, भित्त्वा bhittvā - having broken, अखिलातिगम् akhilātigam - the one which transcends everything, एकम् ekam - the non-dual, बुद्ध्वा buddhvā - having known, मोक्षम् mokṣam - liberation, अश्रुते āsnute - gains, ----

The seeker should eliminate the six enemies (desire, anger, miserliness, delusion, arrogance, jealousy), transcend the three Guṇa-s (sattva, rajas & tamas), get rid of the false notion of division, and realise the non-dual Brahman. Vedanta proclaims that this realisation liberates the person. (41)

भित्त्वा षट्पञ्च भित्त्वाऽथ भित्त्वाऽथ चतुरस्रिकम् ।
 द्वयं हित्वाऽऽश्रयेदेकं इति वेदान्तडिण्डिमः ॥४२॥
 bhittvā ṣaṭpañca bhittvā'tha bhittvā'tha caturastrīkam ।
 dvayam hitvā'āśrayedekam iti vedāntaḍiṇḍimaḥ ॥42॥

षट् ṣaṭ - the six, भित्त्वा bhittvā - having got rid of, अथ atha - afterwards, पञ्च pañca - the five, भित्त्वा bhittvā - having got rid of, अथ atha - afterwards, चतुरः caturāḥ - the four, त्रिकम् trikam - the group of three, भित्त्वा bhittvā - having got rid of, द्वयम् dvayam - the division, हित्वा hitvā - having relinquished, एकम् ekam - the non-dual Reality, आश्रयेत् āśrayet - should take refuge, ----

Vedanta proclaims that the seeker should get rid of the six infirmities (sorrow, delusion, fear of old age and of death, thirst and hunger), the five sense pleasures, the four mind modifications (emotions, intellect, memory and the ego), and the three attachments; further, the seeker should give up the divisive tendency and take refuge in the non-dual Reality. (42)

देहो नाहमहं देही देहसाक्षीति निश्चयात् ।
 जन्ममृत्युप्रहीणोऽसौ इति वेदान्तडिण्डिमः ॥४३॥
 deho nāhamaham dehī dehasākṣīti niścayāt ।
 janmamṛtyuprahīṇo'sau iti vedāntaḍiṇḍimaḥ ॥43॥

अहम् aham - I, देहः dehaḥ - the body, न na - not, अहम् aham - I, देही dehī - the indweller of the body, देहसाक्षी dehasākṣī - the witness of the body, इति iti - thus, निश्चयात् niścayāt - because of the clear understanding, असौ asau - this person, जन्ममृत्युप्रहीणः janmamṛtyuprahīṇaḥ - divested of birth and death, ----

I am not the body; I am the indweller of the body; I am the witness of the body. One who has such a clear understanding will be liberated from the cycle of birth and death, proclaims Vedanta. (43)

प्राणो नाहमहं देवः प्राणसाक्षीति निश्चयात् ।
क्षुत्पिपासोपशान्तिस्स्यात् इति वेदान्तदिण्डिमः ॥४४॥
prāṇo nāhamaham devaḥ prāṇasākṣīti niścayāt ।
kṣutpipāsopasāntissyāt iti vedāntaḍiṇḍimaḥ ॥44॥

अहम् aham - I, प्राणः prāṇaḥ - the vital power, n na - not, अहम् aham - I, प्राणसाक्षी prāṇasākṣī - the witness of the vital power, देवः devaḥ - the self-shining Atman, इति iti - thus, निश्चयात् niścayāt - because of the clear vision, क्षुत्पिपासोपशान्तिः kṣutpipāsopasānti- freedom from the affliction of the hunger and the thirst, स्यात् syāt - comes, ----

I am not the life force; I am the witness of the life force. I am the self-shining Atman. One is free from the afflictions of hunger and thirst because of such a clear vision, proclaims Vedanta. (44)

to be continue.....

To the existing and new subscribers of Arsha Vidya News Letter

Many subscribers of this newsletter are getting hard copies regularly. Please renew your subscriptions regularly. New subscribers may please send your annual subscription of Rs 180 to Arsha Vidya Gurukulam, Anaikatti, Coimbatore 641 108.

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This will enable us to act fast.

Editor.

Purpose of Creation

-Swami Veditatmananda Saraswati

Question

What is the purpose of creation? What is our role in it?

Answer

Creation, as we understand it, is a cyclic phenomenon. It did not have a beginning in the sense that it did not come into being at any particular point in time. A beginning is a coming into existence of something that did not exist earlier. There was never a time that the creation was not; it has always been. Only, it is a cyclic phenomenon of creation, sustenance, and dissolution, from being manifest to becoming unmanifest and then manifesting again. This is like a seed becoming the tree that produces the seed that again becomes a tree, or like water rising to become the cloud that comes down as the rainwater that again rises to become a cloud, and so on. Similarly, this creation is also a perpetual cyclic phenomenon.

The purpose of creation as in 'why' can be asked only provided there is a beginning. Something that has a beginning is an effect and so there can be a cause. Thus, if there were a cause you could ask 'why'. There is no cause for the creation as such because it has no beginning and so one cannot question why it exists; we can only inquire into the purpose of a given cycle of creation. We can imagine countless cycles of creation. A cycle of creation from manifestation to sustenance to dissolution takes place over billions and trillions of years. That is the span of a cycle of creation. Why is the creation there at all? There is no answer to that. Yet we can ask what caused the very first cycle of creation as in what caused the unmanifest to manifest.

The cause for the primary cycle of creation can be understood through the example of the cycle of sleep and waking. When we go to sleep, we are in a state of being unmanifest or in a causal state. When we wake up there is a state of manifestation. Sleep surfaces into wakefulness, which goes back into sleep that again emerges into wakefulness, and so on. This is the cycle of one's being manifest to one's becoming unmanifest and then, from being unmanifest, to becoming manifest again. You can ask what it is that makes you wake up from the state of sleep. "Is there something because of which I wake up?" The answer is yes. When you are in the state of deep sleep, whatever unfulfilled desires you have lie dormant within you; it is those desires, which, when ready to express themselves, wake you up. This is the reason you wake up and it is this that makes the creation what it is.

Why is the creation and how it is? The answer is that it is the result of the total desires of all the living beings; they were all 'sleeping' in a state of dissolution and then they all needed to wake up to fulfill their desires. Therefore, the creation is as it is in response to the desires of all the living beings.

There is an appropriate field for the expression of the desire of every living being in this creation. Whatever be the basic needs of all the creatures, including the human being, there is a provision for the fulfillment of all those needs. The purpose of creation, therefore, is to provide all the living beings with an appropriate field so that they can fulfill their desires. It therefore exists in response to the need of all the living beings. That is how we can understand the purpose of creation.

What is our role in this creation? Well, as human beings, we are born with an agenda. Our birth is no accident. It does have a purpose. Other than the human being, as far as the other creatures are concerned, the purpose of birth seems to be to simply fulfill the basic instincts of eating, drinking, self preservation, and self-propagation. That seems to be the purpose of their lives. But the human being is born with a desire to attain freedom. I cannot accept the bondage; I want freedom. And, therefore, the human being is born with an agenda. Our role would then be to live a life, which is compatible with fulfilling our desires. If freedom or mokṣa is the desire, then our lives should be compatible with the fulfillment of that desire. When can we gain mokṣa? That will happen when we gain self-knowledge. When will we gain the knowledge? When we have what we call '*antaḥkaraṇa śuddhi*' or purity of mind. Therefore, our lives should become a process of a progressive purification of the mind. What is meant by purification? In having a pure mind, we become free of self centeredness; we become other-centered. That is a role; our role is to become contributors to the scheme of things. We are the recipients of the contributions of others and it is only right that we should also make our own contribution to this scheme of things. The spirit of contribution is conducive to the growth that is required for achieving our ultimate goal of freedom. We can thus look upon this as being our role.

Question

How do you find the agenda or purpose of life? Is living life as a householder and raising children the agenda?

Answer

Doing your job and raising your children are only a means to an agenda; they are themselves not the agenda. One's agenda in life can simply be emotional maturity. We are born with an innate desire to be happy and free. When can you experience this happiness and freedom? It can happen only when you are emotionally mature. Therefore, emotional maturity becomes an agenda in itself. Then what do we do with our lives? You may ask what you could do towards this. You continue to live your lives, whichever stage of life you may be at. All the things you do, such as your work or raising children, should be done in such a way that they bring about emotional maturity. These are very demanding things. You fulfill all those desires properly to bring about emotional maturity.

These are very demanding things. You fulfill all those desires properly to bring about emotional maturity. It is different if you cop out or take short cuts, but if you sincerely fulfill the demands that are made upon you, whether in your work or in relating to your family, your friends, or the community, life will become a process of achieving emotional maturity. Whatever you do must be done in keeping with dharma so that your very life will become a means to emotional maturity.

We must learn how relating to each other requires us to drop and let go of things. As much as is possible, I must let go of my demands, my rights, and my ego in order to nourish and nurture the relationship. The most important thing in any relationship is our ability to nurture that relationship. After all, most of our happiness comes from relationships. Pizza and ice cream might contribute a little bit to it, but as emotional beings, our real happiness or joy comes from relationships. By relationships, I mean all kinds of relationships whether between a husband and wife, or between parents and children, between siblings, friends, or in the workplace. Each one of these relationships can be a source of great happiness just as much as each one of them can also be a problem. That's why every relationship is important. A friendship is a very precious relationship. It is a great blessing to have a good friend and, however many you may have, you must nourish each friendship. Just as a young plant needs you to constantly take care of it, so also, every relationship requires a commitment on your part not to take it for granted. We cannot take any relationship for granted. Nothing can be taken for granted. Each relationship requires nurturing and nourishing. It requires an investment on one's part. In turn, the relationship is a source of great joy. Every relationship can, therefore, become a means to grow in emotional maturity.

Every relationship has its own demands. The relationship between a husband and wife may be one of the most demanding relationships. Even the relationship of the teacher and student between us in which I am speaking and you are listening needs to be maintained, nurtured, and nourished. Therefore, each one has to play the role of being related to another, properly.

We are constantly relating to the world. That is the nature of our lives. Our minds are ceaselessly thinking about something or someone. Our interaction with the world is also a relationship. We are social beings and relationships are the most important and valuable thing that we have. You should know that. This demands that we value them and treat them with commitment and wisdom. Therefore, even as you live the life of a householder, it is a means to grow in emotional maturity. Guard against your ego coming in the way of your relationships. Remember that the ego is not a source of happiness, but a burden. If the relationship requires that you drop the ego, then that is good. Why don't you drop it? When we understand this, we will be ready to let go.

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

Homage to Pujya Swamiji

D.Venugopal

Pujya Swamiji's uniqueness has already been the subject matter of a book by that name, published in October 2008 and released by Pujya Swamiji himself. However, certain very significant details of his life and teaching need to be highlighted.

I

Right from his childhood, Pujya Swamiji was distinctively different from others. He was fearless by nature. He did things that others never dared to do, like catching any snake by its tail. During those days, owing to the anti-Brahmin movement, the school boys used to rag the Brahmin boys, who were conspicuous with their tufts. Pujya Swamiji also had a tuft. He once caught off guard a tough ragger and punched him so hard that he fell into a ditch. Also, for fear of being ragged, the Brahmin boys would not opt for Sanskrit as the second language. Unmindful of the repercussions, Pujya Swamiji chose Sanskrit. He did not also take lying down the ridiculing of religious practices by his class mates but countered them by thinking out the plausible reasons for those practices. They could never outwit him in the arguments that ensued.

Pujya Swamiji had no sense of possession even initially. He always gave away what he had, if others needed it more. This was the dominant trait in him. For instance, even when his family was dependent on the income derived from the coconuts that grew in their field, he gladly gave some of them to the landless farmers. His widowed mother, for her part, never asked him not to give, even while reminding him that their family could not afford that level of generosity.

Even as a boy, he had absolute trust in the śāstra. At the time of his upanayanam, the village purohit told him of the value of Gāyatri japa and asked him to chant it 1008 times every day. Pujya Swamiji did so religiously until his sanyāsa.

Most significantly, his actions were in accordance with the knowledge he had on the subject. His father passed away when he was hardly eight. He was the eldest surviving son. All were crying. Pujya Swamiji was reminded of a Tamil verse to the effect that even if you mourned forever, the dead would not return. He did not cry and told himself that he had to face facts. He remained undisturbed and tried to persuade others to stop crying. When he did not succeed, he went out and joined the boys who were playing.

Even with the responsibility of the family on his young shoulders, he was never worried or depressed. He was joyous. He spontaneously did what was appropriate in a given situation. In sum, even in his childhood, Pujya Swamiji was, to use Swamiji's expression, "a complete man", grown to the level that it is possible to grow. No wonder that his attending of the yajña on Muṇḍaka Upaniṣad conducted by Pujya Gurudev Swami Chinmayananda at Madras turned out to be the decisive moment in his life. While what was taught sounded familiar to him, he could not

But it made such a tremendous impact on him that finding it out became his only goal in life. To achieve it, he got detached from his earlier associations and activities. He also left his job when two of his younger brothers became employed. Then, he became the first sevak of his guru and totally involved himself in the pursuit.

As a sevak also, Pujya Swamiji was a class by himself. In a satsaṅg, Pujya Swamiji stated that no one could serve his guru as well as he did. His very first assignment bears this out. He was sent to Bangalore for bringing out the monthly “Tyagi”. The accommodation arranged for him turned out to be a small garage overlooking a gutter. Nothing else was provided for. Often, he had to go without food. Money was lacking not only to meet his daily needs but also to bring out the publication. Even so, he managed to accomplish the work that his guru had assigned him without ever troubling him. Nothing mattered to him when it came to serving his guru.

Towards the final days, when Pujya Swamiji decided to resume the treatment at the request of the Prime Minister, he said that he broke his saṅkalpa for the first time. It means that he has always been doing what he undertook to do. Indeed, he was totally unlike us in every respect even though he lived like one of us.

II

In regard to unfolding of the śāstra by Pujya Swamiji, very significant aspects would bear reiteration. Pujya Swamiji gave the entire vision of Vedānta all the time. The crux of Vedānta lies in the fact that even while Brahman is the cause of the manifestation, Brahman has no connection with it. There is no reciprocal relationship between Brahman and the manifestation since Brahman has substantiality of its own or is satyam, while the manifestation is mithyā as it has only borrowed substantiality from Brahman. If we want to count as to what is existing, the manifestation, which is without substantiality cannot be counted as an entity. It cannot also be totally left out since it is experienced and has transactional or empirical reality. So, in real terms, what is there is neither a single entity of Brahman (monism) nor two entities of Brahman and the manifestation (dualism) but non-dualism of satyam Brahman with mithyā manifestation or a-dvaita. In order to present a-dvaita all the time, when Pujya Swamiji has occasion to say, for example, that jīva (which is part of the manifestation) is Brahman, he would immediately add that Brahman is not jīva.

It is also entirely due to Pujya Swamiji that we properly understand Īśvara and are able to cognitively bring him into our lives and end our lifelong feeling of helplessness. We were totally helpless as a child but felt secure owing to the absolute trust we had in our mother, whom we considered as infallible. On discovery of her limitations as also of others, we had no alter of trust. As for Īśvara, we had the wrong concept that he is the Almighty who will fulfil all our prayers. When it was belied, we lost trust in him also. It was Pujya Swamiji who provided us with the knowledge of Īśvara, which would free us from helplessness. He clarified that as the material cause of the body-mind-sense complex and jagat, Īśvara pervades them as the material. As intelligent cause also, he is all pervasive, since the body-mind-sense complex and jagat are manifestation of his knowledge in the form of physical order, physiological order, psychological order,

cognitive order, logical order and value structure in the form of dharma. Since Īśvara is all-knowing, the order is infallible. We, with our free-will, are within this infallible order. With the knowledge that nothing can go wrong in this order, we can relax, face the world objectively and end our sense of helplessness.

More importantly, Pujya Swamiji's exposition of the order pervading the entire manifestation as Īśvara is to enable us to assimilate the knowledge that "I am the whole" and "I am Īśvara". Assimilation of this knowledge is a problem for many of us. In a satsaṅgh, Pujya Swamiji explained the source of this problem and provided the solution. He said:

"The whole involves spheres. Generally, we gloss over many spheres. And there are corners in our buddhi also where there are reality conclusions, political conclusions, sociological conclusions and some value structure conclusions. Some prejudices are there. They are all opposed to the knowledge. These are all pratibandhas. All these have to go. The assimilation of my being everything implies all these dark corners being ventilated, light brought in. I find the conclusions are too many. And all in different spheres. That is why I brought in this assimilation process in the form of Īśvara's order. It is very crucial, critical. What I did, I divided Īśvara as though into different orders. And then one Mahā-order so that I can cover the areas where I can be caught up. So Īśvara in every area: the physiological area, psychological area, biological area; so many areas where conclusions may be there."

With the assimilation of the knowledge of the Mahā-order, all our conclusions give way to the awareness of Īśvara bringing us to the threshold of recognition of our true nature.

III

What can be our homage to Pujya Swamiji? Not just singing his praise but by our own transformation through the knowledge that he has imparted and spread that knowledge. That is the least and the best that we can do. Om.

Pearls Of Wisdom

No one has authored anything in the creation, for everything is given to the individual.

Dharma is not absolute and it has to be interpreted at every situation in life.

The content of time is timelessness. The awareness of time cannot be subject to time.

Bharatiya Vidya Bhavan Talks

Arsha Vidya Gurukulam and Bharatiya Vidya Bhavan (BVB) jointly organized “Bhaghavata Sara” talk in Hindi by **Swami Sadatmananda Sarasvati** from May 25th to 27th. This serial talk will continue every month for two days.



Inauguration function

Arsha Vidya Gurukulam and Bharatiya Vidya Bhavan (BVB) jointly organized “Teachings of Gita” by **Swami Shankarananda Sarasvati** on 28th May 2016. This serial talks will continue every Saturdays.



AKSHARA VIDYA TRUST'S CAMP

Swamini Satyavratananda, founder of Akshara Vidya Trust takes weekly Vedanta classes in Chennai in English and Telugu. They conduct annual jnana yagna at Nellore in Telugu which attract more than 600 students.

The Trust held a Sadhana camp in English from May 21 to May 26, 2016 at AVG, Anaikatti. 45 students from Chennai, Hyderabad, Mumbai and Coimbatore participated.

The main theme of the camp was an intensive study of **SVETASVATARA UPANISHAD** moolam in four sessions daily. The classes were interspersed with pearls of wisdom to help in implementing the message in one's own life. Swamini Satyavratananda gave a holistic exposition of the Upanishad with practice of asthanaga yoga.

In the mornings, the students were trained in practice of yoga by Sri Mahesh. The daily schedule included chanting of stotras and Gita. During satsangh the campers participated in cultural quiz. It also witnessed enthusiastic singing of 'Bharata desa hithaya' composed by Pujya Swami Dayananda Saraswati which is the theme song of AIM for Seva.



Swamini Satyavratananda



Class session under progress

During the sessions, Swamini stressed the words of her Guru, Swami Paramarthananda, **"Systematic study of scriptures for a length of time from a competent and live Guru"**. Only such a committed study could lead to inner transformation or else it remains mere information.

Swamini stressed on the need for upasana to purify the mind so that one could obtain the required qualification to pursue Vedantic study.

The students expressed their happiness about their fruitful Vedanta study and about their comfortable stay in the Gurukulam.

-Report by N. Avinashilingam

SWAMI TANNISHTHANANDA'S CAMP

Swami Tannishthananda of Odisha conducted a 5 day spiritual camp at AVG, Anaikatti from May 27 to May 31, 2016. 19 students participated.

The students participated in the temple puja at Dakshinamurthy temple in the mornings and evenings. All the proceedings of the camp were in Odia language. Early in the morning students had a session on meditation. The morning Vedanta class was on Dakshinamurthy stotram. The afternoon Vedanta class was on Gita Chapter 11. Late in the evening the students had Satsangh.

Swami Tannishthananda has completed a long term course at San-deepany Sadhanalaya, Mumbai during 1984-86. After the course he studied Vedanta with Pujya Swami Dayananda Saraswati at Rishikesh. Pujya Swamiji gave him sannyasa diksha in 1994. Then he proceeded to Odisha to teach Vedanta. He has taught entire Bhagavad Gita in Sundargarh, Mathura and Balangir. He considers his teaching of Vedanta as the noblest guru dakshina to Pujya Swamiji. He has written 9 books in Odia and 2 in English. His book titled "The bud blooms quietly" gives a brief account of his spiritual journey.



Swami Tannishthananda



Class session under progress

Most of the students had come to the Gurukulam for the first time. They were enchanted by the calm and quiet surroundings of the ashram. The greenery of dense forest, constantly blowing cool breeze, dancing peacocks, tweeting of the birds took the campers to a different world. They were transported from the world of tears and turmoil to a world of peace and serenity. The students unanimously agreed that this was the best place for studying Vedanta.

-Report by N. Avinashilingam

DISCOVER VEDANTA RETREAT

Smt. Neema Majumdar and Dr. Surya Tahora conducted a 5 day intensive Vedanta retreat and workshop at AVG, Anaikatti. It was held from May 25 to May 29, 2016.



Surya

In the morning meditation sessions, Surya taught the ways of connecting to the vision of Isvara through meditation and japa. Neema taught Chapter 7 of Bhagavad Gita, where Lord Krishna reveals the nature of Isvara to Arjuna. It shows the presence of Isvara everywhere and in everything, and reveals the essential nature of our being to be Isvara.

Neema taught Vedanta with a lot of clarity and engagement and provided plenty of analogies to help students understand the vision. The students especially loved the little stories she introduced in the teaching. The stories were always profound and frequently funny.

In the evenings the students had lively and animated debates and discussions, on various subjects.



Neema

Neema had done her Masters in International Affairs at Columbia University, New York. She worked with United Nations in the field of economic and social development at New York, Thailand and Fuji Islands. She teaches Vedanta in Mumbai to the well educated audience at Colaba, Juhu, Pedder road, Altamount road, Malabar Hills and Napean sea road. Surya did his MBA and Ph.D. in Pharmacology in

Paris. He worked in senior positions in the corporate world. He teaches Spirituality and Leadership to 700 MBA students in S.P. Jain Institute of Management and Research, Mumbai.

The feedback received from some of the participants are:

Smt. Rashna Talati wife of Sri Noshir Talati, the leading Architect of India, Mumbai: We were taught Vedanta in the retreat with clarity and were able to get logical answers to all our questions. We were extremely happy with the environment and facilities at the Gurukulam.

Kumari Neetu Sarogi, an IIM alumni working with a leading NGO, Mumbai: Gratitude for the beautiful green hills of Anaikatti, with its pretty peacocks. Gratitude for the Gurukulam which made us all so comfortable and so welcome. Gratitude for my fellow students who shared their own life experiences and enriched my understanding. But most of all, I feel gratitude to Isvara for connecting me to my teachers Neema and Surya, who share their knowledge with so much generosity and warmth. What I will take away from this retreat is the grand truth of Vedanta and a prayer that I use this knowledge to align myself even more closely with Isvara.

-Report by N. Avinashilingam

Classes at Nana-Nani Homes

Swami Sadatmananda, Chief Acharya, Arsha Vidya Gurukulam, Anaikatti conducts classes on Spirituality in English at Nana Nani Senior Citizens Homes, Phase III, Coimbatore on first Wednesday of every month in the evening.



Vandanam to Swamiji



Sapling planting

Swamiji was received with traditional reverence by the residents of Nana Nani Homes. To mark the inauguration of his series of talks, he planted a shenbagam tree sapling at Nana Nani Homes.

The senior citizens love Swamiji's classes as they find them to be practical and interesting.

-Report by N. Avinashilingam

Summer Camp Jyotirgamaya

-a report

From 15th to 22nd May 2016 a residential Summer Children Camp under the name 'Jyotirgamaya' was conducted under the auspicious of Arsha Vidya Parampara, Somangalam, Chennai. www.avparampara.in. Reports as prepared by the children participated in the camp follows:



Namasthe

Camp participants and faculties

It was a pleasure attending the Kids Camp hosted by Arsha Vidya Parampara at their beautiful campus in Somangalam near Chennai during summer 2016. Swami Sarvananda a disciple of pujya swami Dayananda was our mentor ably assisted by caring teachers, Lalitha mami, Srinivas sir and Lavanya aunty.

Our teachers made learning fun for us. Let me take you on a journey on a day in the camp. We woke up early in the morning and went for yoga classes. Our teacher taught us exercises that synchronize the body and the mind such as

Surya namaskara's which we had to do twelve times and breathing exercises.

Our teacher also made sure that we did it properly. After yoga classes we had bath and went for breakfast. Food in the Ashram was satvik and freshly prepared

After a nutritious meal it was time for Puja classes where we learnt how to do a five step puja and chant shlokas. Puja class was followed by spiritual knowledge class where we

learnt why we do certain religious practices. We then had a short break for juice and biscuits. Juice was prepared from fruits growing in the ashram! Afterwards we went to different worlds by flying on the wings of stories. Little did we know that our teacher would also make us story tellers. After a beautiful journey we had lunch.

The afternoon started with Sanskrit class taken by experienced teachers coming from Samskritha Bharathi organization. We had some more snacks and then we rocked the stage to the tunes of Bhangra. Then we had playtime. After a tiring game it was time for dinner followed by happy hour classes, where we played games that improved our concentration. This routine was followed for a week. I learnt many things from the camp to move with others and to be independent and blossom as individuals. I look forward to the next opportunity to be in this uplifting environment.

**Hariom
And
Thank you**



Yoga Classes

The thought of going to a camp has always made me cry out with happiness. But when I found out my parents had enrolled me in a traditional Gurukulam style of camp, I was shocked. I had nightmares and was scared that no one would know English. The thought troubled me for days but I decided not to say anything that would hurt my parents feelings. However I was in for a surprise. The instructors in the camp were so friendly and so understanding that they were more like children with mature mannerisms. The camp was a home away from home. There was this constant feeling of security and safety. There were fights but in this camp we discovered more about ourselves and others. The instructors never directly told us this but they were the unsaid words that we understood. This world is a rat race, everyone is trying to beat someone at something. What if we stopped for a moment and just encouraged each other or tried to understand each other the world would



Story session

have been a better place. So for one whole week we didn't judge each other we just encouraged and understood each other this gave me the courage to face the fact that there are people who are better than me. We even understood the reasons as to why we do certain things like breaking a coconut in a ganapathi temple or saying three shantis after a shloka. But the best were the friends we made both in the instructors and in the other children. I always called the Sanskrit classes boring but little did I know how much I was going to miss it when it got over. The habits created there have stayed with us. Even three weeks after the camp has gotten over I still get up at 6:00 and do my yoga and puja. I still miss getting up and arguing with my roommates about who goes and brushes first. I will definitely come back next year even though just four weeks ago I wouldn't even dream of this. The memory of this camp will stay in my heart.

-Srishti.Bhardwaj



Jyotirgamaya Talk



Spoken Sanskrit

I was indeed blessed to participate in the Jyothirgamaya Camp held in Arsha Vidya Parampara (Chennai), in May 2016.

My favorite aspect in the camp was "Story Telling" by Lavanya Mam. She made us speak English very fluently and interestingly too. I realized that, this skill is very important in our life. It was really wonderful.

Another great aspect of the camp was Swamiji's lectures. We asked him a lot of questions on religion and God; he would answer them briefly and beautifully. This helped us to understand many things rightly.

Yoga classes by Srinivasan Sir made our body very flexible. We also had very interesting "Happy Hour" sessions by him. He made us play a lot of games from which we learnt a lot of life lessons.

Lalitha Mami taught us the very important daily routine of doing Puja and also reciting the mantras rightly. This made Puja very easy. We learnt the Mantras in 2/3 days. She was so caring and patient with us.

I loved everything in the camp, including the healthy food! All people were very kind. Thanks a lot to all wonderful teachers and caring volunteers to give me such an awesome experience overall.

Hari Om.

-R.M. Maitreyee



Skit by Camp Participants

Two successful Anniversaries for Arsha Vidya in Argentina

For the first time we held an anniversary following the model used by Arsha Vidya Gurukulam, Saylorsburg. It was the 25th Anniversary of Pujya Swamiji's first visit to Argentina in 1990.

This year we held our 26th Anniversary. This time Sri Swami Advayatmananda Saraswati ji agreed to come all the way from San Diego, California to give the anniversary talk and satsang plus a two-day Vedanta seminar.

Everything began falling into place when Sri Swami Advayatmananda Saraswati ji arrived on the 10th of May and during the wonderful weekend seminar taught Drik Drisha Viveka.



Swamiji along with participants

It seems that the vedic vision is awakening throughout the world. It was never not there, but now is the time for the full understanding of it to be shared openly among a small but steadily growing number of people in the West.

Before the anniversary began, a recording of Pujya Swami singing some of his compositions was heard over the loud speaker. After offering pranams at the altar of Pujya Swamiji's photo and padukas, Khileshwar Verma performed the puja invoking Pujya Swamiji Dayananda Saraswati's grace to be with us always. Marcelo de Aquino Vicente began his classical rudra vina concert accompanied by Walter Krywyj on pakhavaj and Valentín de la Concepción on tambura. Andrea Barreiro, master of ceremonies, began by announcing videos of Pujya Swamiji's messages to the Argentine students recorded in 2012.

Roberto Toranzo did a wonderful job leading the fundraising after refreshments were served. Two new books in Spanish were launched by the translator, Federico Oliveri: a revised edition of Tattvabodhah and a new book, Acción y Reacción. This year's chief guest was Dr. Alfredo Lauría who delivered a talk and photo slide show revealing the Vedanta basis of Ayurvedic Medicine. A brief history of the life of Pujya Swamiji was shown. Victoria Moreira, who did the event planning, also gave the vote of thanks.

Sri Swami Advayatmananda Saraswatiji delivered a brilliant anniversary address on "Discovering Harmony in Life". Federico did the translating.

After lunch, Sri Swami Advayatmananda ji answered questions. Federico kept the pace going with his excellent translation of the Spanish questions to English for Swamiji. Then he translated to Spanish Swamiji's English answers to the questions for the audience.



Release of Spanish book



Swamiji's Class

Where do we go from here?

For the remainder of this year, we will continue our local classes by Horacio and Silvia Vajovsky, Antonio Perrone and Rtesh (Roberto Toranzo). We will begin now to plan a *ṣana yajṣa* for the entire month of November when Sri Swami Svatmananda Saraswati ji will be staying in Argentina.

After completing my Vedanta class in June, I will be going to Saylorsburg to finish the work of incorporating the NGO that was begun two years ago in Pennsylvania. It will be a focal point for receiving donations in USA to help us support an eventual Arsha Vidya Gurukulam in Argentina for long and short-term Vedanta and Sanskrit courses in Spanish to serve the Spanish-speaking students from all countries. Also, it will aid in the global distribution of Pujya Swamiji's books in Spanish, and facilitate a global paradigm shift towards contributorship, deeper understanding of universal values, lessons in Spanish for children, and the adaptation of the spiritual culture of India.

Spanish is the second largest mother-tongue language in the world after Chinese and English is the third largest mother-tongue language after Spanish.

OM Tat Sat.

-By Swamini Vilasananda Saraswati

Website for free E-books on Vedanta and Sanskrit



Pujya Swami Dayananda Saraswati launched Arsha Avinash Foundation's website www.arshaavinash.in on Dec 31, 2014.

All the E-books available on the website can be downloaded **FREE!**

PUJYA SWAMI DAYANANDA SARASWATI-A BRIEF BIOGRAPHY BY N.AVINASHILINGAM. It is available in English, Tamil, Hindi and Portuguese.

SWAMI PARAMARTHANANDA'S TRANSCRIBED CLASS NOTES: Available class notes are Gita (3329 pages), Isavasya Upanisad, Kenopanisad, Mandukya Upanisad with karika, Aitareya Upanisad, Prasna Upanisad, Brihadarnyaka Upanisad (1190 pages), Brahma Sutra (1486 pages), Tattva Bodha, Atma Bodha, Dakshinamurthy Stotram, Gayatri Mantram, Jiva Yatra, Manisha Panchakam, Upadesha Saara, Saddarsanam, Drg Drsya Viveka, Dhanyastakam, etc.

BRNI MEDHA MICHKA'S BOOKS ON SANSKRIT GRAMMAR: Dhatukosah, Astadhyayi, Sanskrit Grammar for Vedanta Students, Study Guide to Panini Sutras, etc.

There are many more books on Yoga, Upasana, Holy chants, Indian culture and Spirituality.

ONLINE QUIZ: 25 online questions with 4 multiple choice answers each, on Gita, Kathopanisad and Brahma Sutra are available. One can check his/ her understanding of the above texts by participating in this online quiz.



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E mail: arshaavinash@gmail.com
www.arshaavinash.in



ARSHA VIDYA GURUKULAM

(SRUTI SEVA TRUST)

ANAIKATTI, COIMBATORE - 641 108

Phone : 0422 - 26 57 001, Mobile : 94426 46701

E-mail : office@arshavidya.in Website : www.arshavidya.in

SAMAṢṬI SAHASRANĀMA ARCANA

We cordially invite you & welcome you to participate in the **SAMAṢṬI SAHASRANĀMA ARCANA** to Lord Medha Dhakshinamurti at the Gurukulam on the occasion of the Birthday of **Pujyasri Swami Dayananda Saraswati** on Monday, August 15, 2016.

The Programme for the day will be as follows :

SAMAṢṬI SAHASRANĀMA ARCANA	9-30 AM
PUJYASRI SWAMIJI'S TALK (VIDEO)	11-45 AM
MAHA PRASADAM	12-45 PM

- P. S.** Please send your Puja offering Rs. 251/- to reach us on or before 14-08-2016. Use the form given below. Please make your Cheque or DD payable to **Sruti Seva Trust**, Coimbatore. Alternatively amount can be transferred for the credit of Sruti Seva Trust to Indian Overseas Bank, Chinna Thadagam Branch, A/c. No. 064301000007129. IFS Code IOBA 0000643
- In case of Electronic Transfer please intimate details over e-mail at **office@arshavidya.in**
- You may also be one of the sponsors of the day by offering ₹ 5000/- or more.



PUJA OFFERING

Enclosed is my offering for **SAMAṢṬI SAHASRANĀMA ARCANA** on 15-08-2016

Name (IN BLOCK LETTERS) Nakshatra Gotra

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| 1. | } | Rs. 251/- |
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E-mail: office@arshavidya.in Website: www.arshavidya.in

GURU PEYARCHI PUJA

A special Abhisheka and puja will be performed at the Gurukulam on Tuesday, August 2, 2016 on the occasion of **Guru Peyarchi** to invoke the blessings of **Lord Medha Dakshinamurti** for the welfare of all.

We welcome you to participate in the Puja on this day and receive Guru's blessings.

PROGRAMME

Abhisheka and Puja	-	10-00 AM
Diparadhana	-	12-15 PM
Prasadam	-	12-45 PM

P. S. Please send your Puja offering Rs. 251/- to reach us on or before 01-08-2016. Use the form given below. Please make your Cheque or DD payable to **Sruti Seva Trust, Coimbatore**.

Alternatively amount can be transferred for the credit of Sruti Seva Trust to Indian Overseas Bank, Chinna Thadagam Branch, A/c. No. 064301000007129. IFS Code IOBA 0000643

In case of Electronic Transfer please intimate details over e-mail at office@arshavidya.in

You may also be one of the sponsors of the day by offering ₹ 5000/- or more.

PUJA OFFERING

Enclosed is my offering for the GURU PEYARCHI PUJA on 02-08-2016

Name (IN BLOCK LETTERS) Nakshatra Gotra

- | | |
|---------|-------------|
| 1. | } Rs. 251/- |
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| 3. | } Rs. 251/- |
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Phone: 0422-2657001, Mobile: 9442546701

E-mail: office@arshavidya.in Website: www.arshavidya.in

Gurupūrṇimā Pūjā

We cordially invite you to attend the Gurupūrṇimā Pūjā to be held at the Gurukulam on Tuesday, July 19, 2016 and receive Guru's blessings.

The Programme for the day will be as follows:

Guru Puja	—	10-30AM
Anugraha Bhashanam	—	11-30 AM
Maha Prasadam	—	12-30 PM

- P. S. Please send your Puja offering Rs. 251/- to reach us on or before 18-07-2016. Use the form given below. Please make your Cheque or DD payable to *Sruti Seva Trust, Coimbatore*. Alternatively amount can be transferred for the credit of *Sruti Seva Trust* to Indian Overseas Bank, Chinna Thadagam Branch, A/c. No. 064301000007129. IFS Code IOBA 0000643. In case of Electronic Transfer please intimate details over e-mail at office@arshavidya.in. You may also be one of the sponsors of the day by offering ₹ 5000/- or more.

PUJA OFFERING

Enclosed is my offering for the GURU PŪJĀ on 19-7-2016

Name (IN BLOCK LETTERS)	Nakshatra	Gotra	
1.			} Rs. 251/-
2.			
3.			} Rs. 251/-
4.			
My Address (IN BLOCK LETTERS).....			
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Cheque / DD No.....	Bank.....	Date.....	

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Akshara Vidya Camp Participants



Swami Tannishtananda Camp Participants



Iyotirgamaya Chennai Camp