



# *Arsha Vidya Newsletter*

*Rs. 15/-*



'Jnaneshvari during Navaratri at AVG'





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# Mundaka

## Mantra 7 & 8

यः सर्वज्ञः सर्वविद् यस्यैष महिमा भुवि ।  
दिव्ये ब्रह्मपुरे ह्येषः व्योमन्यात्मा प्रतिष्ठितः ॥ २ ॥ २ ॥ ७ ॥

मनोमयः प्राण शरीरनेता  
प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।  
तद्विज्ञानेन परिपश्यन्ति धीराः  
आनन्दरूपममृतं यद्विभाति ॥ २ ॥ २ ॥ ८ ॥

yaḥ sarvajñaḥ sarvavid yasyaiṣa mahimā bhuvi.  
divye brahmapure hyeṣa vyomanyātmā pratiṣṭhitaḥ. (2.2.7)

manomayaḥ prāṇa śarīranetā  
pratiṣṭhito'nne hṛdayaṁ sannidhāya.  
tadvijñānena paripaśyanti dhīrāḥ  
ānandarūpamamṛtaṁ yadvibhāti. (2.2.8)

yaḥ -- this; sarvajñaḥ -- all-knowledge in general;  
sarvavid -- who knows everything in detail;  
yasya-- whose; eṣaḥ -- this; mahimā -- glory;  
bhuvi -- on the earth; eṣaḥ -- this; ātmā -- self-evident self;  
hi -- indeed; pratiṣṭhitaḥ -- abides; vyomani -- in the space;  
divye -- that is shining; brahmapure -- in the buddhi  
manomayaḥ -- he has the mind as upādhi;  
prāṇa-śarīra-netā -- who leads the subtle body;  
anne-- in the physical body; pratiṣṭhitaḥ -- abides;  
hṛdayam -- buddhi; sannidhāya -- taking as the basis;  
tad -- that; vijñānena -- by knowing;  
dhīrāḥ -- the thinking people; paripaśyanti -- clearly recognise;  
amṛtam -- immortal; ānandarūpam -- of the nature ānanda;  
yad -- which; vibhāti -- shines always

This self is all-knowledge in general and knows everything in detail. It is his glory in the world. The self-evident self abides in the space in the buddhi, which is conscious.

The self has the mind as upādhi, which leads the subtle body; it is the basis for the buddhi and abides in the physical body. By knowing that self the discriminative people clearly recognise that immortal Brahman which is of the nature of ānanda and which shines always.



**Yah sarvajñaḥ sarvavit:** the one who knows everything in general as well as everything in detail. These two words reveal Parameśvara. Even a person who has knowledge of the ātman can be called sarvajña because he knows everything as Brahman, and that Brahman is he. But he cannot be said to be sarvavit. The knowledge of everything in detail is possible only when there is no need to operate a means of knowledge. Operating a means of knowledge implies prior ignorance which one has to destroy. Īśvara does not need to operate a pramāṇa because his knowledge is not gathered knowledge. He alone can be sarvavit.

*Yah sarvajñaḥ sarvavit: the one who knows everything in general as well as everything in detail. These two words reveal Parameśvara.*

There are two types of ignorance, mūlāvidyā, primary ignorance and tūlāvidyā, secondary ignorance. The former pertains to the self and the latter is of various other things in detail. A wise person does not have mūlāvidyā. But he continues to have tūlāvidyā, so he is not sarvavit. This difference is due to the difference in upādhi. Therefore, even after enlightenment there will be a difference between the immediate meaning of the word 'jīva,' and the immediate meaning of the word 'Īśvara'. In the implied meaning alone there is no difference.

*The knowledge of everything in detail is possible only when there is no need to operate a means of knowledge. Operating a means of knowledge implies prior ignorance which one has to destroy. Īśvara does not need to operate a pramāṇa because his knowledge is not gathered knowledge. He alone can be sarvavit*

Some people think that this implies difference as well as non-difference. It is likened to a tree, in which there are differences in the form of branches, leaves and so on, and at the same time there is non-difference in that it is a single tree. It is the contention of bhedābheda-vāda. It is not acceptable because the difference is due to an upādhi that is mithyā. So the difference also becomes mithyā. Empirically there are seeming differences, but the vastu is one and, therefore, there is advaita-siddhi, non-duality. When satya and mithyā are not clearly understood, one ends up in bhedābheda-vāda.

*There are two types of ignorance, mulavidya primary ignorance and tulavidya secondary ignorance. The former pertains to the self and the latter is of various other things in detail.*

**Yasya eṣaḥ mahimā bhuvi:** this is his glory on the earth. Being the cause of creation, sustenance and dissolution is his glory. The sarvavit alone is manifest in the form of the jagat, and, therefore, his glory is manifest, very well-known, in the form of the five elements and infinite elementals. The omniscience of Īśvara alone is manifest as the sun, moon, stars and all other various forms that are his glory on this earth. One's mind, senses, body and everything else are also his glories; one has not created any one of them. Eṣaḥ means that which is very well-known to one through perception. It is very well-known for people who can appreciate it.

*When satya and mithyā are not clearly understood, one ends up in bhedābheda-vāda.*

What is that well-known glory of Īśvara? Śaṅkara says a few words<sup>93</sup> on this: Because of whose mandate alone, the earth etc., remain in their orbits in order; because of whose mandate the sun and the moon go on moving non-stop day after day like a wheel; because of whose mandate alone the ocean remains as ocean, keeping its limit and not swelling further; because of whose mandate what is not supposed to move does not move, like the mountains which do not walk around, and what is supposed to move moves, like the wind; because of whose mandate alone the seasons do not interchange their time, and occur in keeping with an order, and the movement of the sun towards the northern and southern directions also does not change; and because of whose mandate alone the agents of action, the actions and the results of action do not transgress their time, that is the glory of Īśvara. It is in the form of order that is Īśvara. If a seed is sown and if it is supposed to bear fruit only after six years, then one has to wait for six years. Action produces results only in time. It is the rule. If one can interfere in the plant biology and produce extra results, that is also within the order alone. The kidney and liver do not exchange their jobs. Therefore, everything has an order. It is Īśvara's glory on this earth.

The immediate meaning of the word 'tat' is well established here as Īśvara who is the cause of everything, who is sarvajña and sarvavit, manifest in these various forms. The 'given' is non-separate from the 'giver'. Now the śruti talks about the immediate meaning of the word 'tvam' as 'manomayaḥ prāṇa-śarīranetā'. The same Īśvara alone is in the form of the mind, and is the one who leads the subtle body from one physical body to another.

**Divye brahmapure vyomni hyeṣa ātmā pratiṣṭhitāḥ :** this self-evident ātmān abides in the space in buddhi, the city of Brahman. It does not mean that the buddhi is a location where ātmān is seated. Buddhi is the place where ātmān can be known, because ātmān manifests there in the form of caitanya. Buddhi is called brahma-pura, where Brahman exists, meaning, Brahman is recognised. Nowhere else one can recognise Brahman. Brahman exists in the buddhi as awareness in every thought as well as in the space of awareness that is free from thoughts as a sākṣin, witness, of both cognition and the absence of it. Brahma-pura is not brahma-loka. The word 'vyoman' is used to point out cidākāśa, the space obtaining in buddhi. 'In the space of one's buddhi,' means in the buddhi. Like everything is accommodated in space, thoughts are accommodated in the consciousness obtaining in the buddhi. That consciousness is called cidambara. In the temple of Cidambaram, Lord Śiva dances in the form of the whole creation. In the warp and woof of consciousness which is ātmān, the fabric of the jagat is woven. Consciousness is the truth of both jīva and Īśvara. This is a mahā-vākya.

*Buddhi is the place where ātmān can be known, because ātmān manifests there in the form of caitanya. Buddhi is called brahma-pura, where Brahman exists, meaning, Brahman is recognised. Nowhere else one can recognise Brahman. Brahman exists in the buddhi as awareness in every thought as well as in the space of awareness that is free from thoughts as a sākṣin, witness, of both cognition and the absence of it.*

93 यस्य इमे द्यावा-पृथिव्यौ शासने विधृते तिष्ठितः । सूर्याचन्द्रमसौ यस्य शासने अलात-चक्रवद् अजस्रं भ्रमतः । यस्य शासने सरितः सागराश्च स्वगोचरं नातिक्रामन्ति । तथा स्थावरं जङ्गमं च यस्य शासने नियतम् ।

तथा च ऋतवोऽयने अब्दाश्च यस्य शासनं नातिक्रामन्ति । तथा कर्तारः कर्माणि फलं च यच्छासनात् स्वं स्वं कालम् नातिवर्तन्ते स एष महिमा ( मुण्डक भाष्यम् )

-to be continued

## Vedanta Dindimah With the Glossary Tattvaparakasika

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

न जीवब्रह्मणोर्भेदस्फूर्तिरूपेण विद्यते ।  
स्फूर्तिभेदे न मानं स्यात् इति वेदान्तडिण्डिमः ॥६३॥  
na jīvabrahmaṇorbhedassphūrtirūpeṇa vidyate ।  
sphūrtibhede na mānaṁ syāt iti vedāntaḍiṇḍimahaḥ ॥63॥

जीवब्रह्मणोः jīvabrahmaṇoḥ - between the individual and Brahman, भेदः bhedaḥ - the difference, स्फूर्तिरूपेण sphūrtirūpeṇa - in the form of knowingness, न विद्यते na vidyate - (is) not there, स्फूर्तिभेदे sphūrtibhede - with reference to the difference in the knowingness, मानम् mānam - means of knowledge, न स्यात् na syāt - is not there, ----

There can be no difference between the individual and Brahman in terms of knowingness, because there is no way of establishing (using a means of knowledge) the difference in terms of knowingness between them, declares Vedanta. (63)

न जीवब्रह्मणोर्भेदः प्रियरूपेण विद्यते ।  
प्रियभेदे न मानं स्यात् इति वेदान्तडिण्डिमः ॥६४॥  
na jīvabrahmaṇorbhedaḥ priyarūpeṇa vidyate ।  
priyabhede na mānaṁ syāt iti vedāntaḍiṇḍimahaḥ ॥64॥

जीवब्रह्मणोः jīvabrahmaṇoḥ - between the individual and Brahman, भेदः bhedaḥ - the difference, प्रियरूपेण priyarūpeṇa - in the form of joy, न विद्यते na vidyate - (is) not there, प्रियभेदे priyabhede - with reference to the difference in the joy, मानम् mānam - a means of knowledge, न स्यात् na syāt - is not there, ----

There can be no difference between the individual and Brahman in terms of joy, because there is no way of establishing (using a means of knowledge) the difference in terms of joy, declares Vedanta. (64)

न जीवब्रह्मणोर्भेदः नाम्ना रूपेण विद्यते ।  
नाम्नो रूपस्य मिथ्यात्वात् इति वेदान्तडिण्डिमः ॥६५॥  
na jīvabrahmaṇorbhedaḥ nāmnā rūpeṇa vidyate ।  
nāmno rūpasya mithyātvāt iti vedāntaḍiṇḍimahaḥ ॥65॥

जीवब्रह्मणोः jīvabrahmaṇoḥ - between the individual and Brahman, भेदः bhedaḥ - the difference, नाम्ना nāmnā - by name, रूपेण rūpeṇa - by form, न विद्यते na vidyate - is not there, नाम्नः nāmnaḥ - name, रूपस्य rūpasya - form, मिथ्यात्वात् mithyātvāt - being unreal, ----

There can be no difference between the individual and Brahman in terms of name and form, because the latter are unreal, proclaims Vedanta. (65)

न जीवब्रह्मणोर्भेदः पिण्डब्रह्माण्डभेदतः ।

व्यष्टेस्समष्टेरेकत्वात् इति वेदान्तडिण्डिमः ॥६६॥

na jīvabrahmaṇorbhedaḥ piṇḍabrahmāṇḍabhedataḥ ।  
vyaṣṭessamaṣṭerekatvāt iti vedāntaḍiṇḍimahaḥ ॥66॥

जीवब्रह्मणोः jīvabrahmaṇoḥ - between the individual and Brahman, भेदः bhedaḥ - the difference, पिण्डब्रह्माण्डभेदतः piṇḍabrahmāṇḍabhedataḥ - because of the difference between the individual and the universal bodies, न na – (is) not there, व्यष्टेः vyaṣṭeḥ - the individual body, समष्टेः samaṣṭeḥ - the universal body, एकत्वात् ekatvāt - being one and the same, ----

There can be no difference between the individual and Brahman because of the difference between the individual and the universal bodies, because both of them are one and the same --- thus proclaims Vedanta. (66)

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।

जीवन्मुक्तस्तु तद्विद्वान् इति वेदान्तडिण्डिमः ॥६७॥

brahma satyaṁ jaganmithyā jīvo brahmaiva nāparaḥ ।  
jīvanmuktastu tadvidvān iti vedāntaḍiṇḍimahaḥ ॥67॥

ब्रह्म brahma - Brahman, सत्यम् satyam – (is) the Reality, जगत् jagat - the world, मिथ्या mithyā - (is) unreal, जीवः jīvaḥ - the individual, ब्रह्म एव brahma eva - Brahman alone, अपरः aparaḥ - other, न na – no, तद्विद्वान् तु tadvidvān tu - one who knows That, जीवन्मुक्तः jīvanmuktaḥ - liberated while living, ----

Brahman alone is real, whereas the world is unreal. The one who knows That is indeed liberated even while living ---- proclaims Vedanta. (67)

to be continued...



# 24x7 MEDITATION

- Swami Shuddhabodhananda Saraswati

## 24x7 Services

In this modern age more and more round the clock services called 'twenty-four by seven' services are provided every-day of the year. In commerce and industry etc. it is possible for a group of committed people to offer such a service round the clock?

## Is 24x7 Meditation possible?

So far so good. But can a mumukshu take to 24x7 meditation? Is it ever practical? What about attending the bare minimum needs of one's body such as bathing, clothing, eating, sleeping etc.? Without these how can the body be kept in a working condition even to take to meditation?

Yes, it looks just impossible. Yet, it can be done. It is in practice since the Vedic age. Presently, in and through what we do, experience and know, our mind is totally preoccupied with what is done, experienced, known and the world of plurality that we encounter with. All that the aadhyatmic lore tells us is to shift and focus our attention on that ultimate principle which enables all our preoccupations and which is the basis of the entire srishti (Creation). The Chhandogyopanishad declares: Certainly all this is Brahman (13.4.1). This is the gist of all Upanishads without an exception.

All that needs to be done is to keep the constant and consistent vision that everything and everyone is Brahman/atma in and through all that we do including sleep. There is nothing else whatsoever other than Brahman. This is setting right our distorted vision by discarding all the erroneous notions that we are engrossed in .

## Scriptural Pramaana for 24x7 Meditation

Consider the following scriptural passages that aim at such mediation round the clock.

i)'Oh Arjuna, be steadfast in the vision that whatever that you do, eat, perform as sacrifice, give in charity or you are going to do is atma' (Yogavasishtha Ni.Pu. 54.22). This statement is similar to a verse in the Bhagvadgita (9.27) with a slight difference. Here, Lord Krishna says, 'offer all these to me'. This shows that the true offering to Ishvara is to have the steady knowledge all along that everything is Brahmasvarupa.

ii)Thoroughly worship the 'bodha-linga' (chit-svarupa-linga) by all perceptions, experiences, and sense-enjoyments according to the occasion.' (Lord Shiva to sage Vasishtha, Yo.Va.Ni.Pu.39.6). This includes all that we do round the clock including the sleep.

i)'Wherever the mind goes there occur Samadhi effortlessly when the identification with the body disappears and Brahman is known directly' (Saraswati Rahasyopadishad, 66, Drik Dishya Viveka, 30). This teaching is by Goddess Sarasvati to Sage Ashvalayana. Sri Bharatitirtha has commented on it in his text Drik Dishya Viveka.

### **24x7 Meditation in 'Shatashloki '**

Bhagavatpujyapada Shankaracharya describes in 'Shatashloki ' how a Brahmajnani conducts himself in the world. His outlook can serve as an inspiration to mumukshus to take to meditation round the clock as a means. In his 'Shivamanasa puja' also Acharya has described our all activities as an act of worship of Lord Shiva.

Here is the vision of a Brahmajnani while interacting with the world (Shatashloki, 12-13). 'While walking he thinks, " I am a wave in the all pervasive ocean of atma". (Just as a wave is not different from the oceanic water, so I am not different from atma that is the ocean of chit). While sitting he thinks " I am a bead in the form of jiva strung in the string of knowledge principle (chit or Hiranyagarbha)" . During the perception he observes, "Oh, I am happy because I got darshana (vision) of atma". (In every perception, there is an eminent manifestation of chidabhasa or reflected chaitanya which illumines the thought and objectifies the perceived entity. This chidabhasa is considered as 'atmadarshana' because it is the replica of chit- atma. This can be extended to all our activities because without the relevant thoughts or active participation of the mind, no action can take place. Chidabhasa is inevitable in all thoughts). "During the deep sleep, I am immersed in the ocean of happiness that is my true nature", so he thinks before going to sleep and after waking up." Certainly, the mumukshu who spends 'his life like this abides in pratyagatma' (verse-12).

'This perceived jagat is a part of Virat, the presiding deity of macrocosmic embodiment. (Therefore he has no contempt, censure, intolerance or envy towards it). This jagat functions on account Chit (atma) that is superior to all pranas abiding inside. By that Chit only everything is known. This atma is neither the doer (karta) nor the experiencer (bhokta) like the sun. Thus knowing, he who is endowed with scriptural knowledge and direct cognition of atma (aparoksha-jnana) conducts his life in contemplation of Paramatma/Brahman. (Wherever his mind goes, there he cognizes Paramatma)' – verse 13).

### **24x7 Worship in 'Shivamanasa-puja'**

'Shivamanas-puja', first envisages the individual as Lord Shiva with his paraphernalia. Then all activities at all the time everyday are offered to Lord Shiva as a worship. 'Oh Lord, my atma is you. My buddhi (intellect) is Goddess Parvati. All my vital airs (pranas) are your attendants. This physical body is your abode. All my sense-experiences are worshipful offering to you. My sleep is the state of Samadhi – absorption in your true nature. You being all pervasive, all my walking is circumambulating you. All of my talks are your hymns. Oh, Shambhu, all that I do at all the time is your propitiation.'

The consistent practice of above awareness can lead to continuous meditation.

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[Excerpts compiled by Jayesh Sohoni from the teaching of 'Shatashloki' by Swami Shuddhabodhananda Saraswati.]

## SWAMI SADATMANANDA'S ADDRESS DURING ARADANA AT RISHIKESH

*During the first aradana of Pujya Swami Dayananda Saraswati at Rishikesh on September 12, 2016 a few disciples spoke about Pujya Swamiji. Swami Sadatmananda addressed as follows:*

सुहृदे सर्वभूतानां गुरवेगुरुणां तथा । दयाया निघये चैव नमस्ते सर्वनन्दिने ॥

स्वजीवनोपदेशाभ्यां शिक्षयन्सर्वदा मुदा । चरितार्थस्वसंज्ञाय नमः सर्वहितैषिणे ॥

Many of us may have mixed feelings. On one side, there is a feeling of missing Swamiji and on the other side there is a joy to see that the spirit of harmony, togetherness with which he lived and guided us to is still alive and growing..

Pujya Swamiji was an epitome of so many great qualities, each of which can make a person great. While thinking of his qualities and glories I found that each alphabet reminds us of his glories and qualities:

A –accommodative, B-broad minded, C –clear in his vision, D-diligent in his work, E-empathetic, energetic, F-foresighted, G-generous, H-honest, I-intelligent, J-joyful, jovial, K-knowledgeable, L-loving, M-magnanimous, N-nonjudgmental, O-open minded, P-pure hearted, Q-qualitative thinker, R-rational, reality-oriented, S-straightforward, T-traditional teacher, U-unique communicator, V-visionary, W-worshipable for worshipables, X-extra ordinary in many things, Y-young at heart, Z-zealous.

Pujya Swamiji guided us when he was in his physical form and even now he guides through the lessons he has taught us through his teaching and life. I follow this principle-what would Pujya Swamiji have decided in this regard? यथा ते तत्र वर्तेन् तथा तत्र वर्तेथा: this way of thinking helps me a lot. Just as Pujya Swamiji used to say: 'My understanding of Ishvara validates me', similarly my understanding of Pujya Swamiji guides in handling different situations.

I pray to Pujya Swamiji who is even physically merged with Ishvara and known as Sri Dayanandeshwar to guide all of us and keep us united sharing with, guiding and nurturing each other in all possible ways.

I take this opportunity to invite all devotees, Swamijis, Swaminijis and well wishers of Arsha Vidya family to the opening of Swami Dayananda memorial called 'Gurutirtha' and Silver jubilee celebrations of Arsha Vidya Gurukulam, Anaikatti, Coimbatore on 20th November 2016."

The garland of alphabets and Swamiji's address was widely appreciated by Pujya Swamiji's disciples.

**Report by N. Avinashilingam.**



## NAVARATRI PUJA AT AVG

Anaikatti Gurukulam witnessed devotional fervor during Navaratri Puja from Oct 1, 2016 to Oct 10, 2016. Goddess Jnaneswari had different alankaram every day during this festival and Lalitha sahasra nama archana and parayanam was performed on all the days during this festival.

On Friday, Oct 7, 2016 special eleven dravya abhisekam was performed. On Oct 10, 2016 Saraswati puja was celebrated at the Lecture hall in the Gurukulam. An altar of books was prepared. Special puja along with chanting of Saraswati astora namavali was performed.

Swami Sadatmananda initiated the students to Sarasvati moola mantra “om aim hriim shriim sarasvatyai namah”. Led by Swamiji, the students chanted the moola mantra.

On Oct 11, 2016 Vijaya Dasami was celebrated. Punar puja was done for the books. Swamiji blessed the students and distributed the books kept for puja. The long term course students had classes of Taittiriya Bhasyam, Gita Bhasyam, Vakya Vritti, Chanting and Panini Sanskrit Grammar on this auspicious day of study.



Photos by Uga/ Tomoko

Report by N. Avinashilingam

## PUJYA SWAMIJI'S FIRST ARADHANA

Pujya Swami Dayananda Saraswati's first aradhana was observed at AVG, Anaikatti on October 12, 2016.

**PADUKA PUJA:** Swami Sadatmananda and Swami Shankarananda performed puja to Pujya Swamiji's murti and paduka in the lecture hall. Guru stotram, Guru astottara sata namavali, Sri Dayananda panchakam and Sri Dakshina-murti stotram were chanted.



Aradhana

**BLESSINGS OF HEADS OF MUTTS:** On this occasion the following Heads/ representatives of Mutts attended and blessed the devotees: Sri Kumaragurupara Swamigal Kowmaramadalayam, Sri Sivalingeswara Swamigal Kamakshipuram, Sri Kamakshidasa Swamigal Vagisamutt Avinashi, Sri Ponmanivasaga Adigalar Pillayar Peetam, Sri Varagi Swamigal Varagimutt, Sri Jaganatha Swamigal Lalithambika Ashramam, Sri Kumara Swamigal Agastiar Ashramam, Sri Sivarama Swamigal Sencherimalai, Sri Vayapuri Swamigal Thiruneelakanda Kudil, Sri Sivalchala Adigalar Tirunavukarasar Mutt, Sri Thirupugal Aranga Swamigal Annur, Sri Duraisamy Siddhar Swamigal, Sri Arulmurugan Adigalar Karamadai and Sri Vedananda Swamigal, Pollachi.



Bhandara to Sadhus

**WEBSITE LAUNCH:** Swami Sadatmananda launched the website of Mrs. Srimathi Veeramani [www.arsha.dayananda.org.in](http://www.arsha.dayananda.org.in), where Pujya Swamiji's photos and quotes are available.

**BANDARA:** Puja and dakshina were offered to the Heads/ representatives of Mutts, followed by bandara.

Photos by Uga/ Tomoko

Report by N. Avinashilingam



# First Maha Punya Tithi Aradhana

## Of Pujya Swami Dayananda Saraswati held at Kuala Lumpur, Malaysia

The first Maha Punya Tithi Aradhana of Pujya Swami Dayananda Saraswati Maharaj was organized by Ātma Vidyā Vanam, Malaysia and Singapore, on 12th Sep 2016 at Kandaswami Temple, Kala Mandapam, Brickfields, Kuala Lumpur. Pertubuhan Ātma Vidyā Vanam ( Traditional Hindu Scriptural Learning Center) was established by Swami Satprakashananda Saraswati Ji in 2001 with the aim to organise and conduct studies of Vedanta, Sanskrit, prayers, moral, ethical studies, recitation of slokas and other religious activities connected with our Sanātana Dharma.

Swami Sakshatkrtananda Saraswati, senior disciple of Pujya Swamiji, presided over the function. In his anugraha bhaashanam, Sakshatji praised Swami Satprakashananda ji's commitment to Vedanta and devotion to Pujya Swamiji. Sakshatji said that Pujya Swamiji is a great sculptor. A sculptor brings a piece of selected stone and sees Krishna in the stone. He starts chiseling out unwanted parts of stone which hide Krishna, thus bringing out Krishna in the stone. He did not create Krishna in stone but only uncovered the Krishna who was already there. Similarly all of us went to Pujya Swamiji like a piece of stone, as samsaris. He used the chisel of shastra pramana to remove the ignorance covering our true nature and brings out Krishna in each of us.



Reverence to Swamijis

Every class, every teaching, every word of Pujya Swamiji gives us clarity by removing the covering of ignorance. He gradually uncovers the ignorance over a period of three years, revealing the paramatma svarupa as one's own atma. Every student of Pujya Swamiji has undergone this constant process of chiseling and uncovering of ignorance during the three year course. One goes to Pujya Swamiji as an insignificant person, helpless person, a failure but at the end of the course he makes one see that "I am the only significant person". In the process Pujya Swamiji also creates teachers who carry on the tradition of teaching. Swami Satprakashananda is now carrying on this teaching tradition in Malaysia.

Swami Sakshatji further stated that the uniqueness of Pujya Swamiji was that he handled the shastra as a means of Knowledge, a pramana. Veda as a pramana does not contradict other pramanas like sensory perception or inference. Each pramana has its own field of revelation like eyes reveal colours and forms, ears reveal sounds. So one pramana cannot prove or disprove what another pramana reveals. Further the means of knowledge which we normally employ like Perception or Inference reveal only worldly objects of knowledge but do not reveal the knower, who is the subject. So to know the knower we need a pramana other than Perception and Inference and that pramana is the words of the Shastra, Vedanta.



Release of BrahmaSutra and Taitreeya Upanishad books



The words of the Vedas handled by a traditional Guru removes the ignorance like the sculptor's chisel removes the unwanted stone. Pujya Swamiji is such a traditional Guru who has created more than 300 teachers and that is the great contribution of Pujya Swamiji.

Another contribution of Pujya Swamiji is the unfoldment of the Hindu Religious Culture. Our Culture is based on this fact that all that is here is Isvara. Isvara is manifest in the form of this whole creation. Every created object, every being is nothing but the manifestation of the all-knowing, all-powerful Isvara. This vision of shastra was unfolded by Pujya Swamiji until one understood it clearly. The teachings of the shastra and Pujya Swamiji are not for blind belief but are available for questioning, leading to clarification and assimilation. If Isvara is manifest as all forms then Isvara can be worshipped in any form which is ishta to you. This vision is represented in the Pancha Bhuta Sthalas where Isvara is worshipped as Akasha - space (Chidambaram), Vayu - wind (Kalahasti), Agni - fire (Tiruvannamalai), Aapah - waters (Tiruvanaikaval) and Prithivi - earth (Kanchipuram). Even in the Vibhuti Yoga of Bhagavad Gita, Krishna reveals himself as different glorious forms in the creation which also is based on the same vision. We have to first see Isvara in all the forms before we can understand his formless nature. Swami Sakshatji concluded his talk by invoking the blessings of Pujya Swamiji to give us the strength and commitment to continue the pursuit of knowledge and saying that all the students in Kuala Lumpur and Singapore are blessed to have a great teacher like Swami Satprakashananda Ji and asked the students to hold on to him tightly.

Earlier in the function, the books based on Pujya Swami Dayananda ji's classes on Taittiriyaopaniṣad and Brahma Sutra

Chatussutri, which were transcribed and edited by Swami Sakshatkrtananda Ji were released. The first copies of the books were received by Datuk Seri Dr. S. Subramaniam, President of the Malaysian Indian Congress and Malaysian Minister of Health, Senator Dato Dr Loga Bala Mohan, Deputy Minister of the Federal Territories and H.E. Sri. Trimurti, High Commissioner of India to Malaysia. A short film on the life and contributions of Pujya Swamiji was also screened which was keenly watched by all the dignitaries and devotees.



**Swami Shakshatkrtananda saraswati's talk**



**Swami Satprakashananda Saraswati's talk**

Various disciples Swamijis (of Pujya Swamiji) from India, Malaysia and other Southeast Asian Countries and also dignitaries of various Malaysian organisations graced the occasion.

The program started with pada puja to all the sadhus who attended the function. Then Poorna kumbham was given to the sadhus and after darshan of Lord Kandaswami, the sadhus were taken on a procession around the temple to the Kala Mandapam Hall. The function started with lighting of lamps and prayers.

Swami Aishwaryananda Ji said that all human beings have to follow Shastra, Guru and Isvara through out their lives, first to gain Self Knowledge and later to show one's gratitude. He also recalled Pujya Swami Dayananda Ji's contributions in making teachers to teach Vedanta all over the world, convening Acharya Sabha and starting the All India Movement for Seva.

Swami Nithyashuddhananda Ji talked in hindi and said that no one has done more for Hindu Dharma and Vedanta Shastra in the last 100 years than Pujya Swami Dayananda Ji because of which Sringeri Shankaracharya gave the Adi Shankaracharya award to Pujya Swamiji. Further he mentioned that when Swami Chinmayananda was asked why he gave the name Dayananda to Pujya Swamiji he said that he had no other choice as he was an embodiment of daya or compassion.

Swamini Vinayananda Ji recollected her days with Pujya Swamiji and mentioned that Arsha Vidya Gurukulam, Anaikatti was like Brahmaloaka and Pujya Swamiji was Lord Dakshinamurthy for her.

Swamini Shivapriyananda talked in Tamil and said that this was the first time a grand function like this has been organized in Malaysia for a Brahmajnani like Pujya Swamiji and thanked Swami Satprakashananda for it.

Swami Ganeshasvarupananda Ji talked about how Pujya Swamiji helped his students to understand the fact that one is Purnah (whole) by removing the different layers of ignorance.

He also said that the greatest contribution of Pujya Swamiji was in handling the Vedanta Shastra as a Pramana or means of Knowledge. He further said that Pujya Swamiji was someone who made everyone in a crowd feel special.

Lakshmi Prabha Ravishankar in her talk recollected her experiences with Pujya Swamiji. Sri. Sunil Damodharan and Sri K. Kathiresan of Atma Vidya Vanam, Singapore talked about how they came to be associated with Pujya Swamiji and his teachings and recalled the compassion with Pujya Swamiji taught his students.

Sri. Jaishankar talked about the fundamental problem of human being and said that it is the same regardless of one's status or situations as one is either comfortably unhappy or uncomfortably unhappy. He further said that to achieve satisfaction and be free from sorrow, one has to gain self knowledge from a Guru and there was no better Guru than Pujya Swamiji to teach Vedanta.

The students of Ātma Vidyā Vanam recited the Guru Stotram, GuruPaduka Stotram and Dayananda Panchakam. Finally Swami Satprakashananda Ji delivered his vote of thanks. He said that with the blessings of Swami Shivananda, Swami Chidananda and Swami Varadananda Bharati he was able to come to Pujya Swami Dayananda ji for studying Vedanta. Pujya Swamiji revealed the truth that "I am not a samsari" and gave one the ability to see the samsara as it is objectively. He also recalled Pujya Swamiji's visits to Malaysia in 1996, 1998, 2001, 2003, 2005 and 2009.

The function ended with a grand traditional bandara for all the sadhus and food was served to all those who attended the function.

*Om namo bhagavate vaasudevaaya*



## ***Srimad Bhagavata Saptaha Parayanam***

by

Brahmasri Chandru Bhagavata (Govindpuram), Brahmasri Sridhar Sharma (Bangalore)  
Brahmasri Rangaswami Dikshitar (Angarai) and Brahmasri Vaidyanatha Dikshitar (Angarai)

## ***Pravachanam***

in English

(11.30am to 12.30pm)

by

## **Swami Pratyagbodhananda Saraswati**

Vishva Mangalam, Surat  
Vice President, Arshavidya Gurukulam, Saylorsburg, USA

**Date – From 13th November to 20th November 2016**

**Time** : 13th November – 5.00 pm – 8.00 pm  
14th – 20th November - 6.30 am – 1.00 pm

**Prasadam** : 1.00 pm (on all seven days)

**Venue** : **Sri Sringeri Shankara Mutt**  
6th Main Road, 9th Cross  
Malleswaram, Bangalore 560 003

*All are cordially invited*

Swamini Vibhavananda, Mumbai  
Swamini Svatmabodhananda (Bengaluru) – (9480 211 695)



## Immersion in Jnana Ganga

**Vedanta camp from 14th – 20th August 2016 conducted by Swami Brahmanandananda ji and Swamini Brahmaprajnananda ji.**



Outside the Swami Dayananda Ashram in Rishikesh, the Ganga dances and roars furiously towards its faraway destination. Inside the ashram, another river continues to flow quietly as it has been for years and years. The river of knowledge. Words are like snakes and they shed their skins and they become different things, and only a teacher can help you discover their true meaning. Pujya Swami Dayananda Saraswati has taught many and so many of these torch-bearers have been keeping the flame alive, for the present and future generation. And this flame links you to the past, to a past that is thousands of years old, and to the present, because it leads to you.

The text for the 85 participants, at the 7-day-camp at the ashram was 'Upadesha Saahasri (Teachings in a thousand verses) , 2nd chapter by Adi Sankaracarya which gradually unfolds the knowledge of the changeless and non dual I. This was brought home again and again as participants sat by the Ganga while watching the changing flow, participated in the intensive meditations, also from Taittiriya Upanishad and Mahabharata. The four definitions of Yoga were dwelled upon, drawing from the Bhagavad Gita and Yoga Sutras. The focus was on strengthening adhikaaritvam (self growth for knowledge) and self discovery.

In what could have become a formidable dark forest of words, Swami Brahmanandananda ji and Swamini Brahmaprajnananda ji with humour and gentleness tried to bring the students closer to the goal of clear understanding. The level of rigor of discourse and debate, of question and answer between the teacher and the student in the text, was a reminder that this country took learning and knowledge and spiritual growth seriously. In the course of the 7-day camp, we managed to dip and immerse ourselves into this age-old Jnana Ganga.

**Some takeaways from the participants about different features of the camp :**

“Pujya Swamiji’s presence is felt everywhere”. – Mangala Panchapkesan, Mumbai

I have a new found love for the works of Shankaracharya and an intention to further study his works. I further intend to practise japa daily with the rudraksha that was kindly given – Sunny, London

I loved the way in which the glory of Ishvara is enjoyed as Ganga Ma and Gangadhareshwara Bhagavan. I loved Swamiji’s way of answering questions and his fearlessness –Gunjan A, Delhi

“Whatever Swamiji said, went home clearly. What to say about his humility and accessibility” – Krishana Jain, Hoshiarpur

“Being born ignorant is not a fault but getting stuck with it and not seeking knowledge is an error. Atma is I the conscious being. If understood, it is Satyam, Jnanam, Anantam. If not understood, then a samsaari ” – Rashmi Kaikini, Mumbai

“I really loved how Swamini ji connects the dots of life. I also discussed many of my life issues with Swamini ji and her warmth, guidance and accessibility helped to clear a lot of doubts and confusion” – Dileep, Hyderabad

“The whole ashram by the Ganga is a wholesome feeling. The dips in Ganga were awesome”. – Manonmani Karrupaih, Singapore

“Great to have the two teachers and receive (to use an Australian expression) the ‘Double Barrel’ which equates to a very forceful blast. Very much enjoyed the teachings” – Matt Garnham, Australia

- Compiled by the students of the camp

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

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

**Cheque/DD to be drawn in the name of Sruti Seva Trust.** Please add bank charges also. All your **letters** relating to subscription should be clearly marked in the envelope top itself as “ Arsha Vidya News Letter “. You may also contact through e-mail [nlquerry2014@gmail.com](mailto:nlquerry2014@gmail.com).

This will enable us to act fast.

Editor.



## Summer of 2016, a Brief Report

### Arsha Vidya Gurukulam, Saylorsburg PA USA

On the 1st of July the Independence Day Family Course started by Pujya Sri Swami Veditatmananda Saraswati in the evening and ended on the 4th of July. Additionally, on 1st of July morning Pujya Sri Swamiji concluded the second round of Bhagavad Gītā weekend classes that had begun 18 years before on the 1st and 3rd Sundays of the month.

On July 10th Pujya Sri Swamiji started a course on “Bṛhadāraṇyaka Upaniṣad passages with Śāṅkara Bhāṣya” in the evening. Concurrently, the “Vedic Culture Course for Children unaccompanied by parents” and, separately, a “Spoken Sanskrit Youth Camp” for 24 adults and 92 youth were held at the Gurukulam. All three courses ended at noon on the 16th of July.

In the morning of July 17th Pujya Sri Swami Veditatmananda ji inaugurated the third round of Bhagavad Gītā weekend classes held on the 1st and 3rd Sundays of the month with an introduction and the beginning of Chapter 1. The next day Pujya Sri Swamiji began teaching Family Vedanta Course-I on Vivekachūḍāmaṇi (verse 192 onwards). Concurrently, the 2nd “Vedic Culture Course for Children unaccompanied by parents” began. Both the camps ended on the 23rd of July before the Guru Pūrṇima celebration in the morning.

In the evening of July 24th the 2nd Family Vedanta Course (for adults and accompanied children) was inaugurated and ended on Saturday morning of July 30th. The children had their own course. This was quite an extensive camp with Pujya Sri Swami Veditatmanandaji teaching both Muṇḍakopaniṣad 2.1.1 and Bhagavad Gītā 7.1. Sri Swami Pratyagbodhanandaji taught Kunti Stuti.

Family Vedanta Course-III from July 31st to August 6th had Pujya Sri Swami Veditatmananda ji teaching Kaṭhcopaniṣad 1.3.1 and Bhagavad Gītā 7.1 and Sri Swami Pratyagbodhananda ji teaching Nārada Bhakti Sūtra (selected verses). Sri Swami Tadatmananda ji taught Dṛg-Dṛśya-Viveka (Part 1) at the Gurukulam from August 7th to 12th, attended by adults only.



Saylorsburg Swamis



# Reflecting on Values

by Melkote Ramaswamy

Most recently, one of the Presidential candidates has proposed an Ideological Test—based on American values—for being admitted as an Immigrant to the United States. This highlights the need to discuss and understand the meaning of values.

When we talk of value, we generally think of what is of use, impact, import—in short what is valuable or of value.

When we talk of adding value, we mean making something more valuable than it is. We say “Don’t say a word if you have nothing of value to add to the conversation.”

We often say: “I value your friendship, your presence, support etc. Whatever you do adds value.” Then there is value-added tax (VAT). We are aware of customs official asking “Do you have anything of value to declare,” How often do we hear of “You are a valued customer. We value your contributions.”

Real Estate experts advise us that remodeling a kitchen or bathroom adds value to the house—meaning re-sale value. On the other hand, painting a house in different colors may not add as much value, but only nominal value in the sense of making it more attractive to the buyer—sort of curb appeal.

Universal Values are acknowledged as consisting of honesty, fairness, being truthful, not hurting others (treating others the way you wish to be treated by them)-

Then there are values derived from Constitution—value for freedom in all its forms. We need to distinguish values from rights—right to vote, bear arms, etc. We should remember, however, that rights go hand in hand with duties—what is one man’s right is often the duty of another. For example, right to individual’s health care may be the duty of the Government.

Religion has its own imprint: We associate Catholicism with value of broadmindedness we often hear of upholding Christian values. Then there is the Hindu value for Ahimsa—principle of non-injury which proclaims all life is sacred and is at the root of vegetarianism. It is an extension of Black Lives Matter to All Lives Matter to Life matters in every form.

When we talk of American values, we think of dignity of labor, equality, freedom of speech, of pursuit of happiness, of gay rights, to name just a few.

Military may boast of its own values: such as honor, dignity, discipline, patriotism—these values while at first sight may appear to be disconnected with universal values can, on closer examination, be traced to basic value of love for the country.

Then there are regional flavors. Folks in Indiana talk of Hoosier values such as being hospitable. Actually, hospitality is a form of kindness and compassion and is an extension of value for love—kindness and compassion which are universal values. On a closer look, we find Hoosier values are a natural subset of universal values.

The world is engaged in sustaining universal values—it is their breakdown that is the cause of all problems and conflicts: corruption, crime, violence, wars, etc.

Values should be a positive cementing force to bring people together in the quest for a life of peace and harmony. Peace should be the universal norm if all nations respect the universal values.

Religion and spirituality add value to human life, dignify and elevate life. Otherwise, there is not much difference between humans and animals—what distinguishes humans is the ability to exercise free will, the desire to understand who we are and grow emotionally and spiritually.

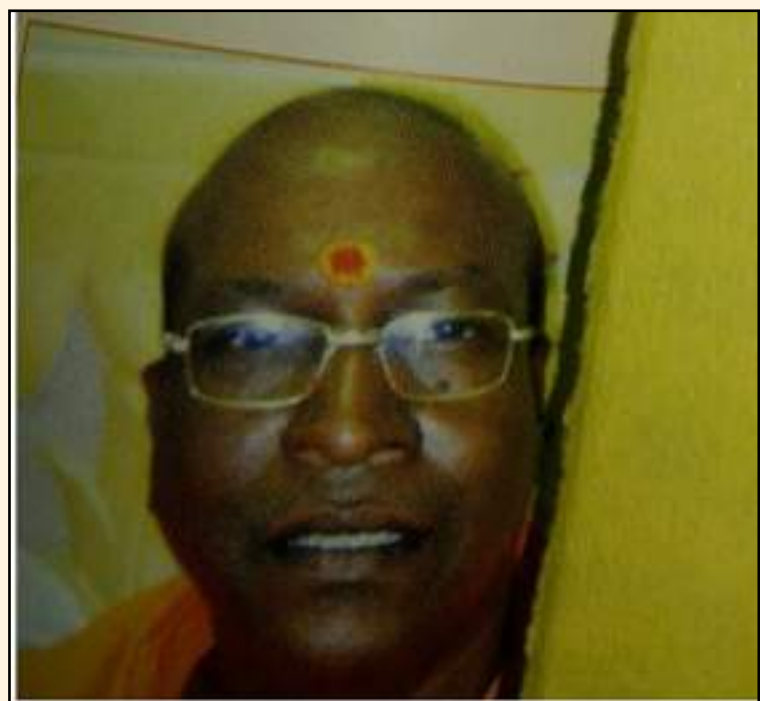
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**\* Melkote Ramaswamy is a physicist, speaker, writer and author, and is an active member of Hindu Temple of Central Indiana. He has attended Vedanta camps in Saylorsburg and is the author of Vedanta through Drushtaanta (published by Adhyatma Vidya Mandir, Ahmedabad 2013). He can be contacted at [melramaswamy@gmail.com](mailto:melramaswamy@gmail.com)**

### **Samadhi of Swami Nissreyasananda**

Swamiji was the pitathipati of Sri Sreenivasa Ashram, Agaram, Karnataka. He was the student of Pujya Swamiji in the first course at Anaikkati.

Swamiji attained maha samadhi on 23rd September 2016



## SHARADA'S SPIRITUAL RETREAT



Sharada also known as **Jenny Sharada Angerer Felicidadario of Switzerland** conducted a 8 day Spiritual retreat at AVG, Anaikatti from Oct 5, 2016 to Oct 12, 2016. Her students from **Sweden, Germany and Hong Kong** were on an India tour with her, of which the first part was a spiritual retreat at Anaikatti Gurukulam.

She is a student of **Pujya Swami Dayananda Saraswati, Swami Vagishananda and Radhaji**. She has studied Vedanta and Sanskrit at AVG, Anaikatti during 2014-15. She teaches puja, chanting, meditation, Sanskrit, Vedanta and devotional dance in Norway, Sweden, Switzerland and Indonesia besides online classes. More details at [www.vaidika.org](http://www.vaidika.org).

She taught the students **meditation, chanting, Sanskrit and Vedanta** during the retreat. She answered the questions during satsangh. The students participated in the temple puja. They also attended a few classes of the ongoing long term course at Anaikatti. They visited **AIM for Seva hostels** at Anaikatti and donated money and note books. Feedback from participants:

**"Amazing days in amazing ways. I hope to come back soon to share more love and knowledge."**  
– Jacob, Sweden

**"I have learnt a lot. In this big ashram so many things happen all the time. I marvel how they manage this. Impressive!"** – Nadja, Sweden

In the Gurukulam I felt the divine energy of **Pujya Swamiji** here. – **Petra Heinrichs, Germany**

It was a **fantastic opportunity to be in this ashram** – **Fredrik Niclasen, Sweden**

The Daksinamurti temple has been overwhelming, besides feeling of compassionate presence of Pujya Swamiji's all around the ashram. – **Angelina Lin Li, Hong Kong**

Report by N. Avinashilingam



# ISRAEL - ASIA FAITH LEADERS MEET

(Held at JERUSALEM, ISRAEL , from 11th to 15th Sept, 2016)



The Foreign Ministry, Government of Israel, for the first time organized a meeting of Israel-Asia Faith Leaders. The primary objective of this meeting was to find a common cord amongst ancient traditions and address to contemporary realities. The American Jewish community was also the sponsoring partner. The whole meeting, especially the invitation to religious leaders and drafting the agenda was primarily done by Mr Bawa Jain, Secretary General of World Council of Religious Leaders. Religious leaders from various religions and different countries,

besides Jewish delegation were the important invitees.

Dr. Gopalkrishna Dharmarajan (Param Pujya Swamiji's Purvasharam nephew) and Dr. Ashwin Deshmukh - representing Arsha Vidya Gurukulam, Saylorsburg, USA were also special invitees.

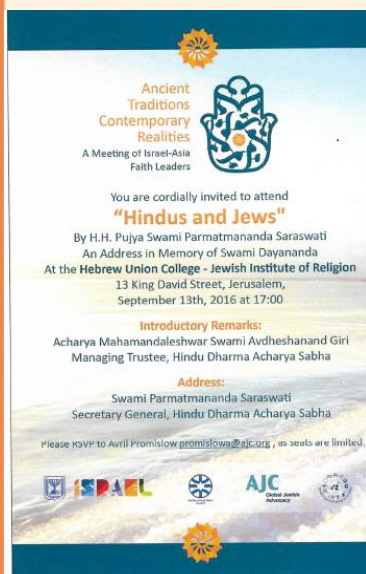
The Conference began on the morning of 12th September with prayers from various

religions-Judaism, Jainism, Buddhism, Zoroastrian, Buddhist prayers from Korea

Myanmar and of course Hindu Prayers. H.H.Swami Paramatmanandaji and H.H.M.M.Swami Avadheshanandaji gave prayers and explained their meanings. The opening remarks were given by Rabbi David Rose, Ambassador Mark Sofer, Mr Akiva Tor and Mr Bawa Jain.

In their open remarks, Jewish leaders gave following three parameters for discussion :

1. Early history of religions
2. Scriptural teachings of Judaism and Asian religions
3. Recent history and contemporary affairs.



The secretary Mr Bawa Jain expressed that there is a great hope for humanity from this dialogue, especially in the modern times, when we witness so much of tension, turmoil and violence. Confluence of Jewish with Asian religious leaders brings a new hope for World Peace.



Few members of the delegation called on H. E. Prime Minister of the State of Israel, Benjamin Netanyahu. The PM welcomed the delegation and said that he was happy with this initiative, this dialogue and thanked all visiting delegates. The PM also said that these meetings should be given permanent structure and delegates should meet every year.

There after the discussion continued on the topic "The purpose and place of Religion in our Societies". The session was led by H.H.M.M.Shri swami Avadheshanandagiriji. The afternoon session discussions were on "Religion and Responsibility : The vision of a Just Society".

In the concluding remarks H.H.Swami Shri Paramatmananda Saraswatiji said : "Religious instructions are nothing but expressions of human ecology or societal order for harmonious living. To be human, means to be ethical. Not to be controlled by instincts is responsible living. Religion confirms common sense ethics and gives us few more. To confirm to this meaningful order, this meaningful ecology and respond and give expected proper response, is basic responsibility."

Next Day morning on 13th September, the delegation was invited for breakfast at the President's residence. After the breakfast the President addressed the delegation.

The President H. E. Reuven Rubi Rivlin said : "Welcome to the holy city for the sons of Abraham." Many years, we had no connection to Asian religious traditions. Today we are more exposed to rich treasures of each other. We must learn from them. We have more problems as well. Yesterday, 11th September is a reminder of distorted religious beliefs. There are problems of global warming also and many more. We must face these problems together – and we can. Our traditions have much in common. We both respect and share deep concern for human life and dignity. This planet does not belong to us – we belong to it. We must take good care of it. Let us join, pray and meditate, for better and better, more healthier, more peaceful and accommodative society.

On behalf of the delegations, Acharya M.M.H.H.Swami Avadheshanandagiriji said : "In this modern era, society at large is focused on fulfilling one's own desires, fancies, luxuries, etc. We are exploiting nature for our comfort and luxury. So we have problems of Global Warming. Moreover, we see all around, most of the citizens are getting alienated from their culture, traditions and religion. More so, the youth of today, in whose hands we are going to hand over the future of the world, is adopting a lifestyle committed to sensual pleasures, selfishness and consumerism. It is said "Vade Vade jayate tattva bodha". Dialogues and discussion leads to clarity and wisdom. I am sure, our dialogue will certainly lead to creating a more peaceful and happy world and we can guide our generation next to the better approach to the world. In our Vedas there is a prayer: "May we move together, may we speak together, may we think together, may we live in harmony". I pray the same. This is our third visit and I feel this is a land of energy and possibilities.





Then delegation moved to Truman Institute for the Advancement of Peace, The Hebrew University of Jerusalem. The whole day discussions were on two topics

H.H.M.M. Acharya Avadheshanandagiriji, Giyani Gurubachan Singhji, Acharya Chandanaji, Bibi Kiranjot Kaurji, Ven. Xue Cheng, Ven. Master Misan, Professors from Hebrew University and few Rabbi actively participated in the discussions.

In his statement, H.H. Swami Paramatmanandaji remembered Param Pujya Swami Dayanandaji and said : "We need not do anything to be healthy. Only when foreign bugs enter our body we become ill. To regain health, you have to just remove these foreign bugs.



Health is natural to us. So also peace is natural. We don't have to do anything for peace. We stop creating disturbances.

At 5 p.m. in the evening, special lecture in the memory of Pujya Swami Dayanandaji was organized by Government of Israel at Jewish Institute of Religion, Hebrew Union College. Giving his welcome remarks, Rabbi Dr David Rosen paid rich tributes to Param Pujya Swamiji. He said, "It is almost one year since Swami Dayananda left his body for heavenly abode. Therefore it is appropriate that we are holding this special lecture in his memory.

Swami Dayananda created a very remarkable body known as Hindu Dharma Acharya Sabha.

It's apex Hindu Leadership Movement. It is exciting and moving. He was a remarkable man and a remarkable teacher of global stature. He had great dignity with great humility. He had a very close relationship with us. There was something enchanting about Swami Dayananda.



Offering his respectful tributes full of emotions to Pujya Swamiji, Prof. Daniel Sperber said "He was a man full of compassion. He sacrificed himself for the love and compassion of others. He was a very saintly person with a smiling face, having complete command over language and a clarity of expression full of logic-not Western logic, but consistent Hindu logic. There was something in him that bound us together through his magic personality.

Despite complete distance in cultural background, in religious faith, there was tremendous closeness which overcame all these distances. I think he saw me as his disciple. I think he wanted me to be his disciple. And I saw myself responding to be his disciple. It is a deep loss for us, for the world, and more for you. Yesterday I heard Swami Paramatmananda speaking. I looked at him and heard his exposition, his logic, his body language and the clarity of thoughts, and saw his face. I felt the connection, felt that Swami Dayananda was here."

Giving his introductory remarks Acharya M. M. H. H. Swami Avadheshanandaji said :

"We are here to pay our tributes to Grandeur Personality of the Century, who not only protected,





but also nourished our ancient wisdom, scriptures and traditions. When pujya Swamiji visualized to form Hindu Dharma Acharya Sabha, he invited me to share the vision. It is a matter of joy and pride for me that I was the first member of Acharya sabha and now I am heading this lineage.

He was a great visionary. Earlier, we have met Jewish leadership almost 5-6 times. And today, again we are meeting Jewish leadership along with leaders from 6 different religious traditions. All these meetings are due to his sankalpa and his inspiration. He lived for the entire humanity, nourishing the individuals with spirituality, religion, principles, values etc."

The main Speaker H. H. Swami Paramatmanandaji said "We have unbroken teaching tradition from beginningless time. In this unbroken Guru-Shishya parampara, Param Pujya Swami Dayanandaji was a unique teacher who has given extra lease to this tradition by creating more than 250 teachers like me. In our tradition, Shishya-students live with the Guru-teacher. The teacher is ideal for us. And we get emotionally connected with the teacher. So it is very difficult to talk about my teacher. However, I shall try."

He further said "Traditional view of life of all our religions values the sanctity of life because everything is sacred for us. The aggressive religious attitude to destroy others is because of commitment to certain set of beliefs, strong emotional commitment by the faithfuls to these beliefs. I think it is against the fundamental value of human dignity and human rights.

We need to relook into these beliefs. We need to be more honest cognitively and learn to respect each other in spite of differences.

We find that every person is endowed with a body, mind and sense complex. Everyone has 'buddhi'-intellect and means to make his or her living. Everyone experiences pleasures and pain and each of us is subject to ageing, disease and death.

Moreover all human beings are governed by the same physical, biological, physiological, psychological and cognitive (faculty of knowing) laws of the universe etc. Nobody can deny these common/universal facts. Then how can some people assert that God ensures His grace only for them and their followers and leave others in disgrace?

To conclude, I wish to quote the Founder Convener of Acharya Sabha and My teacher

His Holiness Swami Sri Dayananda Saraswatiji--,

"The redwoods are tall trees. Each tree is three hundred and sixty five feet or so high. They are big trees that you can drive through. They cannot have long roots to help them stand.

They stand straight but have shallow roots. They hold each other at roots so that no storm

can get them. We live together and we are together. These two traditions of Hinduism and

Judaism have to come together. We need to have a set-up that should work actively to promote understanding and harmony among religions. Together, we stand like the coastal redwoods. Therefore, I appeal that there should be dialogue and that they should promote peace. I am committed to peace and shall continue to work for this peace and harmony".

I think Hindus and Jews, all of us, work together to bring this vision into reality, that would be the best tribute to HH Swami Dayananda Saraswati.

Namaste

Shalom--"

Secretary General Mr Bawa Jain said "When Jewish and Asia faith religious leaders are meeting here, we have religious leadership of 65% of world's population. I see this as the blessings of Pujya Swamiji. I had good fortune that I knew Pujya Swamiji for good part of my life. I was privileged that he was my father and I was his son."

Dr. Gopalakrishnan Dharmarajan spoke briefly about his experiences with Pujya Swamiji emphasizing our beloved Pujya Swamiji's nature of Daya Compassion as his name conveys and ended his brief speech with a Concluding Prayer: " Sarvesham Svasthir Bhavatu, sarvesham Shantir Bhavatu, Saravesham Purnam Bhavatu, Sarvesham Mangalam Bhavatu."

On the last day the delegation went to Hifa. Hifa is third largest city of Israel. It is symbol of Religious Harmony. There are people from 105 different countries speaking more than 70 languages. In the evening, the delegation went to Dead Sea and some of the members had a dip in it.



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This report is prepared jointly by Kruti Trivedi & Tejal from Hindu Dharma Acarya Sabha and Dr. Gopalakrishnan Dharmarajan - Professor and Head (Chair) - Department of Periodontology, Dr. D.Y. Patil Vidyapeeth, Pune, India (Purva Ashrama nephew of Revered H.H. Pujya Swami Dayananda Saraswati Maharaj Ji)



## Article by Maria Wirth

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Though I have lived in India for a long time, there are still issues here that I find hard to understand. For example, why do so many educated Indians become agitated when India is referred to as a Hindu country? The majority of Indians are Hindus. India is special because of its ancient Hindu tradition. Westerners are drawn to India because of Hinduism. Why then is there this resistance by many Indians to acknowledge the Hindu roots of their country? Why do some people even give the impression that an India which valued those roots would be dangerous? Don't they know better?

This attitude is strange for two reasons. First, those educated Indians seem to have a problem only with "Hindu" India, but not with "Muslim" or "Christian" countries. Germany, for example, is a secular country, and only 59 percent of the population are registered with the two big Christian churches (Protestant and Catholic). Nevertheless, the country is bracketed under "Christian countries" and no one objects. Angela Merkel, the Chancellor, stressed recently the Christian roots of Germany and urged the population "to go back to Christian values." In 2012 she postponed her trip to the G-8 summit to make a public address on Katholikentag, "Catholics Day." Two major political parties carry Christian in their name. Including Angela Merkel's Christian Democratic Union.

Germans are not agitated that Germany is called a Christian country, though I actually would understand if they were. After all, the history of the Church is appalling. The so-called success story of Christianity depended greatly on tyranny. "Convert or die" were the options given—not only some five hundred years ago to the indigenous population in America, but also in Germany. 1,200 years ago, when the emperor Karl the Great ordered the death sentence for refusal of baptism in his newly conquered realms. This provoked his advisor Alkuin to comment: "One can force them to baptism, but how to force them to believe?"

Those times, when one's life was in danger for dissenting with the dogmas of Christianity, are thankfully over. Today many in the West do dissent and are leaving the Church in a steady stream. They are disgusted with the less-than-holy behavior of Church officials and they also can't believe in the dogmas, for example that "Jesus is the only way" and that God sends all those who don't accept this to hell.

The second reason why I can't understand the resistance to associate India with Hinduism is that Hinduism is in a different category from the Abrahamic religions. Its history, compared to Christianity and Islam, was undoubtedly the least violent as it spread in ancient times by convincing arguments and not by force. It is not a belief system that demands blind acceptance of dogmas and the suspension of one's intelligence. On the contrary, Hinduism encourages using one's intelligence to the hilt. It is an enquiry into truth based on a refined character and intellect. It comprises a huge body of ancient literature, not only regarding dharma and philosophy, but also regarding music, architecture, dance, science, astronomy, economics, politics, etc. If Germany or any other Western country had this kind of literary treasure, it would be so proud and highlight its greatness on every occasion. When I discovered the Upanishads, for example, I was stunned. Here was expressed in clear terms what I intuitively had felt to be true, but could not have expressed clearly. Brahman is not partial; it is the invisible, indivisible essence in everything. Everyone gets again and again a chance to discover the ultimate truth and is free to choose his way back to it. Helpful hints are given but not imposed.

In my early days in India I thought every Indian knew and valued his tradition. Slowly I realized I was wrong. The British colonial masters had been successful in not only weaning away many of the elite from their ancient tradition but even making them despise it. It helped that the British-educated class could no longer read the original Sanskrit texts and believed what the British told them. This lack of knowledge and the brainwashing by the British education may be the reason why many so-called "modern" Indians are against anything Hindu. They don't realize the



difference between Western religions that have to be believed (or at least professed) blindly, and which discourage, if not forbid, their adherents to think on their own, and the multi-layered Hindu Dharma which gives freedom and encourages using one's intelligence.

Many of the Indian educated class do not realize that those who dream of imposing Christianity or Islam on this vast country will applaud them for denigrating Hindu Dharma, because this creates a vacuum where Western ideas can easier gain a foothold. At the same time, many Westerners, including staunch Christians, know the value of Hindu culture and surreptitiously appropriate insights from the vast Indian knowledge system, drop the original Hindu source and present it either as their own or make it look as if these insights had already been known in the West. As the West appropriates valuable and exclusive Hindu assets, what it leaves behind is deemed inferior. Unwittingly, these Indians are helping what Rajiv Malhotra of Infinity Foundation calls the digestion of Dharma civilization into Western universalism. That which is being digested, a deer for example, in this case Hindu Dharma, disappears whereas the digester (a tiger) becomes stronger.

If only missionaries denigrated Hindu Dharma, it would not be so bad, as they clearly have an agenda which discerning Indians would detect. But sadly, Indians with Hindu names assist them because they wrongly believe Hinduism is inferior to Western religions. They belittle everything Hindu instead of getting thorough knowledge. As a rule, they know little about their tradition except what the British have told them, i.e., that the major features are the caste system and idol worship. They don't realize that India would gain, not lose, if it solidly backed its profound and all-inclusive Hindu tradition. The Dalai Lama said some time ago that, as a youth in Lhasa, he had been deeply impressed by the richness of Indian thought. "India has great potential to help the world," he added.

When will the Westernized Indian elite realize it?

~ Maria Wirth

(freelance writer who has lived in India for the past 33 years)

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