



# *Arsha Vidya Newsletter*

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## Plaque Inaguration





## Samaaradhanaa Day Puja At AVG

Refer article at Page 11

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## śraddhā-bhakti-dhyāna-yogād avaihi

*Tenth part of the serial article continued from October 2019 issue. Dhyana topic continues..*

### DHYĀNA

In *dhyāna* you do the external *pūjā* mentally, without the materials. You visualise an altar and do all the various steps of *pūjā* like offering *snāna*, a bath; *vastra*, clothes; *candana*, sandal paste; *puṣpa*, flowers; *ābharaṇa*, ornaments; *arcana*, chants and so on. You need not complain that there are no flowers. Here you can visualise fresh and fragrant flowers. You can offer to your heart's content. You have to learn how to visualise. When you do mental *pūjā* and vividly visualise every object and every movement of the limbs, in the process, you gain a capacity to hold a topic, to have a say over the ways of the mind. The mind will move away from the altar. Whenever it moves away, thinking of something else, bring it back. Bringing the mind back is also part of the definition of *dhyāna*. Therefore, you cannot complain, "My mind moves away." If your mind moves away, it means you have a healthy mind. If the mind moves away, it is a very dynamic and active mind, but it requires to be disciplined. Therefore, you bring it back.

Generally, one is advised to do *japa-dhyāna*. You choose a chant connecting you to Īśvara. Just as *pūjā* can be done mentally, any *vācika-karma* also can be done mentally. You can mentally chant. But when you pick up one chant and repeat it, it becomes *dhyāna*. *Saguṇa-brahma* is involved because the chant connects you to Īśvara. You can choose any given chant like *om namaḥ śivāya*, *om namo nārāyaṇāya* or *gāyatrī-mantra*. That chant is repeated. Repetition is a very important thing in *japa-dhyāna*. Repetition is what makes it *japa*. There is *drṣṭa-phala* here and we are in fact doing it for *drṣṭa-phala*. Whatever *adrṣṭa-phala* there is, that also gets accrued. But we do this *japa-dhyāna* to have a say over the ways of our thinking.

The whole day your mind is busy. Suppose you keep track of, if at all you can, the ways of the mind. You record everything that the mind thinks during the whole day; you then read that. You can see what all comes out. The mind always thinks in a particular way.

For instance, you see a bus—Ashok Leyland. Then you think of Emperor Ashoka. He was responsible for the Mogul invasion. He took to *ahimsā*, non-violence, and disbanded the army after the Kalinga War. His disbanding the army was a wrong action. It resulted in the formation of so many small kingdoms. Therefore, the Mogul army could easily come in and win over one small kingdom after another, and thus took control of a major part of our country.

The Hindu Nobles always considered the kings as worshipful and offered them wealth, without seeing who the king was. It started from Bhīṣma's time. Bhīṣma vowed to protect Hastinapura irrespective of who the king was. Blind Dhṛtarāṣṭra, who was blind to *dharma*, was the king of Hastinapura. That is why the *Mahābhārata* war took place. Thus, from Ashok Leyland the mind has gone to Bhīṣma in a series of connected thoughts. The whole day passes like this.

Someone said, "There is neither reason nor rhyme in thinking." There is a reason. Every rhyme becomes a reason. Look at this. This person saw a Honda car. Seeing Honda, he remembered bonda, a snack. Remembering bonda he recollected a story. A person from Kerala came to Chennai and was proceeding to Mysore by train to seek an alliance for his daughter. In the Bangalore train there is a separate compartment for people going to Mysore. He put his luggage in the train and was about to sit when he heard 'ponde, ponde'. A vendor was selling bonda. In Malayalam 'ponde' means 'do not go'. Being a person who looks for *śakuna*, good omen, for everything, he understood 'ponde ponde' as 'do not go, do not go'. It was an *apaśakuna*, bad omen, to hear that especially when he was going for the auspicious purpose of fixing a marriage alliance. So he brought out his luggage. Then he thought, "Hey, everybody else is going in the train. This word 'ponde' is common for everybody, not only for me. So I can go." He put his trunk back in the train again and was about to get in. The vendor who was selling Mysore bonda came back again and shouted, "ponde, Mysore ponde." The person was now certain that this call "do not go to Mysore" was only for him. From Honda to bonda story, his thoughts went because of rhyme. Do not say there is no reason or rhyme.

Here the reason is all rhyme only. Thus, when the whole day is spent thinking like this, the person comes back home tired. His wife thinks he has done so much work in the office. It is just amazing to keep track of the mind. You can go to any object from any other object through association. Everything is connected. The *jagat* is one whole. Hence, the mind moves freely from one object to another and not deliberately. This is an ill-kept mind. It is not looked into.

.....to be continued

# जीवन्मुक्ति- Jivan Mukti

Guru Purnima-talk- 16th July 2019 by Swami Paramarthanandaji

As you all know **गुरु पूर्णिमा** is a very auspicious day especially for all the spiritual seekers. Because it is a day on which all the spiritual seekers worship the entire **आचार्य परम्परा**, including their own **गुरु**. And in our tradition, in the lineage of spiritual teachers, the first **गुरु** is **भगवान** himself as declared in the **श्लोक सदाशिवसमारम्भां नारायणं पद्मभुवंशिष्ठं** etc. We look upon **भगवान** as **आदिगुरु**. And there is an unbroken tradition or lineage which has come up to my own **गुरु**. Whatever spiritual knowledge I gain is coming from this **परम्परा**. **TF** I take the opportunity to worship the entire **परम्परा** beginning from **भगवान** up to my own **गुरु अस्मत् गुरुन संततं आनतोस्मि** even though we worship the entire **आचार्य परम्परा** **व्यासाचार्य** is given the pride of place in this **परम्परा**. Because **व्यासाचार्य** is considered an incarnation of **lord विष्णु** himself. And his contribution to hinduism in general and the hindu spiritual teaching in particular are matchless contribution. He is the author of **ब्रह्म सूत्र**. Through which he comprehensively extracted the spiritual teachings contained in the **वेदा** in the **वेदान्ता**. And through bga he made it available for the entire humanity. And **TF व्यासाचार्य** is given a very, very important position. **TF** in remembrance of him, we call this **गुरु पूर्णिमा** as **व्यास पूर्णिमा** also. And some people say it is the birthday of **व्यास**. I am not sure about that. Because I don't find any scriptural reference to that. And on this day the orthodox **संन्यासिनाः** start the pujas of the **आचार्य परम्परा**. For two months they camp in a particular place. This is the tradition followed by all the orthodox **संन्यासिनाः**. During these 2 months they worship the **आचार्य**s regularly they conduct regular **सत्सङ्ग** also which will be participated by people around where they can. And during this occasion, they talk about the ultimate spiritual goal of **मोक्ष**, to the lay people who are lost in, the worldly life. Getting educated, married, career, raising children. Thus people get lost in the worldly pursuit. **TF** they must be shaken a little bit. **TF** the **संन्यासिनाः** talk about the importance of **मोक्ष** as the ultimate goal. Thus, spiritual thoughts are regularly shared with the lay people so that they will be inspired to come to spirituality. In keeping with that tradition I would also like to share some spiritual thoughts with you. And today I would like to deal with the topic of **जीवन्मुक्ति**: a very important concept in the **वेदान्तिक** tradition, especially in **अद्वैत वेदान्ता**. I am going to discuss this based on a famous work called **जीवन्मुक्ति विवेक**; which is written by **विद्यारण्य स्वामि**. I would like to share some thoughts based on that book. For that first I would like to share some background information and then go to **जीवन्मुक्ति** topic. And of course I am assuming that many of you are already **वेदान्तिक** students. So that you will be able to appreciate this better. And if you are not already students, then I hope it will inspire you to become students. **वेदान्ता** is the final part of the **वेदा**. Which is the source of all hindu spiritual teaching. And this, spiritual teaching talks about **मोक्ष** as the ultimate goal. Which we can roughly translate as liberation. And according to **वेदान्ता** **मोक्ष** can be achieved by a person, here and now in this life. **मोक्ष** is not something that comes after our death. And **मोक्ष** meaning liberation. The question will come, liberation from what? And the **शास्त्र** says liberation from **संसार**; **संसार** means the human bondage or problem. Then the next question comes, **संसार** means what? **संसार** is defined as repeated cycles of birth and death. Dropping one body and again taking another body and again dropping that body this **पुनरपि जननं पुनरपि मरणं** cycle is called **संसार**; and **मोक्ष** is freedom from this cycle. Then the question is how to get freedom from that cycle. The **शास्त्र** says, that this cycle is caused by our own **कर्म** good and bad **कर्म**.

Which are responsible for, पुण्यम् and पापं. This पुण्य पाप कर्म, gets partially exhausted in the current जन्म itself but not totally. Which means at the time of death, we will always have residual कर्म. And in every जन्म, we accumulate the residual कर्म, and at any time, we have got a huge accumulated पुण्य पाप कर्म. And this is called सञ्चित कर्म. And from that a portion becomes responsible for the current जन्म, the current body. And that fructifying bunch is called प्रारब्ध कर्म. And while exhausting प्रारब्ध we add fresh कर्म. It is called आगामि. At the time of death, we exhaust our प्रारब्ध. And the residual आगामि will join the सञ्चित. Then from the सञ्चित next bunch gets ready becomes प्रारब्ध, then आगामि. again joining सञ्चित. कर्म gets replenished continuously. And it is this inexhaustible कर्म, which is responsible for this cycle. And then ज्ञानं the शास्त्र say, that the only method of मोक्ष is destroying all the कर्माणि. सर्व कर्म नाशेन संसार निवृत्ति. And the only method of destroying all the कर्माणि is spiritual wisdom. Gathered from, the spiritual teaching. Of वेदान्ता. वेदान्ता विज्ञान सुनिश्चितार्थाः; s spiritual wisdom alone will destroy all the कर्माणि. ज्ञानानि; सर्व कर्माणि ब्रह्मसात् कुरुते तदा . So this is संसार ,मोक्ष, कर्मज्ञानं talked about by our शास्त्राणि . There after the शास्त्र adds a footnote. No doubt, we say, ज्ञानं destroys all the कर्माणि. But really speaking ज्ञानं doesn't destroy all the कर्माणि. It destroys सञ्चित कर्म. It avoids आगामि कर्म. But ज्ञानं doesn't and cannot, destroy the प्रारब्ध कर्म. The bunch of पुण्य-पापं that has started fructifying. That has given me this body. And keeps the body going. This प्रारब्ध ज्ञानं doesn't, ज्ञानं cannot destroy. Now is this a good news or bad news? On enquiry you will find, it is good-bad news. Bitter sweet. Why is it good news? ? Because ,suppose the ज्ञानं destroys all the कर्माणि including प्रारब्ध suppose, what will happen? प्रारब्ध is one , which is keeping this body alive and going. Suppose i get enlightened , then प्रारब्धं also ends, the date and time of enlightenment will be the date and time of my death. Enlightenment and death will become synonymous. And if it becomes synonymous how many students will come to a गुरु. गुरु will not be called a saviour. गुरु will be called a killer. Because he gives enlightenment and कुरुते तदा close. Generally some students come to वेदान्ता. Most of them feel they won't get enlightenment. But even those few students will consider it a risk to come to the गुरु because by chance enlightenment comes, i will not be able to go back home. TF , it will be a sad news if ज्ञानं destroys the प्रारब्ध. That the ज्ञानं doesn't destroy प्रारब्ध is a good news because, i will continue to live as a ज्ञानी for some time. Then what is the bad news? Since प्रारब्धं is not destroyed, both प्रारब्ध पुण्यं and पाप, will continue to do its function. पुण्य प्रारब्धं ,as even it fructifies will give so many pleasant experiences alright. but the पाप प्रारब्धं will continue to give problems. Even after i become a ज्ञानी. Because प्रारब्धं continues. TF it will continue to give all problems. If he is a गृहस्त, family problems can come due to प्रारब्ध health problems can come death can come financial problems can come. All problems which a lay person अज्ञानी goes through a ज्ञानी will also go through as severely as the other person is. Because ज्ञानं doesn't destroy प्रारब्ध. That is the negative side. of course we will be happy if ज्ञानं selectively destroys, like targeted radiation to destroy some harmful cells. Suppose ज्ञानं selectively destroys only प्रारब्ध पाप it will be wonderful that i will be ज्ञानी i will survive. प्रारब्धं पुण्यं will give all pleasant experiences. How nice it will be. Unfortunately ज्ञानं doesn't that selective destruction. It leaves both पुण्य प्रारब्धं and पाप प्रारब्धं that means वेदान्तं and ज्ञानं do not handle the प्रारब्ध problem. That is the bottom line. It may save me from taking पुनर्जन्म. After death i may get the benefit of avoiding पुनर्जन्म. But in the current life वेदान्ता and ज्ञानं seem to be of not much a use because , it doesn't handle , the प्रारब्ध पापानि. This will be our doubt. Does वेदान्ता handle प्रारब्ध पापम्? For my life's sufferings what is वेदान्तिक answer? Some of the sufferings are very intense also. वेदान्ता says, that it has an answer. It doesn't directly handle the प्रारब्ध created suffering. It doesn't, it cannot handle.



It cannot physically remove **प्रारब्ध** caused suffering one will have to go through even if one is **महा ज्ञानी** .this **वेदान्ता** makes clear. **ज्ञानं** doesn't remove **प्रारब्ध** suffering. **TF** it doesn't directly handle. But it does help a **ज्ञानी** in handling the **प्रारब्ध** suffering in an indirect manner. To reduce the impact of **प्रारब्ध** to such an extent that the **प्रारब्ध** suffering gets diluted mitigated made tolerable manageable. That alone is possible. And how do sit do that? This is the classical answer given by **वेदान्ता**. If a person has gained **ज्ञानं** , very well by going through **श्रवणं** properly .**मननं** thoroughly and also internalised the teaching through **निदिध्यासनं** this knowledge will give him a different perspective. He understands, a **ज्ञानी** who has assimilated , understands, that the entire creation is nothing but one reality called **ब्रह्मन्**, appearing with different names and forms. **TF** the world of variety is nothing but **नाम** and **रूप**. And the world doesn't have, its own existence, its own reality.it only appears, supported by the truth called **ब्रह्मन्**. The assimilation of this fact is called **मिथ्यात्व दर्शनं** . For a **ज्ञानी** or **ज्ञान निष्ठा**; or for a **स्थिर प्रज्ञा**; **मिथ्यात्व दर्शनं** is very strong. And that the variety is **मिथ्या**.it is **नाम रूप**. And it is temporary.it will also pass away. This awareness becomes natural. And when he sees the entire world as **मिथ्या**, it will naturally include the small area called ahamkara and mamakara. Body mind the family property dried up bore well. All these few things which we claim as i and me that also become **मिथ्या** because, when the entire world is appreciated as **मिथ्या** how can an insignificant part of the world called a few bodies few houses and a few ornaments how can they be not **मिथ्या**. They are also **मिथ्या**? What about **प्रारब्धं** ? **प्रारब्धं** is also the minutest part of this **मिथ्या** universe. And this **मिथ्यात्व दर्शनं** makes the whole world insignificant. And **प्रारब्ध** gets far,. Far diluted like you looking the lamp from an aircraft. When you look from there, even huge trees are like plant. Even huge lake are like puddles of water. Thus for a **ज्ञानी** ,**मिथ्यात्व दर्शनं**-seeing the **प्रारब्धं** as **मिथ्या**, dilutes the impact of **प्रारब्धं** . Dilute to such an extent, it is so insignificant. Not worth talking about. The whole a**ज्ञानी** world may consider, it is a huge tragedy. Because for the world they don't know what is **मिथ्या**. It is like wearing dark glasses when you are walking out in summer. Because of the dark glasses, cooling glasses. Eventhough it is hot outside you don't feel it. Because the **ज्ञानं** goggle and **मिथ्यात्व दर्शनं प्रारब्धं** also becomes as good as destroyed. . As good as. This is the indirect method of handling **प्रारब्ध** cause suffering. This is a classical answer given. And there is a second answer also. Which is given by some of the acharyas. Especially those acharyas who came after **Sankaracharya** . Post **Sankara अद्वैत आचार्य** highlight the second method. Second method of handling **प्रारब्ध** caused problem. And that alone has been crystallised in the famous work called **जीवन्मुक्ति विवेक** by **विद्यारण्य**. It is the second method, i wanted to share during the **गुरु** poornima day. Up to this you already might be remembering.Sankaracharya says in **आत्मबोध** दृश्यते श्रूयते यद्यद् ब्रह्मणोन्यन्न तद्भवेत् ब्रह्माण्यभातिचेत्मिथ्या यथा मर्मरीतिका a **ज्ञानी** says whatever i see hear, smell is nothing but **ब्रह्मन्**. If there is anything other than **ब्रह्मन्** it is nothing but **मिथ्या नाम रूप**. Is the vision. Now what is the second method suggested by post **Sankaracharya**, **आचार्य** of course hinted by **Adi Sankaracharya** also. Using the method of **निदिध्यासनं** as a source of happiness. Normally **निदिध्यासनं** is said to be the **वेदान्तिक** meditation which is meant for, neutralizing our habitual notions. That i am the body, mind etc. That habitual notion called **विपरीत भावन**. To remove the **विपरीत भावन निदिध्यासनं** is prescribed. Here these **आचार्याः** say **निदिध्यासनं** can be used for **विपरीत भावन निवृत्ति** and **निदिध्यासनं** can be used, as, a source of , happiness. Because what is **निदिध्यासनं**? **वेदान्तिक** meditation. What is **वेदान्तिक** meditation? Meditation on the teachings of **वेदान्ता**. And what is the teaching of **वेदान्ता**? It is talking about me only. It remove my ignorance about myself. And my misconceptions about, myself. And it reveals that i am not a miserable **जीव**. But i am the most wonderful **ब्रह्मन्**. This is so graphically presented in **कैवल्य उपनिषद्**.



पुरत्रये कीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् ।  
आधारमानन्दमखण्डबोधं यस्मिँल्लयं याति पुरत्रयं च ॥ १४ ॥

The **जीव**; i am not the body mind or sense organs called **पुरत्रयं**. **पुरत्रयं** means three bodies and three states of experience. I am neither the body nor the three states of experience. But i am the **चैतन्य** tatvam which is playing around, which is illumining all these three states. And this **चैतन्य** is **आधारं**, **आनन्दं** **अखण्डबोधं**. It is of the very nature of **आनन्द**. The only source of **आनन्द**. So it is **सदरूप**; **चिद्रूप**; **आनन्द रूपः** and **आधार रूपः**. And if a student goes through **श्रवणं**, **मननं** properly this will not be an information for him. For that student it is live fact. Because through **श्रवण**, **मनन** and **निदिध्यासन** he has internalised, that i am **सच्चिदानन्दस्वरूपः** is a greater fact, than i am the physical body humanbeing. I am a human being is a lower fact. I am **सच्चिदानन्दम् ब्रह्म** is a **महा** fact. a s somebody said, i am not a human being seeking spiritual experience. I am a spiritual being temporarily having a human experience. If this has been internalised how will such a **ज्ञानी** look at himself whenever he is alone. When **अज्ञानी** alone what he does we know. Worry. But a **ज्ञानी**, who has assimilated this teaching, whenever he gets time and opportunity his inclination will be to relish and savor. How he relishes and savor is given in **कैवल्य उपनिषद्**.

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।  
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ १८ ॥  
मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् ।  
पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ २० ॥

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः ।  
अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाऽहम् ॥ २१ ॥

वेदैरनेकैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ।  
न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ २२ ॥  
न भूमिरापो न च बहिरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।  
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

These are not simple words and closed and forgotten or to be stored in **CDS**. But for a **ज्ञानी** these are live words talking about his own glory. The more he looks at the meaning of these verse more he appreciates his own glory i am so wonderful i am so fantastic. In fact entire world enjoys existence because on my existence.. With **नाम रूप** i alone appear as the whole world. **एतत्साम गायन्नास्ते** in fact, every day is sama gamam for him to move about. Appreciating his own glory in the form of glorious universe. **TF** for a **ज्ञानी** **निदिध्यासनं** can become a source of experiencing **आनन्द**. This **निदिध्यासन आनन्द** is an experiential pleasure. Because, during **निदिध्यासनं** my mind is **सात्त्विक**. My mind is entertaining **ज्ञानवृत्ति**. Not only i am **बिम्ब आनन्द** and my mind experiences **प्रति बिम्बआनन्द**. Experiential joy **नन्दति नन्दति नन्दत् एव** he jumps with joy. It is an unique **आनन्द** different from all **विषयानन्द** because t doesn't come from **अनात्मा**. And it is qualitatively superior because it is born out the finest **ज्ञानं** regarding the finest reality. And it is quantitatively also superior. Because it is **ब्रह्मानन्दा** reflected in mind. If you remember **तैत्तिरीय उपनिषद् ते ये शतं मनुष्यगन्धर्वाणामानन्दाः । श्रोत्रियस्य चाकामहतस्य ।** we are talking about experiential pleasure when i dwell upon my own glory when i think i am of the nature of **आनन्द** will my mind experience pleasure or pain. I will like to reveal sad fact that i am **आनन्द स्वरूप**; when you think of **आनन्द स्वरूप** mind is soaked in experiential **आनन्द**:

प्रतिबिम्ब आनन्द of highest quality one can derive by spending time in निदिध्यासनं. And whenever opportunity comes i soak the mind in the निदिध्यासन आनन्द. And when i look at प्रारब्ध with this आनन्द, i will never curse my प्रारब्ध. In fact i will be grateful to the प्रारब्ध. Because of प्रारब्ध, i am but humanbeing. Because of प्रारब्ध i got the शास्त्रं and गुरु. Because of प्रारब्ध i have got this knowledge. Because of this प्रारब्ध i have got the greatest fulfilment. यत्प्रारब्धान्नापरो लाभः यत्प्रारब्धान्नापरं सुखं यज्ञानां ना परम् ज्ञेयं तद्ब्रह्मोद्यवधारयेत् my आनन्द is greatest my achievement is greatest. All this because प्रारब्ध gave me opportunity and प्रारब्ध is keeping me alive. Otherwise i will not be here to enjoy. TF i have got a rare opportunity to enjoy निदिध्यासन आनन्द. And when ज्ञानी practices निदिध्यासनं repeatedly, his mind is so much as experiential happiness that all the प्रारब्ध problems will appear to be insignificant. यत्रोपरमते चित्तं निरुद्धं योगसेवया । यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

He dwells on the knowledge and he is so happy. सुखमात्यन्तिकं यत्तद्वृद्धिग्राह्यमतीन्द्रियम् । वेति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥ यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः । यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥ his mind is so happy because of this knowledge that the worst crisis –गुरुणा अपि दुःखेन न विचाल्यते. Because in front of this experiential pleasure born out of निदिध्यासनं fact is all the प्रारब्ध दुःखं will become insignificant. This is called निदिध्यासनं method of diluting प्रारब्ध problem. What is the first method? मिथ्यात्व दर्शनं method. What is the second method? Soak the mind with happiness through repeated निदिध्यासनं. Then so आचार्या; say that for the second method we require time and inclination. Because i should spend as much time as possible in निदिध्यासनं and enjoy my gift. धन्योऽहं अहो शास्त्रमहो गुरुरहो अहो पुण्यं अहोसुखमहो सुखं अहो सुखं . In पञ्च trupti deepa विद्यारण्य goes on and on talking about this आनन्द. विद्यारण्य names this निदिध्यासन सुखं as जीवनमुक्ति सुखं. Not स्वरूप आनन्द. But निदिध्यासनं जन्य प्रतिबिम्ब आनन्द is जीवनमुक्ति सुखं. For enjoying this जीवनमुक्ति सुखं, i should have time and inclination. And if he is a ज्ञानी involved लोक संग्रह activity he cannot have time for जीवनमुक्ति सुखं because he is busy doing lot of work. For active ज्ञानी, जीवनमुक्ति सुखं there is no time. They will have to use only मिथ्यात्व दर्शनं to dilute the प्रारब्ध. TF active ज्ञानी dilute प्रारब्ध दुःखं through मिथ्यात्व दर्शनं. Whereas withdrawn ज्ञानी will be able to dilute the प्रारब्ध through मिथ्यात्व दर्शनं also and also through जीवनमुक्ति सुखं. When you have bitten some chilli, just as you put sugar in your mouth when प्रारब्ध chilli you bite जीवनमुक्ति sugar you put in mouth . The chilli will not be felt. This second method is often highlighted by post Sankara people. They name this जीवनमुक्ति सुखं differently as योगानन्द; because निदिध्यासनं is called योगः; योगानन्द; ज्ञानानन्द अत्मानन्द because you derive it by dwelling on the आत्मा. TF निदिध्यासन सुखं, जीवनमुक्ति सुखं, योगः सुखं, ज्ञानी सुखं, आत्मा सुखं is an experiential joy which a ज्ञानी who practices निदिध्यासनं will enjoy most of the time. That is what is said by LKA also. प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥ । आत्मन्येवात्मना तुष्टः : is निदिध्यासन जन्य आनन्दः । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥ all these the आचार्या: point out that problems are noting when the mind is enjoying जीवनमुक्ति आनन्द. So thus how to tackle प्रारब्ध? Either through मिथ्यात्व दर्शनं . Or through निदिध्यासन जन्य आनन्द; with those words i conclude my talk o गुरु पूर्णिमा day may we have the grace of the गुरु for tackling our प्रारब्ध through one of these 2 methods or both.

Swami Paramarthananda's lecture on गुरु पूर्णिमा day transcribed by sri. A. Venkatesan

ओं पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ओं शान्तिः ! शान्तिः !! शान्तिः

## Arsha Vidya Gurukulam 29th Annual Day Function

Sunday 10<sup>th</sup> November 2019, AVG celebrated its 29<sup>th</sup> Annual Day. Subsequent to the routine puja at temples, Guru and Ishvara anujna Puja was done at Gurukripa under the guidance of Swami Sadatmananda and in the presence of other Swamijis, course students and other devotees.



Pujya Swamiji's most oft quoted statement

**' ALL THAT IS HERE IS ISHVARA '** was etched on an insignia on a granite stone and the plaque was opened by Swami Sadatmanandaji, offering flower at the altar. Sruti Seva Trustees, other Swamiji's and devotees also followed.

Oduvars of Thirumurai Seva Maiyam rendered Thirumurai recital. Leading artist explained the significance of each of those songs called "pan" in Tamil. They were then honoured by Swamiji. Sri Srinivasan, who coordinated this event was also recognise for his effort.

The Annual function started with prayer by Smt. Sharada Subramaniam. Master of event Sri Sharanji smoothly conducted the proceedings. Sri Ramachandran, on behalf of Trustee, gave welcome speech followed by Gurukulam annual report by GM Sri Vallabesan.





Dr.Parthasarathi gave report of the Ayurvedhic Aushadalaya, highlighting various measures undertaken and the organic methods adopted in clinical procedures and also in cultivation.

Swami Jagadatmanandaji, Trustee, Sruti Seva Trust, in his Ashirvachanam speech focused on the 'Mission and Vision' of Pujya Swamiji and how it got transformed today.

Chief Guest, Sri S.P.Velumani, Honourable Minister for Municipal Administration and Rural Development could not make it up for the event.

Special Guest, Sri Chinnaraj, a long time associate of Gurukulam and devotee of Pujya Swamiji stressed the need for inducting youngsters in to the main stream spiritual and social activities.

Swami Sadatmanandaji's Anugrahashashanam traced the development activities of the Gurukulam since its inception in imparting atma-vidya in keeping with tradition.

Vote of thanks was given by Manager Sri Kathiravan followed by lunch.

More pictures in wrapper2

## AVG Saylorsburg, PA Enthusiastically looking forward to serve...

### A Saga of Dedicated Service, over Three Decades

Arsha Vidya Gurukulam ([www.arshavidya.org](http://www.arshavidya.org)), Saylorsburg, PA, (AVG, in brief), under the auspices of 'Arsha Vidya Pitham', founded by Swami Dayananda Saraswati (<https://tinyurl.com/y5p35j66>) in 1986, is dedicated to the propagation of the age-old Vedic Wisdom of India, as taught and exemplified by Pujya Swamiji, both in the East and the West. A center for learning the knowledge of the ancient sages of Bharat, AVG is an Institute for the Study of Vedanta, Samskritam, Yoga and Meditation.

Over a period of three decades of its useful existence, the demand for the services of the AVG having increased considerably necessitated a New Facility. A vision of the Founder, this New Complex, recently inaugurated in the AVG campus, houses a spacious Lecture Hall, a Dining Hall, a well-equipped kitchen, and also a basement level holding a multipurpose space and a conference room.

Successfully completing its 33 years of *seva* in teaching, the AVG enthusiastically looks forward to serving the aspirants/students, with devotion and dedication. Seeking to impart Universal Values for a happy, harmonious living, with cordial human relations, and most importantly to foster inner peace, the AVG endeavours to reach out to people on regular basis by offering its outreach programs in different cities of the U.S.A., a good number of them having regular visits from the Acharyas and other teachers. In keeping with the Vedic traditions, the AVG also periodically conducts, supports and facilitates various camps, seminars and workshops in Astrology, Ayurveda, and Yoga, besides extending patronage for learning Chanting, Music, and Drama.

### The Invisible Presence and Guidance

The invisible presence, unbounded love, compassion and guidance of the Founder, Pujya Swami Dayananda Saraswati (1930-2015), continue to bless the AVG and its activities. The devotees too are the recipients of his benign blessings on visit to his residential cottage ('Ganga'), now re-named as 'Dayalayam' – The Abode of Compassion, where he lived for decades, as a veritable embodiment of compassion, showering his benign blessings on one and all who paid a reverential visit, from time to time, for his *darshan*!

It is well-known, 'the vision that Vedanta holds is that the reality of the self, the world and God is one non-dual consciousness that both transcends and is the essence of everything. Knowing this, one is free from all struggle based on a sense of inadequacy', and Pujya Swamiji, 'a distinguished, traditional teacher of this invaluable Vedic wisdom, endowed with the depth of understanding and nuanced appreciation of Western culture made him that rare teacher who could communicate the vision of non-duality to modern listeners. He was able make one see, with immediacy, the truth of oneself as the whole. Besides teaching Vedanta tirelessly for five decades, in both intensive resident course and public discourse, he also addressed several international conventions.'

### Varieties of Regular Programs

Various programs and activities are held, regularly, at the AVG, under the able guidance of the present Head, revered Swami Veditatmananda Saraswati assisted by the other Acharyas and teachers. Every year, on the first January, the program commences ushering in the New Year, invoking the grace of the Lord, with a large number of devotees assembled at the AVG temple, blessed by the Acharyas. Subsequent programs continue, periodically, with the usual Long weekend camps like the 'President Day', 'Easter', 'Memorial', and 'Independence Day' and 'Thanksgiving'. Besides these camps, also conducted is 'Bhashyam' camp for adults followed by three family camps and two children camps unaccompanied by parents, in July and early part of August. The AVG offers two complimentary camps, one in August and the other on the 'Labor's day', in recognition and appreciation of its patrons. Also offered are two one-week courses, followed by an in-depth eight-week Vedanta course for adults, conducted by the Acharyas, from September to November. All camps are well attended as usual, with new attendees as well. The programs conclude with the year-end camp during Christmas holidays, followed by the laksarachna-mula-mantra japa at the AVG Temple.

AVG's attempt in every camp has been to lend clarity to all the selected topics through classes and satsangs, as exemplified by Pujya Swamiji himself, and vouchsafed in these significant words, "There is nothing more fascinating than clarity whether it is in precious stone or an idea. The crystalline clarity does attract. We need clarity in terms of priorities in life, values, attitude and finally of what IS."

### Curriculum and Teachers

'In keeping with AVG's commitment to authentic representation of the Vedic tradition, all teachers of the AVG are traditionally trained; some of them are of international repute. The purpose of the AVG is to make available the teaching of Vedanta in an authentic, traditional manner. In addition, several classical Indian disciplines of knowledge have been incorporated into the AVG programs, which are fruitful pursuits in their own right, and can also serve as aids to the study of Vedanta. Ongoing classes in Yoga, Meditation, Vedic Chanting and Sanskrit language are part of the AVG's regular curriculum.



In addition, the AVG offers special workshops in Ayurveda, the classical system of medicine, in Astrology, in Yoga, and in the performing arts of Classical Indian Dance and Music.

### **Yoga Classes**

AVG offers both ongoing classes by qualified Yoga teachers and special workshops with qualified Yoga teachers. All classes are General Level, suitable for beginners as well as continuing students. Workshops are held with a resident teacher and touring teachers. Topics include therapeutic issues, teacher training, and how to structure and maintain a Yoga practice.

### **On-site Facilities and Amenities**

There are several on-site facilities and amenities at the AVG campus for the convenience, comfort and benefit of the retreatants and visiting devotees. The following are some of them:

Bookstore ([www.arshavidya.us](http://www.arshavidya.us)), with an extensive collection of books, videos and audio related to Vedanta and allied topics; in particular, makes available the books by Pujya Swamiji (<https://tinyurl.com/yxr9g4uf>) published from Arsha Vidya Research and Publication Trust (<http://www.avrpt.com/>), Chennai, and also books by several of his Disciples. Other books made available, include on Religion, Philosophy, Arts, Music, Literature, Sanskrit, linguistics, Yoga, Ayurveda, Astrology, and many other cultural and practical topics of universal appeal and interest.

Library with select books on various related topics, helpful for the retreatants.

Yoga Studio, a world-class facility, designated to accommodate as many as 60 students, fully equipped with props and central heat and air-conditioning.

Fully equipped gym for regular exercise.

Wooded Trail (named '*Shanti Trail*') for walking, jogging and biking, in the 100-acre property, contiguous to the AVG campus.

AVG campus (located on the 14 acres of secluded land, a serene setting in the Pocono Mountains), with modern accommodations suitable to contemplative study.

Complimentary vegetarian meals, as well as tea/coffee and snacks are provided to weekend program participants and visitors.

Vedanta, Sanskrit and Chanting classes are free; room and board for resident courses, moderately charged.

### **Temple in the Vedic Tradition**

'All that is here is a manifestation of the Lord', hence 'the Lord can be invoked in any form. In keeping with its commitment to spiritual teachings, AVG is home to a shrine for Lord Dakshinamurti, the first spiritual teacher in the Vedic tradition. Qualified priests perform pujas, Vedic *samskaras* and *homas*.'

## **Anniversary Celebration**

Held in the second week of August, annually, the AVG Anniversary Celebration is attended by about thousand people consisting of devotees, students and disciples of Pujya Swamiji. Normally, the program beginning at 9.30 am and concluding by 4 pm, consists of a Music concert, Dignitary Address, Anniversary Address (by the Head of the AVG), followed by a Banquet Lunch, and ending with a Q & A Session(also conducted by the Head of the AVG).

## **Special Events**

Spread over the year, the AVG observes annually, in its Temple precincts, various Special Events, including Mahasivaratri, Gurupurnima, Pujya Swamiji's Birthday, Ganesha Chaturthi, Dipavali, and Gita Jayanti.

## **Outreach Program**

'The teachers at the AVG offer regular classes in the surrounding community, and visit different regions in North America, for short periods, to take classes and set up ongoing programs of study. There are many people who value the teachings at the AVG but are not able to attend as many classes as they would like, due to distance and/or time constraints. In order to make the teachings offered at the AVG more accessible to these people, the teachers at the AVG travel to various places. They conduct regular classes in the surrounding community, within commuting distance of the AVG. In addition, these teachers visit more distant regions in North America, for short periods, to take classes and to set up ongoing programs of study. Acharyas and teachers are available for: Introductory public talks on Vedanta; Vedanta classes; Initiation of Vedic Heritage classes for children and teens; Initiation of new 'Gita Home Study' groups; Private or group instructions in Vedic chanting; Sanskrit classes; Sessions on stress management and perspective on one's emotional life; Classes on *puja*, prayer, meditation; Yoga and Values; *Bhajans* and *Satsang*.

## **Gita Home Study and Vedanta Classes (GHS & VC)**

GHS & VC are conducted, periodically, in 75 places spread over 20 States of the U.S.A., and in 13 places, spread over six countries, outside the U.S.A.

## **Vedanta Teaching Centers in India**

Some of the Vedanta Teaching Centers, in India, are at: Rishikesh, Uttarkashi; Ahmedabad, Gujarat; Anaikatti Coimbatore, Tamil Nadu; Nagpur, Maharashtra; Secunderabad, Telangana; Surat, Gujarat.

### Self-Supported Vedanta Teaching Centers (SSVTC)

SSVTC are located at: Somerset, NJ, ([www.arshabodha.org](http://www.arshabodha.org)); SF-Bay Area, ([www.arshavidyacenter.org](http://www.arshavidyacenter.org)); Arsha Vidya, Ontario, Canada (519-938-8708); Arsha Vidya Satsanga, Houston TX ([chandra.raghu@gmail.com](mailto:chandra.raghu@gmail.com)).

### Online Vedanta Classes (OVC)

For OVC, visit/call: [www.srshakulam.org](http://www.srshakulam.org), [www.arshavm.org](http://www.arshavm.org); [www.arshadrishti.org](http://www.arshadrishti.org); [www.arshavidya.es](http://www.arshavidya.es); [www.arshavidya.org.uk](http://www.arshavidya.org.uk); South Florida (561-737-4124); Makawao, HI (808-344-0006); Alameda, CA (510-733-0467); Castro Valley, CA (510-733-0467); Rio de Janeiro, Brazil (55 21 2287-2774).

### All are Cordially Welcome

As the saying goes, '*nissvase nahi vishvasao kada ruddho bhavishyati*' – 'there is no certainty about when the inhalation will be obstructed' -- meaning, there is no certainty when the life would end. Any procrastination, therefore, in knowing oneself as *purna* -- the whole, the perfect, the limitlessly free, is fraught with needless trials and tribulations in life. There is no other means to help an individual for the removal of spiritual ignorance that causes a lot of sadness, stress and strain, than each one looking within and addressing this fundamental issue, at the earliest, through a reverential study of the *shastra* (scripture), for a period of time. The AVG is always at the service of all devotees and aspirants, cordially inviting everyone to participate in the camps and other programs/activities. Those who are not able to attend the weekend or weeklong programs, can try to attend at the AVG the first and third Saturday and Sunday classes on Meditation and Bhagavad-Gita.

### Teachers, Staff and the Management

Offering *pranams* and expressing gratitude to all its Acharyas and teachers, for their loving guidance, and unconditional support to run its various activities, with ease and comfort, the AVG gratefully recognizes and appreciates all the help and generosity of its Board Members and the supporters. Also, the staff members and other employees of the AVG rightly deserve appreciation and thanks for their support and care that helps the Management administer the *jana seva* task of running this elegant institution flawlessly, year after year. The Management is beholden to all the devotees for their continued support, love and commitment to the AVG.



## II

### **New Lecture Hall / Dining Hall Complex**

The newly opened spacious Lecture Hall and Dining Hall Complex at the AVG, aims at serving the growing number of devotees/students, seeking the Vedic Wisdom and the ancient cultural and spiritual heritage of Bharat.

With a total footage of 33,750 square feet (plus 4,680 square feet of the patio, the grand total being 38,430 square feet), the New Complex has a first floor, lobby, a patio and a partial basement. On the first floor are the main auditorium, the dining hall, the well-equipped kitchen, and a lobby. The basement has mainly the children's activity hall, storage facilities, and the mechanical/maintenance room.

### **Main Auditorium**

The main auditorium, with a sitting accommodation for 400 persons, has a professional stage, and the audio-visual system, planned by an expert audio-visual engineer, is designed in such a way as to enable the audience to hear the class lectures and see the stage through monitors from several areas. The acoustic design was planned by an expert acoustic engineer, as per whose recommendations, two front side walls were modified, and the curved ceiling front panels, and the fiber covered panels on the walls are all for acoustic purposes. Pujya Swamiji was very particular about the sound system and the acoustics; hence the acoustic panels in the hallways as well as in the dining hall were specially designed to avoid echoes. The fully equipped, professional stage, with proper spot lights and curtains, has a large projector screen which can be moved up and down automatically, and has also a wheel chair lift. The New Facility, using geothermal energy system installed for heating and cooling the system, takes the energy from the deep underground water table which is at 55 degree through energy exchangers. Also, used in the New Facility are all low energy LED bulbs for lighting purpose.

### **Kitchen, Serving, and Washing areas**

Adjacent to the spacious Dining Hall accommodating 400 retreatants is the well-furnished kitchen, with modern equipments, designed by a professional expert. The hot plates in the serving area are doubled to handle a large crowd. Also there is a salad bar, as desired by Pujya Swamiji, for those who are not accustomed to spicy Indian food. The perishable items such as cream cheese and butter are placed in the hygienic, safe, refrigerated pits. The dishwashing area is so designed as to be hidden from the public view but at the same time, convenient for people to leave their used trays and cups on the conveyor belt moving towards the dishwashing area, adjacent to the Dining Hall, where the dishwashing machine is so designed as to shred all food remnants and reduce them, along with other garbage, to one fourth of its quantity.

### **Basement, other Facilities**

The basement has a large open area for children's program as well as for overflow. There is a large kitchen storage area and a room for storing children's costumes. There is a video conference room for the AVG Board of Directors' meetings so that even those who are far away from the AVG can participate through video conference. There is also a dining room for the employees, and a large mechanical/maintenance room in the basement. There are several bathrooms located in different parts of the building, including the basement, for the convenience of the Retreatants. Wi-Fi is provided throughout the building including the patio. The entire landscaping of planting 92 trees, about 60 plants and lawn, was organised by a Board Member of the AVG. Also, earmarked, adjacent to the Dining Hall, is an Interview Room for Swamiji, where people can conveniently meet him in the New Complex itself rather than having to go all the way to his cottage.

### **Initiation of the Project and Support**

Decade ago, an ardent devotee who had been attending Pujya Swamiji's classes and expressed her wish to have an auditorium in the name of her late husband, also made a sizable offering to Pujya Swamiji for the purpose. This seed money created a *sankalpa*, for the present New Complex, in Pujya Swamiji, who arranged to have a suitable design and the required permits, and Dr. Ashok Chhabra (Swami Jnanananda), a senior student and disciple, was entrusted with the responsibility of supervising the project. The New Complex would not have been possible without the unstinted labour of love of two elderly and prominent Board Members of the Gurukulam. Committed to see the successful completion of Pujya Swamiji's vision, not only did they themselves munificently donate for this New Complex, but also worked hard to raise funds for the entire project. Many other donors were also prompted to donate on account of their untiring fund-raising endeavours.

## **III**

### **Remembering the Founder of AVG**

As far back as 1893, Swami Vivekananda unfurled the banner of Vedanta in the West, and also made Yoga familiar to the Westerners through his well-known treatise on '*Raja Yoga*' (1895). Following the trail blazed by the great Swami, over a period of more than a century, many more personages and institutions in the U.S have also been doing good work in this direction, and the contribution of Pujya Swamiji, in this regard, is quite considerable. For decades, in India and around the world, Pujya Swamiji worked tirelessly disseminating the Vedic Knowledge, through his well-established institutions, both in India and the U.S. He also took keen interest in providing Yoga training to the aspirants through qualified Yoga teachers in the AVG.

Personally speaking, the author met Pujya Swamiji for the first time while participating in a program in Washington in 1993, marking the celebration of the centenary of Swami Vivekananda's Appearance at the World's Parliament of Religions, Chicago. While Pujya Swamiji spoke eloquently on the occasion, the author had the privilege of paying homage to Vivekananda. Later, in the year 2000, participating in the 'UN Millennium Peace Summit' at New York, he also had the privilege of visiting the AVG (along with other monastic delegates to the Summit from India), where all were formally honoured by Pujya Swamiji. Since then, the author had several occasions to visit the US, from time to time, to attend various programs and conferences. He could also attend, often, the anniversary celebrations and other programs at the AVG, and every time Pujya Swamiji and the Gurukulam have been very kind, helpful and supportive during his visit and stay. Whatever little knowledge of Vedanta he has gained is solely due to his participation, from time to time, in the lecture programs and Vedanta classes conducted by Pujya Swamiji and his senior disciples who are the Acharyas at the AVG. The author just tries to visualize, how overjoyed Swami Vivekananda would have been if he were to visit the AVG, to see the commendable work done for over three decades, in dissemination of the Vedic Knowledge, and the Hindu Dharma! In this context, let Pujya Swamiji's words speak: "Swami Vivekananda is looked upon by an informed Indian as a person who enshrined in himself all that is true and noble of the spiritual heritage of Bharat. His vision to make everyone see the beauty of oneness, love and harmony, backed by his tireless efforts to actualize it, is getting unfolded all over the world not only through the Mission and Order he founded but also through various other individuals and institutions who owe to Swamiji's vision for their inspiration..." These significant lines, revealing the source of inspiration behind the great work done by the AVG, are from Pujya Swamiji's Benediction to the 6<sup>th</sup> Edition of the author's book on Swami Vivekananda ([www.vivekanandagospel.org](http://www.vivekanandagospel.org)), commemorating Swamiji's 150<sup>th</sup> Birth Anniversary (2013)!

As we know, Pujya Swamiji, a distinguished Vedantic teacher par excellence, taught Vedanta in India for decades and around the world since 1976. Under Pujya Swamiji's guidance, various centers of Vedic teaching were founded around the world – two primary centers in India at Rishikesh and Coimbatore, and one in the U. S., and also by his students, more than 100 centers in India and the world over, which carry on the same tradition of Vedantic teaching. In the significant words of Sri Gurumurthy (<https://tinyurl.com/y64rc9lm>), "Pujya Swamiji was undoubtedly one of the greatest teachers of Vedanta in modern times. A teacher of teachers, he turned out more than hundred disciples who are renunciates and are highly respected as scholars and teachers in his tradition. In addition to teaching, Pujya Swamiji also initiated and supported various philanthropic efforts through the 'All India Movement for Seva.' But the greatest contribution of Pujya Swamiji was the creation of the 'Hindu Dharma Acharya Sabha' (2003), which has emerged as the legitimate voice of the Hindus at the global level."



## Reverential Homage to the Founder

As we remember Pujya Swamiji on the occasion of the 4<sup>th</sup> anniversary of his *mahasamadhi* (September 23, 2019), we pay our reverential homage to his hallowed memory, with a prayer that we may be enabled to live up to his teachings. May we also constantly remember his laconic but significant *mahavaakya* (great saying): “All that is here is Ishwara”, and dedicate ourselves for the service of Ishwara in everyone and everything, and be blessed thereby. *Harih Om Tat Sat.*

*(Acknowledgement: The first and second part of this write up, besides drawing the related material from the available AVG literature, are mainly based on the introductory talks by Sri Suddhatma Chaitanya, General Manager, and Dr. Ashok Chhabra (Swami Jnanananda), Board Secretary, on the 33<sup>rd</sup> Anniversary Celebration of the AVG, on 11 August, 2019. – Swami Jyotirmayananda).*

### **Arsha Vidya Research and Publication Trust announces**

Arsha Vidya Research and Publication Trust, Chennai - offers books, audios, videos and ebooks on the following platforms:

- 1) Online purchases on our website [www.avrpt.com](http://www.avrpt.com) - books and pen drives of Pujya Swamiji's talks.
- 2) Our APP 'Teachings of Swami Dayananda' - a free download from Google Playstore for Android and I-phones offers online purchase of e-books, audios and videos.
- 3) E-books are also available on AMAZON Kindle.
- 4) Kindle ebooks provide paperback version through a print-to-order facility which can be ordered on Amazon..

We welcome you to use any of these facilities to avail of Pujya Swamiji's Teachings.

#### **For more details please contact:**

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## AIM FOR SEVA ALL-INDIA MEET Rishikesh, Uttarakhand

31<sup>st</sup> October 2019 and 1<sup>st</sup> November 2019



As we enter 20 years of service to society, AIM for Seva organised an All-India Meet at the Swami Dayananda Ashram, Rishikesh, Uttarakhand on 31<sup>st</sup> October 2019 and 1<sup>st</sup> November 2019. The objective was for our students to know the depth and strength of our movement and the impact our service has on ground—16 states and 104 Chatralayams.

Also, the top management and the field coordinators of AIM for Seva wanted to seek the blessings of the founder of the movement at his *Adhishtanam* in Rishikesh and to renew their commitment to continue Seva of educating rural India in the years to come.

The All-India Meet saw enthusiastic participation of our student beneficiaries and coordinators, hostel wardens, donors and staff from the Swami Dayananda Ashram, Rishikesh, staff from AIM for Seva's central office in Chennai and other local supporters and volunteers.

The ever gracious staff at the Swami Dayananda Ashram, Rishikesh, threw open the Ashram's doors to 230 people from across India. We thank them for their support in making this event a huge success.



## Major Highlights



**Anugraha Bhashanam:** In his *Anugraha Bhasanam*, Swami Sakshatkrtananda Saraswati ji, Vice Chairman of the Swami Dayananda Ashram, Rishikesh, Uttarakhand extolled our students to follow the path of our founder by incorporating *tapas* as part of their daily regime.



**AIM for Seva flies high:** The oldest participant in the balloon release programme was Swami Suddhananda Saraswati ji, Chairperson, Swami Dayananda Ashram, Rishikesh, Uttarakhand.



**Bhandara:** On 31<sup>st</sup> October 2019, AIM for Seva sponsored a *Bhandara* for 200 sadhus. One of the lasting legacies of the Swami Dayananda Ashram, Rishikesh is the *Bhandara*. Our founder, Pujya Swami Dayananda Saraswati not only kept the doors of the Rishikesh Ashram wide open for seekers from across the globe but he also personally loved to feed everyone.



**Cultural programmes:** An entire day (31<sup>st</sup> October 2019) was devoted to various cultural programmes performed by students from our Chatralayams across India. Highlights included *lezim* drill, *Ghoomar* (circle dance), *bhajans* and patriotic dances by our Chatralayam students.



### New hostel building inauguration in Rishikesh

A new hostel building for girls was inaugurated in Rishikesh with Dr. Pranav Pandya ji, Head, Gayathri Parivar, Shanthi Kunj, Haridwar being the Chief Guest on the occasion. This Chatralayam can accommodate 50 girls. **Land donors** - Smt. Vijaya Viswanath and Sri. Nagesh and the Punjab Association, Chennai. **Building donors** - The building is donated in loving memory of Smt. Sanjogta and Sri. Shyam Oberoi, USA.





## 4th Swami Dayananda Saraswati Memorial Lectures

10th National Conference Organised  
by Arsha Vidya Vikas Kendra  
6th-8th February 2020



**His Holiness Pujya Swami Dayananda Saraswati Ji** (1930-2015) (**Padma Bhushan 2016**) had touched the lives of many scholars, intellectuals and freethinkers in India and abroad with his unfoldment of the Vedanta and allied scriptures/literature. AVVK being a small link in continuing that *parampara* is organising the **4th Swami Dayananda Saraswati Memorial Lectures** at national level in his **Rishikesh** ashram, on various Indological topics, inviting scholars to participate, especially those who have been associated with Pujya Swamiji's work.

### Topics

1) Vedas, 2) Vedangas, 3) Upanishads, 4) Buddhism, 5) Sanskrit Literature, 6) Epics - Ramayana and Mahabharata, 7) Bhagavadgita, 8) Women in India 9) Puranas, 10) Dharmasastras, 11) Indian Philosophical Systems, 12) Essential of Vedanta, 13) Vedanta and some Contemporary Issues, 14) Vaishnavism 15) Aurobindo Philosophy, 16) Ethics and Values, 17) Corporate Ethics, 18) Indian Hymnology, 19) Prakrit Literature, 20) Bhakti Movement, 21) Religious/Philosophical Literature, 22) Indian Temple-architecture, 23) Yoga and Ayurveda

### Participation details

Faculties of the Universities, Research Scholars, Independent Researchers, Scholars, Authors are invited to participate in the Conference.

### Submission of Abstract

Abstracts not exceeding 500 words along with Registration Form may be sent by email only to [atmaprajna@gmail.com](mailto:atmaprajna@gmail.com) to reach by **31st December, 2019**.

### Submission of Final Paper

The final paper in around 3,000 words (around ten A4 pages) may be sent by **1<sup>st</sup> February 2020** by email to [atmaprajna@gmail.com](mailto:atmaprajna@gmail.com). The hard copy should be delivered personally in the venue in **Swami Dayananda Ashram, Rishikesh**.

### Venue

Swami Dayananda Ashram  
Dayananda Nagar, Muni ki Reti  
Via Rishikesh - 249 201  
UTTARAKHAND

### Director of the Conference

**Swamini Atmaprajnananda Saraswati**  
Founder Acarya, Arsha Vidya Vikas Kendra  
e-mail - [atmaprajna@gmail.com](mailto:atmaprajna@gmail.com)  
website - [www.arshavidya.net](http://www.arshavidya.net)

# **Arsha Vidya Gurukulam** **(Sruti Seva Trust), Anaikatti**

**announces**  
**a four-day retreat on**  
**Twenty Values in Bhagavad Gita**  
**By**



**Swami Veditatmananda Saraswati**

**Dates** - 15<sup>th</sup> December 2019 to 18<sup>th</sup> December 2019

The classes start from 0900 am on 15<sup>th</sup> December. Orientation session will be on 14<sup>th</sup> December at 800 pm.

Retreat includes Vedanta classes, meditation and satsang.

On 18<sup>th</sup> December, there will be a valedictory function for the students of 108 day course.

Retreat will conclude with satsang on 18<sup>th</sup> December at 0800 pm.

For more information, please contact our camp co-ordinator Mrs. Padma at  
82776 33474 or send an email to [guestcontactavg@gmail.com](mailto:guestcontactavg@gmail.com).

## Level 01 Workshop on Vedic Astrology

This will be a Seven day Level 01 Workshop on Vedic Astrology conducted by Swami Jagadatmananda Saraswati. The medium of instruction will be English.

Vedic Astrology Workshop Level 01.

Duration: From 4th January 2020 Saturday 8PM to 11th January 2020 12.30PM.

Eligibility: Interest in learning Vedic Astrology and understanding of English.

The workshop will cover the following topics:

1. How to use a Panchanga (almanac)
2. Basic concepts of Predictive Astrology
3. Stellar theory
4. Planets and significations
5. Rashis and significations
6. Gochara phala
7. Dasa-bhukti phala
8. Important yogas
9. Notable Doshas and
10. Vedic remedial measures.

Swami Jagadatmananda Saraswati has 25 years of experience in teaching and predictive astrology, and he was appreciated and blessed by Pujya Swami Dayananda Saraswati for his expertise in Vedic Astrology and Prasna Jyothisha.

You can register for the retreat through our website:

<https://arshavidya.in/>

Email : office@arshavidya

Please contact for more details:

91-422-2657001

9442646701



## Book of Enlightening Laughters

Collection of Stories & Anecdotes From the Talks of Swami Dayananda Saraswati.  
(Sri Swami Dayanandaji's lectures)

### 005 SAGE'S TEMPLE Vs KING'S TEMPLE

In this historic incident, meditation is revealed as the highest form of worship. Every ancient temple in India has a story behind it. One such temple in South India has a particularly interesting story relevant to the significance of mental worship as opposed to physical and oral worship.

Meditation is a form of mental worship, whereas physical worship refers to rituals and oral worship involves prayer, chanting, and other forms of praise. Although we do not know if this story is true, it does serve to highlight the efficacy of meditation as a form of worship and devotion.

We are told that the story is a historical one, involving the king of a small domain who kept his people occupied by building temples when they were not engaged in agricultural matters. Building temples was a way for them to earn their food and was a kind of service also. Therefore, this king had a few temples under construction all the time. Having completed one huge temple, the king arranged for its consecration. Until the consecration takes place, a temple is only a place. Even though it looks like a temple, it is not a temple until it is consecrated. Thus, consecration is a very significant and elaborate ceremony in which the idol is installed and the deity is invoked in it. This invocation involves performing various religious ceremonies or rituals, and the completion of these rituals makes the structure a temple. Once the consecration is done, the idol is worshipped as the Lord and is, therefore, an altar of worship. No one worships an idol as such; one only worships the Lord for which the idol is but a symbol. Invoking the deity in the idol is what makes the idol a symbol of worship.

The date and time of consecration is also very important. For instance, a temple should be consecrated only when the sun is in the northern hemisphere. Certain days of the month, according to the movement of the moon, are auspicious and others are to be avoided. Thus, based on such astrological data, the most auspicious date and time were set for the consecration of the temple.

Because attending and participating in the consecration of a temple is considered to be a great blessing, thousands of people were expected and all the necessary preparations were made.

The night before this great event was to take place the king did not sleep; he merely dozed. He was in that particular state that is neither dream nor sleep but in between, the state in which one may have premonitions.

In this particular state, the king saw a Swami sitting under a tree. This Swami had also built a temple that was to be consecrated on the same day that was fixed for the consecration of the king's temple. And the king was being commanded, as though by the Lord, to set another day for his temple's consecration.

Because the king saw this entire dream-like situation vividly, he could not dismiss it as a meaningless dream. Therefore, he talked to his minister to find out whether there could be any truth to it. He told the minister that he had seen a hill-like place, and a swami sitting under a tree beside a pond. Having been given a detailed description by the king, the minister went out and, only a few miles away, found the very place and the Swami described by the king, sitting under a tree with eyes closed in meditation. The minister returned and reported all this to the king.

The king then went to the Swami and prostrating, he addressed him. But the Swami's eyes remained closed. Then the king said, "Swami, I have to talk to you about something. Please listen." The Swami opened his eyes. The king introduced himself and told the Swami his story. "I have built a temple and I am going to have the consecration today. It is a good day, an auspicious day. But, last night, I had a vision in which I was told that I should have the consecration on another day because it seems you also have built a temple. Is it true?"

"Who told you this?" the Swami asked.

"I felt it was the Lord, Lord Śiva, telling me. But it may be just a dream," the king replied.

"It is true that I have built a temple" the Swami said, "but it is not complete and the consecration indeed is today."

"Where is the temple you have built?" the rājā then asked.

"It is all here," the Swami replied, touching his head.

"When did you start building this temple?" was the king's next question.

"Twenty years ago," the Swami said. "Twenty years ago I planned the temple and then brought all the stones here and dressed them one by one. I built the entire temple and even sculpted all these idols. It was a big job that has taken me twenty years. And, still, I have not finished. Because the date for the consecration has already been fixed for today, I am extremely busy now. Therefore please come some other time." The Swami then closed his eyes and resumed doing what he had been doing -- putting the finishing touches on his temple!

The King arranged another date for the consecration of his own temple and, after it was over he again approached the Swami and asked, "Did the consecration of your temple go off well?"

"Oh, it went off very well indeed; it was wonderful," the Swami replied.

The king then asked the Swami for the plans of his temple and the Swami gave them to him. The king then built another temple but this time according to the plans the Swami had given him. He also had it consecrated by the Swami. This, then, is the story of the temple that still stands near Tiruvallur, outside Chennai.

The temple that was originally a mental act of worship was the preferred temple since the Lord as much as told the king to forget his own temple. Perhaps the Swami told the king to come some other time, when he was not busy building his temple, to make the king understand that what is done mentally is not less real than a physical or oral act of devotion.

Whether the story is true or not, there is a special beauty about it. An act of devotion is purely an attitude. Therefore, all you require is this attitude and commitment and you will see how real it is. Mental worship can, in fact, be most efficacious. To make it efficacious, you have to avoid distractions and, for this, there are certain methods to be followed. To just sit and meditate does not work. But if you live a life of prayer, involving physical and oral forms of worship, you will find that meditation or mental worship is the most efficacious of all.

Compared to praising and repeating the Lord's name aloud or in a whisper, mental worship or meditation (in this order) is better.





## ARSHA VIDYA GURUKULAM

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### NEW YEAR PUJA

A Special **Abhisheka and Puja** will be performed at the Gurukulam on **Wednesday, January 1, 2020** to invoke the blessings of **Lord Medha Dakshinamurti** for the welfare of all.

We welcome you to participate in the puja on that day and begin the New Year with the blessings of **Lord Medha Dakshinamurti** and **Pujyasri Swami Dayananda Saraswati**.

#### PROGRAMME

|                    |     |            |
|--------------------|-----|------------|
| Ganapati Homa      | ... | 04-00 AM   |
| Nitya Puja         | ... | 05-30 AM   |
| New Year Puja      | ... | 10-00 AM   |
| Anugraha Bhashanam | ... | 11-30 AM   |
| Diparadhana        | ... | 12-00 Noon |
| Prasadam           | ... | 12-30 PM   |

**P.S.** Please send your puja offering Rs. 251/- to reach us on or before 31-12-2019. Use the form given below. Please make your Cheque or DD payable to **Sruti Seva Trust, Coimbatore**. Alternatively amount can be transferred for the Credit of **Sruti Seva Trust** to Indian Overseas Bank, Chinna Thadagam Branch, A/c. No. 064301000007129. IFS Code IOBA 0000643. In case of Electronic Transfer please intimate details over E-mail at **office@arshavidya.in**. You may also be one of the sponsors of the day by offering Rs. 5000/- or more.

*Arsha Vidya Gurukulam wishes you a Happy New Year*

#### PUJA OFFERING

Enclosed is my offering for the NEW YEAR on 01-01-2020

Name (IN BLOCK LETTERS)      Nakshatra      Gotra

1..... }  
 2..... } Rs. 251/-  
 3..... }  
 4..... } Rs. 251/-

My Address (IN BLOCK LETTERS).....

Phone..... Mobile..... E-mail.....

Cheque / DD No..... Bank..... Date.....

### *Arsha Vidya Newsletter*

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GuruPeyarchi Puja At AVG





Skanda-shashti Puja At AVG October 2019