



Arsha Vidya Newsletter

Rs. 15/-



Guru-tirtha Inauguration on 20.11.16



Guru Tirtha

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Mundaka

Continuation of mantra 2.2.7 and 8....

Brahman is everywhere. How can one recognise it in a particular place? Where one recognises everything, there alone one has to recognise *Brahman* also. The *buddhi* is the place where everything else is recognised and *Brahman* also is recognised there. It is called *upalabdhi-sthāna*, a place of recognition. For the all-pervasive *Brahman* there cannot be a location.

The word '*divya*,' which is an adjective for '*brahma-pura*' is also important, it literally means that which obtains in the heaven. We may think that *Brahman* is somewhere in heaven. It is not so. Here, the word means that which is of the nature of illumination, and it is in the form of consciousness alone. So *divye brahma-pure* means 'in the *buddhi* which is conscious'. *Brahman* is 'as though' located there. In fact, everything is located in *Brahman*.

This *ātman* is *manomayaḥ*: he has the mind as the *upādhi*. Due to this *upādhi* *ātman* becomes a thinker. This is *vyāṣṭi* *ātman*. The *samaṣṭi* *ātman* is *sarvajñāḥ* and *sarvavit*. Śaṅkara says, ⁹⁴ "*Ātman* is recognised by the modifications of the mind and hence called *manomayaḥ*." Any thought that obtains in the mind reveals the presence of the *caitanya* which is invariable. We understand by *anvaya-vyatireka-nyāya*, the inherence-exclusion method,⁹⁵ the degree of reality enjoyed by the thoughts. When a thought is there, *caitanya* *ātman* is there; when a thought is not there, the *caitanya* *ātman* is still there. The *caitanya* *ātman* is present irrespective of the thoughts. It is unlike the chair and table, each of which is there in the absence of the other. But in the clay pot, the pot is not independent of the clay. One does not see a pot without the clay or some other material. The pot has, no doubt, a reality of being available for transaction. It holds water, but it does not hold water in terms of reality. The clay remains irrespective of whether the pot is there or not. The clay is invariable, the name and the form called pot is the variable. Similarly, the variable thought has no independent reality and the invariable *caitanya* *ātman* is *satya*. It is *manomayaḥ* which manifests in the form of the various modifications of the mind.

This *ātman* alone is *prāṇa-śarīra-netā*: the one who leads the subtle body. It is *prāṇa*, which is subtle, and it is also the *śarīra* because it obtains within this body.⁹⁶ *Prāṇa-śarīra* refers to the subtle body. The subtle body itself does not leave the physical body; *ātman* conditioned by the subtle body, called the *jīva*,⁹⁷ alone leaves the subtle body and assumes another body according to karma. From the *upādhi* standpoint alone there is leaving, assuming and so on. The *upādhi* cannot exit the body by itself, and *ātman* also cannot exit anything, being all-pervasive. The subtle body moves like the pot space. The pot space moves when the pot is moved from one place to another. The space that is all-pervasive does not move. The *ātman* is called *prāṇa-śarīra-netā* for this reason too--- all life activities take place only in its presence.

Further, *anne pratiṣṭhitah*: the *ātman* abides in the physical body. 'Anne' does not mean in the food; it means 'annamaye,' in the physical body which is the modification of the food that is eaten. How does it abide? *Hṛdayaṁ sannidhāya*: presiding over the *buddhi*. *Hṛdaya* means *buddhi*. The *ātman* abides in this body as *adhiṣṭhāna*, the basis for the *buddhi*, as the one who provides existence and consciousness to *buddhi*. It seems there are two things here, *ātman* and *Īśvara*. It is not so. *Īśvara* covers one's physical body, mind and senses, and the same *Īśvara* is the *ātman*. All that is here is one *Īśvara* alone.

The *jīva* is beginning-less. Because of karma a given physical body is born. Due to ignorance of its true nature, the *jīva* identifies with its physical body, and thinks it is separate from everybody. This individuality rarely gets removed. One is born with it, and it will be there as long as ignorance is there. The individuality is not true as it is born of ignorance. In order to remove the ignorance alone *śruti* reveals, "tat tvam asi --- you are that *Īśvara* who is *sarvajñah* and *sarvavit*." Consciousness alone is the truth of all the subtle bodies in the body politic, and all the physical bodies are not away from that consciousness. All the bodies are pervaded, blessed and sustained by that consciousness alone. Consciousness identifies with the totality of all the physical bodies and says "I am *virāṭ*." At the subtle level it is *Hiraṇyagarbha* and at the causal level it is *Īśvara*. *Hiraṇyagarbha* includes one's subtle body and *virāṭ* includes one's physical body. *Īśvara* swallows the individuality.

None has any entity. If one wants to gain the status of being an entity, one should go for the only entity that is there, *akṣara puruṣa*. *Puruṣa* is not really an entity. *Puruṣa* is the one because of which everything gains the status of being an entity. When one goes for the *puruṣa*, the individuality is swallowed by *Īśvara*, and what is left out is only one limitless consciousness that pervades the total as well as the individual *upādhis*. They are *mithyā*, having their being in *ātman*.

Tad-vijñānena: by the knowledge of that *ātma-tattva*. The prefix 'vi' indicates that the knowledge is born of the teaching of the *śāstra*,⁹⁸ and not of someone's personal experience. Such knowledge alone would be complete, and would not leave anything to be desired if the student is a qualified person. The qualifications of an *adhikārin* are listed by *Śaṅkara* as mastery of the mind and senses, meditation and the readiness to renounce everything.⁹⁹ Before I can say, 'I am all this,' I should be able to realise that everything belongs to *Īśvara*, which in turn removes the sense of 'mine'. I cannot say, "I am everything," and then hold on to a few things as mine. In renunciation, even if there are a few possessions, there cannot be a sense of ownership. *Sama* and *dama* helps to remove the hold of likes and dislikes.

94 स हि आत्मा तत्रस्थो मनोवृत्तिभिरेव विभाव्यते इति मनोमयः मन-उपाधित्वात् । (मुण्डक भाष्यम्)

95 Also called the rule of co-presence or absence.

96 प्राणश्च शरीरं च प्राण-शरीरं तस्यायं नेता स्थूलाच्छरीराच्छरीरान्तरं प्रति । (मुण्डक भाष्यम्)

97 The consciousness that obtains in a given subtle body becomes *jīva*, an individual entity, when it identifies with that subtle body.

98 विज्ञानेन विशिष्टेन शास्त्राचार्यापदेश-जनितेन ज्ञानेन । (मुण्डक भाष्यम्)

99 शम-दम-ध्यान-सर्वत्याग-वैराग्योद्भूतेन । (मुण्डक भाष्यम्)

-to be continued

Vedanta Dindimah With the Glossary Tattvaparakasika

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

अनामरूपं सकलं सन्मयं चिन्मयं परम् ।
कुतो भेदः बंध इति वेदान्तडिण्डिमः ॥६८॥

anāmarūpaṁ sakalaṁ sanmayam cinmayam param ।
kuto bhedaḥ bandha iti vedāntaḍiṇḍimahaḥ ॥68॥

सकलम् sakalam - everything, अनामरूपम् anāmarūpam - without names and forms, सन्मयम् sanmayam – the crystallised Existence, चिन्मयम् cinmayam – the crystallised Consciousness, परम् param – Supreme (Reality), भेदः bhedaḥ – the division, कुतः kutaḥ - from where?, बंधः bandhaḥ - the bondage, कुतः kutaḥ - from where?, ----

Everything is the Supreme Reality, which is beyond names and forms. That Reality is the crystallised Existence-Consciousness. 'Where is the division? Where is the bondage?', demands Vedanta. (68)

न तत्त्वात्कथ्यते लोको नामाद्यैर्व्यभिचारतः ।
वदुर्जरथ इत्याद्यैरिति वेदान्तडिण्डिमः ॥६९॥

na tattvātkathyate lokaḥ nāmādyairvyabhicārataḥ ।
vaṭurjaraṭha ityādyairiti vedāntaḍiṇḍimahaḥ ॥69॥

लोकः lokaḥ - the person, वदुः vaṭuḥ- the young, जरथः jaraṭhaḥ - the old, इत्याद्यैः नामाद्यैः ityādyaiḥ nāmādyaiḥ - by appellations such as these, व्यभिचारतः vyabhicārataḥ - in ever changing way, कथ्यते kathyate - is addressed, तत्त्वात् tattvāt - based on the Real Nature, n na - not, ----

he individual is addressed by such ever-changing appellations as the young, the old, etc. In doing so, declares Vedanta, the people are not addressing the Real Nature of the person. (69)

नामरूपात्मकं विश्वमिन्द्रजालं विदुर्बुधाः ।
अनामत्वादयुक्तत्वादिति वेदान्तडिण्डिमः ॥७०॥

nāmarūpātmakam viśvamindrajālaṁ vidurbudhāḥ ।
anāmatvādayuktatvāditi vedāntaḍiṇḍimahaḥ ॥70॥

विश्वम् viśvam - the world, नामरूपात्मकम् nāmarūpātmakam - constituted by names and forms, इन्द्रजालम् indrajālam – a show of magic, बुधाः budhāḥ - the wise, विदुः viduḥ - know, अनामत्वात् anāmatvāt - because the names are not fixed, अयुक्तत्वात् ayuktatvāt - because it does not deserve to be categorised as Real, ----

The wise know that this world, constituted by names and forms, is just an appearance like a show of magic. It does not deserve to be categorised, because the names are ever-changing to such an extent that they are not names at all, declares Vedanta. (70)

अभेददर्शनं मोक्षस्संसारो भेददर्शनः ।

सर्ववेदान्तसिद्धान्त इति वेदान्तडिण्डिमः ॥७१॥

abhedadarśanaṁ mokṣassaṁsāro bhedadarśanaḥ ।

sarvavedāntasiddhānta iti vedāntaḍiṇḍimaḥ ॥71॥

अभेददर्शनम् abhedadarśanam - the vision of non-difference, मोक्षः mokṣaḥ – liberation, भेददर्शनः bheda-darśanaḥ - taking the division to be correct, संसारः saṁsāraḥ - life of becoming, सर्ववेदान्तसिद्धान्तः sarvavedāntasiddhāntaḥ - the established truth of the concluding portions of all the Vedas, ----

The vision of non-difference liberates the person, whereas taking the division to be correct pushes the person into the life of becoming. This is the established truth of the concluding portions of all the Vedas, declares Vedanta. (71)

न मताभिनिवेशित्वान्न भाषाऽऽवेशमात्रतः ।

मुक्तिर्विनाऽऽत्मविज्ञानादिति वेदान्तडिण्डिमः ॥७२॥

na matābhiniveśitvāna bhāṣā"veśamātrataḥ ।

muktirvinā"tmavijñānāditi vedāntaḍiṇḍimaḥ ॥72॥

मताभिनिवेशित्वात् matābhiniveśitvāt - due to the religious fanaticism, मुक्तिः muktiḥ- liberation, न na - no, भाषाऽऽवेशमात्रतः bhāṣā"veśamātrataḥ - just because of one's fanatical commitment to a language, न na - no, विना आत्मविज्ञानात् vinā ātmavijñānāt – without the knowledge of the Self, ----

One cannot gain liberation by religious or linguistic fanaticism. Vedanta declares that liberation cannot be gained without the knowledge of the Self. (72)

-to be continued

Annual day along with inauguration of guru-tirtha, gallery and guru-smriti was done on 20th November 2016. Some of the photos of the functions are in Wrappers 1,2,3 and 4. Detailed report of the function will be covered in the next issue.....

-Editor

Satsang with Sri Swami Veditatmananda PRATAH SMARANAM

continued from July 2016 issue...

In these three verses, the nature of the Self is revealed very beautifully by ĀdiŚaṅkara.

प्रातस्स्मरामि हृदि संस्फुरदात्मतत्त्वं सच्चित्सुखं परमहंसगतिं तुरीयम् ।

यत्स्वप्नजागरसुषुप्तमवैति नित्यं तद्वृत्तिं निष्कलमहं न च भूतसङ्ख्येयः ॥

prātassmarāmi hr̥di saṁsphuradātmataṭvaṁ saccitsukhaṁ paramahaṁsagatiṁ
turīyam, yatsvapnajāgarasuṣuptamavaiti nityaṁ tadbrahma niṣkalamahaṁ na
ca bhūtaśaṅkhyeḥ..

Early in the morning, I remember the shining truth of the Self in the heart, that which is ever present, the limitless Awareness, the supreme goal of sannyāsīs, known as the 'fourth', which always witnesses dream, waking, and deep sleep. I am that undivided brahman and not an aggregate of elements. Prātaḥ, early morning. Smarāmi, I remember. Hṛdi, in the heart, by which we mean the mind. Saṁsphurat, shining. Ātmatatvam, the truth of the Self.

I can recognize the Self, which is the truth, in my heart or mind only when I withdraw my attention from everything else

In the early morning, at dawn, I remember. Remembrance is possible only when you already know something. Remembrance and memory presuppose experience. You can only remember what you have already experienced. When a teacher says that he remembers, he already knows. So what is it that I remember? I remember the truth of the Self. What is the nature of this Self? Its nature is to shine. Where is it shining? It is shining in my heart. The truth of the Self is that it is shining in my heart. In fact, we should not say the truth of the Self because the Self is the truth. We can say the truth that is the Self, or the truth of the Self to mean the truth of what I consider myself to be; the Self implies the 'I'.

The Self is all-pervasive, and therefore, it shines everywhere. However, it shines most wonderfully in the mind. Even though most surfaces reflect the rays of light off our faces, the mirror reflects the face most clearly. Similarly, even though the Self is everywhere, the heart or mind is the place where the Self shines most gloriously in its own light. It is here that the Self or ātmā is recognized in its true nature. When can I remember the Self that shines in my heart? It is when my attention is focused only upon my heart, which means that my attention is withdrawn from everything else. My attention should be on whatever I want to see. For example, if I want to see something through a pair of binoculars, I must first look in the direction of the object and then focus on the object; it is a means of seeing and should be focused properly on the object. Just as we need to focus the binoculars, so also do we need to direct our minds toward the Self in order to see it clearly. My attention should be focused on the subtlest aspect of my Self. For that, my mind should be free from the preoccupation with everything else. It should be directed to the core of my being. By core, we do not mean any particular place. By heart we do not mean any particular place

either, even though the heart is conventionally the focus of attention during meditation. In the Yoga-Śāstra, the heart is recommended as a place of concentration in order to meditate and, therefore, it is customary to use the word heart, but by the use of the word heart we mean the core of one's being, the core of one's mind, that from which the idea of 'I' originates. Thus, I concentrate my attention on the 'I'. The Self shines in the core of my being, the core of my heart, my mind.

What I take myself to be determines how I think or act

What do I think I am right now? Right now, I take myself to be a man or woman, a speaker or listener, a doer, an enjoyer, a limited being, an ego etc. For example, right now, I am a speaker and you are a listener. Later, it is possible that I may become a listener and you may become a speaker. At lunch, I become a bhoktā, an enjoyer. After lunch, you may become a walker and I may become a sleeper. How can it be possible that I can be a speaker or listener or doer or an enjoyer? How is it possible that I can be so many different things?

An example of this is the nature of crystal. What is the true color of crystal? If you put a yellow flower in front of a crystal, it appears to be yellow; if you place a blue flower, the crystal appears to be blue, and so on. The crystal seems to be changing its colors all the time. In reality a crystal is transparent. It does not have a color of its own. If it looks into a mirror to determine its color, it will see that it is yellow sometimes, blue at some other times, and so on. Similarly, I look in the mirror of my mind and declare myself different every time. When I am talking I say I am a speaker, I call myself a listener when the ears are listening, and I say I am a thinker when the mind is thinking. In fact listening takes place at the level of ear, but on account of my identifying with the ears, I say that I am a listener. Talking takes place at the level of speech, but on account of my identifying with my speech, I say I am the speaker and, similarly, thinking takes place at the level of the mind, but on account of my identifying with the mind, I say I am a thinker.

We are what we take ourselves to be. It doesn't matter what we really are; what matters is what we take ourselves to be. In the same way, it doesn't matter what an object is, what matters is what we take it to be. For example, in the twilight, I mistake a rope lying in front of me to be a snake. Even though it is really a rope, my reaction is based upon what I take it to be. I see it and I jump, but someone else who sees it for what it is, may wonder why I am jumping. He sees a rope, but I see a snake. I am not jumping at the rope; I am jumping at the sight of the snake. Thus, I respond to a situation based upon how I see it. What is important in our lives is what we understand and how we interpret it. We generally live in the world of our own interpretations. How we interpret something may be quite different from how it is in reality. We rarely live in the objective world, the world as it is.

Whenever I meet you, it is not to you that I respond; instead, I respond to the person you are in my interpretation. If my interpretation is that you are my friend, my behavior is of one kind. Otherwise, my response to you is different. If I interpret that you don't like me, my response is of one kind; if I interpret that you like me, my response is of another kind. It doesn't matter what you are! We don't understand why someone acts in a certain manner or talks in a particular way, but, he has a perfect justification for his actions. From your stand point you are an angel, but he does not think so.

More often than not, there is no compatibility between what the realities are and what we take them to be. Therefore, there are all kinds of conflicts and misunderstandings. It is not what I take myself to be, but what I am that is important.

Every false notion of the Self is the cause of sorrow

Right now I take myself to be a speaker, listener, thinker, talker, man, woman, father, or mother, or to be successful, unsuccessful, handsome, not beautiful etc. There are infinite such complexes. Every complex is a source of sorrow, sadness, and pain. Even if I take myself to be good-looking, it is a cause for sorrow. If I take myself not to be good-looking, it is, of course, a cause for sorrow. Similarly, taking my self to be successful can also be as much of a cause for sorrow, as is taking myself to be unsuccessful. The former is a cause for sorrow that is yet to come, while the latter is a cause for immediate sorrow. Every false notion about my self is a cause of my sorrow and unhappiness. Vedanta explains to us there is no basis for our sorrow and unhappiness, other than our own misconceptions or misapprehensions about the Self. This misapprehension of the Self also causes a misapprehension about the world. Thus, my projections upon my Self extend to the people around me and then to the world around me.

Tatvam is the truth, and anāropita tatvam is that which is free from adhyāropa, superimposition. Ātmatatvam is the truth free from superimposition or the reality of the truth about my Self. Right now I have a notion about myself. We meditate upon ourselves all the time and that meditation determines our whole life. At any moment, I am as good as I take myself to be. All my thoughts, desires, actions, and responses are determined by what I take myself to be. For example, when I am sitting on the dais, I have a notion that I am a teacher and you have the notion that you are listeners or students. Sometimes, the notions are confused, leading to lots of problems. What I do is determined by what I take myself to be. What I take myself to be determines the way I think, desire, and respond. It is not determined by what I really am, but what I take myself to be.

Ātmatatvam smarami, I meditate upon the true nature of myself and that is possible only when I let go of all the roles. I recognize that I take myself to be the speaker because of my identification with the organ of speech. Therefore, I let go of all identification: I am not a speaker, hearer, thinker, walker, enjoyer, father, or a mother; all these are just roles I play. I meditate early in the morning upon the true nature of myself that is devoid of all the roles. Then who am I without these roles? Who am I meditating upon? The second line says sat cit sukham. Sat is Existence, cit is Awareness, and sukham is ānanda, Happiness. Sat is that which is, it is always present and can never cease to be.

The Self is cit

Cit is ever-shining, self-effulgent, shining on its own. Only one thing in this creation is self-effulgent; everything else shines after it. For example, the sun shines and the moon also shines. The difference is that the sun is shining in its own light whereas the moon is shining in the reflected light of the sun. The sun is self-effulgent; that is, it does not need any other source of light but its own. The part of the moon which shines is illumined by the sun; the other part which is not

illuminated by the sun does not shine. That is why there are variations in the moon, but no variations in the sun. There is no crescent sun. The sun is eclipsed occasionally, but there is no other change because the sun is self-shining unlike the moon. Similarly, the electricity shines and the bulb shines after it. The bulb is not self-effulgent; it can only shine when it has the grace of electricity.

Nothing in the entire universe is self-shining, although we say that the sun is self-shining for illustrative purposes. From a Vedantic standpoint, the sun is also not self-shining. Does the sun always shine? For whom does the sun shine? It shines for the sighted person. Is it not so? Does the sun shine for the blind person? Does it shine for the sleeping person? The sun does not enter into my dream world, or sleep world, or exist when I close my eyes. By definition, that something is self-shining implies that it shines in all conditions and in all situations without being dependent upon anything else. In fact, the sun shines because my eyes illumine the sun. The sun does not shine for me when I close my eyes in the waking state or in my dream or when I am sleeping; you can say my eyes illumine the sun. The eyes are also not self-effulgent. It is the mind that illumines the eyes. When the mind is not behind the eyes, the eyes cannot perform their function. Often, even though something is present right in front of me, I don't see it. I don't see what I am looking at when my mind does not direct my eyes to see it. I am not attentive then. Our eyes cannot perform the action of seeing if they are not backed by the mind. We can say that the eyes shine because the mind shines. However, the mind is also not self-effulgent. The mind can shine only when it is illumined by Awareness, when it is illumined by the Self. The mind shines in the light of Consciousness, Awareness, or the Self.

In the example of the sun and the moon, the world shines at night because the moon shines; the moon shines because the sun shines; the sun shines because it is self-effulgent. In truth, the sun shines because my eyes shine; the eyes shine because the mind shines; the mind shines because the Self or the Consciousness shines. What causes the Self to shine? The Self shines because it is its nature to shine, the Self cannot but shine. It shines effortlessly. It is cit, self-shining.

तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥

tameva bhāntamanubhāti sarvaṁ tasya bhāsā sarvamidam vibhāti

Everything shines after him who alone shines. By his light all this shines variously.

The 'I' is ever shining; it is self-effulgent. When it is pitch dark and I ask you, "Are you there?" You say, "Yes I am here." How do you say you are there? Do you see yourself? In order for you to determine your presence, you do not need a flashlight. You do not need to think whether you are there or not. You don't need to think, touch, or see. You don't need to do anything to know your own presence. Is that not so?

The Self is sat

How do you know that you are? Is it because the sun is shining? Is it because your mind is thinking? What is it because of which you know that 'you are'? You do not need anything to know that. That 'I am' is a self-revealing fact. Therefore, the sense of 'I am' is cit, self-shining, and it is always there, sat. It cannot be that the 'I' is not there at any point of time. During the waking state, I am always saying, 'I am', 'I am'. The 'I am' is always there behind all my knowledge and cognition. Is it not so?

When I say I am a father, son, woman, tall, short, happy, unhappy, speaker, or singer, the 'I am' is constant. This 'I am' informs all the roles just as the actor informs all the roles, whether of a beggar, king, or minister. Even there, 'I am' informs all the roles. Can there be any time in the waking state when the sense of 'I am' ceases to be? Is it possible for me to ever experience that 'I am not'? Sometimes I may get lost and not be present in a particular place and then I am not there. However, I am there at some place. Whether lost or not lost, happy or unhappy, the reality of 'I am' can never be denied. Even for me to be lost, the fact is I have to be there to begin with. For me to meditate upon 'I am not', I have to be there to begin with. Is it not so? The meditator must be there to meditate upon anything; therefore, can you meditate upon 'I am not'? The experiencer can never be denied. The sense that 'I am' is constantly flowing as the substratum of all of my thoughts and cognitions.

A similar experience exists even in a dream; I may have a different body, I may be in a different world, and I may have a different experience, but that 'I am' is an undeniable fact! How about the deep sleep state?

Can you say that you do not know anything in deep sleep and that maybe you are not present in that state? If you are not present or did not exist in deep sleep, who is it that wakes up in the morning? When you wake up in the morning do you say that 'I', the one who was not there, have woken up? You would say that 'I', who was there, have woken up! When you wake up in the morning, do you think you have come from nowhere? Or do you know that the 'I' who went to sleep is the 'I' who has woken up? We all have the cognition upon waking up that the 'I' who went to sleep is the same 'I' who has woken up!

Sometimes we do wish that a whole new 'I' wakes up and this saṁsāra vanishes. We all wish to start all over again! But no such luck; we are stuck with this 'I'! The one who wakes up is the one who went to sleep. I know this very well. When I wake up in the morning, it is not that a previously non-existent 'I' comes into existence. I do know that the 'I', who has always been, was sleeping and is now awake. That shows that even in deep sleep, the 'I' remains present. It is a continuous existence.

For example, the one who was here yesterday is sitting here again today. Isn't our recollection or recognition that the one who was sitting on the chair yesterday is the one who is here again today? The 'I am' is always there; it is never that 'I am' is not. Whether I am bad or good keeps on changing, and where I am changes and what I am changes, but that I am never changes. 'I am' is ever present in all the three states of existence: waking, dream, and deep sleep. Sat means that it is ever existent.

Why does the 'I' exist? The pot is because the clay is; when the clay is not, the pot is not. The clay is because of its molecules; when the molecules are not, the clay is not. The molecule is because of its atoms; when the atoms are not, the molecule is not. The atom is because of its atomic particles. Similarly, every effect exists because of its cause. This chain of cause and effect should end somewhere. Where does it end? It ends in the Self. The Self is and therefore, everything else is. There is no cause beyond the Self. This asking of why has to come to end at some point; I am because I am.

-to be continued

Pearls of Wisdom, Pujya Sri Swamiji

Pujya Swamiji's Pearls of Wisdom is popular among his disciples. They are very cryptic statements impregnated with deep meanings based on his vision of sastra. A thorough commentary on it with quotes from pramanas –Upanishads, Gita , Brahmasutram and other prakarana grantas will help everyone to understand it better. With this in view sometime back I requested Swamiji Shuddhabodhananadaji to contribute articles. He gladly agreed and hence this article.

-editor

Pearl 1	A child trusts its parent totally and feels fully secured. So too an adult must learn to trust Ishwara totally.'
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Who is Ishwara (the ultimate God/Divinity principle)?

Consider the following Upanishadic statements:

Sarvam khalu idam Brahma. All this jagat is Brahman (Ch.U.3-14-1). Ever-existent principle sat alone was there before this Creation. (Ch. U. 6-2-1). Brahman is the knowledge principle which itself is happiness principle. (Br. U. 3-9-28). This Brahman is limitless eternal happiness unlike fleeting sense-pleasures born of contact between senses and the sense objects (Br. U. 4-3-32/bhāsyā). All these statements establish that Brahman, the pure awareness principle (chaitanya) is the basic existence, knowledge and happiness principle. It is the ultimate reality, the basis (adhisthāna) of entire seeming Creation. Brahman is actually non-dual, totally free from Creation. Yet, due to its ignorance through the creative power called māyā shakti it falsely appears as jagat.

Brahman conditioned by the creative power māyā gets the status of Ishwara. Brahman is the true nature of falsely appearing trio called jiva, jagat and Ishwara. But for practical purpose no distinction is made between Ishwara and Brahman in the realm of vyāvahārika-sattā, the empirical existence. The Creator principle of Ishwara effects the birth (utpatti), sustenance (sthiti) and dissolution (laya) of the entire cosmos besides being the dispenser of results of actions (karmaphala-data). He is omniscient, omnipotent, omnipresent and satyasankalpa (true in resolve). Ishwara is totally indispensable to all who have no abidance in the direct knowledge of Brahman. So long as we are identified with our embodiments and interact with the world, Ishwara is our friend, philosopher and guide. Everyone can claim Ishwara as the most dear and intimate entity who never deserts those who seek him. He is the only one in the entire cosmos who can be called 'mine' with full confidence keeping one's hand on the chest. There may be many others who would like to help us, but their capacity is very limited. At best they can accompany us up to the burial ground or the crematorium.

Where is Ishwara?

In fact the question should be where Ishwara is not? Everything including all of us is Ishwara. There is nothing other than Ishwara. There is only Ishwara. This is the truth and nothing but the truth. And yet, in our ignorance we imagine him to be different from us yonder the clouds or sitting in heaven, Vaikuntha, Kailāsa or Brahmaloaka. Someone said that these are his 'care of' addresses! The permanent address of Ishwara as disclosed by Lord Krishna is our heart (antahkarana) (B. G. 18-61). He is always there in all the living beings as antaryāmī (indweller) enabling all our functions at the levels of our gross body, vital airs (prānas), mind and intellect.

Here is an interesting incident about Ishwara's abidance in our heart. Mahabharata war was over. Dharmaraja was coronated. One fine afternoon Droupadi asked Lord Krishna rather in a tone of complaint as to why he delayed rescuing her when she was humiliated and insulted in the royal court of Kauvraavas. Krishna replied: 'Droupadi, please recall how did you address me at that time. You said, Oh, Vrindāvanavihāri. I had to come from Vrindāvana. Obviously delay is bound to be there. Again you called, Oh, Dwārkaādhisha, I had to go to Dwārkaā and return. But when you addressed me as Oh, Hridayesha (indweller), I was there the very same moment'.

How to invoke Ishwara?

Everything is Ishwara. All names and forms are Ishwara. He can be invoked in any name and a form that appeals to oneself. But one should bear in mind the Ishwara that I invoke in this name and form is the same invoked by others with different names and forms. Criticising and condemning other names and forms of Ishwara is neither religion nor devotion. It is fanaticism exhibiting one's ignorance by condemning indirectly the very divinity principle one adores in a different form. There cannot be any superiority or inferiority. Everything belongs to Ishwara because he only created the entire jagat. Actually there is nothing that we can give to him which truly belongs to us. If at all there is something that is exclusively our own, it is our self-ignorance and consequent defects in our disposition. Ishwara is ready to receive it and return after thorough cleansing provided we have staunch unconditional love (devotion) towards him. He is a master dhobi (washerman). The devotion (bhakti) is limitless love towards Ishwara (Narada-bhaktisutra – 2). That love does not expect something in return. It is not a barter deal.

To actualize our love externally, Ishwara accepts anything offered by us with total śraddhā (trust) in him. It can be a leaf, flower, fruit or water (B.G. 9-26). Our worship and offerings should be always with due śraddhā (trust). Our śraddhā is Ishwara's food. He enjoys śraddhā (Brahman-dapurāna, Adhyātma Ramāyana, Kishkindhakanda, 4-30). Ishwara has no duty because he is poorna (limitless happiness). He has nothing that is not accomplished nor he has anything to be accomplished. Yet he is always engaged in actions for lokasangraha (welfare of the world) (B.G. 3-22). Ishwara is bhaktavatsala – kind to devotees. He incarnates from time to time to protect the good, punish the wicked and to establish dharma (B.G. 4-8). Love (devotion) with total śraddhā alone is the best means to invoke him.

Ishwara's assurances

Ishwara has assured beyond any trace of doubt that he will safeguard the welfare of earnest devotees and protect them. Here are some of such promises. 'I look after the welfare (yoga-kshema) of those who always think of me with total surrender and single pointed attention' (B.G. 9-22). 'Arjuna, know for certain that my devotee never comes to ruin' (B.G. 9-31). In Ramayana we have a glaring instance wherein Lord Rama announces his vow as Ishwara. Vibhishana with his four ministers seeks asylum at the feet of Rama. Sugriva counsels Rama that they be killed since demons can never be relied upon. Rama smiles and gives an inkling of his power by saying that he can destroy and again Create the cosmos in a trice. Then he declares: 'My vow is to grant fearlessness from all beings to the one who surrenders me even once and entreats saying, "Oh, Lord, I am yours"' (Brahmandapurāna, Adhyātma Ramāyana, Yuddhakanda, 3-12). In the entire history of Puranas and Divine incarnations, never a devotee has come to ruin having trusted Ishwara.

Ishwara is totally trustworthy

From the foregoing observation it should be clear that the only entity in the entire cosmos worthy of our total trust is Ishwara. Our trust in Ishwara is wavering because we link it to the fulfillment of our unending desires. For majority of us, 'God is great', when our desires are fulfilled. Otherwise 'God is fraud'! More often than not when we think that our prayers are not answered, we loose our trust in Ishwara. Actually prayers if taken to properly can never go unanswered. It is said that genuine prayers result in four types of responses from Ishwara as the case be. (i) 'Come on, take this what you want'. (ii) 'It is not yet time to get what you ask for'. (iii) 'My dear, what you ask for is not good for you'. (iv) 'My Child, I have better plans for you'. But we are so obsessed with the fulfillment of desires that we totally ignore the other possibilities. What is needed is full confidence with a sense of total security in what Ishwara does for us. It is for our good in the long run.

To speak in legal language, our trust and confidence in Ishwara must be like handing over our power of attorney to him. If we cannot do that, of what worth is our devotion (love) in the absence of unquestioned śraddhā, (trust, faith)? Let us rest assured that Ishwara is love incarnate. He has no iota of selfishness. There is nothing that he needs. He is poorna – ever-existent limitless happiness without any trace of sorrow. Let us have total trust in him as that of an innocent child in its parent wherein it always feels secure without any doubt about it. The trust must be deep rooted as in the case of a gigantic tree that is evergreen and not superficial like paddy plants which dry the moment the field becomes dry.

It is hereby requested that similar type of articles(based on pearls of wisdom) from Swamijis and Swaminis in Arsha Parampara. Articles not exceeding 3 pages preferably using English font URW Palladio IT and sanskrit 99 font size 11/12 may be sent to our official email address :- avgnl2014@gmail.comEditor

The First Anniversary and Shradhanjali Of Pujya Swami Dayananda Saraswati

Held At The Constitution Club Of India, New Delhi on 30th September 2016

Chief Guests :

1.Sri Mohan Bhagwat: Sarsanghchalak, Rashtriya Swayamsevak Sangh (R.S.S)

2.Sri M. Venkaiah Naidu: Honourable Minister of Urban Development, HUPA and I & B

Guests of Honour:

1. Dr. Subramanian Swamy: Member of Parliament (Rajya Sabha)

The programme started with a floral tribute to Pujya Swamiji's portrait lead by Swami Suddhananda (Chairman, Swami Dayananda Ashram-Rishikesh) followed by the Chief Guests, Guests of Honour & all the Swami & Swamini students of Pujya Swamiji. This was followed by the felicitation of the Chief Guests & Guests of Honour.



Swami Suddhananda Ji - Floral Tributes

The Master of the Ceremony was Mr. R. Vivek

Swami Santatmananda Saraswati rendered the invocation followed by the Welcome address by

Sri M.P. Narayanan – Former Chairman – Coal India Limited.



Chief Guests & Guests of Honour

The next speaker was Sri Venkaiah Naidu. He said in his speech that essential concepts of the Hindu religion were explained in a simplified way by Pujya Swamiji. Pujya Swamiji has been accepted globally as torch-bearer of sanatana dharma. The best gratitude and respect we can show to Pujya Swamiji is to follow his teachings and render service to the people.



Swami Santatmanada

On behalf of the Arsha Vidya Parampara Trust, Swami Suddhananda Saraswati & Swami Santatmananda Saraswati made an appeal to make a memorial for Pujya Swamiji in New Delhi. Sri Venkaiah Naidu had promised that a memorial for Pujya Swamiji to be constructed in New Delhi will be considered as per the rules & regulations of Government of India.

Swami Veditatmananda Saraswati (President – Arsha Vidya Gurukulam, Saylorsburg, USA). Swamiji said in his speech that Pujya Swamiji taught the world that one should not be a mere consumer but a contributor. He said that Pujya Swamiji not only taught that but he lived as an example of that.

The next speaker was Swami Paramathmananda (Convenor – Hindu Dharma Acharya Sabha). Swamiji said in his speech that in the last century 90 % of all wars/conflicts were due to religion as per the reports of the research scholars. Mutual respect between religion is the only what to bring down such conflicts. He also said that the Israel Government honored Pujya Swamiji at the Israel Asia Faith Leaders Meeting held at Jerusalem in Israel in September 2016 by arranging a lecture on his name as Swami Dayananda Memorial Lecture as Pujya Swamiji was the one to get the historic Hindu Jewish Declaration signed in 2007.

Dr. Vaidya Subramanian, Dean Sastra University, in his speech said that when the state of Uttarakhand was severely affected by floods the Vice Chancellor of the University Mr. R. Sethuraman decided to bring the orphaned children to Tamil Nadu for giving education. It was Pujya Swamiji by his fore-sight and in consideration of the difficulties in transferring children from one state to another, advised us to give the children vidya-dhanam in their own State. In order to honour Pujya Swamiji's words Sastra University made a special chair for Pujya Swamiji as the Swami Dayananda Saraswati Chair for Indian Dharma and Values.

Dr. D. Gopalakrishnan (Professor & Chair Department of Periodontology, Dr. D.Y. Patil Vidyapeeth, Pune – purva ashrama nephew of Pujya Swami Dayananda Saraswati recollected memories from his grandmother telling him that how Pujya Swamiji's Guru Swami Chinmayanada Saraswati consoled her on Pujya Swamiji being given the sanyasa diksha that she ought to rejoice in giving birth to son like Adi Shankara who was verily Pujya Swamiji rather than grieve that her son has become a Swami. He also said that how Pujya Swamiji lived true to his name 'Daya'. Pujya Swamiji still continues to bless and guide every one compassionately.



Dr. Gopalakrishnan

Dr. Subramanian Swamy said Pujya Swamiji's teachings are to be read and followed by every individual as it inculcates values. He also emphasized that it is pertinent to make a memorial in Delhi for Pujya Swamiji as per the appeal and request made by the Arsha Vidya Parampara Trust.

The next speaker was Sri Mohan Bhagawat. He said that all the Hindus Religion Saints are National Heroes. At the time of aggressive religious conversion, Pujya Swamiji raised his voice opposing that "Conversion is Violence". We all cannot become saints, but we can follow Pujya Swamiji as his teachings are not only for the nation, but the entire world.



Audience

This was followed by vote of thanks by Swamini Brhmaprakasananda (Arsha Vijnana Gurukulam, Nagpur)

The programme ended with National Anthem.

Other Swamis who participated in the program included:

Swami Prabuddhananda Saraswati – New Delhi, Swami Chidrupananda Saraswati - Hubli & Swami Purnatmananda Saraswati – Arsha Vidya Gurukulam, Coimbatore.

Other members of the Organizing committee in the programme included Sri. Ramasubramanian – Delhi Tamil sangam Secretary, Mr. G.S. Kannan – Muth Thamizh President, Mr. M.N. Krishnamani, Mr. G.S. Mukund & Dr. R. Vaibhav



Invocation

-Report by

Dr. D. Gopalakrishnan Professor & Chair Department of Periodontology, Dr. D.Y. Patil Vidyapeeth, Pune – purva ashrama nephew of Pujya Swami Dayananda Saraswati

Gita Saptah Camp by Swami Sakshatkrtananda

at Rishikesh from Nov 02 to Nov 09 2016

Swami Sakshatkrtananda organised a Gita Saptaha Camp in Kovilur Vedanta Mutt, Rishikesh in view of the non-availability of our ashram during that period. Swami Sakshatkrtananda camped in the mutt a week earlier along with committed students led by Kumara Chaitanya to convert the infrastructure for conducting camps at the mutt. It was a highly challenging task. The needs of the students were meticulously visualised and provided for by Smt. Visalatchi ammal and her team.



The camp started on Nov 02 2016 at 6 45 AM after Puja to Lord Karpaga Vinayakar. Swamiji explained the circumstances which led to the camp. The camp was attended by nearly 100 people. Around 12 of them were Swamijis and Swaminis. A substantial part of the rest were students from 2010-2013 course in Anaikatti. Some of the foreign students from this course were there in this camp. The atmosphere was reminding us of the enthusiasm that was witnessed in Anaikatti during 2010-2013.

The schedule was tight. Meditation at 6:45 was followed by three classes in the forenoon with appropriate breaks. One class was there in the evening and a satsang in the night. After four days the classes were extended from 60 minutes to 90 minutes sometimes. The last two days we had six classes.

Since all the students had studied the Sastra thoroughly during 2010-13, covering the entire Gita mulam in one week was a pleasant journey. Swamiji started with Adyasa Bhasya and the upodgata Gita bhasya of Bhagavan Sankaracharya. Swamiji covered all the slokas and relevant Bhasya extracts totally from his memory. This should have inspired the students to memorise Gita and significant bhasya vakyas. Swamiji made it a point to unfold the connections from chapter to chapter and within a chapter Sloka to Sloka and within a Sloka paada to paada. The flow was unfolded beautifully and it was an unique opportunity to see the tightness of slokas and chapters.



Connections were given wherever needed to Gita Slokas across chapters, Bhasya, Gita Home Study Course, and Pujya Swamiji's teachings in the three year course. Significant grammar points and vighraha vakyas were highlighted to understand the meaning of words contextually. Popular misunderstandings in a few places were highlighted on a cautious note. After the camp, one cannot but keep the vision of Gita in terms of the importance of Karma Yoga in integrating the teaching with daily life.

On 9th morning the Gita saptah as such was over. Students offered their reverence to Swamiji by way of showering flower at his lotus feet and received the prasada. Few campers -- Ravi Malhotra, SudhaRavi, Mark Hertel ,Lalitha Ramachandran, Lakshmi(Russia) and Swamini Brahma prajnanada Sarasvati spoke about the camp experience.



That afternoon Gita parayanam was done under Swamiji's guidance and culminated with an Arti. The following day –10th November there was an abishekam and Puja to Pujya Swamiji's Adishtanam by Swami Sakshatkrtananda. All the participants expressed a desire to have the next camp dates announced.



-Report by A.S.Venkataraman, Chennai,Camp Participant.

Two Week Vedanta Course held in September-October at Saylorburg Gurukulam

The two Week Vedanta Course for the year 2016 was held at Saylorburg PA from September 26 to October 8, 2016. Approximately 50 students participated in this camp. Swami Tattvavidanandaji taught Bhagavad Gita Chapter 17 and Swami Pratyagbodhanandaji taught Shivamahimna Stotram. Suddhatmaji taught chanting. Pandit Mukesh Desaiji conducted Hindustani Music classes. Panditji also enlightened the evenings with melodious Bhajans Presentations every evening. Yoga classes were conducted by Lance Daniels. Kalpesh Jasapara taught Sanskrit Classes.

Registration was complete during the day on September 25th. Suddhatmaji held the orientation in the evening. Suddhatmaji explained the camp schedule and provided information about the facilities available at the Gurukulam.

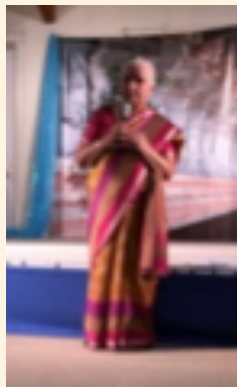
Swami Tattvavidananda Saraswati taught Gita Chapter 1. Chapter 17 continues from Chapter 16, the discussion between Bhagwan Shri Krishna and Arjuna. Bhagwan gives an exposition on faith, Yajna, tapas and daana. Sattva, Rajas and Tamas Shradhas are also explained. Further the proper performance of Duty, speech, the importance of silence (Mauna) are explained. Swamiji talked on the significance and importance of OM. All these activities are to be performed with utmost Sraddha says Bhagwan Shri Krishna.

With the conclusion of this chapter, Swamiji will take up the last Chapter, Chapter 18, from the Gita during the 6 weeks Vedanta course that follows next week.

Swamiji conducted guided meditations every day.

Swami Pratyagbodhananda unfolded Siva-Mahimna Stotra and connected stories and its importance in knowing Brahavidya.





A group of the students from the camp presented a short drama "Yaksha Prasna." Under the Direction of Savitri Maniji. It is a dialogue between Lord Yama and Yudhisthira. The presentation was very much appreciated by the all the students and the visitors.

Suddhamtmaji taught the Vedic Chanting classes. Chanting included mantras from Taittiriya Upanishad, Purusottamayogah, the Gita and Shivamahimnah Stotram. Suddhatmaji explained how to chant the mantras properly and answered questions.

Pandit Mukesh Desaiji taught the Hundustani Classical Music. For this class Panditji presented Raga Sampurna Malakaunsa in Rupak Tal and Raga Bhairavi in Bhajani tal.

Navratri was celebrated and Pradosha Day Puja was performed at the gurukulam Temple during the camp.

Spoecial thanks to the kitchen staff for their work to provide delicious Thanks to Priests Sri Ravichandran and Sri Ganesa for performing traditional pujas.

Suddhatmaji and the staff, the teachers, and volunteers worked hard during the camp to make it an enjoyable event..

The camp ended on October 8 , 2016.

-by Arvind Bagal

CHILDRENS' SUMMER CAMPS AT SYLORSBURG U.S.A.2016

The Summer camps in Sylorsburg started from July 10th to 5th September including two Patrons' camp.

The first and the second Children's camp started on 10th July and ended on 23rd July. In the first camp the children were taught Dakshinamurthy and Prathasmarami slokas, Vedic Heritage were taught to the children by Br. Radha, Br. Girija and Ishwarya. At the end of the camp there was a cultural show. The cultural show was showcased by Savithri aunty. Since the children were unaccompanied by parents they were taken care of by counsellors. The whole program was assisted by Om uncle, Bala Murthy, Surya, Hasit Parik. Yoga classes were conducted by Lance Daniel,

Dharma Prakash and Ishwarya. A Field trip was arranged for both the camps.

In the second Camp the children were taught Chanting and Vedic Heritage. At the end of the camp there was a cultural show by the children trained by Savithri aunty, Br. Radha and Br. Girija. Yoga Demonstration was done by the children.

Family Vedanta Course I was conducted by Swami Veditatmananda. Swamiji took Vivekachudamani from 192 onwards.

Family Vedanta Course-II. In this Camp Children took active participation in all the classes- Chanting, Vedic Heritage, Sanskrit Yoga and Meditation. The teachers did their best in delivering the culture of India. The course ended with the cultural show. The talents of the children were brought forth by Savithri aunty, Br. Radha and Br. Girija.



camp fire



Dance by teens



Guru Purnima

Family Vedanta Course III. This being the last family camp of the summer, Children enjoyed every bit of their stay. In this camp also Chanting, Vedic Heritage, Yoga classes were conducted by the teachers at all levels. The camp no doubt ended with the cultural show by the children. The Children also participated in the 30th Anniversary of the Ashram.

The Purna Vidya teachers Training program was also conducted. In this Program the parents, Professionals and house holders were given training on how to conduct a Purna Vidya classes. Savithri Mani taught them how to conduct Purna Vidya classes on a weekly basis. She also taught how Purna Vidya program enhance children memory power and concentration. Meditation class was conducted by Br.Girija and chanting class for the participants was conducted by Br.Radha. There was a cultural show organised by the participants at the end of the camp.



value class

The Patrons' Vedanta course 1- In this Vedanta course Swami Tattvavidananda taught Guna svarupa and Swami Pratyabodhananda taught Vrithraasura Chatusloki

The children of the camp were taught Vedic Heritage and Chanting. A cultural show was organised depicting Janmastami by Br.Radha and Br.Girija. A piṣata play was organised for the children on the occasion of Janmastami.



Vedavyasa Guru

The Patrons' Vedanta course 2. In this camp Swami T.V taught Gunatita and Swami P taught Mangalacarana sloka. The Children of the camp were taught Chanting, Vedic Heritage and Meditation by Br.Radha and Br.Girija. A cultural show was organised depicting the life of Saint Thyagaraja. A musical extravaganza supported by Mrs Bharathi Ram and her daughters Vihisha and Havisha. The whole summer camps went on very well with the support by the Temple priests with the morning and evening arati. A sumptuous food was provided by Mr. Ramachandran and his team. More than this, Suddhatmaji and his team helped in accommodation and stay for the children and family.



Vedic heritage class

AIM for Seva will be participating at the Mumbai Marathon 2017

AIM for Seva is delighted to inform you that we will be participating in the Standard Chartered Mumbai Marathon 2017.



This is the first time AIM for Seva is taking part and we are extremely excited.

Being the largest marathon in Asia, we see it as an excellent platform to share how AIM for Seva has been educating rural India, through the unique concept of Free Student Hostels.

We hope you can support us at the Mumbai Marathon and help us to fulfill Pujya Swamiji's vision of creating a brighter future for socially and educationally disadvantaged children. By 2020, AIM for Seva plans to set up 50 more hostels in some of the country's most backward regions.

Please visit - <https://www.unitedwaymumbai.org/ngo-517> - and support us.

Do share the word with your friends.



AIM for Seva

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SWAMI VIDITATMANANDA'S CLASS

Swami Veditatmananda taught **Brhadaranyaka Upanisad bhasyam** of **mantra 4.4.22 "Sa va esa mahanaja Atma...."** to students of long term course at AVG, Anaikatti between Nov 16, 2016 and Nov 21, 2016.



In this mantra Sage Yajnavalkya glories Paramatma. A Jnani recognises himself as Paramatma. The seekers perform **yajna, dhana** and **tapas** to get the required mental purification to understand atma. They **give up desire for progeny, wealth and svarga**, which are means for this world, pitru loka and svarga loka and live a life of renunciation. They **gain moksha**. They are not tortured by guilt and hurt. They do not have regret for what is done and not done.

During the classes Swamiji explained what should be the attitude, values and life style of the seekers. **He said that we need not be diffident being a Hindu. We need not be apologetic for worshipping murti.** Murti worship is a great contribution of Hinduism. It makes even simple people connect and establish a relationship with Isvara. Thousands of people got wisdom due to this path. Being superstitious is better than not relating to Isvara.

During Satsangh , Swamiji answered the questions of the students.

Q: In Taittiriya Upanisad it is mentioned that Isvara desired to create the universe. Only a

wanting person, who has a sense of inadequacy will desire to do some activity. How can Isvara, who is not a wanting person desire to do?

A: Isvara desired out of freedom and out of happiness. It was a non-binding desire. **As karma phala dhata, to give the result of the punya and papa to the Jivas he created the universe.**

Q: What do you advice the long term course students to do after the course?

A: Students should continue to grow to get more clarity and abundance in the knowledge. They should teach Vedanta, as teaching is an advanced form of learning which brings greater understanding. They should prepare for every class. They should be grateful to their Students, as the Students allow them to think aloud. They should remain unaffected by praise. They should **have attitude and activities conducive to spiritual progress.** They should get the ability to communicate the vision through words. They should **have a spirit of renunciation for committed pursuit of self knowledge.**

Q: Some of the students are young in their twenties. They may like to get married and raise a family. What is your advice to them?

A: Once a person joins the long term course means, he is committed for life to this pursuit. Married life will take away a lot of time and energy. **Time for Study and Teaching may not be available. Spiritual progress will be slower.**



Swamiji received with PurnaKumbham

Q: I am able to relate to wise people. But I am not able to relate to otherwise people. What should I do?

A: Remind that everyone is sat-chit-ananda. Do not have holier than thou attitude. **You received grace of the teaching. Some were not fortunate like you to receive the teaching.**

The students were captivated by Swamiji's sadhu life, profound knowledge and contemporary approach to traditional teaching.

-Report by N. Avinashilingam

Namaste Swaminiji and Swamiji

I have enclosed a brief write-up.

Pujya Swamiji first graced Dubai in 2004, a visit that changed my life, and that of many others here.

Following this, Swamiji began to make weekly visits to Dubai nearly every year until his Mahasamadhi, and spoke on topics ranging from the Bhagavad Geeta, verses from Upanishads, to general talks like 'Intelligent Living' and 'Three States of Reality'. I looked forward to his trips every December, and eventually also began attending the camps in Rishikesh. During one of the camps in Rishikesh, we had the privilege of listening to Pujya Swamiji's talk on Rama Geeta and were completely enamoured as he made such a terse text seem so accessible & interesting.

In particular, I attended the three-month Geeta camp in 2010 in Anaikatti, which proved to be a turning point in my life.

After the camp, I took to regular study with Pujya Swamiji's talks and texts related to Upanishads. As this self-study gradually progressed, Pujya Swamiji encouraged some of us to take the next step and start a few home study groups in Dubai, where I was blessed to be a facilitator. These study groups proved to be very beneficial in assimilating and internalizing the study of Vedanta.

After completing one round of Geeta home study with a group of about 10 committed seekers which took about 4 years, we approached Pujya Swamiji, who asked us to now commence the study of Mundakopanishad. We have since been conducting and enjoying Mundakopanishad and Geeta home study classes regularly online, with the help of Swamiji's talks. These classes have been helpful in having doubts cleared and in continuing the study with more 'Shraddha' in 'Guru Vaakya' and 'Pramaana'.

Pujya Swamiji was and is a master, who with compassion makes every committed seeker see the truth as he sees it. It was a blessing to have been around when such a Mahaan walked this earth.

Dhanyavaad:

Pranaams & Hari: Om

Meenakshi Chandrasekhar

www.arshaavinash.in

WEBSITE FOR FREE E-BOOKS ON VEDANTA & SANSKRIT



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

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

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

SWAMI PARAMARTHANANDA'S TRANSCRIBED CLASS NOTES: Available class notes are Gita (3329 pages), Isavasya Upanisad, Kenopanisad, Prasna Upanisad, Mundaka Upanisad, Mandukya Upanisad with karika, Aitareya Upanisad, Chandogya Upanisad, Brihadarnyaka Upanisad (1190 pages), Brahma Sutra (1486 pages), Tattva Bodha, Atma Bodha, Vivekachudamani (2038 pages), Panchadasi, Manisha Panchakam, Upadesha Saara, Saddarsanam, Jayanteya Gita, Jiva Yatra, Dhanyastakam, Advaita Makaranda, Dakshinamurthy Stotram, Drg Drsyā Viveka and Naishkarmya Siddhi.

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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ARSHA VIDYA PITHAM

Swami Dayananda Ashram

is pleased to announce

7 days Camp in Tamil by

Swami Omkarananda Saraswati ji,

Camp Duration	From	To	Topic
7 Days	05-04-2017	11-04-2017	Taittiriya Upanishad-Brahmanandavalli- (Tamil) Camp will be conducted by Sri Swami Omkarananda Saraswati ji Founder, Sri Swami Chidbhavananda Ashram, Theni, TN Pithadhipati Bhuvaneswari Avadhuta Vidya Pitham, Pudukkottai. in TAMIL LANGUAGE

at Swami Dayananda Ashram, Rishikesh.

Those who are interested in attending the camp are requested to apply
on or before 30 January, 2017.

Kindly find the online application form at our website
www.dayananda.org

For further enquiries please send an email to dayanandacamps2014@gmail.com
or call us at +91-135-2430769 between 08:00 to 12:00 & 15:00 -19:00 Hrs only.

Note:- Those people are not able to fill-up online application form may kindly contact @9412381866 or 9412051102
Or may send an email to dayanandacamps2014@gmail.com

॥ श्रीगुरुभ्यो नमः ॥

One week residential camp at Swami Dayananda Ashram, Rishikesh

ARSHA PARAMPARA, DINDIGUL is pleased to announce a one week residential
camp at Swami Dayananda Ashram, Rishikesh

from Thursday, 16th February to Wednesday, 22nd February 2017

on

Kenopanisad

by

Swamini Vidyananda Saraswati

Acharya, Arsha Parampara, Dindigul

There will be meditation, chanting and satsang sessions daily apart from the
Vedanta classes. Those interested can write to Swamini Vidyananda at
arshaparampara@gmail.com or call her on 09488246709 / 09500551405
before 31-12-2016.

Pujya Swamiji's elderly devotee Smt.Meenakshi passed away recently

Smt. Meenakshi hailed from the village Manjakkudi. She was born into the family of Śrī.Lakshmana Iyer, a village elder whose house was adjacent to Pujya Swamiji's Pūrvasram house. The two families had close ties and the children grew up together.

Smt. Meenakshi had her married life at Trichy. Late Śrī. L.S.Mani, her brother who has been Swamiji's ardent student and who had been with Pujyasri throughout his adult life was instrumental in my mother getting further grace from Pujyasri. My mother was fondly referred to as "rasam mami" because of Pujyasri's special liking for the rasam made by her.

Later when Śrī. L.S.Mani stayed at the Anaikatti asram 1995-2001, Smt.Meenakshi stayed with him at the asram. During that period Pujyasri and Lord Dakshinamurthy bestowed grace on her. She had the blessings to serve the delicacies to Swamiji as often as she could. When Pujyasri's pūrvasram mother was convalescing at the Asram, she insisted only my mother should cook food for her. Thus the old Manjakkudi association and fond memories got revived for both of them.

The blessed soul left for heavenly abode on October 22, 2016 after a brief period of illness. She left in peace chanting "Rāma,Rāma,Rāma..."



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Guru Puja



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