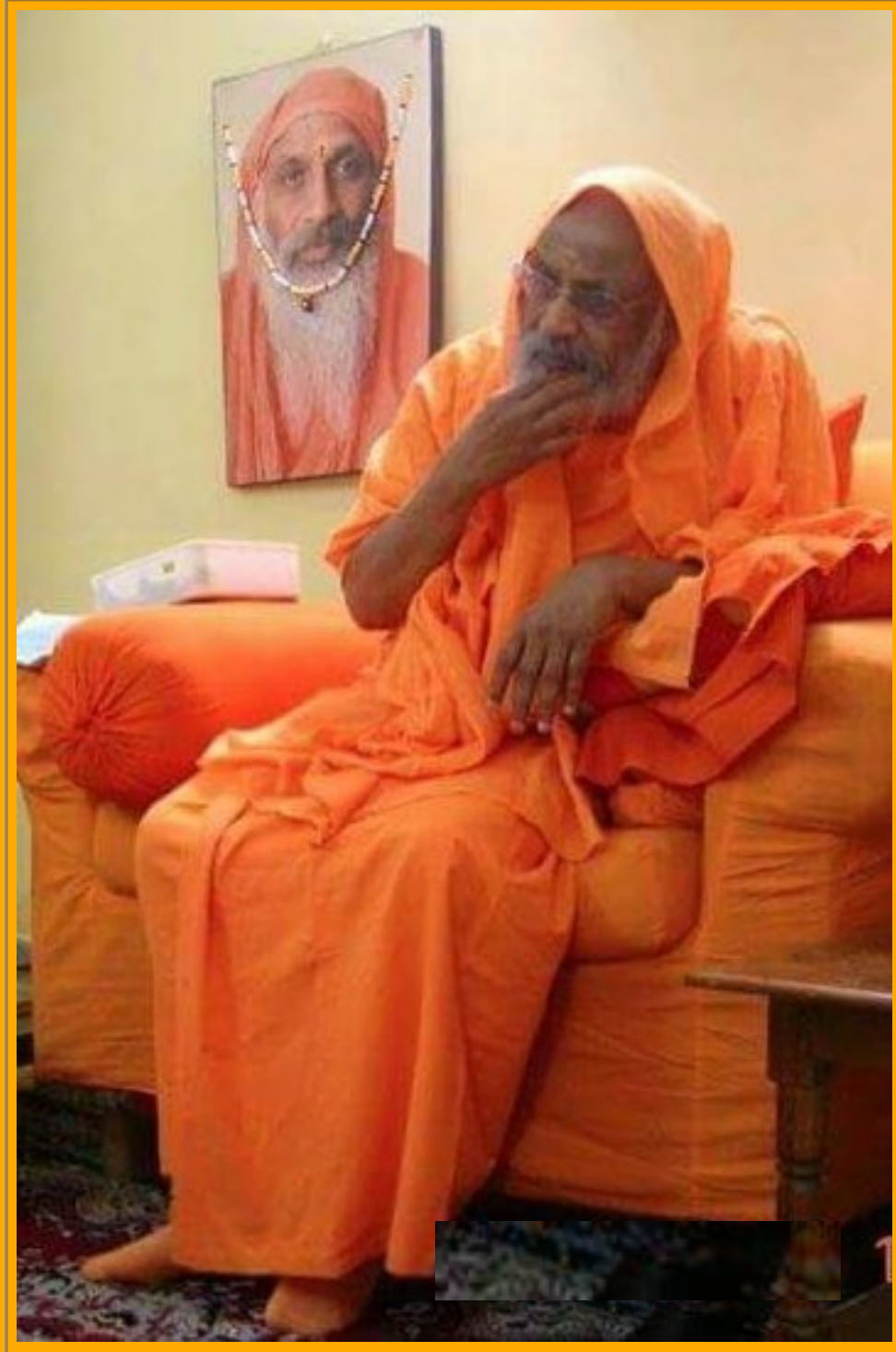




# *Arsha Vidya Newsletter*

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In fearless voice may  
we proclaim

The Rishi's message  
from all house-tops

And bring the men  
of different claim

To a fold of Love  
where oneness lasts!



## śraddhā-bhakti-dhyāna-yogād avaihi

*Fourth part of the serial article continued from May 2019 issue*

If what the *śāstra* says is valid, but we do not understand or we find it is self-contradictory or other *pramāṇas* come in conflict with it, then we need to resolve it. Suppose, a scientist presents a paper propounding a new theory. His theory should not be self-contradictory and should also not contradict proved facts in various disciplines of knowledge. Only then it is acceptable; it is accepted for the time being.

Here too, it is the same. The *śāstra* should not contradict itself. If one *upaniṣad* says one thing and another one says something else, then which one is valid? Both statements are from the same *śāstra* and they need to be reconciled. What it says should also not contradict what other means of knowledge have to say. If *śāstra* says fire is cold, there is *anya-pramāṇa-kopa*, conflict with another means of knowledge, namely perception. *Śāstra* does not say that. Therefore, there should be neither an external contradiction nor an internal one. This is how you understand the *śāstra* and it is how you establish a valid *pramāṇa*.

Suppose, the *śāstra*'s statements appear to be contradictory, then what will you do? You will dismiss the *śāstra*, if you do not have *śraddhā*. If you have *śraddhā*, you will examine your understanding of the *śāstra* and resolve, for good, the seeming contradictions. *Śraddhā* is very important in this pursuit. Lord Kṛṣṇa says<sup>1</sup> in the *Gītā*, "One who has *śraddhā* gains this knowledge."

*Śāstra* will appear to contradict itself in many places. For instance, in one place in the *Gītā*, Lord Kṛṣṇa praises *karma-yoga* saying, "*Karma-yoga* is better than *karmasannyāsa*"<sup>2</sup> and asks Arjuna to fight. Elsewhere,<sup>3</sup> he praises knowledge saying, "There is no purifier equivalent to knowledge." There appears to be a contradiction here. In another place<sup>4</sup> Lord Kṛṣṇa says, "Arjuna, you become a *yogin*." To what *yoga* is Lord Kṛṣṇa referring here? Does he mean *karma-yoga* or *dhyāna-yoga*? Arjuna is asking questions because he himself is confused. Lord Kṛṣṇa seems committed to confusing Arjuna. No. Until Arjuna understands Lord Kṛṣṇa confuses him. If we look at it properly, there is no confusion. How are we to look at it properly? Already we go about with a confused mind. How can we look at it properly?

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<sup>1</sup> *Śraddhāvān labhate jñānam* (Bhagavad Gītā 4.39).

<sup>2</sup> *Tayostu karma-sanyāsāt karmayogo viśiṣyate* (Bhagavad Gītā 5.2).

<sup>3</sup> *Nahi jñānena sadṛśam pavitram iha vidyate* (Bhagavad Gītā 4.38).

<sup>4</sup> *Tasmāt yogī bhavārjuna* (Bhagavad Gītā 6.46).

When we say that *śāstra* is the *pramāṇa*, what goes along with the *śāstra* is also included in it. It is a package deal. We have to understand the package here. First, to look at the *śāstra* as a means of knowledge, *śraddhā* is inevitable. Then, along with the *śāstra* you get a *guru* also. *Guru* and *śāstra* go together. If the *śāstra* has to bless and reveal its meaning to you, you require a *guru*. So *śruti* says elsewhere: “Go to a teacher who is well-versed in the *śāstra*, and who is not committed to anything else except Brahman.”<sup>5</sup> That is why Āśvalāyana goes to Brahmagi and gets this knowledge from him. Whatever Āśvalāyana got is right from Īśvara. So it is valid knowledge. The *ākhyāyikā*, story, is to reveal the validity of the knowledge.

To understand a book, you require the tools for understanding. The primary tool for understanding a book is the intellectual infrastructure, which is mainly the language. Unless you have the language, you cannot understand what is written in that language. Then, you require certain aptitude to understand. If it is a book that presupposes certain preparation on your part, you require that also. You require covering a syllabus in order to read that book. Unless you cover the syllabus leading to this point, the book will not make any sense to you, just as you have to cover a fourth grade book in order to understand the fifth grade book. Therefore, you need to complete the syllabus.

Here, one can raise an objection: “The subject matter is simple. It is myself alone. Therefore, all that is required is language. If I have the language, why should I have a *guru* included in the package? Why should I buy this *guru* idea along with the *śāstra*?”

It looks as though it is some kind of a trick that the *gurus* play. Like a union leader who creates a problem and then appoints himself as the problem solver, the *gurus* say that the *śāstra* is the *pramāṇa* to know about oneself, and then appoint themselves as the only people who can teach what the *śāstra* says. It is not so. I have many arguments for the necessity of a *guru*.

If we look at the *Gītā*, the first few verses of teaching have nothing much to convey. Then we have this verse:<sup>6</sup> “*nāsato vidyate bhāvaḥ nābhāvo vidyate sataḥ...*” In this, the meanings of the word ‘*sat*’ and the word ‘*bhāva*’ have no difference really speaking. Both are derived from the root having the meaning ‘to be’. Both being synonyms, will naturally confuse someone who reads this verse. The literal meaning of the above verse is: ‘What is non-existent has no being, what is existent has no non-being’. What can one understand from the above translation? Nothing. Some of the books will read only like this. People’s ignorance is the strength for the *Gītā* teacher.

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<sup>5</sup> *Gurum evābhigacchet ... śrotṛyaṁ brahma-niṣṭham* (*Muṇḍakopaniṣad* 1.2.12).

<sup>6</sup> *Bhagavad Gītā* 2.16

To understand a given verse in the *Gītā*, you need to understand the whole *Gītā*. Unless you have the whole vision of the *Gītā*, you cannot understand what is said in the individual verse. Even a verse like *aśocyān anvaśocastvam*<sup>7</sup>

you cannot understand properly. Unless you go verse by verse and grasp the meaning of each verse, you cannot understand the whole *Gītā*. Thus, we have here *anyonyāśraya*, mutual dependence—unless you cover the *Gītā* verse by verse you cannot understand the whole *Gītā*, and unless you know the whole *Gītā* you cannot understand any given verse.

This is like a person named Venkatraman, popularly called Venguttu, who has to be married. He was very well known, for he was slightly deranged mentally. The doctor advised that he would be okay if he got married. How to get him married? Unless he is well he cannot marry. Unless he marries he cannot get well. It is called a 'catch 22' situation.

Similarly, unless you know the whole *śāstra* you cannot understand a given *mantra*. You should know the whole. But it is not possible to know the whole unless you go through *mantra* by *mantra*. Therefore, you go to somebody who has the vision of the whole *śāstra*. But how did that person get the whole vision? That person got it from another person. How did that person get it? He got from another person. Who is the first person?

The English third person is *prathama-puruṣa*. In English the first person is 'I' but in Sanskrit the first person is Bhagavān. So you have to go to Bhagavān. There is no other way. too, in the *Kaivalya Upaniṣad*, Brahmaji is the teacher. Brahmaji at least got it from Īśvara. You cannot ask, "From where did Īśvara get it?" Īśvara is *sarvajña*, all-knowledge. Īśvara is the source of allknowledge. The first *guru* is, therefore, the one who does not have a *guru*. He is Īśvara alone.

There is another reason for the need of a *guru* to study Vedanta. It is because Vedanta is a *pramāṇa* in the form of *śabda*, words. You have to go sentence by sentence to understand a given passage and to understand a sentence you have to go word by word. What are the words?

We have words that are verbs, nouns, adjectives, adverbs, prepositions, particles and articles. Words have only this much scope in any language. When these words fall in syntax, they give rise to a sense and that is the meaning of a sentence. It is really a wonder how the meaning of a sentence takes place.

The Veda says, "You are Brahman." I do not know what Brahman is. Now, I have a new word, 'Brahman'. It is an unknown word. Then I come to know that Brahman is ātman. Nothing is conveyed by these words. The teaching is meant to make me understand what Brahman is. Then one person will say:

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<sup>7</sup> You grieve for those who should not be grieved for... (*Bhagavad Gītā* 2.11)

“Brahman is eternal.”

“What is eternal?”

“Eternal is immortal.”

“What is immortal?”

“It is limitless.”

“What is limitless?”

“Limitless is existence.”

“What is existence?”

“It is reality.”

“What is this reality?”

“It is divine consciousness.”

“What is this divine consciousness?”

“It is supreme consciousness.”

“What is supreme consciousness?”

“It is bliss.”

‘Which bliss?’

“It is B-capital bliss. This is spiritual BLISS, not ordinary bliss.”

So, words are simply piled up here. It is similar to the following words:

“What is Brahman?”

“Brahman is *thatha-botha*.”

“What is *thatha-botha*?”

“*Thatha-botha* is *gagabuga*.”

“What is *gagabuga*?”

“*Gagabuga* is *chacha-bucha*.”

“What is *chacha-bucha*?”

“*Chacha-bucha* is *lodaloda*.”

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The italicised words that appear in the dialogue are mere jugglery of letters created by Pujya Swamiji.

I can go on and on. If somebody talks like this we dismiss him. But when someone teaches Brahman as 'supreme, divine, immortal, consciousness which is all auspiciousness, purity and at once BLISS' we say, "He talks big, he talks on a high level." These people also say, "Brahman is ever liberated and you have to realise it." What is realisation? The first thing you should realise is you went to the wrong person.

You require a teacher who knows the *śāstra* because it is not *śabda-vācya*, the direct meaning of any word. If it is *śabda-vācya*, then it is easy for you to understand the words; you require only *śabda-jñāna*, knowledge of the meaning of words. If you have the language you will be able to understand, because the subject matter is something available for you to understand through words. But here it is not *śabda-vācya*.

Words like eternal, immortal, divine, supreme and so on, even though they belong to language, are not common; they are not something we understand. What is eternal is not something to be realised, but to be understood. It is knowledge. But how does one understand? One does not understand the word 'eternal' by hearing or repeating it eternally.

The meanings of these words have to be unfolded. Therefore, you require a teacher to handle these words, not merely state the words. A teacher, coming in the tradition, handles the words in such a way that the words really help you appreciate 'what is'. What is being conveyed is limitless which is not available as the meaning of common words, known words. Still, words have to be used to convey. Therefore, words are employed to deliver.

How are they employed? We create a situation in which the words can no longer have the commonly accepted meanings, and at the same time, have their own content. Suppose I use the word '*satya*'. *Satya* means *asti*, is. By the word 'is' we know it to be that which exists. Generally, our concept of existence is in terms of time. Existence, as we understand it, is bound by time. 'He exists but he is not here' means he is elsewhere, in another place. If he is not in another place either, it means that he has passed away, he has gone to heaven. Heaven is a *loka*, a place, and therefore existence is also bound by place. So, our concept of existence is always in terms of time and place.

Now, we want to convey that Brahman exists, but this existence is unlike our understanding of the word 'exists'. Brahman is not bound by time and place. Everything else is bound by time and place; it is all *śabda-vācya*. Brahman is not *śabda-vācya*. Brahman is *śabda-lakṣya*, the implied meaning of the word. Hence, we retain the root meaning of the word '*satya*, exists' and remove all the conditioning factors, like time and place, by using another word '*ananta*, limitless' in apposition. Thus, the reality is conveyed by the word *satya*. At the same time, *satya* is not the direct meaning of any word. So this meaning is to be conveyed by a teacher, creating the proper context.



The teacher creates this context and then makes the words convey only the root meaning of 'asti, exists' without the concepts of time and place that we normally attach to the word 'asti'. This is the special handling of words. How does the teacher come to know about it? He knows because he had exposed himself to the teaching. He is called a *śrotriya*. If anyone says, "I am a self-taught teacher," one should keep away from such teacher. It is not a matter for self-learning.

One may ask, "What about Mirabai?" Mirabai had her own *guru*. She had understood the truth. Her songs do indicate her understanding. She talks about her own *guru*. Some people do not need a regular *gurukula* stay because of their head start, a certain understanding with which they come. They require only brief teaching to get easily connected to whatever they had started with. Lord Kṛṣṇa says that such people get connected to what they understood in their previous birth. One does not quote an exception such as Mirabai. "If Mirabai gained knowledge by herself, why not I?" Never quote an exception.

...to be continued

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This will enable us to act fast.

Editor.

# Address to Youth

(Sri Swami Dayanandaji's lectures)

*Continued from May 2019 issue...*

*In the previous issue the topic of cognitive and emotional mind was discussed. It is continued here.*

## Mind Understanding

The motion in the fan, revolution of the blade - you call an action. My talking to you is an action. What is the difference between these two actions? One is, it does not know what is being done, whereas I know what I am doing. My action is a voluntary action. I choose to speak. I have the choice to speak or not to speak or speak whatever I like. The working of a fan is not voluntary. It does not know what it is doing.

Can we call the motion of the fan an action? No. It is actually a 'reaction'. It is a chain of reactions. Fan is set to revolve because there is a motor and a built-in energy. It is set to revolve 100 times a minute. Motor itself has no knowledge that "I am revolving 100 times per minute". Suppose it knows. Imagine there is a mind. It knows it can revolve. Then it will use its mind to revolve at different speeds. Sometimes it will stop by itself, because it is conscious. Like a human it can take rest. So, we understand, motor is a machine and its function of an action is mechanical reaction.

A skilled person is not going to work exactly as you expect from a machine. His/her action is non-mechanical. That means, it is a conscious action. You are a conscious person. You choose to act. Action comes from your own will. This is beautiful. As long as you take care of the car, motor will function to the setting that you fixed. It is mechanical. But ours is an action.

All that we do, can we say are actions? No.

Even though anything you do is action there is a subtle difference between **action** and mechanical action (called **reaction**). Talking, walking, eating, reading are all **actions**. Playing cricket is action. Some reflex action during play also is an action. In cricket for a bouncer you duck or hook. It may be quick actions, yet actions. Suppose you quarrel with someone. In the beginning it is action. You say 'don't do that'. It is an action. When you say "Stop it". It is little bit action and little bit reaction. When you hit him, it is **reaction**. Reaction is something over which you lose control. Reaction is an action over which you have no control. That means it is mechanical. It happens. It happens. Many things in this creation 'happens'. Energy is converted into motion. It happens. Clouds gather - rain happens.

Water finds its level. It flows down. It is a happening. That is how things are. Diamond was originally carbon! Did coal decide to become diamond? No. It happens. What is lead? It was originally uranium. It goes on giving up its rays (radio-active). Then it reaches a stage when it is so light, free from radio activity, after giving up the energy. It undergoes 14 stages before becoming lead. Uranium did not decide to become lead. That happens as per the laws of creation. Whose will is it? Not mine, nor yours. Nor it is coal's or uranium's.

If there is a will in this, whom does it belong to? "God only", we say. It is God's will. In all these you find it is a mechanical action. We also do actions but sometime, mechanically. Actions happen, because somebody said something I kicked. Action or reaction?

When I say, 'Come on clap'. You can clap or you need not or clap differently. If I say, 'Come on be angry for a second'. What will you do? 'Be sad for some time'? I can ask you 'pretend to be sad'. Then you can oblige, because it is an action. That is why it is called acting, not reacting. On the stage, when he has to cry, he has only to act. But in real life can you cry voluntarily? No. If I ask you to pretend crying, you can do.

Suppose on the stage the actor loses himself while acting the role of an angry person and started calling others by names. He got angry because he took it seriously. Is it an action or a reaction? Anger, frustration, jealousy, despair are all reactions. But one is set to behave consciously. To be conscious is to be a human being. One must be choosy in one's actions. Thus one needs to keep doing the actions deliberately.

One great omission in the human life is this one (i.e. taking care of the mind). Anything you use, you take care of it. Like a car, you maintain it. Your clothes, you daily wash them. Your body, you take bath every day. Your house, you clean it, because you are using them all. Similarly if you are using your mind, then it needs to be taken care of. But how to clean it, maintain it? No one talks about it. So the caring for the mind is very important. Taking care of mind is to understand our own ways of thinking and be conscious of them.

If I am angry, I should know why this anger is coming. If the anger is against any specific person, let there be a deliberate action not a mechanical reaction. Do not let out the reaction on the person, but punch a sand bag (for example) and let go the anger. Once the anger is let out, do a deliberate action against the person. It then becomes an action by a conscious entity. Caring of the mind is to distinguish an action from a reaction and vice versa. The best way to have a certain capacity over your mind is to just checkup whether you are your own master or not. How to check up?

Every now and then, one will come across situations where one may be impelled to react - act mechanically. Stop. Give some space - time pass. Have regular dialogue with mind to check up whether I am the master or not. Say 'no' to mechanical reaction. Then consciously act as the situation warrants, but without anger or other emotions. Eventually one will gain mastery over mind. Then every situation will bring-in deliberate action. No more reaction.

## **I am with what I do**

We talked about the difference between what you consciously do (action) and what happens to you (reaction). You speak consciously. Then it comes from your own way and from your understanding. That is an action. It can be improved upon. You can learn from it. You speak to communicate. The result is other person's understanding. If the other person misunderstands, then you learn from your action (that you consciously did). You can learn from your experience of your not communicating well. Then you can learn how to communicate well. Action is conscious. Conscious actions help you learn.

When we are conscious about what we talk, then we can use right words. If you do something and afterwards you think, I should have done differently and talked differently, it is a problem. When I do a given thing, I should be with it. This is rule number 1, for growing without complex. I am with what I do. Doing consciously. Eat consciously. When you eat, you are supposed to eat and not talk. This is our culture. So eat consciously. When you talk, consciously talk.

To grow with certain self-esteem about yourself, is to be conscious of what you do. You know even if there is mistake. Mistake is not a problem. Repeating it is problem. For want of knowledge you may commit mistake. To err is human but repeating it is a sheep like action.

When there is a flock of sheep coming, you hold a stick. First one will jump. Second will jump. You take out the stick. Still the third, fourth, fifth.... will continue to jump. So is the mind. Doing same thing again and again is because you are not there at all. When you are not there, mind is elsewhere.

When one is conscious of what one is doing, (whether talking or acting, writing or reading or eating or playing) even if you are less talented but more concentrated, you can do well. On the contrary - more talent, less concentration, one cannot achieve. Highly talented person but he fails because of lack of concentration. So one has to be there with what one does for healthy growth. Then there will be self-esteem.

Lack of concentration of mind leads to mechanical action in turn results in under-performance and loss of self-esteem. Over a period, criticism against repeated failures becomes a triggering point for further mechanical actions. Thus one gets in to vulnerable situations. How much talent one may possess, such vulnerable area becomes the weakest point, exactly like a chain's weakest link determines its overall strength, even though other links are strong. One needs to be aware of one's weakest or vulnerable area to avoid mechanical reaction. Discovering vulnerability is fore-armed.

I am with what I do. That will result in an 'action'. Otherwise it will only be mechanical reactions leading to afore-mentioned problems of lack of self-esteem etc.

You are what you think of yourself. What others think is of no significance for you.

**...to be continued**



# Journey from Consumer to Contributor

by Swamini Sadvidyanandaji

The entire Universe is functioning in harmony with inter-woven mutual dependency between the inert-inert, inert-living beings and living beings–living beings. Therefore nobody is totally independent in this world. For the example we thought the Moon is depending on the Mother Earth, and Moon is orbiting the Earth due to the gravitational force of the Earth. But after few years of observation now it has become very clear that the Moon keeps the Earth into her orbiting trajectory by its gravitational force. Due to the gravitational force of the moon there is a tide and ebb in the ocean which keeps oxygenating the ocean and also keeps the ocean clean.

In short all are influencing each other and helping each other to be what it is. So such mutual dependent existence is called Symbiosis. Symbiosis means two dissimilar or different/ types of living beings that live together and depend on each other. In the same manner inert objects are also contributing and influencing the all forms of life. All five elements and elementals are making the life forms possible to be born, to sustain itself, to grow and to flourish. Due to this symbiosis and mutual supporting each other there is a harmony, an order in the universe. All being and objects are behaving exactly the way they are meant to be; in other words they are the contributors.

But when it comes to human being it is totally opposite. Instead being the contributor all human beings are naturally tends to be consumer of the world. The human life form is the only one who is endowed with the freedom over action. So he/she can choose the course of the actions and the way of life one wants to lead. This freedom over action is an endowment which opens up the vast field of choices or door way to choose. Thus though infinite choices are given to human being but the same freedom has become the curse for himself/herself, family, society, country, mother Earth, all natural forces and the universe, which are the contributor for his/her sustenance. So the abuse or misuse of the freedom over actions and the consumerism thinking have created HAVOC in the world in such a level that now it has become threat for his own sustenance and also other forms of the lives and the world.

Therefore in Gita Lord KRSNa has elaborately talked in details about the abuse, misuse of the freewill and the proper use of the freewill. In other words Bhagavan has given us the path of journey called from Consumer to Contributor. This path is called Vaishvik Yajna or Universal Harmony, which helps person to become from Consumer to Contributor.

As per the vedic vision of the entire world, the world is divided into three worlds called Adhibautika – the world we are confronting or perceiving, Adhyatmika – the body-mind-sense complex and Adhidaivika – the world of natural forces over which we have no control what so ever/ in any manner.

al forces over which we have no control what so ever/ in any manner. The abuse of misuse of the freewill created ripples of disturbance in all these three worlds. Therefore it is very necessary for one to understand clearly that consumerism at individual level and at corporate level have created imbalance in the world.

So Lord KRSNa says what is the consumerism at the individual level, and how to be contributor in the world or what is the life style of the contributor. Not only that, but Lord also gives the means to reverse the process of from consumer to contributor through the right way of leading one's life. So let us first understand the universal harmony, what consumerism is and then how to become contributor in the eyes of Bhagavan

In this year calendar we are going to see all these points one by one with the help of verses of Gita so that we can bring about the necessary changes and put the efforts in the appropriate manner in our life for personal benefits as well as for the harmony in the universe.

### (1) जगत्चक्रं वा वैश्विकयज्ञ

#### Vaishvika Yajna or Universal Harmony of Cosmoic Wheel - 3.14-16

अन्नाद् भवन्ति भूतानि पर्जन्याद् अन्नसम्भवः । यज्ञाद् भवति पर्जन्यः यज्ञ कर्मसमुद्भवः ॥३॥१४॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् । तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥३॥१५॥

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः । अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥३॥१६॥

In Gita Lord KRSNa shows very clearly and in an amazing manner that how the whole universe is interconnected. He says, "Living beings are born of food; food is born of rain; rain is born of Yajna (punya); and Yajna (punya) is born of action." The Yajna means Punya karma, right action or a ritual only brings the rain which is an essential natural phenomenon to sustain the life forms on this Mother Earth. Not only that but, "May you understand Karma (rituals, prayers, etc.) to be born of the Veda and Veda to be born of the imperishable Isvara. Therefore, the all pervasive Brahman, Isvara (the Veda) abides always in yajna." So the Yajna is the most important form of life style to be a CONTRIBUTOR in the world. One needs to develop the respect for all forms of lives, every object of the world and all Natural Phenomenon called Devata or deities to be in Harmony with this cosmic wheel. But there is always someone who does not want to follow this Cosmic Wheel and fall for the CONSUMERISM, so Lord KRSNa says, "A person who does not follow here in this life, this Cosmic Wheel that is already set in motion, in this manner, and lives in sin given only to pleasure of the senses, lives wastefully, O Partha!"

### (2) यज्ञकर्ता प्रदाता

#### About Yajna, The Contributor 3.9-11

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः । तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥३॥१०॥

सहयज्ञा प्रजा सृष्ट्वा पुरोवाच प्रजापतिः । अनेन प्रसविष्यध्वमेष वोऽस्त्वि कामधुक् ॥३॥१०॥

देवान्भावयतानेन ते देवा भावयन्तु वः । परस्परं भावयन्तः श्रेयः परमवाप्यस्थ ॥३॥११॥

Lord KRSNa says, “A person is bound by the Karma, action if it is not done with the attitude of yajna (as an offering to the Lord). For this reason O Kaunteya! Being one free from attachment, perform action very well for the sake of that – Isvara.” That is, though actions are binding by nature still our attitude of Yajna, offering the actions to the Lord is the way to free oneself from the bondage of the actions. Further, “In the beginning (of the creation) the Creator having created human being along with the yajna, said, “By this (yajna) shall you prosper, multiply. May this yajna be a wish fulfilling cow for you.” The Yajna is the only means in the human life to prosper and fulfill the desires or wish. So Lord KRSNa says, “Propitiate the deities with this yajna. May those deities propitiate you. Propitiating each other you shall gain the highest good, moksha.” Thus Yajna, the act of contributing brings the prosperity in the life and also helps a person to achieve the ultimate goal of the human life, liberation from the bondage of the actions.

### (3) उपभोग प्रदाता च

#### About The Consumer tendency and the Contributor 3.12, 13

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः । तैर्दत्तान्प्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥३॥१२॥

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बलैः । भुञ्जते ते त्वघं पापाः ये पचन्ति आत्मकारणात् ॥३॥१३॥

“The deities, propitiated by yajna, will give you desirable objects of enjoyments. One who enjoys objects given by them without offering to them in return is indeed thief.” The self-centered life style is equal to incurring papa, sins because no enjoyments are free from violence. Whereas sharing is the way to come over the bondage and being free from all kinds of the impurities, conflicts, imbalance and discordance. Therefore Lord KRSNa says, “Those who eat, having first offered the food to the Lord, are released from impurities, whereas those sinful people who cook only for themselves eat papa.”

### (4) कर्तव्यं कर्म प्रदानानि कर्माणि

#### Three actions of contribution 18.5, 6

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् । यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥१८॥१०५॥

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च । कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥१८॥१०६॥

स्वे स्वे कर्मणि अभिरतः संसिद्धिं लभते नरः । स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥१८॥१०७॥

The Lord has very clearly mentioned three means for becoming the contributor in this world, “An action, that is ritual, charity and religious discipline is not to be given up; that is indeed to be done. Ritual, charity and religious discipline are indeed purifying for those who are discriminative.” They are also sanctifying, purificatory actions those who perform without any attachment towards the actions and the result of the actions. Therefore, “Even these actions are to be done giving up the attachment and giving up the results. This is my clear, proper vision, Parth!” It is equally important in the human life to find our one’s own slot or the position in the life to find out to be done action called duties.

So Lord KRSNa says, “A man who delights in his duty gains success. Listen to how one devoted to his own duty, finds success.” Only way to success is to commit oneself to the duties or to be done actions as per the call of the situation.

(5) सात्त्विकः त्यागः सात्त्विकं कर्म सात्त्विकः कर्ता च

**One's own Duty 18.45, 46 and Three types of Tyaga, Karma and the Doer 18.7-9, 23-25, 26-28**

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततः । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥१८॥४६॥

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन । सङ्गं त्यक्त्वा फलं चैव स त्यागो सात्त्विको मतः ॥१८॥१०९॥

नियतं सङ्गरहितं अरागद्वेषतः कृतम् । अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥१८॥१२३॥

मुसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः । सिद्ध्यसिद्ध्योः निर्विकारः कर्ता सात्त्विक उच्यते ॥१८॥१२६॥

The performance of any action involves three factors called the doer, the action and the attitude behind it. Even while performing one's duties one has to develop this attitude as it clearly mentioned by Lord KRSNa, “Through one's duty, worshiping Him from whom is the creation of the beings, by whom all this is pervaded, a human being gains success.” This awareness regarding the Lord as a creator of the Universe and action being worship of the Lord brings success in the life. The commitment to the duties as a worship of the Lord implies lot of giving up of the personal likes-dislikes and desires. Therefore, “It is to be done,” thinking thus when only the enjoined karma is done, giving up attachment and the result (of the action) O Arjun! It is considered to be Sattvika renunciation.” “That action, which is enjoined and which is done without attachment, without being impelled by likes and dislikes, by the person without a (binding) desire for the result, is called Sattvika.” And finally “The one who is free from attachment, who has no egoism, who is endowed with resolve and enthusiasm and is unperturbed in success and failure is called Sattvika karta, doer.” Thus the giving up, action and the doer of the actions are called Sattvika, pure and sacred that is they make one the Contributor.

(06) सात्त्विकं ज्ञानम् सात्त्विका बुद्धिः सात्त्विका धृतिः च

**Three types of Knowledge, (18.20-22) Buddhi 18.30-32 and Resolve**

**18.33-35**

सर्वभूतेषु येनैकं भावमव्ययमीक्षते । अविभक्त विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥१८॥१२०॥

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये । बन्धं मोक्षं च वा वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥१८॥१३०॥

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः । योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥१८॥१३३॥

Now let us see, there are these three Sattvika - pure and sacred qualities, namely proper knowledge or a vision, intellect or thinking faculty and the firm resolve or conviction of the person, which make him/her the Contributor in the world.



One needs to develop them deliberately in the life. These three are required to have a right form of attitude and maturity to be contributor. Now for the proper knowledge Lord KRSNa says, “Know that to be Sattvika Knowledge by which one knows one changeless existence in all things (and beings) and undivided among all the divided.” The Lord, being the material cause of the Universe is everything. This proper knowledge brings about the right thinking so Lord says, “The intellect/mind which knows the pursuit of karma and renunciation, what is to be done and what is not to be done, what is to be feared and what is not to be feared, also bondage and freedom that intellect/mind, O Partha!, is Sattvika.” Such discriminative intellect has a proper vision of the world. As a contributor along with the knowledge and intellect it takes a lot on the part of the person and his/her personality which comprises of physical body, senses, vital forces and the mind. For which Lord says, “The unflinching resolve, with which one sustains, by practice, the activities of the mind, prana and senses of action and knowledge that resolve is Sattvika, O Partha!”

#### **(07) Three types of Yajna 17.11-13 सात्त्विकः यज्ञः**

अफलकाङ्क्षिभिः यज्ञो विधिदृष्टो य इज्यते । यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥१७॥११॥

As it is mentioned in the 4<sup>th</sup> month topic there are three means to be a contributor called rituals, charity and austerity. Now we will see each of them which are Sattvika or pure and sacred which makes the person contributor instead consumer. Lord KRSNa says “That yajna, the ritual, which is known through the Sastra, which is performed by those who do not expect the result (other than purification of the mind), by making up the mind, “This ritual is just to be performed,” is Sattvika.” Thus proper rituals, attitude and the quality of the mind are required to be a contributor. These rituals given by the Scriptures are the part of our daily life with reference to the five factors playing important role to make our life possible and meaningful. 1. Deva-yajna - Propitiating Devata or natural phenomenon such as Sun, moon, air, fire, rivers, etc., 2. PitR-yajna – Worshiping our ancestors, 3. BhUta-yajna - Other forms of the lives, such as tree, animals – ants, dogs, snake, 4. NR-yajna - Other human beings and 5. RSi-yajna - RSi or Sages who have given and preserved the ancient Scriptures as a map of the journey of human life.

#### **(08) Three types of Danam 17.17-19 सात्त्विकं दानम्**

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे । देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥१७॥२०॥

While leading our life we earn lot in terms of money, foods, cloths, house, education etc. and all of them received as a result of our own right actions performed in this life or previous births. But it also true that we have a choice over actions but not over the result of the actions therefore whatever we gain or earn is due to the grace of the Lord. Every result actions is a Prasadam from the Lord, who is the Giver of the result of the actions. Therefore it is very important that whatever we earn or received should be shared with others, who are in need. Therefore Lord KRSNa says, “That charity, which is given to one from whom one does not expect a return, in the proper place, at the proper time and worthy recipient, thinking, “It is to be given,” is considered Sattvika charity.” This pure and sacred charity brings about the cheerful mind and satisfaction in the life. Seeing others happy and satisfied we also feel fulfilled and cheerful. What is important in the life is not how much we enjoy but how much we share and care about others.

### **(09) Three types of Tapas 17.17-19 सात्त्विकं तपः**

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः । अफलकाङ्क्षिभिर्युैः सात्त्विकं परिचक्षते ॥१७॥१७॥

Tapa or religious disciplines are to live our life with minimum requirements and enjoyments with/in the awareness of the Lord, Isvara. By this type of the disciplines one lives life of Non-violence or with no disharmony in the world. This Tapa is also called Punya karma because it implies lot of giving up and therefore it can produce the desirable results here in this life or can give heavenly divine enjoyments here after. But the same Tapa when observed without desires of any materialistic benefits here or here after purifies the mind. Such purified mind is a cheerful quite mind and it is eligible to understand the reality of oneself and the Lord as Limitless Happiness. Such Tapa is called pure and sacred by Lord KRSNa, "That threefold tapas, the discipline (namely with reference to the physical body, speech and mind) observed with total Sraddha by people who have no expectation of the result (other than purification of the mind) and who are composed, is called Sattvika." In this manner the very presence of such person is blessings for others and it is a kind of contribution in the world.

शारीरं वाङ्मयं मानसं च तपः

### **Three types of Means of Tapas 17.14-16**

**(10) देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् । ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥१७॥१४॥**

From the stand point of the means to perform the religious discipline there are three types of the Tapas namely with reference to the Physical body, speech and mind. For the first one Lord KRSNa says, "Worshipping deities, Brahmanas (scholars), teachers and wise people, external cleanliness, straight forwardness, self-discipline and not physically hurting are (collectively) called Discipline of the physical body." Deities etc are playing very active and important roles in our life so we show our gratitude and respect towards them by Puja, worship and Namaskaram, salutation. This is a simple rule that whatever we use get dirty and on daily bases we have to clean them, such as house, cloths, body, etc. In the same manner we are using our mind day and night so it is going to collect lot of undesirable things like, emotions, thoughts, ideas and logics which are the impurities or the source of inner and outer imbalance. Then there should be alignments in our thinking, speech and actions, which gets reflected in our day to day behavior, manners and conducts. Even non-violence and minimum enjoyments are also part of our life. All these qualities bring about balance, harmony and order in our life and also in the universe. This is the way we can contribute to the society.

**(11) अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् । स्वाध्यायभ्यसनं चैव वाङ्मयं तप उच्यते ॥१७॥१५॥**

On this Earth only human being have very clear speech and language to express his/her emotions, knowledge and attitudes. It is a tool to communicate. It is said that speech is much sharper than the sword. Therefore Lord KRSNa talks about the discipline of the Speech, "Speech which does not cause agitation, which is true, pleasing and beneficial, and repetition of one's own Veda, are (collectively) called Discipline of speech."

(12) मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः । भावसंशुद्धिरित्येतत् तपो मानसमुच्यते ॥१७॥१६॥

The greatest achievement in the human life is to have a cheerful mind. The people of great knowledge and position also fail to have pleasant mind. As per the teaching of Gita every day we are facing or encountering different types of situations. But we think we are facing all kinds of challenges which we generally called problematic or adversities in the life and we have to find out the solution to come over it. When we have solution of the situation then it is no more an adversity but a challenge. Therefore Lord KRSNa talks about the discipline of the Mind; mental discipline, "Mental cheerfulness, cheerfulness in expression, absence of pressure to talk, mastery over the mind, clean intent, this (these together) is called mental Discipline." The main culprits of converting situation into problem or adversity are our own likes and dislikes. In fact they are the glory of the Lord as long as we follow Dharma – right and wrong or we do not try to transgress the Dharma. But when they impel us to transgress the Dharma and make us consumer. Such likes-dislikes become the inimical to us and for others also by creating conflicts in the mind. Due to that we lose the cheerfulness of the mind and always struggle to be comfortable in the life, therefore Lord KRSNa very briefly but evidently tell us the discipline of the mind, which make us the contributor in the world.

...concluded

#### New General Manager AVG

As of 24<sup>th</sup> February 2019, Sri G. Vallabesan has joined AVG as its General Manager for overall management of its function. He is a highly skilled senior management professional with proven track record of success in managing day-to-day activities and overall operations of organisation. In-depth experience across Automobile, Finance, and Clothing industries. Strong leader and manager involved in hiring and training the right people to achieve the goals of the organisation.

He can be contacted at Phone 94426 24486 or [gm@arshavidya.in](mailto:gm@arshavidya.in)





## Residential Camp by Swami Sarvanandaji



A one week residential camp was conducted at the [Arsha Vidya Gurukulam](#), Coimbatore. Yaksha Prashna is a profound section from the Mahabharata, where Lord Yama questions Yudhishtira, on a variety of topics concerning ethics, code of conduct, knowledge of oneself, pursuit of the truth and the qualifications required for the pursuit, attitude to life in general, Universal order, etc. There were 3 Vedanta classes for an hour every day. In addition to the Vedanta classes there were Guided meditation sessions in the morning and Satsang, where there were bhajans and question & answer sessions everyday in the evening. The camp was conducted by [Swami Sarvanandaji](#).

### Experience of some participants

Suguna Kiran, Chennai

The meditation sessions have been truly elevating and energising, facilitating focus and concentration on the entire day's activities. I experienced a deep connect. The synergy of the group was great, for which the Acharya was the sole catalyst. A lot of joyous learning, helped me to switch the mind off in bits and pieces. Trust this will help me to practice more of it, constantly, in future. Sree Gurubhyo Namaha.....



Sowmya Balaji, Chennai

The camp helped me cut off from the auto pilot mode of routines and helped me pause to introspect what we are actually looking for. The meditation sessions helped in spending time with myself and attempt to reach the silence within in the cluster of thoughts. The extract from the Mahabharat may be small but the explanations, deeper meanings gave me a view into the immense knowledge of the epic, Gita and other Vedic texts that you, Swamiji, referred in the discourse.

Srividhya & Sairam, Chennai

The Yaksha Prashna retreat helped us as a family to get a much deeper understanding and appreciation for Sanatana Dharma. The way you brought in Gita and Mahabharata helped us to see how the same concepts were reiterated in different scriptures to emphasise the knowledge. We think it is only by the Grace of Ishavra that we got this opportunity. It made a significant impact on the children they loved the atmosphere and were engrossed with Nature and the temples. We seek your blessings for continued study and assimilation of this knowledge.

Muthukumar, Chennai

This is the first workshop that I attended of this sort. So it gave me lot of insights on Ethics to be followed by a person. I guess each text has its own set of Ethics. Say Yoga Sutra has its Yama, Niyama. How much of it can be followed is a difficult question to ask. But as always it has been, it sets the ideals to follow. To follow it or not is left to the individual persons capability, aspiration, existential situation and effort. I would say that these 7 days were good. Needs more contemplation, rigorous training of mind & body and willingness to follow. At least for me it was a good start. Thanks for the wonderful opportunity Swamiji.

Vanmathi G C, Tuticorin

The Vedanta classes were enlightening us towards the Supreme Consciousness. It made us understand how we are in the clutches of Maya. Sure Swamiji we will shed off our unwanted desires, Gunas etc. Your camp rejuvenated our mind, body and soul. Looking forward for such camps in future.

Swamiji's website:

<http://www.arshavidyaparampara.org/>

## Sadhana Camps at Anaikatti

by Swamini Satyavratana Saraswati

Pujya Swamini Satyavratana ji's two camps in Telugu and English were held in the Ashram at Anaikatti from May 7<sup>th</sup> to May 18<sup>th</sup> one after the other respectively. Both the camps commenced with a Yoga session in the morning and Bhagavatham session in the evening.

The Telugu camp had a total of 35 campers who were blessed with lectures on Shankara Bhashyam of the 3<sup>rd</sup> chapter of the Bhagavad Gita. As a continuation carried over from the previous years telugu camp, Pujya Swamini completed the 3<sup>rd</sup> chapter this year. Likewise, the English camp had about 55 campers and Pujya Swamini completed the 16<sup>th</sup> chapter of Upadesa Sahasri in this camp.

During the camp, we were blessed with the Anugraha Bhashanam of Pujya Swami Sadatmanandaji on the topic "What is spirituality?" External insignia like wearing ochre robes and giving up of certain pleasures does not indicate spirituality. Inner spiritual growth is attained by adhering to the principles of objectivity, expansion, composure, values and desire to study scriptures. Inner spiritual growth is a gradual process, encompassing the physical, mental and intellectual layers of a human being.

The serene atmosphere at the ashram, with its natural surroundings is the perfect abode for the spiritual seeker. The divine experience makes one look forward to more such camps.



## Upcoming Retreats at Arsha Vidya Gurukulam, Anaikatti

Arsha Vidya Gurukulam, Anaikatti offers the following retreats.

Retreat ID : VE19-04  
Retreat Topic : Selected verses from Uddhava & Guru Gita  
Retreat Dates : 13th Jul'19 to 20th Jul'19  
Acharya : Swami Sadatmananda Saraswati  
Medium of instruction : English

Retreat ID : VE19-05  
Retreat Topic : Isavasya Upanishad  
Retreat Dates : 10th Aug'19 to 17th Aug'19  
Acharya : Swami Sadatmananda Saraswati  
Medium of instruction : English

All the retreats will include Temple Puja, Meditation, Vedanta Classes, Chanting and Satsang (Question and Answer Sessions). Participation in Gurukula-Seva during the retreat as needed will be appreciated.

**Online registration can be done at**

**<http://arshavidya.in/upcoming-retreats/>**





# ARSHA VIDYA GURUKULAM

(SRUTI SEVA TRUST)

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

## PŪJĀ INVITATION

We welcome you to participate in the VARṢĀBHIṢEKA PŪJĀ, GURU-PŪRNIMĀ PŪJĀ and MŪLAMANTRA JAPA ARCANĀ programs at the Gurukulam and receive Īśvara's & Guru's blessings

### VARṢĀBHIṢEKA PŪJĀ

on Wednesday, July 3, 2019 & Thursday, July 4, 2019

at Śrī Medhā Dakṣiṇāmūrti and Śrī Kalyāṇa-Subramania Swāmi Temples

3-7-2019, First Kāla Pūjā : Guruvandanam, Kalaśa & Śaṅkha Sthāpanam,  
Pūjās, Homās and Dipārādhanā  
from 4-30 pm to 7-30 pm

4-7-2019, Second Kāla Pūjā : Pūjās, Homās, Dravya & Śaṅkhābhiṣekam &  
Dipārādhanā from 7-40 am to 12-30 pm

Mahāprasādam : 12-45 pm

### GURU-PŪRNIMĀ PŪJĀ

on Tuesday, July 16, 2019

Guru-Pūjā ... 10-45 am

Anugraha Bhāsanam ... 11-45 am

Mahāprasādam ... 12-45 pm

### MŪLA-MANTRA JAPA ARCANĀ

on Thursday, August 15, 2019

to Śrī Medhā Dakṣiṇāmūrti on the occasion of the Birthday of  
Pūjyāśrī Swami Dayananda Saraswati

Mūlamantra Japa Arcanā & Dipārādhanā ... 09-30 am to 12-30 pm

Mahāprasādam ... 12-45 pm

Please send your participation forms to reach us before the date of the  
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You may also be one of the sponsors of the day for Varṣābhiṣeka Pūjā by offering Rs. 25,000/- and  
by offering Rs. 5000/- or more each for other pūjās.



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Enclosed is my offering for **VARṢĀBHISEKA PŪJĀ** on 03-07-2019 & 04-07-2019

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# Book of Enlightening Laughter

Collection of Stories & Anecdotes From the Talks of  
H.H. Sri Swami Dayananda Saraswati

Pujya Swamiji had many funny anecdotes from real life as well as from the experiences of his disciples, which he suitably used in his talk to convey vedantic messages. These have been compiled in to a book form, which is being reproduced in this aerial articles starting from this issue. Index indicates the topics that will be covered.

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## TARANA VIDYA

(001)

There is an interesting Indian story that is relevant to the commencement of Vedantic studies pointing out its importance.

Once, there was a great scholar in Sanskrit. He happened to be born in a family of scholars. His father and grandfather were great scholars. He grew up among scholars. He happened to go on a pilgrimage alone. He had to cross a wide river on a boat and there was a boatman to take him across. Since he was the only passenger, he picked up a conversation with the boatman.

He asked him: "Do you know Sanskrit Grammar?"

The boatman said: "No. I do not know."

"You do not know Sanskrit Grammar?"

"I do not. What is Grammar?" the boatman asked.

Because his father and grandfather had been boatmen, he had not thought it necessary to study in order to make a living. Nor did he know that there was a discipline of knowledge known as grammar. The scholar was both astounded and horrified. He had lived among scholars all his life and could not imagine anyone not knowing grammar. He said to the boatman, "You do not know grammar? You do not even know what grammar is? What kind of a life is that? What access do you have to all the compounds in Sanskrit? You must necessarily know grammar in order to enjoy the language. You are only living three-fourths of a life. One fourth is gone!" The boatman did not seem to mind.

The scholar continued, "Do you know at least s̥ahitya, literature?"

The boatman once again answered, "I have not read any literature."

"Did you study phonetics? Did you study Kalidasa?"

Again the answer was 'No'.

The scholar then told him, "Another one fourth of your life is gone."

"Can you read and write?" he asked him.

"No, I cannot read nor write. I cannot even sign my name."

"You cannot read! You cannot write! What can you get out of life? You cannot take a book in hand and read and enjoy it. You can only enjoy what your simple senses can satisfy, nothing more. This means that yet another fourth of your life is gone."

The scholar concluded that the boatman was living only one-fourth of his life since he was alive and rowing the boat. So he told him that three-fourths of his life was gone.

The boatman became very sad now. Rowing the boat, he thought to himself, "My father told me to go to school. He advised me not to be like him. But I had always told him that if he could live his life by rowing a boat, why not me? I should have gone to school. Three fourths of my life is gone. I am living only one fourth of my life."

As the boat continued to proceed, the scholar noticed water seeping into the boat. Alarmed, he said:

"Yeh, down below, there is water under my feet!"

The boatman saw water gushing in through a hole. All efforts to block the hole failed. The boat was now half-filled with water and sinking. It became clear to the boatman that he could not save the boat.

He looked at the scholar and asked him "Panditji, do you know swimming?"

"No," the scholar replied. "I do not know swimming."

Then the boatman said to him, "Panditji, I am sorry. Your whole life is gone."

Without the knowledge that counts, that makes a difference between life and death, what is the use of knowing everything else? Vedanta is like taraṇavidyā, knowledge of swimming, which helps one cross the ocean of saṁsāra.

...to be continued

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श्री गुरुभ्यो नमः  
**Fourth Anniversary Ārādhana**  
 of  
 Pujya Sri  
 Swami Dayananda Saraswati  
 &  
 Golden Jubilee of Arsha Vidya  
 and  
 Inauguration of  
 Dayananda Anugraha Bhavan,  
 Haridwar  
**21 to 23 September 2019**  
 **AVP, Rishikesh**



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The Arsha Vidya Family  
cordially invite you to the  
Fourth Anniversary Aradhana  
of  
Pujya Sri Swami Dayananda Saraswati  
&  
Golden Jubilee Celebration of Arsha Vidya  
in the presence of  
Sri Piyush Shah & Smt. Abantika Shah  
Treasurer & Board Director, AWC, Seydlitzburg, USA  
President of AIM for Seva, USA  
and  
Inauguration of Swami Dayananda Anugraha Bhawan,  
Haridwar  
by Sri Swami Tatatmananda Saraswati  
New Jersey, U.S.A.  
They have kindly consented to be our Chief Guests.

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21-09-2019, Saturday  
8:00 AM to 11:00 AM - Bhajya Parayanam  
8:00 AM to 6:00 PM - Caturveda Parayanam  
22-09-2019, Sunday  
7:00 AM to 6:00 PM - Caturveda Parayanam  
9:00 AM to 12:00 Noon - Inauguration of Swami Dayanada Anugraha Bhawan, Haridwar  
4:00 PM to 6:30 PM - Fourth Anniversary Celebrations & Golden Jubilee Celebrations of Arsha Vidya  
8:30 PM to 9:00 PM - Guru Samarpanam-A dance recital by Pavitra Srinivasan  
9:00 PM to 10:30 PM - Cuddhama Praarthnam-A dance recital  
by KALAKSHETRA FOUNDATION Chennai  
23-09-2019, Monday  
6:00 AM to 7:00 AM - Ganapati Homam /Avalamb Homam  
7:00 AM to 10:00 AM - Caturveda Parayanam Purnadhuni & Bhajya Parayanam Purni  
9:00 AM to 12:00 Noon - Pujya Swamiji's Adhishthana Mahadishthana & Puja  
10:30 AM to 11:30 AM - Arsha Vidya Sadhus Aradhana  
12:15 Noon - Sadhus Bhanda  
1:00 PM - Mahaprasadam