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## Mundaka

### Mantra 2.2.11

*Jyotiṣāṁ jyotiḥ* is a peculiar light, the śruti points it out.

न तत्र सूर्यो भाति न चन्द्रतारकं  
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तम् अनुभाति सर्वं  
तस्य भासा सर्वमिदं विभाति ॥ २. २. ११ ॥

*na tatra sūryo bhāti na candratāraṇam  
nemā vidyuto bhānti kuto'yamagniḥ.  
tameva bhāntam anubhāti sarvaṁ  
tasya bhāsā sarvamideva vibhāti. (2. 2. 11)*

*sūryaḥ* -- the sun; *na* -- not; *bhāti* -- lights up;  
*tatra* ---- that (Brahman); *na* -- not;  
*candratāraṇam* -- the moon and the stars; *imāḥ* -- these;  
*vidyutaḥ* -- flashes of lightning; *na* -- not;  
*bhānti* -- light up; *kutaḥ* -- how can;  
*ayam* -- this; *agniḥ* -- fire; *sarvam* -- everything;  
*anubhāti* -- shines after; *tam* -- that; *eva* -- only;  
*bhāntam* -- when shining; *tasya* -- by that;  
*bhāsā* -- light; *sarvam* -- all; *idam* -- this;  
*vibhāti* -- shines

The sun does not light up that Brahman. The moon and the stars and the stars do not light it. These flashes of lightning do not light it. How can this fire light it? Everything shines after that self alone which is light of all lights. By its light all this shines.

*Na tatra sūryo bhāti*: the sun does not shine there. It is like the statement 'the stars do not shine when the sun is up.' The light of the stars is overwhelmed by the brilliant light of the sun. Similarly, the sun does not shine, does not illumine the light that is *jyotiṣāṁ jyotiḥ*. What is there to say about the moon and the stars? All these various lights do not illumine there. How can a flame light up that *caitanya jyotiḥ*? The answer is implied in the question -- it does not.

You do not require a light to see the sun or moon or any other light. But here, the śāstra tells that all these require a light to shine. The sun requires light, the moon requires light, the stars require light, and the fire requires light. Even the flashy lightning requires light. It means that light does not belong to the category of these physical lights. It is the light of consciousness in whose presence alone these lights come to light. It is unlike all these lights. *Tameva bhāntam anubhāti sarvaṁ*: when that is shining everything shines after it. That light is *jyotiṣāṁ jyotiḥ*.

The eyes see various forms only by picking up light. All opaque objects shine after light, so we can say that these inert objects *anubhāti*, shine after, and the light *bhāti*, shines. The physical lights like sun, moon and so on shine because of the light in one's eyes. Therefore, the sun, moon, stars, all of them, *anubhāti*. We will keep the Sanskrit verbs in the singular just for convenience. The eyes alone *bhāti*. It is so with reference to forms and colours. Then the pair of eyes *anubhāti*, the mind *bhāti*. If the mind does not light up the eyes, the eyes do not see. It happens many times that one does not notice what is right in front of one because the mind is elsewhere.

Similarly, all forms of sound *anubhāti*, the pair of ears *bhāti*. The pair of ears *anubhāti*, the mind *bhāti*. If the mind is not behind the ears, one does not listen, even though the sound may be within hearing distance. So too, the world of smell *anubhāti*, the sense of smell *bhāti*. The sense of smell *anubhāti*, the mind *bhāti*. If the mind is not there behind the nose, there is no sense of smell. Similarly, the world of touch *anubhāti*, the sense of touch *bhāti*. The sense of touch *anubhāti*, the mind *bhāti*. The world of taste *anubhāti*, and the sense of taste *bhāti*. The sense of taste *anubhāti*, the mind *bhāti*. When one eats, as long as one's mind is on the tongue, one tastes, otherwise one does not taste the food.

All the *vṛttis* in the mind, really speaking, *anubhāti*. When one goes to sleep, one does not experience any problem because the mind is not functioning there. If the mind is self-shining, it should be present in sleep. Then there would be no such thing as sleep at all.

Again, the mind undergoes a lot of changes, and one is aware of them. If the mind shines by itself, one will never really know what is happening in the mind. One will not even know what one sees, what one hears and so on. There should be a *pramāṭṛ*, knower, to know all this; only then what is happening in the mind would be known. That knower also *anubhāti*. In sleep he also goes away, and still something else *bhāti*. That alone *bhāti*. It does not rise, it does not set, and it shines always by itself. One does not require another light to light it up. The ātman lights up everything whom the senses and the mind do not objectify, cannot objectify. It transcends everything. It is the only *vastu*, unlike everything else in the world.

Elsewhere, the *vastu* is revealed in a single verse, called *eka śloka*. It is an excellent example of the directness and immediacy of the teaching. It is in the form of a conversation between a teacher and his student.

Teacher: What is the light because of which you see objects?

Student: During the day, it is the sun. At night it is the moon, stars, lightning and fire.

Teacher: With what light do you see all these lights?

Student: With the light of my eyes.

Teacher: With which light do you see when the eyes are closed?

Student: The light of the mind.

Teacher: When the mind is asleep, what is the light that shines?

Student: It is the light of consciousness, Revered Sir, and I am indeed that!

What is *anubhāti* is non-separate from Brahman which is *satyam* and whose effulgence therefore is recognised as independent and self-revealing.<sup>117</sup>

*Tameva bhāntam anubhāti sarvam*: when that ātman is shining, the sun, moon and stars shine after. One may contend here that what is 'anubhāti' is not necessarily mithyā. For instance, *Rāmogacchati*, Rāma goes; *Lakṣmaṇaḥ anugacchati*, Lakṣmaṇa goes after. But Lakṣmaṇa is not mithyā. He is independent and chooses to follow Rāma. Whatever reality Rāma enjoys, Lakṣmaṇa also has the same reality. So, whatever 'anugacchati', is not mithyā. In the same way, whatever 'anubhāti' is also not mityhā. It is not true because what is 'gacchati' and 'anugacchati' belong to the same order of reality, whereas what is 'bhāti' and 'anubhāti' do not. Therefore, the śruti says, *tasya bhāsā sarvam idaṁ vibhāti*, by its light all these luminaries shine. Without that light nothing is going to come to light. This alone is the independent reality and everything else is mithyā.

To understand this, we need to go one step further here. The existence of anything is dependent upon this consciousness alone. Here, the sat, existence, is pointed out. '*Tasya bhāsā eva*' means *tasya sattayā eva*, by its existence alone, everything comes to exist in different forms. It lends existence to everything, and also reveals, gives light. Here again Īśvara is taken into account. When we say all these are indeed Brahman, then 'all these' have to be explained further. So *māyā* and omniscient Īśvara walk in. He alone is in the form of the sun, moon, stars, and all that is here.

The imagery presented in this mantra can be understood at the level, at the *adhyātma* level, at the level of the individual *upādhi*. The sun, being the presiding deity for the eyes, stands for eyesight. The moon, being the presiding deity for the mind, stands for the mind, and fire, being the presiding deity for *vāk*, stands for speech. Speech, mind and the senses like the eyes do not illumine Brahman. Brahman is unfolded as 'that which is not the object of speech, but because of which speech is possible; that which cannot be comprehended by the mind, but because of which the mind is able to think; and that which is not available for the eyes to see, but because of which the eyes see.'<sup>118</sup>

This mantra is often chanted when the *ārati* is shown to the deity in a temple. When the priest chants, '*kuto yam agniḥ*' he states, "O Lord! I do not think that this short-lived lighted camphor I am holding in my hand can reveal you in front. I am lighting up my buddhi, knowing that it is in my *buddhi* that you are available to me. May I recognize you there as none other than myself, with your grace and my guru's teaching.

117 यत् एवं तदेव ब्रह्म भाति च विभाति च कार्य-गतेन विविधेन भासाऽतस्तस्य ब्रह्मणो भा-रूपत्वं स्वतोऽवगम्यते । न हि स्वतोऽविद्यमानं भासनम् अनयस्य कर्तुं शक्नोति ।

घटादीनाम् अन्यावभासकत्वादर्शनात् भारूपाणां च आदित्यादीनां तद्दर्शनात् । य मुण्डक भाष्यम् फ

118 यद्वाचानभ्युदितं येन वागभ्युद्यते । ( केनोपनिषत् 1.4 ) । यन्मनसा न मनुते येनाहुर्मनो मतम् ( केनोपनिषत् 1.5 ) , यच्चक्षुषा न पश्यति येन चक्षुषि पश्यति ( केनोपनिषत् 1.6 )

....To be Continued



## Satsang with Sri Swami Veditatmananda

### PRATAḤ SMARAṆAM

*...continued from previous issue*

This is a stotra or hymn consisting of three verses to be meditated upon at dawn. These verses are an excellent means of meditation if one can remember them along with their meaning. They are useful for meditating upon the truth of one's own Self and to remind ourselves of who we truly are.

It is a good idea to set aside sometime everyday, to step out of all our roles and duties. All our costumes are given up during this period of meditation. An actor can perform his role properly only when he is aware of his true nature. Even when he is acting as a beggar, there is an awareness of who he truly is in his mind. He doesn't get lost in his role; if he were to get lost in his role, he would not be able to act properly. That is the real skill of an actor. Only when he remembers his true identity in his own mind, can he create a distance between himself and his role. Only then can he perform his role effectively. Therefore, we reflect upon these verses in the morning and remind ourselves of our essential nature.

We get into a rut; we get sucked into this *vyavahāra* of likes and dislikes, and soon, we are entangled in them. However, we need to be clear of this *vyavahāra* even while remaining in it. Like the actor who really does not beg even while begging, we should be able to perform our duties without really getting affected by them. What happens when the distance between the actor and the role is not maintained is that the problems of the roles become the problems of the actor. Therefore, it is necessary to create a distance between the actor and the role.

These verses help us create a distance between ourselves as actors, and the roles that we are required to play. When I create the distance, I accept all the various roles, whether of a daughter, or mother, wife, mother-in-law, or grandmother. I see that I am separate from all of these roles, free from all their attributes, and untouched by them. Just as an actor remains untouched by all the problems pertaining to the roles he plays, so also can I remain untouched by the problems of my roles, if I create that distance. This is the creation of a distance in understanding, not a physical distance. It is not a distance where I see myself standing in a corner, apart from myself. This distance lies in distinguishing between the person and the personality; it lies in knowing that the person is working through the personality or the body-mind complex, which is the costume given to me to perform various functions. If this distinction between the person and the personality, the actor and the role, or the Self and the non-Self is known and maintained, life becomes a play. If we do not maintain the distance, it becomes *saṁsāra*. The only difference between a liberated soul and a *saṁsārī* is that one maintains the distance while the other doesn't. Instead, he lumps the Self or the person and the non-Self or the personality together. Where there are two, there is a delusion of there being only one. That is why all the problems and limitations of the personality become the problems and limitations of the person.

This *stotra* helps you create a distance. The verses help you in a time of crisis. When you are crying, you can examine who is crying; when you are hurt, you can ask who is hurt, and when you are insulted, ask who is insulted. It is the body and the mind that is insulted. It is alright; you are none of that. You should create a distance because it is true that you are not that.

You are none of the roles that you play. If you remained a mother or father or a husband or wife, you would always be that. Instead, when one is the father, he is not the son. When he is the son, he is not the father, and so on. Therefore, all roles are relative and incidental; the essential you is different from each of them. Do create a distance between the essential and the incidental. This is the solution to all our sorrow. Solving all the *vyavahārik* problems is a different matter; it is not the concern of the Vedāntin. There is nothing to be sad about. When we create the distance, we have better composure of mind, and can solve our problems more easily.

The last verse says that even the two categories of the Self and the non-Self do not really exist. What you call as the non-Self, the creation, is nothing but the Self shining as this universe. In the ultimate analysis, there are not two categories. Even though we are asked to create a distance between the Self and the non-Self, it is better to recognize that there is only the Self, only one, only *brahman*, the Limitless. What does it matter what one wave does to the other wave because you are not the wave at all; you are the water.

In the last verse, the difference between the Self the non-Self is ultimately negated. The *anātmā* or the *jagat* is not separate from *brahman*. *Brahman* is separate from the *jagat*, but the *jagat* is not separate from *brahman*. The actor is separate from the beggar, but the beggar is not separate from the actor. The Self is separate from the non-Self, but the non-Self is not separate from the Self. This is the most profound teaching of Vedanta<sup>1</sup>.

**Concluded**

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<sup>1</sup> Transcribed by Richa Choudhry and edited by Krishnakumar (KK) S. Davey and Jayshree Ramakrishnan.



# The Meaning of the Om Symbol

## Swami Dayananda Saraswati

*Om* is a very beautiful, single syllable word. In Katopanisad (1-2-15) it is said that:

*sarve vedā yatpadamāmananti  
tapāmsi sarvāni ca yadvadanti  
yadicchanto brahmacaryam caranti  
tatte padam saṅgrahena bravīmyomityetat*

All the Vedas talk about that goal, to know which, people take to a life of study and discipline, that I will tell you briefly. That is *Om*.

So, this is something desiring which, people take to studious, contemplative and disciplined life – sacrificing a lot. And what is that? *Om*. You cannot be any briefer.

### Linguistic meaning

In Sanskrit, the meaning of *Om* is *avati*, or *raksati*. *Raksati* means ‘One who protects, sustains’. So that which sustains everything is *Om*. And that which sustains everything is what we have to see as the order. We can go one step further. That order, which is the reality of everything. The order itself is a reality. And so, that which is the essence of the order itself, is *Om*. That means *Om* is the name of the Lord, who pervades your being, who pervades everything in the world in the form of *niyati*, the form of the order that sustains. Let’s see how.

When we say order is behind everything, it is not ‘behind’ anything that is here. It is the very thing as such. This is a cup. What makes it a cup? What is the material of the cup? Why does it appear in this particular form?

Why it doesn’t have another form? Why its material, stainless steel, is not subject to rusting? Why other steel is subject to rusting – one which is pig-iron? It is all order. And, this form is retained by the order. It is order that makes a thing as it is. That a chair is a chair, is because of the order. Anything that is here is pervaded by this order. This order is *Īśvara*. What you see is the object and that you can see is the order. In the object itself there is order. Therefore, you are not getting ‘behind’ the object to find the order. Today it is steel cup. Tomorrow you can call it a steel cup. Therefore, it is in order. If tomorrow it is not a steel cup, then also it is in order. We see that also. Today we see the form of a flower. Tomorrow we find the flower is gone and there is a fruit. Therefore, that is also order. Order means how things are as they are. Everything there is, is maintained by the order, called *niyati*. That *niyati* is *Īśvara*, the Lord, and is the meaning of *Om*.

### **bhūtam bhavad-bhavisyad-iti sarvam Omkāra eva**

What had happened before, what is now and what will be later – everything is just Om. (Māndukyopanisad, 1)

And the teaching here is to connect that meaning to this word. If the meaning is in my head, and when I bring that vision to you, then there is the whole transaction or, communication. That is teaching.

A word or an object, *abhidhānam*, and its meaning, *abhidheyam*, are one and the same. When I ask you to bring a pot, you don't write pot "P – O – T" and bring it to me. The name and the object which is meant by the name are identical in the sense you cannot think of the word without thinking of the meaning. If you don't know the meaning, then it is not a word – it only becomes a group of sounds. Once you know that for this group of sounds this is the meaning, then without thinking of the meaning, you can not think of the word.

Thus, Om is a name of the Lord and what He means, the truth of the Lord. Om is not, as they say, the primordial sound. This is all silly. Om is the name for the Lord who is everything. When I say the word Om, you see the meaning.

### **Vedic meaning of Om**

Om is also used as a symbol, what we call a *pratīka*, for everything - this entire universe – because Om sustains everything. The entire universe means not only the physical universe, but also the experience there of. That's the meaning Vedas load in this symbol.

Being an oral tradition, Vedas explain Om as made up of three parts. These are phonetic parts of that 'Om' sound and each of those parts are loaded with certain meaning. That is called superimposition, *adhyāsa*. You superimpose a meaning upon those sounds. In Om, there is 'a' there is 'u', and there is 'm'. 'A' is a vowel, 'u' is a vowel and 'm' is the consonant. Thus, this 'a' plus 'u' plus 'm' together becomes 'Om'. 'A' plus 'u' becomes 'o', a diphthong. If you see how the 'a' and 'u' is pronounced, as a combination at the *sthāna*, the place where the sound comes from, then you will see that 'a' plus 'u' can not be but 'o'. And with 'm' ending, it becomes "Om".

The letter 'a' stands for the entire physical world of your experience. The experiencer, the experience and the experienced, all three of them are covered by the sound 'a'. When you are awake, you are aware of your physical body and this physical world – known and unknown. You are also aware of the experience of the physical world. At the same time, you are also aware of the experiencer – that is you. All these three you are aware of, are 'a'.

The letter 'u' is the thought world, which is distinctly experienced as other than the physical world. A thought world which is distinctly experienced, as your dream, as your imagination and as abstract or subtle, *Sūkṣma* or subtle is represented by 'u'. The thought world, the object of the thought world and its experience are the meaning of the sound 'u'.

Then there is 'm'. It stands for the experience you have in deep sleep, the un-manifest condition. What was there before and after the creation is the meaning of the sound 'm'.

Thus, the sleeper and the sleep experience, the dreamer and the dream experience and the waker and the waking experience all these three constitute what we call everything that is here. All these three together represent 'Om'. *Om* is complete.

We saw what existed before, what exists now and what will exist later is all *Om*. Even all known and unknown that is experienced, the experience and the experiencer, is also *Om*, *vidim aviditam sarvām Omkārah*. That is the Lord, *Bhagavān* or *Īśvara*.

### **Non-linguistic meaning of Om**

The whole jagat, the manifest world, is seen as one; but severally, we can say it has many forms. Each of these you can look as one thing and if you look at it severally, you find it is a combination of a lot of other things. Each one has a form and for which we give a name. Even this physical body is one, but severally, it has various forms. We have two hands, two legs and so on. Then, in each part, there are so many cells. The cells are different also. If we take cells, there are many types; liver-cells, brain-cells etc. Then, there are further components of the cell, DNA, etc. Thus, you find that you go on getting new words because there are different forms within each form.

All names and forms are not separate from the Lord. Now, I want to give a name to the Lord; so I can relate to him or, to see the meaning and even to communicate with him. So, what name should I give – a name that includes all forms? When I say 'pot', it is not 'chair', it is not 'table', nor 'tree', nor 'carpet'; 'pot' is only pot. Now the Lord is the one who is pot, chair, table, tree, carpet...everything. So, what should we do? We have to recite the whole dictionary! But, it is not enough. You have to do it for every language! Each language, each dialect has its own names and forms. And there are a lot of objects in the world which are not yet known and we keep on inventing new facts for which we discover new names.

When you go to Sanskrit language, there is another problem. Dictionary is an apology for the Sanskrit language. Dictionary in Sanskrit language is not a dictionary at all, because Sanskrit language is full of compounds and, you can make compounds all the time and when you make a compound it is a word that is valid but not in the dictionary. So in Sanskrit, there can not be a complete, comprehensive dictionary. Word possibilities are infinite.



Linguistically, giving a name to the Lord – who is all names and forms – is an impossible task. Therefore, we give up language. Thus, we have another explanation of *Om*, which is not linguistic. Don't look at it as a word. Look at it as something which is purely phonetic.

All names are nothing but words. All words are nothing but letters, and all letters are nothing but sounds. Letters and alphabets also differ. In English, you have 'A' to 'Z'. In Latin, it starts with 'Alpha' and ends with 'Omega'. In Sanskrit, it goes from 'a' to 'h'. We find that letters are unique to each language. So we go beyond letters. All the individualities of languages are crossed.

Beyond letters, a name becomes a group of sounds. The French, the Arab, the African tribesman, a Sanskrit scholar or a Boston Brahmin; all make some sounds. Especially when I don't know a language, I hear only sounds. In every language, certain sounds repeat themselves which is the unique characteristic of that language.

Now, if a Frenchman or an Indian or anybody else opens his mouth to make a sound, what will it be? When you open your mouth and make a sound, the sound that is produced is 'a'. If you close your mouth and make a sound, then the sound is 'm'. You don't produce any other sound afterwards. And all the other sounds are in-between 'a' and 'm' sounds, whether they are consonants or vowels. Therefore, one sound that can represent all the other sound, in a sense round-off all the sounds, you round your lips and make a sound. It will be 'o'. Now I can combine these three sounds which represent all the sounds; 'a' plus 'o' plus 'm' and make a one word, will become "*Om*", the name of the Lord. Once you said "*Om*", you have said everything.

Once you know the meaning, "*Om*" becomes the name of the Lord for you. Now you can call him, invoke him, pray to him. This is why many of the prayers, chants or mantras begin with "*Om*".

**1 Transcribed by Amisha Upadhyaya. Edited by Vikas Tipnis and Sharad Pimplaskar. Published in the 10th Anniversary Souvenir of Arsha Vidya Gurukulam, 1996.**

## Śaṅkara-Jayanti-2017

### Talk by Swami Paramārthānanda at AVG, Anaikatti

I am very happy to be in the Gurukulam on the auspicious occasion of Śaṅkara-jayanti. All of you are aware that our primary scriptures are *Vedās*. And we look upon *Vedās*, as given by Lord himself, for the benefit of the entire humanity. And with the help of these *Vedās*, a human being can fulfil all his legitimate desires, both worldly, as well as the ultimate spiritual desires. This can be done while living in harmony with the creation. And this teaching of the *Vedās*, has been made available to us, because of the contribution of several *ṛṣis* and several *ācāryās*, whom we regularly remember through the well known *śloka*,

“*nārāyaṇam padmabhuvam vaśiṣṭham śaktim ca tatputram parāśaram ca  
vyāsaṁ śukam gaudapadam mahāntam govindayogīndram athāsya śiṣyam  
śrī śaṅkarācāryam athāsya padmapādam ca hastāmalakam ca śiṣyam  
tam toṭakam vārttikakāramanyān asmad gurūn santatamānato'smi*”

So, starting from *Nārāyaṇam* up to our Guru, we offer our gratitude, we don't know when the origin of *Vedās* started. So, if we are able to get the benefit of Vedic teaching, it is because of all these *ṛṣis* and *ācāryās*. Therefore, in our culture, we show our gratitude to all these *ṛṣis* and *ācāryās*.

Even though all *ṛṣis* and *ācāryās* are great, we choose two of them for regular worship: *Vyāsācārya* and *Śaṅkarācārya*. *Vyāsācārya* contribution to our culture in general and for spiritual wisdom in particular is well known.

And every *gr̥hasthā*, in his *brahma-yajñā* ritual, remembers *Vyāsācārya*. In *brahma-yajñā*, *ṛṣi tarpaṇam* mantra, “*kr̥ṣṇadvāipāyanādayo ye ṛṣayastān ṛṣīstarpayāmi* (कृष्णद्वैपायनादयो ये ऋषयस्तान् ऋषीस्तर्पयामि)”, the first *ṛṣi tarpaṇam*, is for *Vyāsācārya*.

Not only *gr̥hasthās*, even *sannyāsīs* remember *Vyāsācārya* on this special occasion, by starting the *cātur-māsya* ritual during *vyāsa-pūrnima*. *Vyāsācārya*'s contributions are great.

Next to that, the contribution of *ādi śaṅkarācārya* is also great. We remember him for his contributions to our culture in general and for spiritual wisdom in particular, during this *śaṅkara-jayanti* day. We look upon them as *avatāra* as Lord *Viṣṇu* and Lord *śiva*.

śaṅkaram śaṅkarācāryam keśavam bādarāyaṇam  
sūtrabhāṣyakṛtau vande bhagavantau punaḥ punaḥ

I salute, again and again, the great teacher *Ādi Śaṅkarācārya*, who is Lord *Śiva*, and *Bādarāyaṇa* who is Lord *Viṣṇu*, the venerable ones who wrote the *bhāṣya* and the *Brahma-sūtras* respectively.

Śaṅkara's contribution to spiritual wisdom is well known in the form of *bhāṣyam* of *prasthana-trayam* as well as the *prakaraṇa granthās*. We are the beneficiary and can truly appreciate *Śaṅkarācārya*'s contribution in this field.

Today, I would like to remember few fundamental principles given by *Śaṅkarācārya*, to appreciate his glory, and how they are still relevant & valid.

All the goals that we have to accomplish (whether worldly goals or spiritual goals), are categorized into two:

- Those goals which can be attained through several methods or means, *aneka-sādhana-sādhyam*. Goals those are accomplishable through many methods. In English, multi-path-goals.
- Those goals which can be reached by only one goal, or method or path, *eka-sādhana-sādhyam*. Single-path-goal.

Śaṅkarācārya makes it clear through his various *bhāṣyams*, what are all the various multi-path-goals and single-path-goals.

I will talk about three things, which are either multi-path-goals OR single-path-goals.

The first one is *mokṣa*.

Śaṅkarācārya in all his *prasthana-trayam bhāṣyams* makes it clear that *mokṣa* comes under, *eka-sādhana-sādhyam*. He establishes this by *śruti*, *yukti*, and *anubhava*.

“tamevaṁ vidvānamṛtaṁ iha bhavati | nānyaḥ panthā ayanāya vidyate || “

It occurs twice in *puruṣa-suktam*. So *mokṣa* comes under *eka-sādhana-sādhyam*, single-path-goal.

This is very important because, during Śaṅkarācārya's time, many people were claiming *mokṣa* can be gained by *karma* or *upāsana*. They interpret “*brahmavit āpnoti param*”, as “*brahmanaḥ upāsakaḥ param āpnoti*” and present “*vit*” as *upāsana*.

Śaṅkarācārya dismisses all of them and establishes “*jñāna mātrena mokṣaḥ*”. And between *jñānam* and *mokṣa* there is no gap, instantaneously *mokṣa* is gained.

Despite the fact, Śaṅkarācārya establishing this so clearly, even now, there are so many different opinions, like *mokṣa* can be gained by *karma* or *upāsana* or *bhakti*. This is very unfortunate. If it is said that “*karma* or *upāsana* or *bhakti* will give *citta-śuddhi*”, then it is wonderful. But that is not what is said.

So, it is very important to remember Śaṅkarācārya's reasoning. Śaṅkarācārya says “nobody can get *mokṣa* and nobody can give *mokṣa*”, even omnipotent & omniscient *Bhagavān*. Because, *mokṣa* happens to be our very nature, *svarūpa* and therefore, it is with us all the time. And whatever that is already with us, we cannot get it. What is already with us, *Bhagavān* cannot give it to us.

So, we should remember, in our tradition, *mokṣa* cannot be given to us. This should be very well understood. Then the next big question is, if *mokṣa* is already my *svarūpa*, then how it is said, *mokṣa* is *eka-sādhana-sādhyam*? If *mokṣa* is already attained, then how can you say, *mokṣa* is gained by *jñānam*? Because *jñānam* also cannot give *mokṣa*.

We initially start with, *jñānena mokṣa sādhyam*. But once a person comes to *jñānam*, we teach, *mokṣa* is not gained through *jñānam* also. But through *jñānam* we come to know that *mokṣa* need not be gained. It is our *svarūpam* only.

So, the job done by *jñānam* is not *mokṣa prāptiḥ* (gain), but *adhyastha saṁsāra nivṛttiḥ* (removal of ignorance). So the whole effort is not in the attainment of *mokṣa*, but dropping the ignorance and the notion that I am a “*saṁsāri*”. *Mokṣa* (मुञ्च धातु - मोचने) itself is a significant word. It means dropping. *Mokṣa* is dropping the ignorance and the notion that I am a “*saṁsāri*”.



*jñānena adhyastha saṁsāra nivṛttiḥ eva mokṣa praptiḥ iti upacharyate*, through knowledge, dropping the misconception that I am bound and that dropping is figuratively called as attainment of *mokṣa*. We don't gain anything, we drop something.

That is indicated in “*tyāgenaike amṛtatvam ānaśuḥ*”. That is, “*ajñānasya tyāgaḥ, adhyāsasya tyāgaḥ*”. *Adhyāsā*, the ignorance can be removed only by *jñānam*. Therefore we say, *jñānāt eva mokṣaḥ*.

This is the great glory of Śaṅkarācārya. In his “*tattu samanvayāt (brahma-sūtra I.1.4)*” commentary, Śaṅkarācārya dismisses all the misconceptions. So, *mokṣaḥ eka-sādhana-sādhyah* (single-point-goal), is the one fundamental principle of traditional teaching. As Pujya Swamiji says, a traditional Guru should bring this point in all the discourses.

Now the second point. Having established, *jñānena mokṣaḥ*, the question Is “*jñānam*“, *eka-sādhana-sādhyam* (single-path-goal) OR *aneka-sādhana-sādhyam* (multi-path-goal) ?

Some say, there are many methods for *jñānam*:

- *śāstra-vicāra*
- ‘Who Am I’ enquiry
- Meditation
- *Yoga*
- *Bhakti*
- *Nāma-saṁkīrtanam*
- ...

Śaṅkarācārya is very clear in all his *bhāṣyams*. *jñānam* can be gained only by one method, *pramāṇa-janyam pramā*. Any knowledge can be gained only by using relevant instrument of knowledge. *Pūjā* is not a *pramāṇam*, *yoga* is not a *pramāṇam*, *saṁādhi* is not a *pramāṇam*, ‘who am I’ enquiry is not a *pramāṇam*, *nāma-saṁkīrtanam* is not a *pramāṇam*; none of them will come under a *pramāṇam*.

With regard to a fact, we cannot be inclusive, we have to assert that *pramāṇam* alone will produce knowledge; and that *pramāṇam* has to be a relevant *pramāṇam*. Here, in knowing the nature of myself as *mokṣaḥ*, I require only one *pramāṇam*, *śāstra-pramāṇam - upaniṣad*.

Since it is in the form of words and sentences, *pramāṇa vicāra* alone is the *pramāṇa* operation, which we call as *śravaṇa-manana-nididhyāsanena ātmā vā are draṣṭavyaḥ śrotavyaḥ mantavyaḥ*.

Śaṅkarācārya very clearly establishes that *jñānam* is *eka-sādhana-sādhyam* (single point goal). And the only path for *jñānam* is - *tadvijñānānartham sa gurumevābhigacchet...* (MUNDAKA 1.2.12), *tadviddhi praṇipātena paripraśnena sevayā upadekṣyanti te jñānam jñāninastattvadarśinaḥ* (Gita 4.34)

So, *mokṣaḥ jñāna mātra sādhyah*; *jñānam śāstra-vicāra mātra sādhyam*, this is the second point. *Mokṣa* is single path goal and *jñānam* is also single path goal, *eka-sādhana-sādhyam*.

Then come the last one. For receiving the message of *śāstra*, the mind has to be fit receptacle, *pātram*. So, *jñāna-yogyatā* is important. If the mind does not have *jñāna-yogyatā*, then *pramāṇam* cannot work, *yogyatā* is required and *adhikāritvam* is required.

The first *yogyatā* is desire for *mokṣa* (*mumukṣā*). The second *yogyatā* is desire for *jñānam* (*jijñāsā*). The third *yogyatā* is desire for *śravaṇam* (*śuśrūṣā*).

For the one who is desirous of studying the scriptures, these desires are important, this is, *jñāna-yogyatā*. If *yogyatā* is not there, then *śravaṇam* will not function. For that, in our tradition, they give a nice example. If I want to look at my face How to see it? I have to bring a mirror. Suppose I have a mirror but my eyes are not proper, then the mirror will not be of any use. Eyes are there, but mirror is not there, then also you cannot see. Eyes are also important and mirror is also important. When they join together, I see my face.

Similarly Guru's words are *śabda-darpaṇaḥ* (mirror). The Guru is continuously showing the mirror, asking you to see your glory. When the Guru is showing the *śāstra-darpaṇaḥ*, the *antaḥkaraṇas* are required. Otherwise, Guru's effort will not give any result.

*yasya nāsti svayaṁ prajñā śāstram tasya karoti kim |  
locanābhyām vihinasya darpaṇaḥ kim kariṣyati ||*

That student who does not have the thinking and assimilating power, what can *śāstra-pramāṇam* do? If the eyes are not there, what is the use of *darpaṇaḥ*, (mirror)?

So *śāstra-pramāṇam* will function only if there is *yogya-antaḥkaraṇam*. And for that the *veda-pūrva* is useful. So, *veda-pūrva* gives the *yogyatā*; *veda-anthah* shows me *darpaṇam*. *Vedā* serves both purposes, preparing the person to see the mirror and showing the mirror. If we go through preparation, and then look at the mirror, the knowledge takes place. The knowledge is, "I am not a speck in the creation; but the whole creation is a speck in me". If I have to receive this wisdom and it has to be a fact for me, then I need a prepared mind, a *yogya-antaḥkaraṇam*.

This *yogyatā* is a multi path goal (*aneka-sādhana-sādhyah*). There are many methods:

- *Pañca-mahā-yajñā* (*pitṛ-yajñā, manuṣya-yajñā, bṛta-yajñā, deva-yajñā, brahma-yajñā*)
- *īśvara ārādhanaṁ*
- *Yoga*
- *Prāṇāyāma*
- All kind of reaching out actions

Any of these methods or combination of these, can be used to gain the *jñāna-yogyatā*. *jñāna-yogyatā* is a multi-path-goal.

So *jñāna-yogyatā prāpti* is a Multiple path-goal; *jñāna prāpti*; is a Single-path-goal, and *mokṣaḥ prāptiḥ* is a single-path-goal, This is the traditional teaching.

Pujya Swamiji always advised, "Never compromise with the tradition of teaching for satisfying the type of students, never speak untruth". That will be a disservice to *Vedās*, disservice to *Vyāsācārya*, disservice to *Śaṅkarācārya*, and disservice to our Teaching. We can praise other *pramāṇas*, as they help to gain *citta-śuddhi*, but one should be very clear that the ultimate aim is *jñānam*, and *jñānam* alone can give "mokṣa".

*"annapūrṇe sadāpūrṇe śaṅkaraprāṇavallabhe jñānavairāgyasiddhyartham bhikṣām dehi ca pārvati"*

This wonderful tradition of, "*jñānena mokṣaḥ, pramaṇa vicareṇa jñānam, and yogena cittasya śuddhiḥ*", *Vyāsācārya* establishes it through *Brahma-sūtras* and *śaṅkarācārya* establishes through his *bhāṣyams* and our Pujya Swamiji made this available to all of us in such a way we can understand. Therefore, on this auspicious occasion of *Śaṅkara-jayanti*, we all should be grateful to *Vyāsācārya*, *Śaṅkarācārya* and to the entire teaching tradition.

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Transcribed and Edited by Swamiji's disciple students

# Swami Paramarthananda's Yajna Talk

*At Bharatiya Vidya Bhavan, Coimbatore 30th April to 6th May 2017*



The much awaited annual Vedanta talk by Swami Paramarthananda was jointly organized by Arsha Vidya Gurukulam and Bharatiya Vidya Bhavan, Coimbatore Kendra at BVB from 30th April till 6th May this year. After a prayer song and a brief welcome speech by the organizers, Swami began his talk on Uddhava Gita starting with a concise introduction of why he chose the topic owing to its similarity with Bhagavad Gita in many ways.

## **Uddhava Gita**

Uddhava Gita is in the 11th skanta of Bhagavtam, in the form of a dialogue between Lord Krishna and Uddhava. It extols the Vedantic message of knowing the Atmatatvam to overcome the trivialities of samasara. Samsari to asamsari is the spiritual journey, essentially moving from eka-rupa Ishwara to aneka-rupa Ishwara to arupa Ishwara, the ultimate reality.

On being told by Uddhava that such a tedious journey is not easy for many seekers like him, Lord Krishna narrates the discussion between Avaduta Dattareya and King Yadhu, wherein the Avaduta explains how to accomplish the goal of the spiritual journey by observing the nature and following the lessons given out by 24 gurus. The verse 2.33 and 2.34 enumerates these 24 gurus. The universe becomes a teacher if only one is prepared to learn and assimilates the values, which simple yet profound. This part of the Uddhava Gita is also called Avaduta Gita.

Swamiji resumed his talk from verse 37, where the first guru, bhumi or earth, from which the value of titiksha or endurance can be cultivated. In spite of various oppressions by common man, earth continue to nourish the plant kingdom while at the same time goes about meticulously –as its own svadharma – around the Sun. Similarly one should accept adverse situations as the effect of one's own previous karma (punya and papa), endure and carryout one's svadharma.



In the next Verse 38, value of *paropakara* -- helping others -- was learned from mountain and trees which are part of earth itself. This way one continues the spiritual journey remaining as contributor to the society.

Thus between verses 37 to 51 seven gurus -- earth, water, air, fire, space, moon and sun -- and values learned from them were told. In summary it is:

S.No	Element	Value learned
1	Earth	Tolerance and <i>paropakara</i>
2	Water	( <i>Svaccha</i> ) Purity or cleanliness, ( <i>Snigdha</i> ) genial nature ( <i>Madhura</i> ) giving out joyfully
3	Air	( <i>Dhriti</i> ) not obstructed by obstacles ( <i>Asanga</i> ) not attached
4	Fire	1.By its intrinsic nature -- ( <i>ekaha</i> ) one, ( <i>nirupadhikah</i> ) not having it's own form and ( <i>sarvagatah</i> ) the all-pervading principle of heat. 2.By its experiencing nature -- ( <i>anekaha</i> ) and ( <i>sopadhikah</i> ) manifesting in various versions of inflammable materials and localized.
5	Space	1.By its intrinsic nature -- ( <i>ekaha</i> ) 2.By its experiencing nature -- -- ( <i>anekaha</i> ) and ( <i>sopadhikah</i> ) appearing as pot space, room space etc
6	Moon	1.By its nature -- ( <i>nirvikaraha</i> ) nonchanging 2.By its experiencing nature -- ( <i>savikaraka</i> ) undergoing waxing and waning.
7	Sun	1.By its nature -- ( <i>ekaha</i> ) 2.By its experiencing mature -- -- ( <i>anekaha</i> ) as reflected in various water bodies

The eighth guru illustrated was a pigeon -- symbolizing a typical *aviveka jiva* in search of *artha* and *kama* and getting attached to other persons and things and finally get caught in the web (*samsara*) of cruel hunter. One should exercise one's freewill to discern and strive for *moksha* and be free -- is the lesson learned.

Uddhava Gita being part of *Bhagavata purana*, has all ingredients -- *bhakti*, *upasana*, and *brahmajnana*, but in no specific order. The *slokas* have the potential to take the students on a roller-coaster ride and unless handled by a skilled teacher of Vedanta it's easy to get lost and miss the real purport. The verses that introduced space and fire were such examples. Swamiji gave the background from *Upanishads*, introducing the relevant *sruti pramanas*, drawing parallels from Gita all along and explained the context before entering such verses, thus making the beginners also grasp what is being said. Verse 42 on space suddenly introduced *brahma sabhda* and swamiji quoting from Chandogya Upanishad vakya वाचारम्भणं विकरो नामधेयं मृत्तिकेत्येव सत्यम् , clearly explained using the clay-pot example to show how brahman is *jagat karanam satyam* and the *jagat* being non-separate from brahman is the *mitya karya*, borrowing its existence from *brahma satyam*, appearing as *vyakta nama-rupa anatma* being just names and forms during *sristi avasta* and as *avyakta nama-rupa anatma* during *pralaya*.

Swamiji gave a similar background before explaining fire in verses 45-48. Swamiji explained through the *Katopanishad mantra* अग्नियथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव how *atma* which is in all beings, as though assumes various forms, just as the all-pervading *agni* which exists in an unmanifest form, manifests itself by entering (as though --*anupravesha*) the various objects, assuming the size of each form.

Overall it was an exciting elucidation catering to *mumukshu* students at various levels.

## Vedanta Dindima

The morning talks started off with verse 37 in Vedanta Dindima. These sessions were an intense analysis of Vedanta and swamiji employed various prakriyas to drive home the essence of the sastras that the verses pointed to.

Nondual Brahman alone is satyam, jagat being mitya was pointed out keeping in mind the famous oft-quoted Karika vaitatya-prakarana sloka 2.6 (adhau-ante yan- nasti vartamane api tattha ..) of Gaudapada acarya.

Verse 39 spoke about the purusharta and proclaimed that those committed to dharma-artha-kama are only as good as an animal and one who strives for moksha is indeed a sreshtah among human beings. Verses 41 and 42 gave some tips for the adhikaritam to eliminate the internal satrus. In his own unique style of pedagogy, breaking down profound concepts into simplistic form that can be easily assimilated, and interspersed with his distinct humor and also witty anecdotes and quotes by Pujya Swamiji, swamiji spoke about dhusta catustayam (DC) consisting of raga, dvesha, ahankara and mamakara and their dilution to eliminate the satrus.

By pancakosa nirakaranam and sakshi svarupa nishchayatvam Verses 43-50 clearly highlighted the reality that I alone am everything. Verses 49 and 50 were quite profound. After indicating that I am the sakshi in verse 48, verse 49 mentioned that I am not the sakshi. To reconcile this, Swamiji explained that one has to move from the triangular format of ajnanai-jiva, jagat, Ishwara to the binary format – satyam and mitya. Aham brahmasmi, and I lend existence to everything. This should be one's own claim.

Seemingly paradox statement of Verse 50 - I am the owner of all, I am all and I am not all - could only be understood through the Taittiriya vakya – tasmatva etasmat atmana akasha sambhuta. This may appear like dvaitam because of owner-owned relation, but again the Taittiriya vakya aham annam ... points out that karanam alone appears in the form of karya and therefore I am all. How am I not all? Like the dipa that lights up the ghata (pot), cannot be the pot.' I' the self-evident Brahman alone pervade all the objects of the world, making them shine.

Verses 51-53 are a series of verses that explain the mahavakyas through sat-cit-ananda at the panca kosa, vyeshti level (tvam pada lakshyartham) and in Verses 54-5 equating it with sat-cit-ananda at the panca bhutani, samasti level (tat pada lakshyartham), thereby establishing that Brahman indeed is atma. The talks concluded with verse 60 with mahavakya nirnaya.

The audience was a mixed lot from newcomers and beginners to advanced students. For the beginners, it was the essence of the Vedanta that came out clearly and the talks should serve as an inspiration to continue their studies, which as Swamiji emphasizes should be consistent and systematic under a competent and traditional acarya who himself is a srotriya, brahma-nishta.

We got more acronyms to add to the repository of Swamiji's acronyms – DC, HAFD, NTUC, BAD, MBBS, FIR, FeDeReL, so the beginner student has lot of homework to decipher and internalize these until next year, while regularly consuming the 5 capsules of Vedanta. Swamiji's message was loud and clear – start young; don't postpone the spiritual pursuit. He mentioned Bhrtruhari's famous example – this person starts digging the well when the house is on fire. Similarly when the body could be inflicted with diseases and old age, there could be so many pratibandhah, obstacles to pursue this knowledge if one postpones it for later. Swamiji also gave an illustration from a tennis match, where the player who is on Advantage lost the point to go on to Deuce, Advantage opponent and finally lose the game. We have come this far to gain a human body,

*durlabam manushya janma*, and not utilizing it to gain brahma jnanam is to live the life of an animal.

Swamiji mentioned jnana is not complete if one is not able to gain emotional benefit. How does one gain that? By wearing an emotional helmet – through nidhidyasanam, remove viparita bhavana and internalize this knowledge and one will see DC dilution and FIR reduction taking place.

Swamiji presented the complete vision of Vedanta. Many of the common misconceptions such as atma experience, possibility of gaining moksha through bhakti or karma alone, and moksha can be gained only after death were dismissed. Swamiji clearly established that Vedanta alone is pramana in itself and it reveals truth that is beyond the reach of science. Ajnana is the bija, seed of all problems and it generates karta, bhokta and ahankara. Jnanam and jnanam (generated by sruti guru upadesam) alone is ajnana virodhi and that jnanam is available right now, right here.

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Swamiji's talk was compiled by his disciple Sri Gopikrishnan.



## *Arsha Vidya Newsletter*

### **To the existing and new subscribers of Arsha Vidya News Letter**

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**Editor**



## EVENTS AT AVG DURING APRIL-MAY 2017

**SWAMINI VIDYANANDA'S CAMP:** Swamini Vidyananda of Dindigul conducted a Vedanta Camp from April 17, 2017 to April 19, 2017. 65 students participated.



**MUSICAL CAMP:** Kumari M.S. Darshana of Chennai conducted a Musical Camp from April 21, 2017 to April 27, 2017. 25 students participated.



**SHANKARA JAYANTHI:** On April 30, 2017, special puja was done to the murthi of Sri Adi Shankara at the lecture hall. Swami Paramarthananda addressed. He explained the uniqueness of spiritual goal and the means to attain the same. He also explained the glory of our Guru parampara.

**SWAMI PARAMARTHANANDA'S YAGNA AT BHARATIYA VIDYA BHAVAN, R S PURAM, COIMBATORE:** Swamiji taught from April 30, 2017 to May 6, 2017 in the evenings Uddava Gita. He also taught from May 1, 2017 to May 6, 2017 in the mornings Vedanta Dindima. Around 500 students attended.



**DHARMA RAKSHANA SAMITI MEETING:** Swami Omkar-ananda presided over the karya-karta meeting of Dharma Rakshana Samiti held on May 6, 2017 and May 7, 2017. 250 persons participated.



**SATSANGH WITH SWAMI OMKARANANDA:** On May 7, 2017 Swami Omkar-ananda addressed the long term course students regarding the pursuit of moksha in Sanskrit. Later he answered the questions of students regarding Dharma Sastra.

**SWAMINI SATYAVRATANANDA'S CAMPS:** Swamini Satyavratanaanda conducted a Vedanta camp in Telugu from May 12, 2017 to May 18, 2017. 35 students participated. She conducted another Vedanta camp in English from May 19, 2017 to May 25, 2017. 65 students participated.



**-Report by N. Avinashilingam**



Dr. Srikant Jichkar Memorial  
**ARSHA VIJNANA GURUKULAM**  
 Vedapuri, Nagpur

**Report on the Valedictory function of the three months residential course on Vedanta and Sanskrit February 01, 2017 to April 28, 2017.**

**Om sri gurubhyo namaḥ!**

By the grace of Pujya Sri Swami Dayananda Saraswati, the fourth residential three months course on Vedanta and Sanskrit was successfully completed on April 28, 2017.

This day began with the Guru Puja at 6.15AM in the lecture Hall followed by puja at the Sri Medha Dakshinamurti temple. The Prayers were presided over by Mataji, Swamini Brahmaprakasananda Saraswati. All the students admitted to the three month course and the administrative staff of the Gurukulam were also present

The formal Valedictory function was held in the lecture hall at 10AM. The program started with the pūrṇakumbha welcome to Mataji, with the chanting of the sannyaṣa sūktam by her students.

This was followed by pādukā pūjā to Mataji. Sri Mohan and Srimati Gauri Mohan performed the puja under the guidance of Srimati Ramila Gandhi and Sri Vinay Sapre. They were assisted by Brahmacarini Tilaka. All the students paid their obeisance to Pujya Sri Swamiji and the Guru paramparā with the guru stotram.



**Purna kumbha**

They then offered dakṣinā to their ācarya and were blessed with fruits as prasādam.

Mataji then took her place at the stage for the thanks giving ceremony. After the invocatory prayers by Srimati Suma Nayak, our temple staff, Sri Sunil Nandraj thanked, on behalf of all the students, the kitchen, maintenance, garden and Gurukulam management staff for their services, for they are the backbone for the smooth clockwork functioning of the Gurukulam. They were given a memento as a token of appreciation.

All the courses were taught by Mataji and all books were given to all the students. Mataji was assisted by Srimati Shruti Kirti Sapre (Vedanta and Sanskrit), Srimati Ramila Gandhi (Temple prayers chanting from the dipārādhana), Sri Govind Mankar (Office and Library manager) and Sri Dinesh Gandhi (Gurukulam maintenance in-charge).



They were then appreciated by Shruti Caitanya, Brahmacarini Tilaka, Sri Rohinton Surty and Sri Punit Pandey respectively by offering flowers at their feet and with dakṣiṇā. It is to be noted that all the four assistants have been students from the previous batches.

Each student was then requested to express their views on the course. All the students who came from diverse background were, in general, appreciative of the completion, in the form of kaṭhōpaniṣad, tattvabodha, mahābhārata, śrīmadbhagavadgītā (Chapters 1, 2, 3) and were in particular very elated to have learned well the basic Sanskrit Grammar, which had been an enigma to most of them. The emphasis on the importance of right pronunciation and reading would help them pronounce and chant right. The saṁskṛta sambhāṣaṇa lessons complimented the learning process.

The students also expressed their gratitude to all their teachers and Management staff for volunteering and for their selfless service to the Gurukulam affairs. It was unanimously felt by all that the sombre and peaceful Gurukulam ambience is very much conducive to the pursuit of ātma jñānam and that they were eagerly looking forward to continuing the three years residential course, which begins on June 30, 2017. All the students also felt that the satsaṅga time with Mataji had been a rare

opportunity to clear their doubts, they felt touched as it took them a step closer to their Guru, spiritual growth and goal. Susri Susama Bharghav then dedicated her composition on Sri Dakshinamurty and sang the same along with Srimati Vijaya Kannu Rao.

Mataji, blessed all the students with her āṣīrvacanam. She said that all the students of this batch have been very receptive, special and talented and that she thoroughly enjoyed teaching. All human beings are mumukṣu and want to be free from limitations. They may not know that. Their puruṣārtha, quest for dharma (righteous actions), artha (wealth), kāma (desires to enjoy the wealth), is their quest for freedom from limitations. The moment of conversion from the quest for freedom to quest for knowledge; the knowledge that what I am seeking is myself and that I only have to 'know', that liberation is here and now is very important. The only means of this knowledge, pramāṇa is the śāstra pramāṇa (knowledge in the Vedic scriptures) and this is what makes one a student of Vedānta, the moment of conversion of a mumukṣu to a jijñāsu. This knowledge is to be obtained from a Guru who is a sampradāyavit, the one who unfolds the knowledge in the śāstra and knows how to handle this pramāṇa; the methodology of unfolding through śaṅkara bhāṣya on the upaniṣad (Commentaries).

She further added that saṁskṛitam is the language of the śāstra and hence one needs to learn it well through the paṇiṇi vyākaraṇa sūtrās and keeping this in view, Pujya Sri Swamiji, one such sampradāyavit in the Guru śiṣya paramparā has designed this structured program. He is present here to bless her and all the students in an arūpa (subtle) form and that his blessings were always with us.



**Guru paduka puja**

She fondly remembered Late Dr. Sriakant Jichkar, as a guardian angel and his enthusiasm for this knowledge and the Gurukulam.

The 3 months residential Vedanta and Sanskrit course completion certificates were then issued to each student by Mataji. She thanked all her students for giving her the opportunity to pass on this knowledge and also thanked her assistant teachers and the management staff. She also added that all of us have interacted well and related to each other as one family. The Valedictory function ended with a group photograph session and a sumptuous lunch.



**Assistant teachers**



**Group photo**

**-Report prepared by Srimati. Vijaya Kannu Rao**

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**Contact Person:** Dinesh Gandhi, **Phones:** 07447348875, 09727176862



# PURNA VIDYA REFRESHER PROGRAM AT MANJAGUDI

The program was in continuation of the purna vidya program conducted last year for the implementation in the school. We the teachers were happy to have the program once again. The program started with the inauguration by the correspondent M.G. Srinivasan by lighting the kuthuvillaku. In his inaugural address he stressed the need for this program in order to refresh once own knowledge. He also added that Pujya swamiji vision is to educate the children in purna vidya so that they are equipped to meet the challenges in modern society.



The program started with the introduction to purna vidya and values by Br Radha, She stressed the need to understand purna vidya and values to be imparted to children in the class room. She also highlighted the need for assimilation of values by the teachers to take it to the classroom. The next session was taken by Br Girija on Human pursuits Dharma, Artha, Kama and Moksha. She highlighted the Importance of dharma in pursuing the other two. She also added that how dharma can be practiced both in physical level and devotional level. In the post session of the day a video class of pujya Swamiji addressing the purna vidya teachers was shown. The day ended with the satsang.



The next day started with Ancient Indian Education and the need for guru sishya parampara by Br Girija. She dealt with Ancient Indian education in detail. It was also highlighted that education was given to all section of the society. The next session was taken by Br Radha teaching values through puranic stories. She stressed the need for enacting the story in the classroom. This was continued with the Puja session. In the afternoon session there was a chanting class and cultural games on guru sishya by pairing different guru and sishya. The day ended with the satsang.

The third day started with Dharma as a Teacher by Br Radha she pointed out how a teaching is not a profession but a relationship and how important is this relationship in one's life. The next session was on teacher student relationship by Br Girija she highlighted ways to establish effective relationship which is essential in teaching any subject.

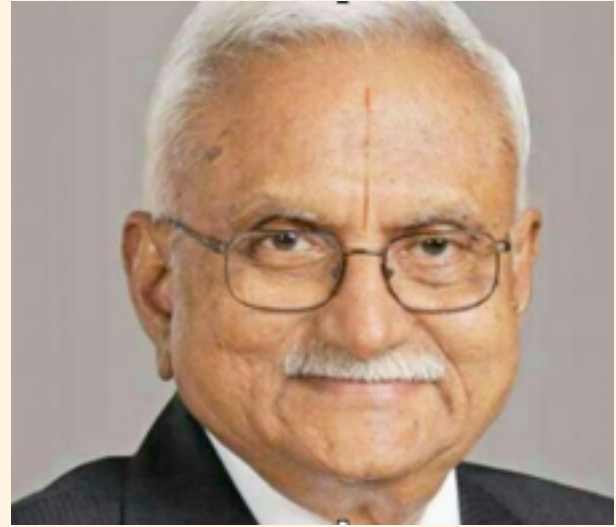
The course completed with a valedictory function. M.G. Srinivasan the correspondent of the school was the chief guest. The report of the three day program was presented by one of our teacher. The correspondent addressed the teachers and indicated the need to carry out this teaching to the class room. We thank our Managing trustee Madam Sheela Balaji for organizing such programs for enriching our knowledge. The teachers presented a small skit on one of the anecdote of pujya swamiji 'Who broke the shiv dhanush' indicating that nobody can claim that one knows everything. The vote of thanks was proposed by Vemana sir

-REPORT BY TEACHERS OF SWAMI DAYANANDA MATRICULATION SCHOOL MANJAGUDI

## Sri Ramasubrahmaneya Rajha

4th July 1935 to 11th May 2017

Sri Ramasubrahmaneya Rajha , Chairman Ramco Group, a leading South Indian Industrialist, an educationist, philanthropist left this earthly abode recently. He was an ardent devotee of Pujya Swami Dayananda Saraswati. He was co-opted as a Trustee of Sruti Seva Trust, which runs the Gurukulam at Anaikatti in 1990 and remained a Trustee until now. He joined the board of Trustees at Sri Gangadhareswar Trust, which runs Arsha Vidya Pitham at Purani Jhadi, Rishikesh after Pujya Swamij took Maha Samadhi. He graced the occasions of the inauguration of the Pujya Swamiji's Adhishatnam at Swami Dayananda Ashram, Rishikesh and the inauguration of the the Gurutirtha and Swami Dayananda Gallery at Anaikatti more recently.



Sri Rajha was President, Rajapalayam Chamber of Commerce & Industry, Chairman, Bharatiya Vidya Bhavan's Gandhi Vidyashram, Kodaikanal, Charter President, Rajapalaiyam Rotary Club, Member of the Special Task Force for Industrial Development, Govt. of Tamilnadu, Non-officio Member of High level Advisory Committee of Tamilnadu HR & CE, Syndicate Member of Madurai Kamaraj University (2003-2006).

He played a big role in building the Ramco Group in to a \$1 billion Industrial Conglomerate with interest spanning cotton and synthetic yarn, cement, building products, software solutions, wind energy and biotechnology among others.

Under his guidance, Ramco has included services to social development as the core-principle in its overall objective. The group runs many educational institutions to impart better education to all sections of the society especially for the underprivileged children. It has promoted many charitable foundations. Running many educational institutions and technical schools and continuously helping many village schools. Inspired by Pujya Swami Dayananda Saraswati, a tribal welfare hostel named Jayanth Tribal Students Hostel, which caters to about 150 students, was established in the year 2005 under the auspices of P.A.C.R. Sethuramammal Charity Trust in order to help Tribal society.

Sri Rajha was also a great supporter of temples and religious activities. Renovation works of major temples in South India and starting of a Veda Patasala for preserving the ancient Hindu culture and traditions were initiated under his leadership. He was an ardent devotee of Sringeri Sankaracarya and barely a month before his passing , he hosted Sri Mahasannidhanam and Sri Sannidhanam who performed the Kumbhibisekam at Rajapalyam.

The Trustees of Sruti Seva Trust, Coimbatore and Sri Gangadhareswar Trust, Rishikesh hereby, place on records their gratitude to Sri Ramasubrahmaneya Rajha for his valuable contributions and pray Isvara to bless his soul.

# Musical Camp at AVG

April 21<sup>st</sup> to 27<sup>th</sup> 2017

## **Report by Darshana along with feedback from campers.**

By the Anugraha of Pujya Sri Swami Dayananda Saraswati, and the krpa of Swami Sadatmananda Saraswati, (Acharya of Avg, Anaikatti) i was fortunate to conduct a music camp at AVG, Anaikatti on Pujya Swamiji's kritis with their meanings. (First of its kind camp) It was a fulfilling experience to musically invoke Pujya swamiji through this camp.



A few satsang sessions with Swami Prashantananda Saraswathi who managed to give us a beautiful connect between Sangeeta - shastriya Sangeetha also as atmavidya and how beautifully he conveyed the message that learning sangeetha is learning the subtle and that requires a lot of sincerity, patience and tolerance and that also helps to develop patience and tolerance.

Overall it was as though Pujya Swamiji was there with us in every step of the way, watching us , guiding us, melting along with us musically and making sure that we were taking home music with us - we were taking home ourselves with us. So it was a very beautiful camp experience. It is indeed heartening to read such genuine feedback from a couple of campers which are as below:

### **Camp feedback 1. ( - By Sri. SUNDARAM, Chennai.)**

The camp was an exhilarating musical and spiritual experience to all the participants from 16 to 80 + years. The seekers were taught Poojya Swamiji's 7 compositions, their meaning along with appropriate Sanskrit slokas on each deity by Adi Sankaracharya. The slokas were set to the same Raga as that of the composition. The participants were also exposed to swaras, and basics of voice culture. In addition the daily Poojas in the Ashram temples were a feast to one's eyes and ears and a spiritually fulfilling experience.

The participants were blessed to have satsangs with Swamijis of the Ashram. On the whole, the camp was professionally planned and executed. The Ashram authorities went out of their way to extend their hospitality. The ambience of the Ashram together with divine music and daily temple worship was indeed a spiritually fulfilling experience to all.

### **Camp feedback 2 (By Hainie ,Hydrabad)**

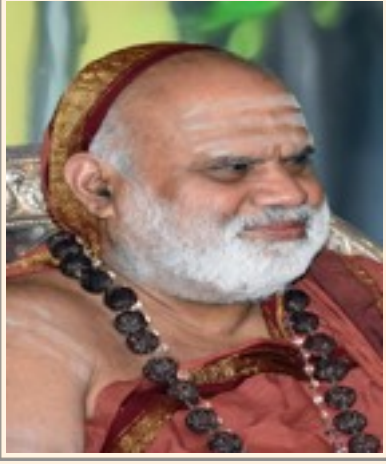
To be very frank, this camp at Anaikatti was actually a very different world. This was so different from the fast running world. The peace and the beauty of the place can only be experienced not taught or defined. Even the food which was served was so good. I had a chance to taste different kinds of dishes.

Every day we would have 3 classes and satsang at night. All the classes, we would learn something new and the joy to sing increased in each class. What really fascinated me was listening to the narration of experiences people had with Pujya Sri Swami Dayananda Saraswathi.

On my way back to Hyderabad, my mom was telling me that I was so blessed because I have got a chance to visit a place like this in such a young age. Surely the experience is just a memory now but it is a memory that will last a lifetime.

[www.arshaavinash.in](http://www.arshaavinash.in)

WEBSITE FOR FREE E-BOOKS ON VEDANTA & SANSKRIT



I convey the gracious blessings of Their Holinesses (Sringeri Acharyas) to each one of you for your invaluable contributions in preserving and fostering the language of Sanskrit through your valuable website, for the fulfillment of your visions and goals and for you and all the members of your Foundation to have the true delight of having performed a durable service to the society and for a long, health and prosperous life.

V.R.Gowrishankar, CEO & Administrator, Sri Sringeri Math & its Properties

Pujya Swami Dayananda Saraswati launched Arsha Avinash Foundation's website [www.arshaavinash.in](http://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, Japanese and Portuguese.

**SWAMI PARAMARTHANANDA'S TRANSCRIBED CLASS NOTES:** Available class notes are Introduction to Vedanta, Tattva Bodha, Bhagavad Gita (3329 pages), Isavasya Upanisad, Kenopanisad, Kathopanisad, Prasna Upanisad, Mundaka Upanisad, Mandukya Upanisad with karika, Aitareya Upanisad, Chandogya Upanisad, Brihadarnyaka Upanisad (1190 pages), Kaivalya Upanisad, Brahma Sutra (1486 pages), Atma Bodha, Vivekachudamani (2038 pages), Panchadasi, Neeti Satakam, Vairagya Satakam, Manisha Panchakam, Upadesha Saara, Saddarsanam, Jayanteya Gita, Jiva Yatra, Dhanyastakam, Advaita Makaranda, Dakshinamurthy Stotram, Drg Drsya Viveka, Naishkarmya Siddhi and Profound Q& A on Vedanta.

**BRNI MEDHA MICHKA'S BOOKS ON SANSKRIT GRAMMAR:** Enjoyable Sanskrit Grammar Books- Basic Structure of Language, Phonetics & Sandhi, Derivatives (Pancavrttayah), Dhatukosah, Astadhyayi, Study Guide to Panini Sutras through Lagu Siddhanta Kaumudi, Sanskrit Alphabet Study Books- Single Letters, Conjunct Consonants.

There are many more books and articles on Indian culture and Spirituality, Chanting, Yoga and Meditation. There are also books in Tamil on Vedanta.



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Dr. Srikant Jichkar Memorial

## ARSHA VIJNANA GURUKULAM Vedapuri, Nagpur

Arsha Vijnana Gurukulam announces a three year residential course in Vedanta & Sanskrit starting from June 30, 2017. The medium of instruction of the course is English. The course will involve a minimum of four hours of instruction per day. It is likely to be an hectic course. We expect a hundred percent attendance barring emergency situations.

We invite applications from men and women who already have a background of studying Vedanta and Sanskrit, preferably from any teacher of Arsha Vidya Parampara. We invite applications from men and women of age between 35 and 65 years.

The applicant :

1. Should be at least a graduate from any of the universities,
2. Should be fluent in English,
3. Should have worked in a job for at least five years in any capacity.

As per the tradition the teaching is free. There are no tuition fees. In the ancient times the rulers supported the Gurukulam where such knowledge was imparted. In modern times, such support systems are few and are not adequate to cover all the expenses of the course. Therefore we are constrained to ask the students to make a minimum contribution towards the infrastructure and maintenance of the Gurukulam.

All admissions will be made by the chief Acharya Swamini Brahmaprakashananda and the President Smt Rajashree Jichkar.

For further details and application form, please contact Chief Acharya, Swamini Brahmaprakashananda Saraswati - [brahmapra@gmail.com](mailto:brahmapra@gmail.com)

**Cell Phone no. +91 8805023450.**



## Hindu Dharma Achara Sabha

(The voice of collective consciousness)

### ADI SHANKARACHARYA JAYANTI

Government of Madhya Pradesh has initiated Narmada Seva Yatra – “Namami Devi Narmade” from December 15 2016 to May 15 2017. It is one of the biggest comprehensive movement for protection of river Narmada with public participation. Acharya Maha Mandaleswar H.H. Swami Avadheshanandaji had flagged off this movement along with the Chief Minister of MP Shri Shivrajsinh Chauhan.

With the blessings and inspiration of His Holiness, the Chief Minister announced to undertake a monumental project in the honour of Adi Shankaracharya at Omkareshwar. The project includes :-

1. Development of the pilgrim site.
2. Huge metallic statue of Adi Shankaracharya.
3. Research center on the works and life of Adi Shankaracharya.

At the behest of the suggestion from Acharya Maha Mandaleswarji, State Government, for the FIRST TIME celebrated Adi Shankaracharya Jayanti at seven major cities (Jabalpur, Indore, Sagar, Gwalior, Ujjain, Reva, Omkareshwar) on 1<sup>st</sup> May 2017. The celebrations included :-

1. Lectures – Talks by learned Swamis and Scholars on the theme “Contribution of Adi Shankaracharya on cultural unification of Bharat”.
2. Cultural programmes :
  - a. Chanting and Musical presentation of compositions of Adi Shankaracharya by renowned singers.
  - b. Hindustani dances (Bharatnatyam, Kuchipudi, Kathakali, etc.) based on compositions of Adi Shankaracharya by renowned dancers from all over India.

All these programmes were very well organized.

I am happy to inform that Acharya Mahamandaleswar H.H. Avadheshanandaji himself is pursuing this project. We expect bureaucratic hurdles. However, we are hopeful that the project will go through and we will have befitting monument for Adi Shankaracharya at Omkareshwar.

Swami Paramatmananda Saraswati

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Sw Paramarthanandaji at BVB talk





Acaryas of AVG